

Heavenly Melodies

**HYMNS, CHORUSES & VERSES
OF TIMOTHY TOW**



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**Heavenly Melodies:
Hymns, Choruses & Verses of Timothy Tow**

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All Scriptures quoted are from the King James Version.

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Cover photo

Sea of Galilee viewed from the Mount of Beatitudes, Israel
(courtesy of Mrs Catherine Tan)

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Dedicated
to
Mrs Ivy Tow

FOREWORD

“Music is next to theology” said Martin Luther. This was often quoted by the Rev Dr Timothy Tow when he taught the Bible and Theology at the Far Eastern Bible College (FEBC). I was a student there from 1985 to 1989. The Rev Tow truly believed this, and used music to teach the Bible and Theology to his students. I remember him teaching “Old Testament History in Song”. The biblical accounts were put into song sung to the tune of familiar hymns. He used music as a teaching tool to help his students remember God’s Word—an effective way of hiding God’s Word in our heart, “*Thy word have I hid in mine heart, that I might not sin against thee*” (Ps 119:11).

The hymns reflect his twofold ministry as pastor and theologian. As a pastor, he wrote hymns like “Our God Is a Loving Father” and “Courage, Weary Sons and Daughters” to comfort and encourage the battered and sorrowing heart. These hymns remind believers to look up to their Heavenly Father always for all their material and emotional needs. They are spiritually therapeutic. He also wrote hymns on the Second Coming of Christ. He believed that the Lord Jesus was coming back very soon, and that believers have everything to look forward to when Jesus returns. Hymns like “In the New Jerusalem” and “Jesus Christ Is Coming” speak to that. The lovely thoughts in these hymns are sure to lift the reader and singer out of discouragement or depression. The return of Christ is our blessed hope (Tit 2:13).

As a theologian, he was a strong and uncompromising defender of the Christian faith. He wrote to warn against false doctrines and called people to separate from unbelief and apostasy, “*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty*” (2 Cor 6:14, 17, 18). In his effort to “*earnestly contend for the faith*” (Jude 3), he wrote such hymns as “Living Faith”, “Come Out from the Church Apostate”, “The King James Version versus the Hundred Versions”. His hymns on doctrine sought to teach and defend God’s Word and

Truth, to warn against false Christs and false prophets especially in these last days, and to encourage believers to live a faithful and successful Christian life to the glory of God.

Selected John Sung choruses and Chinese hymns by Dr Calvin Chao, Dr Chia Yu Ming, Miss Chiau Wei Chen, the Rev Jason Linn, the Rev John E Su, and the Rev Newton Y T Tsiang translated into English by the Rev Dr Timothy Tow are found in this volume. Also included are hymns by Dr Chan Kay Heem, Miss Gloria Ho, the Rev Lek Aik Wee, Mr Christopher Tan, Dr S H Tow, and one other who have in one way or another been influenced and blessed by the ministry of the Rev Dr Timothy Tow.

Many thanks to editors Miss Joycelyn Chng, who researched into the hymns to discover the history and anecdotes behind them, and Mr Christopher Tan for the arrangement and typesetting of the hymns. Many thanks also to Mrs Ivy Tow and Mrs Jemima Khoo for contributing photos of the Rev Dr Timothy Tow, to Mrs Catherine Tan for her photos of the Holy Land, to Jose Trinipil Lagapa (Biboy) for his drawings, and to Miss Judith d’Silva, Mrs Jemima Khoo, Mrs Jacelyn Goh and Miss Katherine Go for proofreading the drafts.

The Rev Dr Timothy Tow was called home to be with the Lord on 20 April 2009. Now home with the Lord, he is no doubt singing heavenly melodies in holy worship of his God even his Saviour the Lord Jesus Christ. We urge all who have a copy of this historical and commemorative hymnbook to use it regularly, *“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord”* (Col 3:16). Singing such heavenly melodies is a prelude to what we will do when the Lord Jesus Christ comes back. We will all be singing *“a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth”* (Rev 5:9, 10).

Soli Deo Gloria!

Jeffrey Khoo
Pastor, True Life Bible-Presbyterian Church
Principal, Far Eastern Bible College

NOTES FROM THE EDITORS

Christopher Tan:

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col 3:16).

I count it a great privilege and honour to be given the opportunity to typeset and edit the hymns of the late Rev Timothy Tow. I am extremely thankful to Pastor Jeffrey Khoo for assigning me this task and also for encouraging me in the good tradition of hymn writing. Special thanks to Mrs Jemima Khoo, Joycelyn Chng, Judith d’Silva and everyone who has contributed to this most worthy project in one way or another.

Rev Tow did not go through formal music education and training but that did not stop him from writing many beautiful original hymns, choruses and verses. This clearly shows his heart and theology and demonstrates how the Holy Spirit has worked so powerfully in his life. He reminds me of the great “father of English hymnody”, Isaac Watts, who was both a theologian as well as a hymn writer. Indeed, Rev Tow will be remembered for being both a great theologian and hymn writer!

I am forever indebted to Rev Tow for the Biblical doctrines that he defended so fervently. The very first time I stepped into the Far Eastern Bible College night class was in 2002, when Rev Tow was teaching Calvinism. He taught the precious doctrine of the perseverance of the saints – “Once Saved, Always Saved”, which brought great relief and saved my troubled soul. There are many apostate and false churches today which teach false doctrines and a false gospel. In contrast, Rev Tow preached and defended the true gospel of Christ in its entirety, including the inspiration and preservation of Scripture. We are forever grateful for his life and ministry.

Joycelyn Chng:

The time spent researching into the history and theology behind Rev Timothy Tow's hymns has been a most rewarding one. In the process of trawling through Rev Tow's writings in the old issues of the weekly bulletin dating way back to the 1960s, I was given a fresh glimpse into his life and ministry. Rev Tow had been my pastor ever since I was a little girl. Nonetheless, working on this songbook has helped me to appreciate anew the courageous defender of the Christian faith that he was. He was full of zeal for his Lord and Saviour, and was loving, yet uncompromising, in the ministry that the Lord had entrusted to him.

Unearthed from the treasure trove of weekly bulletins are a number of beautiful "new" hymns and choruses by Rev Tow, such as "Jesus Is Coming Again", "O Israel, Give Ear to Isaiah" and "He Came for Me". All these compositions, together with some lesser known traditional hymns that Rev Tow had published for congregational singing, can be found in this songbook.

Presenting the background of the hymns in the own words of Rev Tow where possible, it is our prayer that the reader will catch a glimpse of his love for the Lord, His work and His people. May many hearts be ministered unto and lives be devoted to the cause of Christ, to the glory of God alone.

PREFACE

Why “Music Is Next to Theology”

The greatest service we can offer the Church is the Sunday Service. ... Not only the sermon, which must be ever fresh and enlightening, not like some reheated overnight fried rice, but also the choice of hymns. Martin Luther says, “Music is next to theology.” The introduction of some new hymn or chorus every now and then and the singing of Psalms with a lively tune will bring reviving of spirit. The pastor is both theologian and musician. *“Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old”* (Matt 13:52).

In the matter of Church music, there are two extreme positions. On one hand we have the diehard Reformed school that sing only Psalms with their mouth (or throat), and on the other hand there are the charismatics that use drums and cymbals and hit them to the thud of rock music. We believe in supportive piano and organ playing with a Sankey touch. The story is told that when Moody and Sankey his song leader visited Scotland, they deeply deplored the pompous pipe organ that sounded like the firing of the battleship’s 16-inch guns. Sankey brought with him a small pump organ. As the sacred strains, soft and tender, accompanied the preacher’s appeal, tear-gates were opened and souls yielded to the Saviour’s touch. How the pianist and organist play can make or break at a worship service. Remember Sankey!

The importance of music to the pulpit, notice I say to the pulpit, and not to the Church generally, is of utmost importance. This is what Martin Luther meant when he said music is next to theology. Says Dr Philip Schaff in the History of the Christian Church, “He placed music next to theology. He valued it as a most effectual weapon against melancholy and the temptations of the Devil. The heart, he said, is satisfied, refreshed and strengthened by music. He played the lute, sang melodiously, and composed tunes for his hymns, especially the immortal *Ein feste Burg* which gives classic expression to his heroic faith in God and the triumph of the Gospel.”

We believe in choirs spiritually trained, singing the old classical, but we are also for modern compositions insofar as they will stand the test of time, and become standard in days to come. We believe the training of children's choirs (the joy of parents) can add to church growth, as it is said, "*Out of the mouth of babes and sucklings hast thou ordained strength...*" (Ps 8:2). When these singing children grow up they form themselves into the "Young Pilgrims" choir. The regular choir of course is the church choir where there is no age limit. Do you know who is the progenitor of church choirs? King David, the inventor of Hebrew poetry, who is also called "the sweet Psalmist of Israel" (2 Sam 23:1; 1 Chron 25).

Music played a vital part in the composition of the Psalms of David, so that he earned the title of "the sweet Psalmist of Israel". In Psalm 108:1–3, David reveals how he sings praises to God with "psaltery and harp". In Psalm 98, the Psalmist further declares, "*Sing unto the LORD with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the LORD, the King*".

From composing Psalms with the help of the "psaltery and harps", David further organised a choir for the Temple Services.

Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king. Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD. ... So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight. (1 Chron 25:1–3, 7)

Isn't music next to theology also to David?

That music has a therapeutic effect on the soul of Elisha “the prophet of water” is evidenced by his calling for a minstrel to calm his soul in the midst of confusion and commotion. An unholy alliance was formed between the kings of Israel, Edom and Judah to fight the king of Moab. Were it not for the sake of Jehoshaphat, king of Judah’s plea to Elisha, he would refuse even an audience to the three kings.

And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. (2 Kgs 3:14, 15)



The power of music must first come upon the preacher is what I mean by “the importance of music to the pulpit”. So, I have said to the organist and pianist, to the choir, that when they play well and sing well (the congregation too) I would preach better. Thus, music becomes half of John Sung’s ministry. How by the singing of the choruses he composed himself, but mostly from the treasury of the Church, he preached with double power. In this respect, not only the lyrics, but also the tune is of utmost importance.

Timothy Tow

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Life in Heaven

“What shall we do in the new earth and new heaven? Just play harps of gold as some Christian songs tell us? An English poet said, ‘If all the year were a holiday, to play would be as tedious as to work.’ There is plenty of worshipful activity in heaven, but we shall have many other things to do also, as we are declared His servants and we shall serve Him (Rev 22:3). How about heavenly choirs? Will there be rehearsals and practices? ...

“O yes, how we would need eternity just to get acquainted with all the patriarchs and saints both of the Old and New Testaments, and with the heroes of Church history. But our main work is to serve the Lord and to behold His face. While we wait at His beck and call, we are not idle. Milton says, ‘They also serve who only stand and wait.’ O the wonderfulness of that new life in and under God, that becomes newer and happier each day. ‘Every day with Jesus is sweeter than the day before.’” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 455–56.]



True Life B-P Church Camp, 2013



Heavenly Melodies

1

T. Tow

Stephen Foster

1. There is a hap - py land far a - way, Far 'bove the blue.
 2. Come a - way, come a - way to this Land, O don't de - lay!
 3. Won - der - ful, won - der - ful, this new Land, Far 'bove the blue.

Where saints in glo - ry stand, bright as day, Prais - ing the Lord God Tri - une.
 Come join us, this Christ - ian Pil - grim band, O don't be left by the way!
 Hap - py our days on earth as in Heav'n, When Christ our life has made new.

Hal - le - lu - jah, Hal - le - lu - jah, I can hear them sing.
 Hal - le - lu - jah, Hal - le - lu - jah, Hark how sweet they sing.
 Hal - le - lu - jah, Hal - le - lu - jah, Raise our voice and sing.

Where saints in glo - ry stand, bright as day, Prais - ing the Lord God Tri - une.
 Come join us, this Christ - ian Pil - grim band, On - ward and up - ward a - way.
 Hap - py our days on earth as in Heav'n, When Christ our life has made new.



Father, Long Before Creation was composed by Peking University Students in 1952 under Maoist “liberation”, and translated into English in 1953 by Francis P. Jones, a missionary to China.

“Of a truth we didn’t save ourselves
Not by our merits in the least
Only by His grace and through faith
Can we be pardoned and released.

“A deeper truth is He chose us
He chose us before time began
Not for any other reason
Than His own counsel and His plan.”

[Timothy Tow, *The Story of My Bible-Presbyterian Faith* (Singapore: FEBC Press, 1999), 91.]

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Ephesians 1:4–6



Father, Long Before Creation

2

Peking University Students
 Trans. by Francis P. Jones

John Hughes

1. Fa - ther, long be - fore cre - a - tion, Thou hadst cho - sen us in love:
 2. Though the world may change its fa - shion, Yet our God is e'er the same,
 3. God's com - pas - sion is my sto - ry, Is my boast - ing all the day;
 4. Lov - ing Fa - ther, now be - fore Thee, We will e - ver praise Thy love;

And that love, so deep, so mov - ing, Draws us close to Christ a - bove,
 His com - pas - sion and His cove - nant, Thru all a - ges will re - main,
 Mer - cy free and ne - ver fail - ing, Moves my will, di - rects my way.
 And our song shall sound un - ceas - ing, Till we reach our home a - bove,

Still it keeps us, Still it keeps us, Firm - ly fixed in Christ a -
 God's own child - ren God's own child - ren, Must for - e - ver praise His
 God so loved us, God so loved us, That His on - ly Son He
 Giv - ing glo - ry, Giv - ing glo - ry, To our God and to the

lone. Firm - ly fixed in Christ a - lone.
 Name. Must for - e - ver praise His Name.
 gave. That His on - ly Son He gave.
 Lamb. To our God and to the Lamb.



The Empty Tomb, Jerusalem, Israel



*Chapel of the Ascension,
Mount of Olives, Israel*

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ... when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.

Ephesians 1:3, 20–23

Hallelujah, Christ's Ascended

3

Chia Yu Ming
Trans. by T. Tow

J. W. Dadmun

1. Hal - le - lu - jah, Christ's as - cend - ed, Seat - ed now on God's right hand.
2. Hal - le - lu - jah, Christ's as - cen - sion, Wel - comed home by all His saints;
3. I am ris'n with Christ my Sav - iour, Seat - ed now with Him in heav'n;

Sal - va - tion by Him per - fect - ed, From the dead He rose in triumph.
Ru - ler o'er a new cre - a - tion, His ma - jes - ty re - gained.
Life a - bun - dant, He se - cures me, Peace and joy, world with - out end.

Praise Him, O what ju - bi - la - tion! Christ, His glo - ri - ous as - cen - sion,
Praise Him, O what ju - bi - la - tion! Borne on clouds, His great as - cen - sion,
Praise Him, O what ju - bi - la - tion! Seat - ed now with Him in heav - en,

By Him per - fec - ted sal - va - tion, From the dead He rose in triumph.
Ru - ler o'er a new cre - a - tion, His ma - jes - ty re - gained.
He se - cures me life a - bun - dant, Peace and joy, world with - out end.

4 Hallelujah, the Lord Has Done Great Things for Us

T. Tow

John Sung Chorus

1. Hal - le - lu - jah, The Lord has done great things for us, so we are glad!
2. Hal - le - lu - jah, The Lord has done great things for us, so we are glad!
3. Hal - le - lu - jah, The Lord has done great things for us, so we are glad!

He has de - li - vered us from Jor - dan's whel - ming flood, On - ward we march to
He has de - li - vered us from Jor - dan's whel - ming flood, Old Je - ri - cho comes
He has de - li - vered us from Jor - dan's whel - ming flood, From Je - ri - cho to

Beu - lah Land And in - to all Ca - naan, the fight is on!
tum - bling down! That load of bank in - terest sinks to the ground.
Ca - naan's end, The fight is on, for - ward, till Je - sus comes!

*The LORD hath done great things for us;
whereof we are glad.*

Psalm 126:3

Hallelujah, the Lord Has Done Great Things for Us is a song of praise to the Lord penned when the remaining funds needed for the purchase of Beulah Land was raised on 22 April 1990, one week before the deadline.



Beulah House, 2016

“When Israel under Joshua entered their Beulah Land, they had to step by faith, trusting God, into the River Jordan, then at its floodtide. The waters overflowed both banks, so the crossing was no less than crossing the Red Sea under Moses. To enter our Beulah Land, our Jordan crossing was to find \$7.2 million in 6 1/2 months. With \$2 million reserves, we have prayed and worked together to present to the Lord \$5.2 million. Of this sum, \$1.5 million comes from non-Lifers, from many groups and individuals who love our Church.

“Last Lord’s Day, of all the days, was most crucial. This Day, the 22nd of April, was appointed of the Lord for the crossing of our Jordan. We had \$385,000 still to surmount (with one more week left), but this sum, though formidable like the waters overflowing Jordan, receded and the riverbed appeared when the Lord moved you in a final spurt to give.” [*Life B-P Weekly*, 24 April 1990.]



Rev Tow posing next to John Calvin's chair in St. Pierre Cathedral, Geneva, Switzerland

“... this is my testimony of the power of the truths expounded in the Institutes that gripped my soul when I first came to study it as a student at Faith Seminary (1948). Reading in Calvin’s Institutes was an elective of two hours under the tutelage of Dr John Sanderson. The doctrine of God’s sovereignty and the certainty of man’s salvation by God’s grace alone so thrilled my heart that during the summer vacation that followed, I read the whole of the Four Books of 80 chapters by myself, with the help of Chambers Dictionary for the profound words he used that contained profounder meanings of the Truth. (Chambers Dictionary is the best for theological terms.)

“When I began to teach at Far Eastern Bible College in Singapore (1962), I had the first two books abridged for the sake of my students. Today, I have completed the abridgement of the remaining two books, which should lead to the publication of the four books in one volume in the nearest future.” [Timothy Tow, *A Glimpse of the Life and Works of John Calvin* (Singapore: Christian Life Publishers, 1993), 22.]



I Greet Thee, Who My Sure Redeemer Art 5

John Calvin

TOULON

1. I greet Thee, who my sure Re - deem - er art,
 2. Thou art the King of mer - cy and of grace,
 3. Thou art the life by which a - lone we live
 4. Thou hast the true and per - fect gen - tle - ness,
 5. Our hope is in no oth - er save in Thee;

My on - ly trust and Sav - iour of my heart,
 Reign - ing om - ni - po - tent in ev - ery place:
 And all our sub - stance and our strength re - ceive;
 Thou hast no harsh - ness and no bit - ter - ness;
 Our faith is built up - on Thy prom - ise free;

Who pain didst un - der - go for my poor sake;
 So come, O King, and our whole be - ing sway;
 Com - fort us by Thy faith and by Thy pow'r,
 Make us to taste the sweet grace found in Thee
 Come, give us peace, make us so strong and sure,

I pray Thee from our hearts all cares to take.
 Shine on us with the light of Thy pure day.
 Nor daunt our hearts when comes Thy try - ing hour.
 And ev - er stay in Thy sweet u - ni - ty.
 That we may con - querors be and ills en - dure.

PRAISE AND ADORATION



Madonna Lily, one of the Holy Land's rarest and most famous plants, blooms in late spring



Rose in the Holy Land

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Ephesians 3:17–19

Jesus, My Lord, I Yearn for Thee

6

Trans. by T. Tow

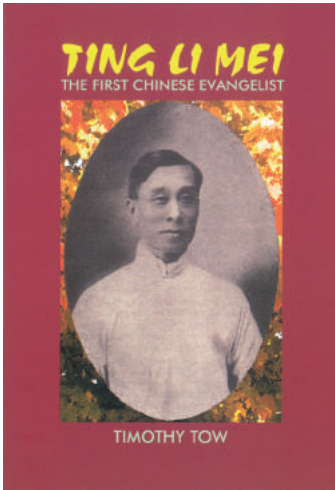
John Sung Chorus

1. Je - sus, my Lord, I yearn for Thee, How sweet art Thou to me!
2. In all the world, there's not a sound, That can Thy mer - cies sing,
3. Tho' hearts are faint and tears do flow, Our sighs we can't con - trol!
4. Great is Thy love that far trans - cends, The bounds of time and realm.

O that we're ta - ken up to - day, For - e'er with Thee to stay.
 Nor has that heart on earth been found, Thy brim - ming love con - tain.
 When I of Thy com - pas - sion think, Grief goes and joy comes in.
 'Tis the Be - lov - ed who can tell, Thy love all loves ex - cel!

O Thou the Bal - sam of the gar - den, O Thou the sweet Rose of Sha - ron.

Thou art the Li - ly of the val - ley, How shall I part with Thee?



Sharing the inspiration behind this hymn:

“If it is true that Rev Ting’s employment of music as a handmaid to his evangelism helped bring in souls for Christ, it was more so in respect of his prayer life. John R Mott’s saying of Ting complements Moody’s, ‘One cannot understand Ting Li Mei and his success in evangelism until one is introduced to his close communion with God and his intercessory prayers.’

“Those who lived near him and had heard him pray were solemnised by his reverent tones as to a father and pleadings as to a mother. His prayers were no display of artifice, but a spiritual outflow of deepest communion with his Lord. Many were converted not only by his lips, but also by his knees, so that Ting Li Mei had acquired yet another name, ‘The Praying Saint of China’.

“One of Ting’s followers, Miss Chiau Wei Chen, who taught at China Bible Seminary Shanghai (founded by Miss Dora Yu through whom Watchman Nee was converted), was so inspired by his example of prayer that she composed a hymn in his honour entitled *Whenever His Love I Ponder* (translated from the Chinese).” [Timothy Tow, *Ting Li Mei: The First Chinese Evangelist* (Singapore: FEBC Press, 1988), 43–45.]



Whenever His Love I Ponder

7

Chiau Wei Chen
Trans. by T. Tow

1. When - e'er His love I pon - der, How sweet with - in it feels!
2. When - e'er as - cend my pray'r cries, The sad clouds melt a - way.
3. When - e'er trials come on our way, The more they be es - teemed.
4. When - e'er our eyes look yon - der, We see a - no - ther heav'n.

A - bide in Christ our Sav - iour, Such joy who can re - veal?
The soul that's poured out to Him, What peace comes in to stay!
A fru - gal life day by day, Is gain with heart's con - tent.
As eyes of faith be - hold Him, What pro - found peace des - cends!

Christ for me's gone up yon - der, To the Fa - ther on high.
Christ our High Priest in Heav'n reigns, For us He in - ter - cedes.
Our Lord has gone be - fore us, He knows our needs, each one.
With love bound - ing He draws us, His arms round us are thrown.

When - e'er my Lord I pon - der, Then He to me draws nigh.
He'll grant all our pe - ti - tions, Far our de - sire ex - ceeds.
He comes to us to help us, And turns our earth to heav'n.
With kind - ly gaze up - on us, He bec - kons us His own.

8

When I Think of Your Love

T. Tow

J. A. Butterfield

1. When I think of Your love for me, Je - sus,
 2. When I think of Your love for me, Je - sus,
 3. I'm will - ing to serve You my Lord Je - sus,

The love that sent You down from heav'n,
 The love that sent You down from heav'n,
 My cross I am will - ing to bear,

You left hea - ven's glo - ry for earth, Je - sus,
 What have I on earth but Your - self, Je - sus,
 Till I'm called back home to Your - self, Je - sus,

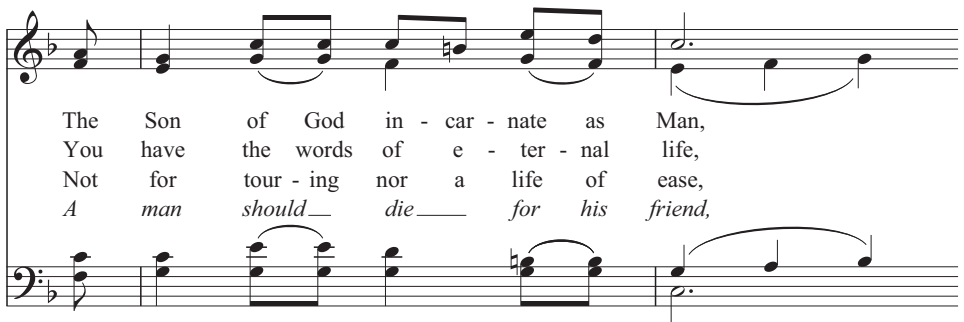
To save a man - kind lost in sin.
 Nor in heav'n a - no - ther Rose of Sha - ron.
 There's a crown for the faith - ful to wear.

PRAISE AND ADORATION

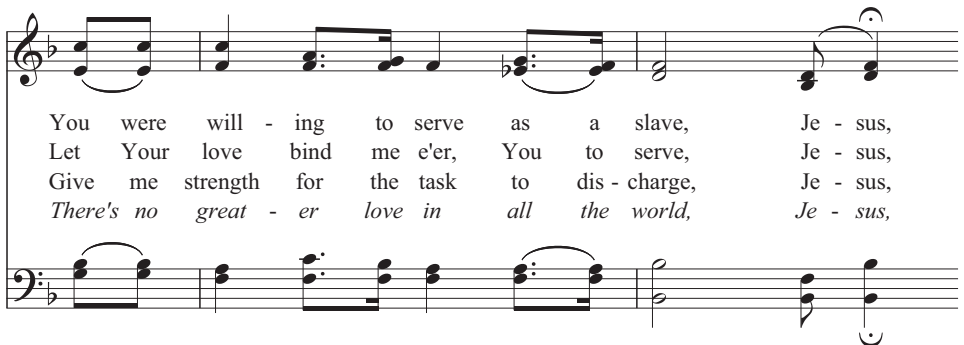
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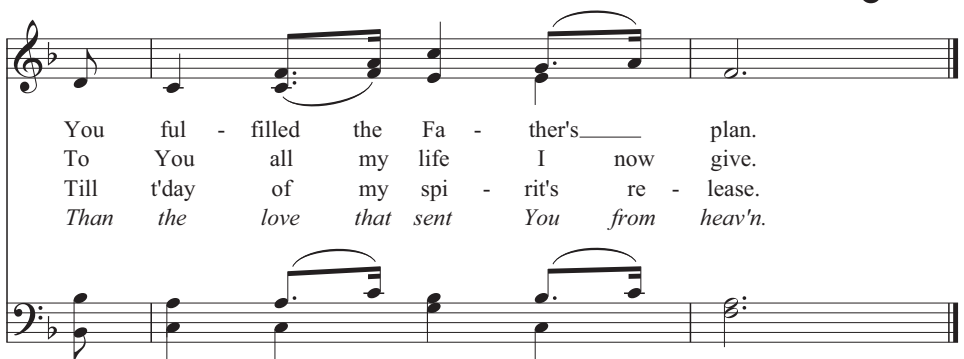
You hum - bled Your-self for our sakes, Je - sus,
 To whom shall I go but to You, Je - sus,
 I'm will - ing to go to earth's end, Je - sus,
Chorus: No great - er love in all the world, Je - sus,



The Son of God in - car - nate as Man,
 You have the words of e - ter - nal life,
 Not for tour - ing nor a life of ease,
A man should die for his friend,



You were will - ing to serve as a slave, Je - sus,
 Let Your love bind me e'er, You to serve, Je - sus,
 Give me strength for the task to dis - charge, Je - sus,
There's no great - er love in all the world, Je - sus,



You ful - filled the Fa - ther's plan.
 To You all my life I now give.
 Till t'day of my spi - rit's re - lease.
Than the love that sent You from heav'n.



Olive tree in the Garden of Gethsemane, Jerusalem, Israel



Love of God in Christ

“Christ’s love for us is like super glue. We are forever stuck to Him.

“It was God’s love that sent Jesus Christ to save man from their sins. The coming of Christ to save the world from sin shows the love of God. This manifestation of love is seen in Philippians 2:1–5 where Paul pleads, *‘If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus’*.

“The people were commanded to manifest the same love for one another as was exhibited by Christ (vv. 2–4). Jesus was in very essence God Himself (‘being in the form of God’). When He became man and lived on earth, He did not cease to be God, but remained fully God — all-present, all-knowing, and all-powerful.” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 224–25.]





THE AUSTRAL MIGRANT'S PSALM

By Rev Timothy Tow

O give thanks unto the Lord, for He is good;
Let the saved ones of God say so.
He has gathered us from Northern Lands above,
To our Promised Land down here below.

Chorus:

O let us give thanks and sing to His Name,
The Lord our God is good forever more.

O give thanks unto the Lord, for He is good;
Let the saved ones of God say so.
He has spared us from want, from hunger and thirst,
In this great Southland down here below.

O give thanks unto the Lord, for He is good;
Let the saved ones of God say so.
He's giv'n us a shelter, a roof o'er our head,
In what they call the "New Land of Gold".

What shall we render to God for all His grace?
We shall renew in Him our faith.
We shall say our vows now, before Him today,
With praise and thanks in His Church always.



(Tune: *Our God Is a Loving Father*)

Based on Psalm 103, and written while in Melbourne, Australia,
ministering to the congregation of Bethel Bible-Presbyterian Church,
May – July 1989.

The writer had ministered in Bethel Bible-Presbyterian Church (BPC), taking turns with other ministers such as Dr Tow Siang Hwa, as Bethel BPC had no resident pastor in her early days.

Reporting on his ministry there:

“Peter says, ‘As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious’ (1 Pet 2:2, 3). The young leaders of Bethel BPC in Melbourne have tasted the graciousness of the Lord. So they desire the sincere milk of the Word. Therefore, they’ve requested me to hold 3 Bible classes apart from the Lord’s Day sermon. During Thursday night prayer meeting, I’m teaching the Gospel of John (textbook: Gospel of Life). Friday night we have 10 commandments, etc. (I give them charts from ‘The Law of Moses and of Jesus’). Sunday after worship: The Book of Revelation (6 lessons to take a panoramic view of the whole book). The YF has got me to speak on ISRAEL in the Light of His Second Coming. Every month they have a cottage meeting. The coming one is a House Blessing. As for Mrs Tow, she has elected to take the Children’s Sunday School and other children’s meetings at the Parsonage.” [*Life B-P Weekly*, 28 May 1989.]



Rev Tow preaching to the congregation of Bethel B-P Church, Melbourne, Australia, May 1989



WINTER MOON
By Rev Timothy Tow

Now as the winter moon sinks low,
And the poor shepherds are all gone,
There remains in the Manger stable,
The Virgin Mother seated all alone.
Now as she caresses her Child,
Under the flick'ring candlelight,
O the thought that God's Son is born!
Sweeps o'er her soul this first Christmas night.

Thus Mary ponders in her heart,
While the winds howl over the sky,
And the cows low and asses bray,
And Baby Jesus wakes and starts to cry.
Again she caresses her Child,
Under the flick'ring candlelight,
O the thought that He's born to die!
Sweeps o'er her soul this first Christmas night.

Now, Lord, as I think of Thy Birth,
How I thank Thee that Thou hast come!
Thou dost not spurn the Manger stable,
Nor David's daughter, Virgin Mary's womb.
Mine eyes have seen Thy Salvation,
As one born blind now sees the Light.
O the joy that Messiah has come!
Sweeps o'er my soul this first Christmas night.



(Tune: *White Christmas*)

Penned in the Holy Land, Christmas 1969:

“Now as it neared Christmas, the Holy Land Mission of the Independent Board for Foreign Presbyterian Missions planned a Christmas Eve Service to be held at the Shepherds’ Field. As I was short-term missionary of the Independent Board, they invited me to speak on this most precious occasion. Since I came from the Far East, I qualified myself as the fourth Wise Man!

“To get the feel of the venue, I visited a portion of the ancient Shepherds’ Field at the approximate spot where the Angel appeared to the Shepherds. It was a cold wintry night with an almost full moon in a blue sky, but the wind brought me shudders. This led me to think of the sufferings the Baby Jesus went through, for He was born in an open stable, exposed to the wintry blast. And as I thought of the Virgin Mother caressing her Precious One as He cried in the cold, the Lord gave me these words.” [*Life BPC Weekly*, 26 December 1999.]

*But Mary kept all these things,
and pondered them in her heart.*

Luke 2:19

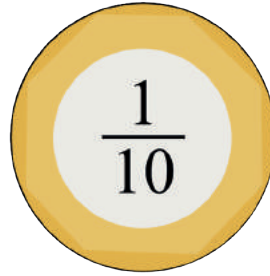


Shepherds’ Field, Bethlehem, Israel



Chronicles of Conquest

“As we are ‘at war’ in our present crusade to take Beulah Land, a weekly Bulletin to keep you informed is a must. ...



“In this hour of crying need, those who respond to the Lord’s call are blessed beyond measure. (Read the story of King David

and Barzillai, 2 Sam 17:27–29; 19:32–38.) In the days of the prophet Malachi, the Lord’s House was empty. So the Prophet issued this call, *‘Bring ye all the tithes (1/10) into the storehouse, that there may be meat in mine house’* Then he climaxed the call with this promise, *‘And prove me now herewith, ... if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it’* (Mal 3:10).”

Trading Wisely with Every Talent

“With the acquisition of Beulah Land, we should think of ways and means whereby this new property would be utilised to the fullest. We must trade wisely with every God-given talent.” [*Life B-P Weekly*, 12 November 1989.]



Bring All the Tithes Now Before Him

11

T. Tow

Charlotte A. Barnard

Bring all the tithes now be - fore Him, Ap - pear not with emp - ty hand,

God has pro - mised you who love Him, Mer - cies and grace with - out end. *Fine*

He'll cast from you e - very sick - ness, He'll pros - per you with good health.

He'll watch your foot - steps with keen - ness,

He'll give you pow'r to get wealth. *rall.* *D.C.*

SERVICE AND WORSHIP

“Through the victory to take over what we now call Beulah Land, our Tuesday Night Prayer Meeting was revived!

“Today, it is no more held in the main sanctuary, but at the FEBC Hall. Here members are drawn closer together by the limitation of space. Like burning charcoal heaped together, the spirit of prayer is become warmer.



“The Tuesday Night Prayer Meeting of Life Church is composed of three parts. Part I, which is 30 minutes, consists of singing of an appropriate hymn or psalm or chorus. This is followed by Bible Study. Part II consists of another 30 minutes, this time of testimonies and praise. This is after the tradition of Dr John Sung in the conducting of his Evangelistic League monthly meetings. *‘By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name’* (Heb 13:15). When prayers are answered, when God has manifested Himself mighty to save, testimonies, thanksgivings and praises are offered. This is the vibrant life of the prayer meeting. Part III, also 30 minutes, consists of reading out the prayer requests that are sent in on blue cards. Items compiled by the pastor are also read out, and elders and deacons, mostly, are requested to pray aloud. The meeting ends sharply at 9.30 pm. After this, the over hundred praying members adjourn to a time of fellowship, some over a cup of coffee or tea.” [Timothy Tow, *Counselling Recipes* (Singapore: Christian Life Publishers, 1994), 46–47.]

This prayer meeting tradition is continued in True Life B-P Church on Friday nights.



United Prayer is like burning charcoal.
More prayer, more power;
Less prayer, less power.
(James 5:16)

Call to Church Prayer Meeting

12

T. Tow

Carl M. von Weber

1. Come to Church on Tues - day night,
 2. First we sing a hymn that in - spires,
 3. Come un - to Me ye wea - ry ones,
 4. There's a peace that God pro - mised,

Come ye to the House of Prayer.
 Then an half hour of God's Word.
 Weighed down with a load of care.
 To them who with o - thers pray.

Chris - tians ga - ther on bend - ed knees,
 Praise and thanks - giv - ing that fol - low,
 Bring all bur - dens, cares to the Lord,
 There's a bless - ing spe - cial for you,

They will find the Sav - iour there.
 Are well plea - sing to the Lord.
 To the Tues - day night of prayer.
 Won't you join us next Tues - day?

(Written for Life B-P Church Prayer Meetings)



Rev Tow with granddaughter May Ann



Rev and Mrs Tow looking on as their granddaughters celebrate their birthdays

On marriage and family:

“The two greatest blessings on earth are health and a happy home.

“What is the purpose of marriage? Nowadays the liturgy, they turn it around. We are borrowing the old Anglican liturgy and that’s a very good thing. The first reason we marry is that we

may procreate children. But now they put to have children to the last. They turn it the other way round. I know of one couple. They decided when they got married they would not bear children. As a result, when the quarrels came, they separated. They are divorced now. But do you know that when you have a child, it brings not only joy to the father and mother but also to the grandfather and grandmother? So I declared in my family, ‘I’m May Ann’s best friend.’ The whole family is full of joy. Day and night they go and look at the little baby. All the more when the husband and wife quarrel, and they look at the baby, they will be bound together again.” [Timothy Tow, *Recipes for Living a Happy Life* (Singapore: FEBC Press, 1999), 27–28.]

Hymn for Family Worship

13

T. Tow

Lowell Mason

1. Where two or three to - ge - ther meet
 2. Though God in high - est hea - ven reigns,
 3. In man - sion high or cot - tage low,
 4. O may the grace of God a - bound

In Je - sus' Name to sing God's praise,
 He con - de - scends to dwell be - low,
 Where Je - sus' Name is dai - ly praised,
 From house to house and door to door,

And pray to Him with one ac - cord,
 And finds a home in ev - ery heart,
 By word and deed to God and man,
 And to our sons and all our friends,

He'll vi - sit them there face to face.
 Where - in the fires of first love glow.
 Rain show'rs of bless - ing from His grace.
 Grant life e - ter - nal ev - er - more.

14

God Bless Our Home

T. Tow

Irish Air

1. Ma - ny homes there were in all the Land of our Lord,
 2. Mar - tha loves to serve Je - sus with her bu - sy hands,
 3. Ma - ry though u - ses not her hands to serve the Lord,
 4. When dies La - za - rus and there is no one to help,

On - ly one did find grace in His eyes, 'Twas the
 She makes her home a ban - que - ting hall, She would
 She gives Je - sus her soul and her heart, She sits
 Comes our Sav - iour prompt - ly on the scene, Je - sus

home where dear Ma - ry and Mar - tha did live, Home for
 feed our Lord and the dis - ci - ples of His, She sur -
 list - 'ning to Je - sus en - rapt in His Word, No one
 Christ is the Re - sur - rec - tion and the Life, At His


Bro - ther La - za - rus be - sides, Though a hum - ble a - bode, hid - den
 ren - ders all for the Lord's sake. Should our Lord come to - day, in - to
 can take a - way her good part. Should the Lord come to - day, in - to
 Word, the dead man lives a - gain. Comes our Sav - iour to - day, in - to




on a hill - side, Be - tha - ny is known all o'er the world,
 your house to stay, Will He find such a wel - come so warm?
 your house to stay, Will He find such at - ten - tion of heart?
 your house to stay, Bring to Him all your trou - bles and woes.




Bless - ed is the home where Je - sus Christ would a - bide,
 Bless - ed is the home where Je - sus Christ would a - bide,
 Bless - ed is the home where Je - sus Christ would a - bide,
 Bless - ed is the home where Je - sus Christ now a - bides,

There the Ban - ner of Love is un - furled.
 There the Ban - ner of Love is un - furled.
 There the Ban - ner of Love is un - furled.
 Where the Ban - ner of Love is un - furled.



主之家我為督基

Chinese calligraphy written by Rev Tow's father—"Christ is the Lord of my house"



Gentile Christian speaking with an Orthodox Jew

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. ... But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.

Romans 1:16–17, 2:10–11

On the home in Bethany that Jesus loves dearly:

“Why did Jesus pay frequent visits to Bethany? It is a very special house. There is no married couple there. Only big sister Martha and younger sister Mary, and brother Lazarus. The Bible tells us that they all love the Lord Jesus, and the Lord Jesus loves them. That’s why when Lazarus died, Jesus came, although four days late, to work out His glory. Once, Jesus did say, ‘Martha, Martha, you are very busy, you are encumbered with many things. But Mary has the better part, she is receiving all the Word that I preach to her.’ Does it mean that the two sisters were not on good terms? Though not married, they teamed up together to help one another. Being unmarried, their hearts were more devoted to the Lord, which is described in 1 Corinthians 7. That long chapter of 40 verses is a classic exposition of the married life and the single life. If God determined for us to be single, we are none the worse. Like Martha and Mary.” [Timothy Tow, *Recipes for Living a Happy Life* (Singapore: FEBC Press, 1999), 23–24.]



General view of Bethany, Israel (Library of Congress, Public domain image)

15

O Bethany

John E. Su
Trans. by T. Tow

John E. Su

1. O Be - tha - ny Home Sweet Home, Where my Lord
 2. My Home Sweet Home, by O - li - vet, Finds grace in
 3. With Je - sus my Lord and Sa - viour, Heart to heart

is wont to stay. Un - wor - thy though as I can be, He's for - giv'n
 Em - ma - nuel's eyes. Heart and heart are joined in one there, Then soar our
 and face to face, I shall tri - umph o'er each tri - al, By His help,

me by His grace. What a bless - ing 'fore Him seat - ed! Who can take
 souls to the skies. I pour on Him my sweet oint - ment, Lit - tle to -
 I'll run the race. Blow thou North Wind, and thou South Wind! O what fra -

a - way my part? O Be - tha - ny, my Home Sweet Home!
 ken of my love, O Be - tha - ny, my Home Sweet Home,
 grace fills our home! My Lord and I, what joy di - vine,



Rev and Mrs Tow at the 3rd Anniversary of the Ladies Fellowship, True Life B-P Church, 2007

Rev Tow’s encouragement to the ladies in the church to be active in serving the Lord:

“He set the ladies two objectives in forming the [Ladies] fellowship. First, giving to missions. ‘Missionaries, labouring afar off with small young churches need our help. We should from the start set a goal to help them.’ Second, studying God’s Word. ‘We have the exemplary conduct of Mary of Bethany who listened to Jesus’ sermon and is highly commended. ... So our monthly meetings must be well attended to hear God’s Word.’” [*In the Steps of Our Saviour* (Singapore: True Life Bible-Presbyterian Church, 2010), 106.]





THE CHURCH BELL OF KOREA

By Rev Timothy Tow

Ding dong bell, ding dong bell,

'Tis the Church of Korea!

Ding dong bell, ding dong bell,

'Tis the hour of morning prayer!

Let us rise, let us go to the House of the Lord,

Let us kneel 'fore His throne, and hearken to His Word.

Ding dong bell, ding dong bell,

'Tis the Church of Korea!

Ding dong bell, ding dong bell,

'Tis the hour of evening prayer!

Nearer still to our God, may we seek Him again,

For without Thee to bless, all our life ends in vain!

Ding dong bell, keep ringing,

Ye daughters of Korea!

Ding dong bell, keep singing,

Till the Prince of Peace appears.

Lo He comes in the heavens to receive His children,

At midnight or at dawn, will your lamp be burning?



(Can be sung to the tune of *Lullaby*)

Penned at the close of the 4th General Assembly of the Far Eastern Council of Christian Churches, Seoul, Korea, 31 August – 6 September 1960.



Children's choir singing a praise item unto the Lord



Church and Youth choirs rendering a song of praise unto the Lord

Keeping the Sabbath

“The Sabbath command is a good law that comes from a good God. God requires of man to set aside one day a week for physical respite and spiritual refreshment. When we come to worship the Lord on Sunday, do we not find our bodies and spirits recharged for a new week of physical work and spiritual battle? The Sabbath is not a burden but a delight. It is not a holiday but a holy day (Isa 58:13, 14).

“Today, we keep the Sabbath on Sunday, the Lord’s Day (Rev 1:10, Acts 20:7, 1 Cor 16:2) commemorating Christ’s resurrection. On this day, we gather for worship, fellowship, Bible study and evangelism.” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 362.]

O How Bright Is Sunday Morning**17**

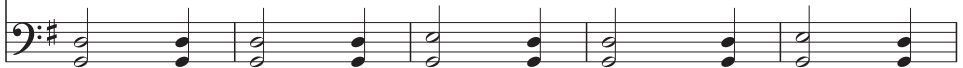
T. Tow

Children's Song
Arr. by C. Tan

1. O how bright is Sun - day morn - ing, Sun - day morn - ing,
 2. O how sweet is Sun - day morn - ing, Sun - day morn - ing,
 3. O how blest is Sun - day morn - ing, Sun - day morn - ing,
 4. O the peace that comes from wor-ship-ping; Comes from wor-ship-ping;



I can hear the church bell ring - ing, church bell
 Lis - ten to the church choir sing - ing, church choir
 When we go to church, wor - ship - ping, church wor -
 When our hearts are cleansed from sin - ning, cleansed from



ring - ing; Ding dong, ding dong, ding dong!
 sing - ing; Praise Him, Praise Him, Praise Him!
 ship - ping; A - men, A - men, A - men!
 sin - ning, Sha - lom, Sha - lom, Sha - lom!



A new chorus for the Sunday School written during Winter in Bethlehem, Israel, 1969:

“Rom 8:28, this flu whilst keeping me from exam preparations, sets my soul to music. ... I find these lines do promote church attendance.” [*B-P Weekly*, 20 December 1969.]



The church bell at Life B-P Church

The Message of the Big Church Bell was “heard” on the sunset deck of the *Lakota*, sailing across the South China Sea to West Kalimantan, Indonesia (1971).

This first gospel foray into Indonesia led to the development of two mission stations there.

The Message of the Big Church Bell

18

T. Tow

Ding dong, ding dong, ding dong, ding dong,

Fine

1. How bright it rings, the Big Church Bell.
 2. How clear it rings, the Big Church Bell.
 3. How soft it chimes, the Big Church Bell.
 4. How joy - ous rings, the Big Church Bell.
 5. How love - ly chimes, the Big Church Bell.
 6. How sol - emn tolls, the Big Church Bell.
 7. Peal on and on, thou Big Church Bell!

Ye boys a - rise, and young girls too.
 Ye dads and mums, now quick - ly run!
 Where - 'er God's peo - ple now are met,
 A sin - ner lost to - day is found,
 Here comes the Bride so pure in white,
 To - day a soul has gone be - yond,
 Je - sus has come from heav'n to earth,

D.C.

'Tis time to come to Sun - day School.
 To Sun - day School, it has be - gun!
 With con - trite heart let them be knelt.
 The way - ward son has turned a - round.
 To meet the Groom filled with de - light!
 To heav'n in bliss, or hell for - lorn?
 To save all men who hell de - serve.



Rev Tow on one of the twelve pilgrimages he had led to the Holy Land

A Christian in Travel was penned at a Hong Kong Hotel in August 1960, en route to Korea to minister to the Korean Presbyterian Church as well as to attend the 4th General Assembly of the Far Eastern Council of Christian Churches, Seoul, Korea.

These words once again found an echo in the writer's heart in January 1968, when he went to India to attend the 6th General Assembly of the Far Eastern Council of Christian Churches:

“The lines which were penned en route to Korea at a Hong Kong hotel, 1960, are echoing from my burdened heart! There is a spiritual battle to be fought in India no lesser than the

one engaged in Korea seven years ago. Please pray for us ... that we falter not in this assignment from the Lord of Hosts. We feel Satan resolutely hindering us. *‘For a great door and effectual is opened unto me, and there are many adversaries’* (1 Cor 16:9). But how I take courage at the verse immediately following, *‘Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do’* (1 Cor 16:10).” [B-P Weekly, 6 January 1968.]

These verses were also published in *Sincerely Yours: New Voices in Singapore Poetry* (Singapore: Tate Publishing, 1985).

A Christian in Travel

19

T. Tow

Charles H. Gabriel

1. Ma - ny are those who roam this world, In search of glit - t'ring gems and pearls.
 2. Yet tra - vel is a job he took, When at the cross he all for - sook,
 3. Let ev - ery Gos - pel mes - sen - ger, Tra - vel not as a pas - sen - ger,

Chris - tians who trav'l the world to - day, Meet plea - sure seek - ers all the way.
 To serve the Mas - ter where He'd call, All o - ver this ter - res - trial ball.
 Who loun - ges 'way the pre - cious hour, Our jour - ney - ing is not a tour!

In Man - darin rooms with mu - sic sweet, And foods and wines, much to re - peat.
 Lord, give me faith to fol - low Thee, Through paths nar - row, through val - leys deep.
 It is a race that must be won! With sweat and tears, un - der the sun,

He does not like this trav'l - ling life, His heart is with his home and wife.
 Nor wing, nor sail, can change the course, Pil - grims of old have set for us.
 Till Heav'n a - bove is reached at last, And at His feet our crowns are cast.

20

Come and Dine

C. B. Widmeyer

C. B. Widmeyer



1. Je - sus has a ta - ble spread Where the saints of God are fed,
 2. The dis - ci - ples came to land, Thus o - bey - ing Christ's com - mand,
 3. Soon the Lamb will take His bride To be ev - er at His side,



He in - vites His chos - en peo - ple, "Come and dine"; With His
 For the Mas - ter called un - to them, "Come and dine"; There they
 All the host of heav - en will as - sem - bled be; Oh, 'twill



man - na He doth feed And sup - plies our eve - ry need: Oh, 'tis
 found their heart's de - sire, Bread and fish up - on the fire; Thus He
 be a glo - rious sight, All the saints in spot - less white; And with



Refrain



sweet to sup with Je - sus all the time!
 sa - tis - fies the hun - gry eve - ry time. "Come and dine," the Mas - ter call - eth, "Come and
 Je - sus they will feast e - ter - nal - ly.



dine"; You may feast at Je-sus' ta-ble all the time; He who

fed the mul - ti - tude, turned the wa - ter in - to wine, To the

hun - gry call - eth now, "Come and dine."

The musical score consists of three systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The lyrics are written below the vocal line. The first system covers the first two lines of lyrics. The second system covers the next two lines. The third system covers the final line and ends with a double bar line.

Tune Source: Cyber Hymnal™ (<http://www.hymntime.com/tch/pdf/c/o/m/e/Come%20and%20Dine.pdf>)

The chorus of *Come and Dine* is often sung by the students of the Far Eastern Bible College (FEBC) before meal times.



The FEBC Dining Club is led by the matron, Mrs Tow



Mosaic depicting a basket of barley loaves and two fishes, Tabgha, Israel



Masada, Israel

Cheep, Cheep, Cheep was penned in the Holy Land, June 1991, to the tune of *Lightly Row*, a German folk song.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ... But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Matthew 6:25–26, 33



Cheep, Cheep, Cheep

21

T. Tow

German Folk Song

1. Cheep, cheep, cheep, Cheep, cheep, cheep, Chee - py bird - ie where are you?
 2. Cheep, cheep, cheep, Je - sus says, To you of the hu - man race,
 3. Cheep, cheep, cheep, Cheep, cheep, cheep, God has a Word for the Fool,

Cheep, cheep, cheep, Here am I, Our home in the sky.
 Spar - rows have no sor - rows, Nor count their mor - rows.
 Day and night, Night and day, You must grab your pay.

We're but lit - tle spar - rows, We're spared all hu - man sor - rows.
 King - dom of God, Seek ye first, And His Glo - ry, Right - eous - ness,
 Big - ger hou - ses you must build, Big - ger sto - rage you must fill,

We don't sow, We don't reap, God feeds us, cheap, cheap.
 He'll give you, cheap, cheap, cheap, All the things you need.
 What's to man, all this gain, When he dies in vain?



Jason Linn, born in China to a theological student and his wife, was their only surviving child, as his older brother as well as younger brother and sisters all died through sicknesses. His father, too, died when he was twelve. With just two left in the family, a Western missionary's offer to send him to a Church school was taken up.

Although he began to be active in the Church, he had not yet been truly born again at heart. However, things changed and he came to the Lord, when the Lord afflicted him with an inflammatory disease of the small intestines. He enrolled in a seminary and dedicated himself for pioneer work in the poorest villages. He was eventually directed to do the Lord's work in the region of the South Seas upon hearing the Lord's call through Dr R A Jaffray of the Christian and Missionary Alliance. Thus, he became a missionary to the Dyaks in Borneo, Indonesia for over a decade (1932 – 1946).

The Ministry of Hospitality

“There is one form of trading for God which brings in 100 per cent profit both spiritual and economic. It is the ministry of hospitality as hinted earlier in this book. Every missionary, Christian worker and member of our churches abroad are welcome to stay in the FEBC hostels and special guest rooms. ‘Our houses are made of rubber, so in case there is no room, we can stretch them.’

“With the acquisition of Beulah House we have not only been able to assign a room to each one of our fellowships but also increase the number of rooms for guests. (More are coming in and out all the time.) The little service we give to Christians from other parts of the world, however, can save them hundreds in hotel bills. This saving on their pocket book gives us joy unspeakable, *‘for the administration of this service not only supplieth the want of saints, but is abundant also by many thanksgivings unto God’* (2 Cor 9:12). According to that Chinese proverb, ‘We having many guests in an house have also found many hosts abroad.’” [Timothy Tow, *Forty Years to Church Growth* (Singapore: Christian Life Publishers, 1993), 146–47.]

Friend, Come and Stay

22

Words by Jason Linn
Trans. by T. Tow

William H. Monk

1. The twi - light falls, fast sinks the eve - ning sun,
2. The eve - ning haze re - flects life's chan - ging day,
3. The night grows cold, so does friend - ship of man,
4. The night is long, so winds the world - ly path,
5. The years flow on, how soon life comes to end,

The night is dark, O Lord, to Thee I run!
Quick as a twin - kle ebbs the tide a - way.
The world's a mi - rage to the ca - ra - van.
A speck of life floats far a - way from shore.
The pomp and pow'r of earth are but a dream!

Wea - ry and drea - ry pants my faint - ing heart,
Feast - ings are few, good for - tunes soon de - cay,
Where is the door of help to this lost one?
The flesh - ly lusts have of - ten gripped my heart,
They fade a - way, sure as the law of change,

O ne - ver, gra - cious Friend, from me de - part.
O come, Thou sin - cere Friend, with me to stay.
O Thou my on - ly Friend, leave not a - lone!
O ho - ly Friend stay with me e - ver - more.
E - ter - nal Friend, a - rise, my soul re - deem.

Translated from the autobiography of Rev Jason Linn (missionary to Dyak Borneo), *Pioneering in Dyak Borneo*, this is one of several songs that he had penned “to sing in soliloquy for solace whenever overtaken by loneliness and depression”.

Scripture: Luke 24:29; Psalm 90:10



“Now, when I yielded to God, His good plan for my life began to work. From Nanking, He led me to the States. As I sailed into New York Harbour in the heavy winter of January 1948, the words of Mother, ‘If you will study to be a pastor, I will send you to America’, rang like a bell in my ears. Returning in October 1950, I became your pastor from that date to this day. I’ve found my life-ministry. Without the failure at Raffles College, without the double deaths after WWII, I would have failed more miserably going my own way. But when God turned me around to walk in His Plan, a better plan than mine, I am today what I am entirely by His appointment. Indeed, man’s disappointment becomes God’s appointment. *‘And we know that all things work together for good to them that love God, to them who are the called according to His purpose’* (Rom 8:28).” [Timothy Tow, *Has God a Plan for Your Life?* (Singapore: Christian Life Publishers, 1994), 17.]

“Let me illustrate with a very pleasant experience we had in June 1993. When Dr Carl McIntire, President of the International Council of Christian Churches, twice requested me to attend the ICCC Congress in Philadelphia, and I perceived it was God’s directive will, we went. Never had we such a prosperous journey. We were ‘delivered’ from airport right to the door of our place of lodging – from the same door, when leaving USA, to the same airport to return to Singapore. The Lord gave us the desires of our heart according to Psalm 37:4. ... This sort of ‘cooperative will’ blessing has prospered my ministry through 44 years of my pastoral ministry. It has seen me through 32 years as principal of Far Eastern Bible College. It has prospered us also through five Pilgrimages to the Holy Land. The way to the Lord’s blessing is obedience. Will you bend to His directive will today? You know clearly what He wants you to do. Will you do it?” [Timothy Tow, *Has God a Plan for Your Life?* (Singapore: Christian Life Publishers, 1994), 29–30.]

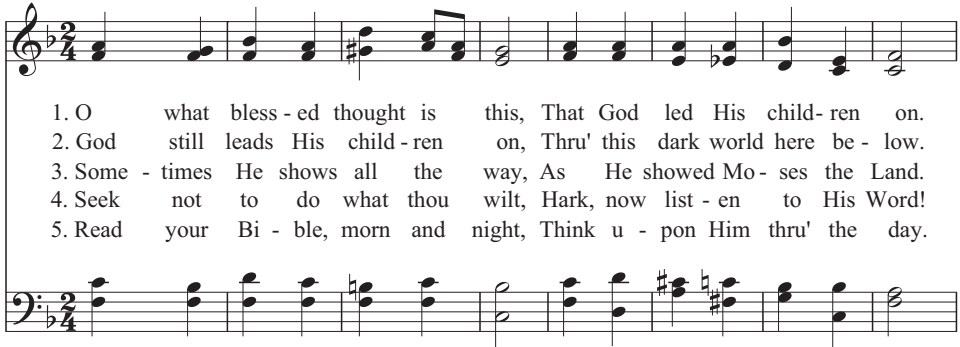


Guidance All the Way

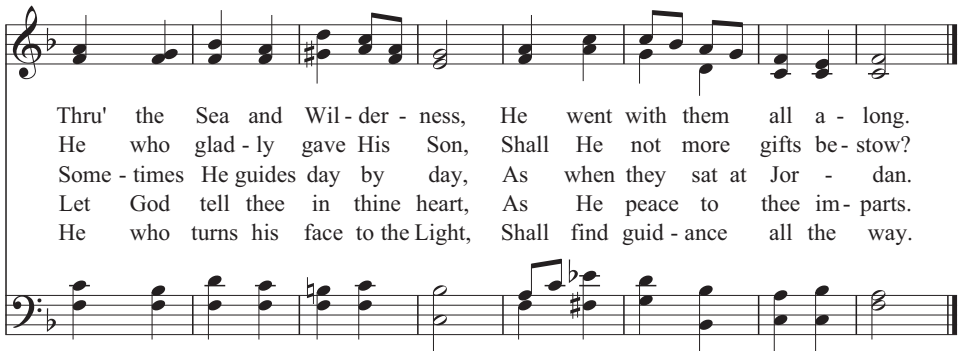
23

T. Tow

Carl M. von Weber



1. O what bless - ed thought is this, That God led His child - ren on.
 2. God still leads His child - ren on, Thru' this dark world here be - low.
 3. Some - times He shows all the way, As He showed Mo - ses the Land.
 4. Seek not to do what thou wilt, Hark, now list - en to His Word!
 5. Read your Bi - ble, morn and night, Think u - pon Him thru' the day.



Thru' the Sea and Wil - der - ness, He went with them all a - long.
 He who glad - ly gave His Son, Shall He not more gifts be - stow?
 Some - times He guides day by day, As when they sat at Jor - dan.
 Let God tell thee in thine heart, As He peace to thee im - parts.
 He who turns his face to the Light, Shall find guid - ance all the way.



View from Mt Nebo, Israel

*I will instruct thee and teach thee in the way which thou shalt go:
 I will guide thee with mine eye.*

Psalm 32:8

24

He Is My Friend

Jason Linn
Trans. by T. Tow

John E. Su

1. Je - sus is my hon-oured Friend, He knows me through and through.
 2. When I feel weak and wea - ry, Sunk in the depths of woe,
 3. I love Him so and He loves me. He is my bo - som Friend.
 4. My Lord's com-mand-ments I'll o - bey. How dare I fall be- hind?

His love is sure and full of grace, Makes me love Him a - new.
 He lifts me up to run the Race, Through Dan-ger's gate_ and toll.
 He shares my joys and sor-rows deep, And helps me to_ con- tend.
 To save the sheep a - wan-der - ing, Re - deem a lost_ man- kind.

When I leave Him, I can - not stand, O let me turn to Him!
 He keeps me straight with rod and staff: Love com - eth down from Heav'n.
 He tea - ches me to cling to good, But flee from lust and sin,
 The love of Christ they've ne - ver heard, His blood that's shed for sin.

I must seek Him now and al - ways, He is my Friend.
 With Him my Guide, what more to ask? He is my Friend.
 To live like Him, in ho - li - ness, He is my Friend.
 My hand in His, I must ad - vance! He is my Friend.

One of several songs that Jason Linn, missionary to Dyak Borneo, penned “to sing in soliloquy for solace whenever overtaken by loneliness and depression”.

Jesus Christ, his only Friend

“Although he utterly detested those who kept not their word and practised hypocrisy, he treated all alike with sincerity. And though he repeatedly became disappointed in man, the love of Christ burned in his heart. Oftentimes he had given help and relief, but what he got in return was like ‘giving that which is holy to the dogs’ and ‘casting pearls before swine’ – ‘they trample them under their feet, and turn again and rend you’. Many a time he almost swore he would never become a fool, but become a fool again he did. That’s right, one who has tasted the goodness of God’s grace cannot conscionably do what he should not do. But in our conduct we should acquire a new understanding, as Paul in Ephesians 6:6, 7 has said, ‘*as to the Lord, and not to men*’. Has not the Lord Jesus said, ‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’” [Jason Linn, trans. Timothy Tow, *Pioneering in Dyak Borneo* (Singapore: FEBC Press, 1997), 39.]



*Jason Linn (front row, first from the left)
on his 70th birthday, 23 June 1973*

25

My Only Friend

Jason Linn

Trans. by T. Tow

1. O Thou my no - ble Friend, Shall I un - grate - ful be?
 2. O Thou my sin - cere Friend, How can I stray from Thee?
 3. O Thou my gra - cious Friend, Shall I e'er Thee for - sake?
 4. O Thou my life - long Friend, Let me ne'er Thee for - get!
 5. O Thou my on - ly Friend, I will a - bide with Thee.

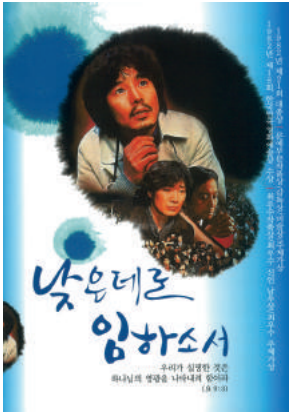
When I was lost in sin, Thou died for me.
 From foo - lish sin and shame, Thou saved me.
 Thou my Rock and my Strength, In Thee I stake.
 All good things come to end, Thy love ex - cept.
 Though o - thers fled and ran, I'll wait on Thee.

Sal - va - tion free - ly flows; Thy blood shed from the Tree.
 Thou leadst me in the way Through Death's dark vale un - seen,
 Like gush - ing streams Thy love, It clean - ses all my stains.
 E'er shin - ing bright this love, Turn earth's dark night to day!
 Both branch and tree are one: The Law of Life that binds

No o - ther one be - low Can set me free.
 To wa - ters bright as day, And pas - tures green.
 O bear me up a - bove, My health re - gain.
 O may Thy pre - cious Word, Keep me al - way!
 Both branch and tree are one: The Life that binds.

One of several songs that Jason Linn, missionary to Dyak Borneo, penned “to sing in soliloquy for solace whenever overtaken by loneliness and depression”.

An Yo Han, the Blind Korean Pastor, shares his testimony:



“We have eyes that can see all things and their myriad colors; mental eyes that can think and evaluate; finally spiritual eyes that can feel and recognize the true way. I no longer despair of my blindness for I found the right purpose for my life. My dead spirit was made alive after I had been driven down into utter darkness. God, in his infinite wisdom, led me to

the lowly places, took away my eyesight and everything I owned in order for me to see with spiritual eyes things that cannot be seen with our physical eyes. I was not able to fathom his unique plan for my life then.

“I now pray, ‘Thank you Lord for my blindness. When this body leaves the earth my sight will be gone with it. With my new spiritual eyesight, I am ready to obey your will and glorify your name until the day you call me to heaven ...’

“It is my wish that this story will help someone find God, to find hope in despair, to thank God for their seeing eyes, and to be saved from their negative attitude.” [An Yo Han, *Autobiography – Blind Korean Pastor* (Singapore: Christian Life Publishers, 1989).]



Rev Tow and An Yo Han, the Blind Korean Pastor

In the foreword for An Yo Han's autobiography *Blind Korean Pastor* (July 1989), the writer elaborates on the impact that had been made on the lives of many people:

“Ever since I came to know the ‘Blind Korean Pastor’ An Yohan through his film six years ago, a bond of friendship has developed between us because of Calvary.

“Realising the power this film has over its audience to turn prodigal sons to Christ, I inquired to have it shown again in Singapore. By courtesy of the Embassy of the Republic of Korea, we had the Blind Korean Pastor film screened 23 times between September and December 1988 to all Bible-Presbyterian Churches and to several other church groups. Over five thousand people were blessed. The feedback was tremendous. Backsliders have returned to the Lord, tears of repentance and consecration were shed by both sinners and saints.

“By putting three Korean songs of the film into English and having them sung by Miss Roska Sihombing, graduate of Far Eastern Bible College and Life Church missionary to Batam, five hundred tapes have been made for the nurture of grateful hearts. Since then, the film has been introduced to B-P Churches in Australia, to packed houses, with the same response.

“Behind this film is Pastor An's autobiography which was published in Korea, 1981. ... Having read the English version with the film at the back of my mind, I am all the more impressed by the Blind Korean Pastor's noble thoughts and insights in the spiritual world. This book shows the way to life everlasting in the Lord Jesus Christ and revives hope for the handicapped to live vibrantly through this world below.

“If you, dear Reader, have been heavily battered by the storms of life, read on to the very end. You will become a different person!”

Jesus Came and Touched Me

26

T. Tow

Korean Melody

1. Je - sus came and touched my soul, He came to save me.
 2. Je - sus comes and stays with me, He'll not de - sert me.

When I lay dead with-out hope, He breathed on me.
 I shall ne - ver leave His side, He stays with me.

He fills my soul with His love, No more am I a - lone.

Filled with His great pow'r__ di - vine, I must now press__ on.

One of three gospel songs in *Blind Korean Pastor*, a film that “speaks most powerfully to the unsaved, to the prodigal son and daughter”. The English lyrics were written in 1988, when the film was shown over several screenings that extended to early 1990, as part of the evangelistic efforts of the church.

Special Providence and Common Grace

“God’s general providence in sustaining the processes of nature and caring for His non-human creatures is used as an argument for faith in God’s special providence toward His children. *‘Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?’* (Luke 12:24). *‘Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ... if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?’* (Matt 6:26, 30).



Sunrise at the Sea of Galilee, Israel

“God’s general providence is included in His common grace and is impartially available for all men, *‘for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust’* (Matt 5:45). *‘He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness’* (Acts 14:17). *‘He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being’* (Acts 17:25–28).” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 53–54.]

O Grace of God, How Deep and Wide! 27

Newton Y. T. Tsiang

Trans. by T. Tow

Henry Percy Smith

1. O grace of God, how deep and wide!
 2. The mor - ning bird sings of Thy grace,
 3. O Spi - rit's fire, cleanse now my heart,
 4. Saints old and new, they nev - er fear,
 5. I hum - bly bow be - fore Thy face,

Year in, year out, Thy love pro - vides,
 Sun, moon and stars, in u - ni - son race,
 Shine on my way, lead me a - right,
 This is their com - pass, cou - rage and cheer,
 Spi - rit of God, come in to stay!

I Thee a - dore, with thank - ful heart,
 But man for - gets, like rush - ing streams,
 My being de - light, my soul's se - cure,
 The light of heav'n, the Truth of God,
 Fill me with joy, ban - ish dis - tress,

For - ev - er - more, Thy love im - part.
 New songs of praise, to Thee I sing.
 My Lord, I'll serve, for - ev - er - more.
 Guide of our souls, up - ward and on.
 From foun - tains sweet, I rise re - freshed.

28

O Save Me Now, I Pray
(David's Vow in Distress)

T. Tow

Scottish Folk Song



- 1. O my God, my rock, my high tower, Hide, O hide me from the storm!
- 2. Wic - ked men like floods as - sail me, O shel - ter me from the blast!
- 3. At what time I'm 'fraid, I'll call Thee, O hear and an - swer my prayer!



Winds and waves they beat a - round me, O save me or I drown!
Thou my horn, my shield, my re - fuge, In Thee my soul shall trust.
I have kept Thy pre - cepts al - ways, O keep me safe and sure.



Chorus



O save me now, I pray, Thy ser - vant and Thy son!



All my life I'll fight on the Lord's side, O Thou my strength, till vic - tory's won.





Rev Tow in conversation with Dr Carl McIntire

(Dedicated to Dr Carl McIntire, 2 Sam 22:1–25)

Penned while in Santiago, Chile for the International Council of Christian Churches (ICCC) 15th World Congress, 12–21 February 1997.





The writer became the disciple of Dr Carl McIntire in January 1948, when he heard him preach, as President of the Board of Directors of Faith Seminary, at its chapel hour on the “20th Century Reformation”. McIntire made the call to form an International Council of Christian Churches. This was done in response to the rising Ecumenical movement, which would soon result in the formation of the World Council of Churches (WCC) in August of the same year. The ICCC was eventually formed the same time as the WCC, with McIntire elected as President.



Rev Tow with Dr Carl McIntire

The ICCC 15th World Congress was convened in 1997, against a backdrop of increasing unbelief in the world that included the denial of Jesus' resurrection, the claim that Jesus was only a false prophet, and the proliferation of liberal Bible translations such as the Living Bible.

Expressing the burden to defend the Faith before leaving for the Congress:

“By God’s grace, we have done our bit for the 20th Century Reformation movement. I caught on the spirit of McIntire—to separate from the old apostate Church connections, from modernist missionaries, from Romanism and Charismaticism. We stood firm on the King James Bible against the RSV (Revised Standard Version), the first unfaithful modern translation coming out in the early fifties.

“Our Reformation witness took us to many battle fronts, many countries. Throughout the years, the Lord has sent us to five continents, even to South America. Now, we are heading there again. Please pray that we might ‘deliver the goods’, that some impact might be made on the Spanish and Portuguese speaking peoples.” [*Life BPC Weekly*, 9 February 1997.]





Wildflowers at Megiddo, Israel

This children’s hymn was written after the True Life Church Camp in 2014, where Rev Prabhudas Koshy delivered the theme messages on “Sharpening Your Spiritual Senses”. Special thanks also to Pastor Jeffrey Khoo for encouraging us in this good tradition of hymn writing and for helping to adjust the lyrics of this hymn. We are reminded in this hymn to *“taste and see that the LORD is good”* (Ps 34:8). Indeed, it is so good to trust in the LORD rather than to put our hopes in the perishing things of this world. We can know and experience the special grace of God and the joy of salvation by accepting His blessed gospel and His Son, the Lord Jesus Christ.



O Taste and See That the Lord Is Good 29

C. Tan

C. Tan

1. O taste and see that the LORD is good, the LORD is good, the
 2. O see and know the___ riches of Christ, the riches of Christ, the
 3. O hear and lis - ten that ye may grow, that ye may grow, that
 4. How sweet thy words are un - to my taste, un - to my taste, un -
 5. O be sweet sa - vour wher - ever you go, wher - ever you go, wher -
 6. O do not touch an - y un - clean thing, an un - clean thing, an

LORD is good. O taste and see that the LORD is good,
 riches of Christ. O see and know the___ riches of Christ,
 ye may grow. O hear and lis - ten that ye may grow,
 to my taste. How sweet thy words are un - to my taste,
 ever you go. O be sweet sa - vour wher - ever you go,
 un - clean thing, O do not touch an - y un - clean thing,

Bless - ed is the man that___ trust - eth in Him.
 Je - sus' grace to all who be - lieve___ in Him.
 Hear the Word of God, keep it in___ your heart.
 Sweet - er than the ho - ney un - to___ my mouth.
 We will have the vic - t'ry through Christ___ our Lord.
 And I will re - ceive you___ saith___ the Lord.



Penned while in Melbourne, Australia, ministering to the congregation of Bethel Bible-Presbyterian Church, May – July 1989:

“A composition of sacred music by Richard Lee, a high school lad here, had inspired me to write a psalm based on Psalm 103.” [*Life B-P Weekly*, 16 July 1989.]



Picture on display on the corridor wall in Beit El Baraka, Bethlehem

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Matthew 6:26



Our God Is a Loving Father

30

T. Tow

R. Y. F. Lee

1-3. The Lord our God is a lov - ing Fa - ther,
4. The Lord knows our frame that it is - but dust,

1-3. The Lord our God is full of grace.
4. We're like the grass and flowers that grow.

1. He pi - ties His child - ren, He cares for our needs,
2. He heals all our sick - ness, for - gives all our sins,
3. He has saved us from death, e'en great pain and hell,
4. When the wind o'er them blows, they wi - ther a - way,

1-3. His - mer - cies en - dure thru the days.
4. But His grace en - dures for - e - ver - more.

Chorus
O let us give thanks and sing to His Name,

The Lord our God is good for - ev - er - more.



Sheep, Sheep, Sheep was penned while spending a week with Mrs Ben Asher to learn Modern Hebrew, June 1991:

“Our Haifa friend confirmed how she was woken up in the dead of night to answer questions about our identity before we could leave N.Y. (New York). Out of this situation I was moved to write these lines in an important theme.” [*Life B-P Weekly*, 23 June 1991.]

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Matthew 10:16–20



Sheep and goats crossing the road in the Holy Land



Sheep, Sheep, Sheep

31

T. Tow

German Folk Song



1. Sheep, sheep, sheep, sheep, sheep, sheep, Shee - pish peo - ple need be told,
2. Sheep, sheep, sheep, sheep, sheep, sheep, Shee - pish peo - ple need be wise!
3. Sheep, sheep, sheep, sheep, sheep, sheep, Shee - pish peo - ple need be bold!



I send you, sheep, sheep, sheep, To a wol - fish world.
 Like the ser - pent a - lert, But as dove harm - less.
 You're wit - nes - ses of God, And lights of this world.



Can a sheep a - mong wolves live? Yes he can by help of God.
 They'll try catch you by your word, Be not an - xious while you speak,
 Be ye quick to show the Way, To the wander - ing, lost in sin.



Learn this now, sheep, sheep, sheep, The Word of the Lord.
 God will teach, by His Spir't, What to say sheep, sheep.
 Do some good, e - very - day, For Je - sus our King.



32

True Life in Christ

K. H. Chan

Samuel S. Wesley

1. True Life in Christ is born when to God's Truth we sub - mit,
 2. True Life in Christ finds re - fuge and safe - ty 'neath His wings,
 3. True Life in Christ shows ser - vice, to - wards God and to man,
 4. True Life in Christ will bear fruit, found in en - dur - ing faith,

Through ear - ly trials and test - ings, to God we all com - mit,
 When Trou - ble en - com - pas - sing, we can re - joice and sing,
 With clean hands, pure hearts ser - ving God to the ve - ry end,
 Love, joy and peace and good - ness, with meek - ness and true faith,

We hon - our and do fol - low, God's pure and Ho - ly Word,
 On God a - lone we trust and His Ev - er - las - ting arms,
 Ful - fil - ling Christ's Com - mis - sion, to teach of God's great love,
 Gen - tle with Christ - like pat - ience, in Christ - ian U - ni - ty,

To teach us and to guide us, com - fort and peace as - sured.
 To lean and to pro - vide for the needs of our loved ones.
 That each may hear the Gos - pel, and know of God a - bove.
 O - be - dient and con - ten - ted, till we shall dwell with Thee.



True Life B-P Church worship service

True Life in Christ was written in 2013 on the occasion of the 10th Anniversary of True Life B-P Church. This song reminds its members that the church was borne out of trial and sadness when the founding Pastor, the late Rev (Dr) Timothy Tow, was forced to resign from the church he founded over the doctrine of the Verbal Plenary Preservation of the Bible. Rev Tow trusted God and served Him faithfully to the end, for he knew God knows to give the best for those who love Him (Rom 8:28).

The words of the title are a play on two groups of people. The first is directed to all who have truly trusted their lives in Christ, and the second is specifically directed to all members of True Life B-P Church. Besides having a strong foundation based on Scripture, we are also to exhibit the Fruit of the Spirit (Gal 5:22) and to fulfil the Great Commission (Matt 28:19, 20) as evidence of our faith.



**In the Steps of Our Saviour:
The Beginning of True Life Bible-Presbyterian Church**

“As you all know I have been pressurised to resign from Life Church after 53 years of service ...

“For nearly a year, a controversy has raged in Far Eastern Bible College between younger lecturers and those who stand with the Principal on the question whether the Bible has some mistakes or without any and absolutely perfect. As I take the view of a 100% perfect Bible and stand with Dr Jeffrey Khoo, more squabbles developed on August 20 at Life Church Session meeting which drove me to my resignation.

“Not desiring any further contention and following our Lord’s example, I determined to leave Life Church and begin anew with a fresh Service. The Lord wonderfully provided a place not far from Gilstead Road at the RELC, down Orange Grove Road from Shangri-La Hotel with immediate occupation. We take it as a positive sign from God.

“So here you are this morning and following your pastor’s footsteps, and not being forsaken. I am specially delighted that Elder Han Soon Juan is able to chair the inaugural Service. May God unite us together to broadcast the good news of life everlasting to a lost world. We cannot tell how He will increase us in the days ahead, when we serve Him anew to rebuild His Kingdom. *‘Bless the LORD, O my soul: and all that is within me, bless his holy name’* (Ps 103:1).” [FEBC Lord’s Day Service Weekly, 5 October 2003.]



Yesterday, Today, Forever

33

T. Tow

James H. Burke

Yes - ter - day, to - day, for - e - ver, Je - sus is the same;

The first system of music features a treble and bass clef with a key signature of three flats and a 6/8 time signature. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Yes - ter - day, to - day, for - e - ver, Je - sus is the same;"

Fa - ther, mo - ther, bro - thers, sis - ters, will leave us some day.

The second system of music continues the melody and accompaniment. The lyrics are: "Fa - ther, mo - ther, bro - thers, sis - ters, will leave us some day."

Je - sus is the same, Je - sus is the same;

The third system of music continues the melody and accompaniment. The lyrics are: "Je - sus is the same, Je - sus is the same;"

Heav'n and earth will soon pass a - way, Je - sus is the same.

The fourth system of music concludes the piece. The lyrics are: "Heav'n and earth will soon pass a - way, Je - sus is the same."

Jesus Christ the same yesterday, and to day, and for ever.

Hebrews 13:8

34 Blow, Morning Breezes, Blow

T. Tow

Isaac B. Woodbury

1. Blow, Morn - ing Bree - zes, blow, O'er sea and palm beach still,
 2. Blow, Even - ing Bree - zes, blow, U - pon our gar - den drear,
 3. Breathe, Ho - ly Spi - rit, breathe, In - to this heart of mine,
 4. Re - vive Thy Church, O Lord! First cleanse this heart of mine,

While dawn - ing clouds a - glow, Sail by, sail by the hill.
 While Noon - day heat's a - glow, Blow on, the Night to cheer.
 The heat of Sin's dis - ease, Quench now, with Wind Di - vine.
 Speak with pow'r from Thy Word, Cleanse now, cleanse me from pride.

Sail by, sail by, sail by the hill.
 Blow on, blow on, the Night to cheer.
 Quench now, quench now, with Wind Di - vine.
 Cleanse now, cleanse now, cleanse me from pride.



Blow, Morning Breezes, Blow is a prayer hymn introduced in February 1970, a time when the church was preparing for the Bob Wells Evangelistic Crusade, 16–19 April 1970, and the 7th Far Eastern Council of Christian Churches (FECCC) / International Christian Youth (ICY) Assemblies, 22–26 April 1970.



Seated with Dr Carl McIntire at the Far Eastern Council of Christian Churches Conference in Jakarta, Indonesia

“Although we need many to come and help, it must be remembered that victory depends not on size or numbers. *‘Not by might, nor by power, but by My Spirit.’* One with God is majority! When we are united, in Him, one can chase a thousand and two put ten thousand to flight (Deut 32:30). Such was our spirit when we prepared for the Third Assembly of the Far Eastern Council of Christian Churches in August 1956. The Lord sent a mighty victory. With our church after 14 years increased seven-fold, we have the numbers, but what we need today is His Spirit. O Lord, have mercy upon our church. Breathe upon us the reviving spirit of brotherly love, yea, rain down the dew to quench the heat of disunity.” [B-P Weekly, 28 February 1970.]

The following address to the B-P churches offers a glimpse into the “heat of disunity” that was encountered then:

“As we face a crucial spiritual battle, 16–26 April, in the form of an Evangelistic Crusade and the 7th Assembly of the FECCC and 1st Assembly ICY-Far East, do we have David’s conviction that we are fighting the Lord’s battle? It is this conviction in me that prompts this short article. Dear Reader, if you stand with us in this forth coming battle, you are on the winning side! *‘For the battle is the Lord’s!’*

“Now, it is interesting to note in the prelude to the David-Goliath contest, four kinds of attitude to the Lord’s battle. These attitudes will also express themselves as our battle for the faith draws nigh.

“First on the list are the fearful ones. ... Second, we observe, are bystanders. They know all about the battle, but they rather wag their tongues than lift a finger to help out. ... Third, there are the critics. ... Satan’s tactics are subtle. He will use our dearest, our closest associates, to undermine us, and impute on us every impure motive. ... Finally, there is David’s attitude – indignation for a righteous cause. ... Do we have David’s indignation or zeal in the work of the Lord?

“The Seventh Assembly of the FECCC is the unwavering testimony of a 20th Century Reformation movement for two decades against an ecclesiastical Goliath – the ecumenical movement As Satan hurls a flood of unbelief against the church in every way, such as supplanting in churches with modernist versions of the Bible, and now promotion of an Ecumenical Bible, the fostering of ecumenical evangelism in which cooperation with Romanists is encouraged, what is your reaction? ...

“When a church begins to soften under the cover of ‘priority in evangelism and missions’, but has no zeal for the fight of faith which the Lord commands throughout the Holy Scripture, God will lay her on the side, even as He let the fearful, the bystanding and the critical go. But if zeal for the Lord will surge forth through young hearts who see the battle as the Lord’s battle, we will yet see another victory in our day.” [*B-P Weekly*, 14 February 1970.]



Don't Stop Praying

35

1 - John Sung Chorus
 2, 3 - T. Tow

1. Don't stop pray - ing, The Lord is nigh!
 2. Don't stop pray - ing, when you are tried.
 3. Keep on pray - ing, trust and o - bey.

Don't stop pray - ing, He'll hear your cry;
 Don't stop pray - ing, stand in His might!
 Keep on pray - ing, till light of day;

God has pro - mised, and He is true,
 Christ has suf - fered, He un - der - stands,
 God has pro - mised, and He is true,

Don't stop pray - ing, He'll an - swer you.
 Don't stop pray - ing, He holds your hand.
 Don't stop pray - ing, He'll an - swer you.

PRAYER AND ENCOURAGEMENT



*And he spake a parable unto them to this end, that men
ought always to pray, and not to faint;*

Luke 18:1



Describing the importance of prayer in his life:

“Through all my life, from childhood to this day, I have been under the power of prayer.

“Son of a mother’s vow, I was offered up to the Lord through the hands of my pastor Grandfather. At an early age my sister, younger brothers and I came under the tutelage of Grandpa, when we boarded at the Manse to go to school in Singapore. (Our parents lived in Malaysia.) Grandpa was a man of prayer. Whenever he prayed in his room, our young hearts were solemnised as if we were brought before the presence of God. We all learned to say the Lord’s Prayer. From Mother’s hand, we learned to pray before going to bed and first thing in the morning. And we could say grace at table. Prayer was a good exercise for our souls.

“But it was not after we were born again in the great Singapore Revival of 1935, that prayer has become the lively breathing of our souls. Our moment by moment heart-throb was quickened by the spirit of prayer. We loved to worship and fellowship as never before. ...

“After the Lord called me a second time and I yielded to study theology in China, I came under the prayerful nurture of my teacher Dr Chia Yu Ming....” [Timothy Tow, *Counselling Recipes Through 40 Years Pastoring* (Singapore: Christian Life Publishers, 1994), 45.]





FEBC students taking exam

Courage, Weary Sons and Daughters, a song for those taking exams, was penned in 1969, for the encouragement of the young people in the congregation:

“In response to several young people who have requested prayer for success in the coming S.C. (Senior Cambridge), H.S.C. (Higher School Certificate) and other examinations, I’m sending for their encouragement the following lines to the tune of *Courage, brother, do not stumble, Though thy path be dark as night* (Hymns of the Kingdom). That the Lord helps His own makes all the difference in the world between us and the unsaved (Eccl 9:1, 10, 11; Heb 12:1, 2).” [B-P Weekly, 8 November 1969.]



Courage, Weary Sons and Daughters

36

T. Tow

John Bacchus Dykes

1. Cour - age wea - ry sons and daugh - ters,
 2. Know that God gives vic - to - ry, not
 3. God gives mer - cy to the hum - ble,
 4. Cour - age, bro - ther! Cou - rage, sis - ter!
 5. With the weights of sin be - hind us,

Though your Ex - am path be long!
 to the swift nor to the strong,
 And He hears each ear - nest prayer.
 Though our Ex - am path be long,
 On the wings of faith and love,

You who come now to the Fa - ther
 But to them who seek His glo - ry
 Do your best now, ne - ver grum - ble!
 We've a part - ner in the Sav - iour,
 Let us run life's race be - fore us,

Shall not run the race a - lone!
 And who fear to do the wrong.
 Run the race with hope and cheer.
 Run - ning swift and sure a - long.
 Lead - ing on to heav'n a - bove.



FAREWELL, LIFE CHURCH, FAREWELL!
By Rev Timothy Tow

Farewell, Life Church, farewell,
Farewell to thee!
Time and the tide will tell,
Remember me.
Thou whom I've loved so well,
O'er hill and down the dell,
No more thy face to see?
Remember me.

Farewell, Life Church, farewell,
Farewell to thee!
God's Truth shall yet prevail,
Remember me.
The ground that thou hast stood,
'Gainst Satan and his brood,
Fight on Sons of the Free!
Remember me.

Fight on, ye Sons of Faith,
Dark though the night.
Be patient and be brave,
Thy Cause is right.
Many are the called ones,
The chosen are but few,
With Christ the battle won,
God be with you!



(Tune: *Fade, Fade, Each Earthly Joy*)



Rev Tow with Mrs Tow and little Jemima while on sabbatical in the Holy Land, 1969

Farewell, Life Church, Farewell! was penned before leaving for a sabbatical in the Holy Land, 1969:



“Now, about our sabbatical. Realising how short one’s life-span is, we have decided to spend it not basking in the blue waters of Galilee, but rather serving in a new environment. We’re going to Israel as short-term missionaries under the Independent Board for Presbyterian Foreign Missions. We count it a high honour to be associated with this Mission, whose illustrious history stems from Dr Machen’s stand against modernism in the northern Presbyterian Church, USA, 1929.

We are the Singaporean progeny of faithful English Presbyterian missionaries whose equally illustrious history dates from 1847, when William Burns landed on Hong Kong. In these last days, it is our turn to pay the gospel debt to our new nation of Singapore, and now, by God’s mysterious leading, to the turbulent souls of Israel. Please pray for us!” [Timothy Tow, *An Anthology of Sermons and Verses* (Singapore: Tiger Press, 1969), 3–4.]



Rev Tow and Dr Khoo with Dr Arthur Steele and other friends at Clearwater Christian College, Florida, USA



Dr and Mrs Arthur Steele, of Clearwater Christian College

“As our hearts were touched saying farewell to our friends, especially those at Clearwater, Florida, USA, the Lord gave these lines to the tune of *Good Night Ladies*.”

– before leaving the States on 29 May 1991 for Israel, the second leg of 2 months’ sabbatical and study leave (May – July 1991), where 40 days were spent on a refresher course in Modern Hebrew. [*Life B-P Weekly*, 9 June 1991.]



Good-bye

38

T. Tow

College Song

1. Good - bye bro - ther, good - bye sis - ter,
 2. God be with you, God be with you,
 3. We'll meet a - gain, we'll meet a - gain,

Good - bye dear friends, When shall we meet a - gain?
 God be with you, He'll wipe a - way your tears.
 We'll meet a - gain, Our times are in His hand.

Praise the Lord He has saved us, has saved us, has saved us.
 Look to Him while here be - low, here be - low, here be - low,
 He will save us to the end, to the end, to the end,

Praise the Lord He has saved us, We are head-ed for heav'n.
 Look to Him while here be - low, Ba-nish a - way all fears.
 He will save us to the end, In the Glo - ri - ous Land!



The Lord's Prayer in various languages at the Church of the Pater Noster, Jerusalem, Israel

For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Isaiah 66:2



Our Father, Hear Us When We Pray

39

T. Tow

J. R. Murray

1. Our Fa - ther hear us when we pray,
 2. We come to Thee with emp - ty hands,
 3. With con - trite and with lov - ing hearts,
 4. Help us car - ry our dai - ly cross,
 5. We thank Thee for strength of each hour,
 6. We pray for church at home, a - broad,
 7. O Fa - ther, bless us when we part.

With one ac - cord thru' Thy dear Son,
 No me - rit of our own we bring,
 We seek Thy par - don and Thy grace,
 Bear up our bur - den with good cheer,
 For health and wealth for home and friends,
 We pray for gov' - nors of our land,
 Thy Spi - rit pour down from on high,

On bend - ed knee be - fore Thy throne, We wait on Thee.
 Simp - ly to Je - sus' cross we cling, Our cries at - tend!
 Joy of sal - va - tion and of praise, To us im - part!
 Be they so wea - ry and so drear, Mind not the loss!
 For peace and qui - et con - fi - dence, Our shield and tow'r!
 We pray for mis - sions to earth's end, Send forth Thy Word!
 Till Thy ser - vants a - gain draw nigh, Breathe in our hearts!



B-P home for senior citizens at Delanco, New Jersey, USA

Encouraged by the cheerful giving of the people to the work in Shepherds' Field, these stanzas were penned with a thankful heart in Delanco, N.J., USA, 17 May 1988 (lodging place prior to attending the 12th ICCS Congress), to challenge the Church to greater attempts for the Lord.



There Comes a Tide to Every Church

40

T. Tow

Frederick C. Maker

1. There comes a tide to ev - 'ry Church, If ta - ken at the flood,
 2. Comes now a flood - tide to our Church, Who'll go to meet this hour?
 3. Help us to toil for Thee, Oh Lord, Up - on this flow - ing tide.
 4. Come ye, and hear the Sav - iour's Word: This tide for no man waits.

'Twill lead to un - dreamt realms of pow'r, To Show'rs of bless - ing
 'Twill lead to shores yet un - ex - plored, This tide that bears thee
 And quick - en our hands and our feet, To snatch the souls of
 The hour is late, the work un - done, As ebbs the flow be -

from a - bove, The Ho - ly Ghost of God!
 o'er and far, The flood - gates of our God!
 men a - drift, The com - ing Day of God!
 low the sun, The judg - ment Day of God!

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 Timothy 3:15

PRAYER AND ENCOURAGEMENT

Parting words prepared for Mrs Ben Asher, after spending a week in Haifa, Israel, learning Modern Hebrew from her (June 1991).

Explaining their connection and the use of Modern Hebrew:

“In 1964, when the Israeli Govt. sent her husband to help Singapore solve her traffic problems, she naturally accompanied him. They served 6 years. Mr Ben Asher, a Civil Engineer, was the first to build overhead bridges. He also built the Raffles Place underground carpark. Mrs Ben Asher built a greater bridge by teaching Hebrew at FEBC (Far Eastern Bible College). (She was introduced by my sister.) She taught me and Rev Grauley a special Hebrew Class in her home. The textbook she used was *Elef Million – 1,000 word book*. She taught us half that book. Meanwhile I’ve gone on further and my purpose of coming here is to finish the book with her. Why Modern Hebrew? Why should FEBC teach Modern Hebrew, when the Bible is in ancient Hebrew? The astounding discovery about Modern Hebrew is it stands out quite different from Modern Greek in relation to their ancient language. While a student of Modern Greek cannot be at home reading Bible Greek, a student of Modern Hebrew merely ‘changes gear’ into Biblical Hebrew. The fact is that the Hebrew language died in the course of the Jewish diaspora to the four corners of the earth. It was not until 100 years ago that the national language was resurrected. This came about by the efforts of Eliezer Ben Yehudi (1857 – 1922). And it was through the Bible primarily that Modern Hebrew was born and now has become a powerful language. By teaching Modern Hebrew, our Hebrew students’ hard cracking of ancient Hebrew is relieved! Moreover when ancient Hebrew is pronounced the modern way, it also comes alive to the ear!” [*Life B-P Weekly*, 16 June 1991.]



Rev and Mrs Tow with Mrs Ben Asher in her home, 20 March 1994

When You Are Alone

41

T. Tow

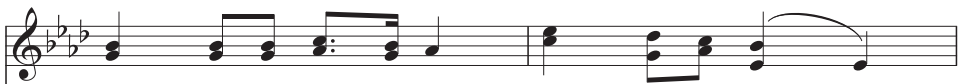
Franz Schubert



1. When you are a-lone, and there is no one to talk to,
 2. Je - sus says to you, I'm the Way, the Truth, the Life_____
 3. Yes, Lord I can hear, Your gen - tle voice to me call - ing,



When tears fill your eyes, and life seems an emp-ty dream.
 No man com - eth to God the Fa-ther but by Me.
 I now know that You are the Co - ming Mes- siah.



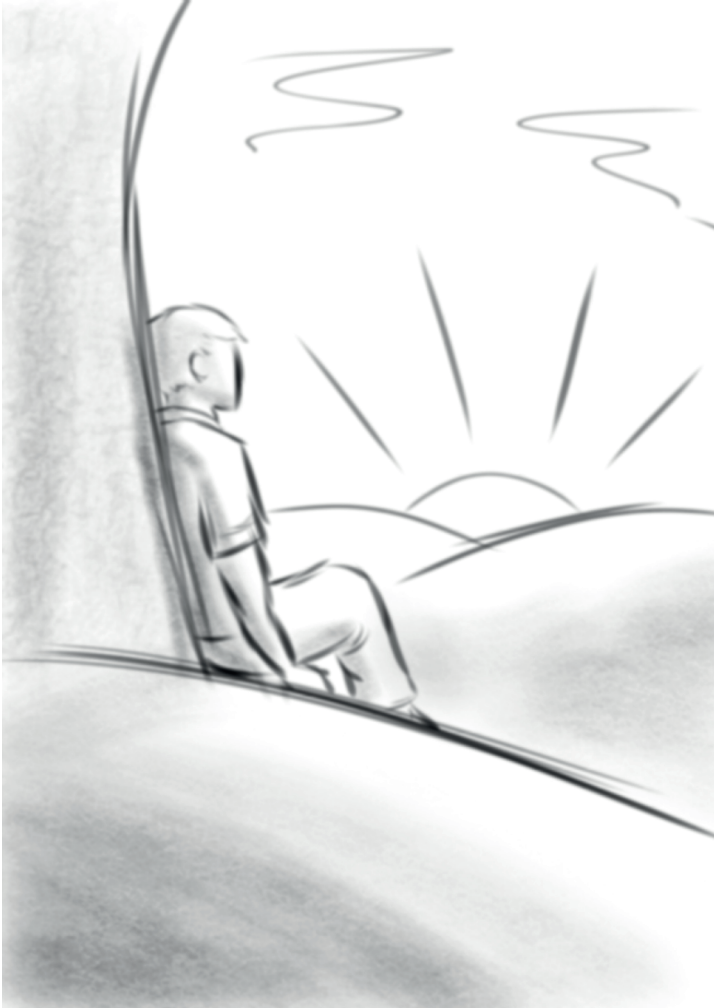
O don't for - get your God, your Lov - ing Fa - ther,
 The Son of God has come, to save us from sin,
 Help me to trust in You, each step of way_____



He who feeds the birds, will He not your soul re - deem?
 If you look to Him, He will sure - ly set you free.
 Lead me gent - ly on, till I see You face to face.



COMMITMENT AND CONSECRATION



*I must work the works of him that sent me, while it is day:
the night cometh, when no man can work.*

John 9:4

Another Day Is Done (An Evening Hymn)

42

T. Tow

G. W. Martin

1. A - no - ther day is done, In ser - vice of the Lord;
 2. O bless - ed Sun - set Hour, Where God's child - ren are met;
 3. Je - sus hast - en the Day, Help us now la - bour on;

A - no - ther day of walk with God, A - no - ther day is won.
 The Gos - pel Truth we'll not for - get, Thy Word is life and power.
 In step to run with Thee a - lone, Swift on the nar - row way.

A few more years shall roll, Till Christ the King des - cend,
 A few more years shall roll, Our Sa - viour Christ shall come,
 A few more years shall roll, And Thou our God shall come,

With ten thou - sands of an - gels and saints, To judge the world a - flame.
 With ten thou - sands of an - gels and saints, O turn to Him, last one!
 With ten thou - sands of an - gels and saints, To save us all and one.

43 Come Out from the Church Apostate

T. Tow

Lowell Mason

1. In the house of God at Shi - loh, Where old E - li reigned su - preme;
 2. God des - troyed His House at Shi - loh, For the priests' sins un - a - toned.
 3. Come out from them, saith Je - ho - vah, And touch not the un - clean thing.
 4. God called Sam - uel to preach His Word, And He calls His own to - day.

Though the tem - ple lamp was burn - ing, The light of Truth hid un - seen.
 Shall He spare the Church a - pos - tate, Where now Sa - tan sits en - throned?
 From each e - vil work be se - parate, All ye who Me hon - our bring.
 To con - tend for the old - time Faith, With Truth's ban - ner in dis - play.

God's voice spoke to man a - gain, To young Sam - uel in re - frain!
 Christ - ians rise, o - bey His Word! Come out from them, saith the Lord.
 A lov - ing Fa - ther I'll be, To them who'll lis - ten to Me.
 Lord, I've heard Thy call a - gain, Let me serve Thee not in vain.

Biblical Separation

“When Timothy Tow Siang Hui, the founding pastor of the B-P Church, was called to prepare himself for his life’s calling, he first learned under Dr Chia Yu Ming, doyen Presbyterian theologian of China in Nanking, and Dr A B Dodd, missionary to China of the Independent Board for Foreign Missions. After a year in China, he was introduced by Miss Grace Jephson of the China Inland Mission to Faith Theological Seminary, USA.

“Being an independent Seminary, nevertheless established by leaders of the Bible Presbyterian Church, USA (Reformed and Premillennial) in the old Princeton tradition, its other more outstanding distinctive was its separatist position vis-à-vis the rising Ecumenical Movement under liberal and modernist leadership.

“Dr Carl McIntire, president of the Seminary Board and a founding father of the Bible Presbyterian Church, USA, was particularly articulate in speaking against Protestantism’s sliding back to Rome. So, he sounded a clarion call for a 20th Century Reformation, which became organised as the International Council of Christian Churches (ICCC) in Amsterdam 1948. The same year the Ecumenical Movement was established in the same city as the World Council of Churches. (Note that the WCC is not Christian!) Today, the WCC has not only moved closer to Rome, but also to the main human religions such as Buddhism, Hinduism, Judaism, and Islam. When the WCC met at their Third Assembly in South America, February 1995, they voted to dialogue with the non-Christian religions in the Latin Lands (McIntire).

“When the challenge to join the 20th Century Reformation was given by Dr McIntire to Faith Seminary students, the founding pastor of the B-P Church, Singapore, Timothy Tow, then a junior, felt God’s call to join the movement. Fired with a crusading zeal



With the Rev Quek Kiok Chiang

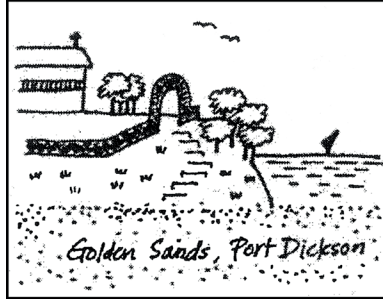
to defend the Faith, he wrote Elder Quek Kiok Chiang, then of the Teochew-speaking mother church (Say Mia Tng) at Prinsep Street to join the ICCC. Like David and Jonathan, the two leaders of this B-P Church in embryo began to impart the spirit of the 20th Century

Reformation to the congregation that gathered after them. Thus, in our Stand for the Faith, we can trace to Dr Carl McIntire, leader of the Bible Presbyterians and president of the ICCC, who must be acknowledged our American Root.” [Timothy Tow, *The Singapore B-P Church Story* (Singapore: Life Book Centre, 1995), 16–17.]



Written at the Calvary Family Bible Camp, Port Dickson, Malaysia, 1986:

“Among the well-chosen hymns sung at the Port Dickson Camp was a chorus by Al Smith, No. 477 Revival Hymns. The tune immediately gripped me as Dr Tow Siang Hwa used it the first time for the early morning Devotions. With a little modification in the third line, he also added a second stanza. To make it into a full hymn, I had three more stanzas added.” [*Life B-P Weekly*, 30 March 1986.]



FEBC students at Golden Sands Baptist Campsite, Port Dickson, 1986



Days of Toil and Waiting for Jesus

44

Due to copyright issues, this page is not available.



Stanzas 3 and 4 were added to the song during the Far Eastern Bible College (FEBC) Bible Conference in Awana, Malaysia, September 1988:

“I have our struggling younger generation in mind. Lord, help them through this new song as they sweat it out in school, junior college or NS (National Service).” [*Life B-P Weekly*, 18 September 1988.]



FEBC students at Awana, Genting Highlands, 1988



Each Step of the Way

45

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The Old City, Jerusalem, Israel

The writer came to know Rev Calvin Chao while in Nanking, China, studying at the Spiritual Training Theological Seminary founded by Dr Chia Yu Ming. Rev Calvin Chao, then the General Secretary of the Varsity Christian Fellowship (VCF), later fled communism to come to Singapore, and founded the Singapore Bible College. He was also involved in special services and evangelistic meetings held by the Life Church English Service.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? ... And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke 9:23–25, 62

I Have Left the World Behind Me

46

Calvin Chao
Trans. by T. Tow

John E. Su

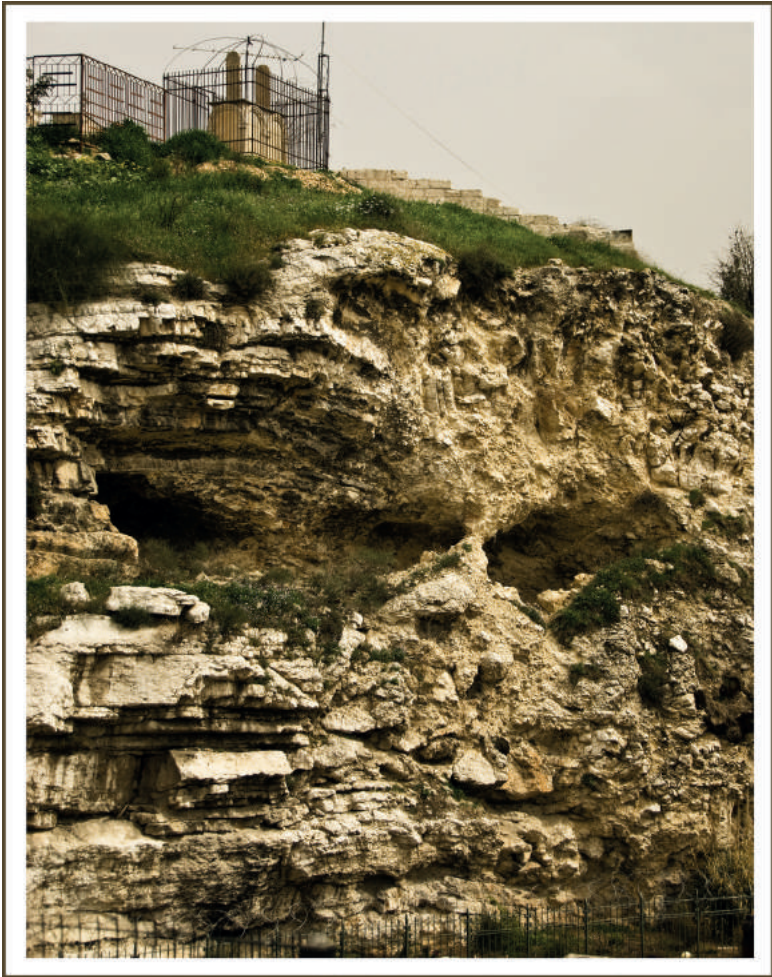
1. I have left the world be-hind me, In His steps, bear-ing my cross.
2. Past is gone, there is a mor-row, All suf-fi-cient is His grace.
3. The way 'fore me's strewn with this-tles, While dark clouds round me en-fold.
4. Sheep are lost in all their wan-d'rings, Who'll find them with com-pas-sion?

All the glit-ters and the plea-sures, Now to me are but a loss.
He raised me from Death Vale's sor-row, Saved my life for bet-ter days.
The Way of the Cross more brist-les, With heel lift-ed 'gainst the Lord.
Souls are drowned in tens of thou-sands, And God's House de-so-la-tion.

Nor_ has Je - sus failed me, wronged me, What is sweet - er than His love?
Had_ the Lord my spi - rit ta - ken, Death in Christ were not in vain.
Who_ but Christ can stay the weep - ing? Seek - est thou the praise of men?
O_ Lord, cleanse me, try me, use me For a brigh - ter day be - yond.

Tremb-ling soul, what fear ar - rests thee, When thy hands are on the plough?
Or there be wi - dows and or - phans, He will pro - vide till the end.
Our Lord hoped from this world noth - ing, He walked lone - some to the end.
Help me with all my strength serve Thee, Till we all stand 'fore Thy throne.

Source: Heavenly People Hymnal (No. 15). Used by permission.



Golgotha, Jerusalem, Israel



Lord, Crucified

47

2 - T. Tow

1. Lord, Cru - ci - fied, Give me a heart like Thine;
2. O Ri - sen Christ, Give me Thy pow'r di - vine!

Teach me to love the dy - ing souls a - round.
Help me to triumph o'er self and lust and sin.

O keep my heart in clos - est touch with Thee;
O keep my heart in clos - est touch with Thee;

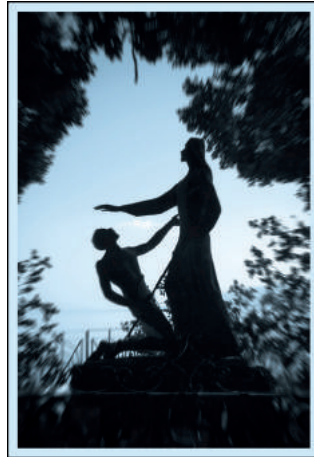
And give me Love, pure Cal - vary Love, To bring the lost to Thee.
And give me Pow'r, Thy Ri - sen Pow'r, To lift the dying to Thee.

A gospel chorus used by Jonathan Goforth, Canadian Presbyterian Missionary to China, who experienced the Boxer Rebellion in China. A second stanza was later added to this missionary hymn (1988).

On taking up the cross:

“As to the precept of discipleship, it is given in each of the Synoptic Gospels (Matt 16:24–27; Mark 8:34–38; Luke 9:23–26). Let us read Luke’s account where it is stated that the precept is given to all. *‘And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels.’*”

“Now, it is to be noted that following Christ is a free choice of the individual. *‘If any man will come after me.’* Christ does not compel us as in some religion with a sword. He attracts us with His Cross! But once we say yes to Him, to His call, we must follow Him to the bitter end. Salvation is free, but there is a price to pay for discipleship — all disciples, every disciple, old or young, male or female, for Jesus gave His precept to them all (v. 23). The price is even to death for Jesus says, *‘Let him deny himself, and take up his cross daily, and follow me.’* The old rugged cross and not the modern smooth cross, shaped sometimes like an



Sculpture of Jesus restoring Peter by the Sea of Galilee, Israel

airplane! ‘Daily’, in Luke, makes the crossbearing, the preparedness to die for His sake, a never relaxing process. For we can never tell when persecution will come ...

“Not to embrace the cross which is our lot will bring shame to the cause of Christ (v. 26). This happens to us when we love the world more than Christ. But what a great miscalculation! *‘For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?’*” [Timothy Tow, *Counselling Recipes Through 40 Years Pastoring* (Singapore: Christian Life Publishers, 1994), 106–08.]

Lord, Here I Take My Cross

48

Antonin Dvorak

Lord, here I take my cross now to fol-low Thee, World-ly gain, emp-ty fame

The first system of the score is in 4/4 time. The vocal line begins with a quarter note 'L', followed by eighth notes 'ord, here I', quarter notes 'take my cross', eighth notes 'now to fol-', quarter notes 'low Thee,', eighth notes 'World-ly gain,', quarter notes 'emp-ty fame'. The piano accompaniment consists of chords in the right hand and a bass line in the left hand.

are but dross to me. Men may sneer, men may jeer, pain may come or stay;

The second system continues the vocal line with quarter notes 'are but dross to me.', quarter notes 'Men may sneer,', quarter notes 'men may jeer,', quarter notes 'pain may come or stay;'. The piano accompaniment features a melodic line in the right hand and a bass line in the left hand.

Naught can cause me to stray from the nar-row way,

The third system continues the vocal line with quarter notes 'Naught can cause me to stray from the nar-', quarter notes 'row way,'. The piano accompaniment continues with a melodic line in the right hand and a bass line in the left hand.

Thro' His word, by His grace, I would faith-ful be; Till at last I reach home,

The fourth system continues the vocal line with quarter notes 'Thro' His word, by His grace, I would faith-', quarter notes 'ful be;', quarter notes 'Till at last I reach home,'. The piano accompaniment continues with a melodic line in the right hand and a bass line in the left hand.

there's a crown for me, A bright crown for me, Yes, a crown for me.

The fifth system concludes the vocal line with quarter notes 'there's a crown for me,', quarter notes 'A bright crown for me,', quarter notes 'Yes, a crown for me.'. The piano accompaniment continues with a melodic line in the right hand and a bass line in the left hand, ending with a double bar line.



REDEDICATION
By Rev Timothy Tow

O Saviour, my cross I've taken
To follow after Thee,
Throughout the nation of Chosen,
The country of the free:
To preach the Word of Life
To them who sit in death,
That the Korean people be revived,
And enlivened be by Thy health.

O Captain, Thy sword I've taken
To advance after Thee,
'Gainst the enemy of Chosen,
Who've spoilt her liberty:
To battle for the Lord
'Gainst those who spurn His Word,
That the Church may again be reprov'd,
And be returned unto our God.

O my King, Thy crown I've obtained
To offer back to Thee,
For in this land of the Chosen
Thou hast delivered me!
Through ricefields and orchards,
O'er crags, and o'er hills,
Thy Hand has been my only safeguard,
And is leading Thy servant still!

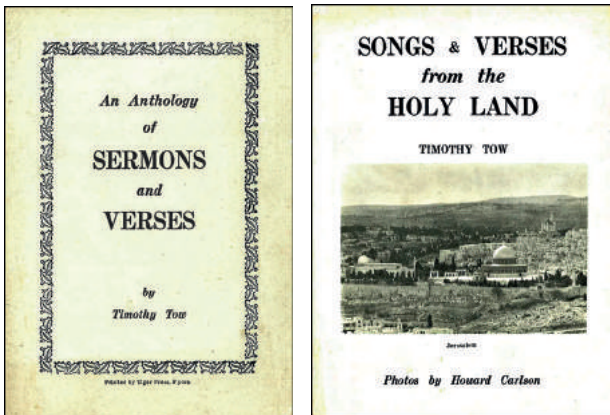


(Can be sung to the tune of *Annie Laurie*)



Penned at the close of the Korean Mission, ministering to the Korean Presbyterian Church, and beginning of the 4th General Assembly of the Far Eastern Council of Christian Churches, Seoul, Korea, 1960.

“In order to share with the folks at home the experiences of this Mission, I wrote back a series of ten travel letters, which I called ‘Korean Couriers’. In those letters, I turned to writing a number of verses. These verses, faulty though they are, are overflowings from my trembling soul. ... There was another reason why I chose to record those experiences in verse. I hoped thereby to catch the reader’s eye, and the more, his heart. The truth must needs be preached in every way, by every means.” [Timothy Tow, *An Anthology of Sermons and Verses* (Singapore: Tiger Press, 1969), 46.]



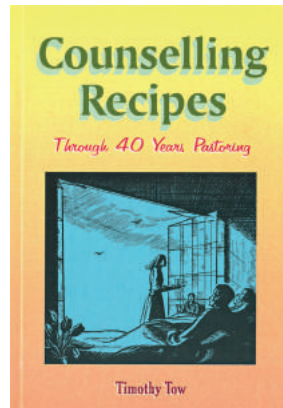
Compilations of sermons, songs and verses by Rev Tow





On answering the call to full-time service:

“I can perceive the reason for a young person not joining the Lord’s Army, not so much in fear of persecution since we live in a peaceful Singapore, as in the consideration of a richer materialistic living. The rich young ruler, reported in all the Synoptic Gospels (Matt 19; Mark 10 and Luke 18), is he not a mirror reflection of many a promising young and ambitious candidate today? While he desired the best of both worlds, everlasting life in heaven as well as ever-easy life on earth, when challenged by Christ to give away his worldly possessions, he turned sadly away. In the end, he lost both. I was in this predicament, when after WWII, I was set like a flint on going to London to finish my law studies. I aspired to fame and power. By God’s grace, the Lord sent two deaths within five weeks of each other, the homegoing of my beloved mother and little seven-month-old baby daughter. This rudely shook me up. ... Thank God, I turned back to my Master and Saviour. That was 1946. To this day, I’ve never, for once, *‘having put [my] hand to the plough’,* looked back (Luke 9:62).” [Timothy Tow, *Counselling Recipes Through 40 Years Pastoring* (Singapore: Christian Life Publishers, 1994), 109.]



When He Calls, I Will Answer

50

T. Tow

Scottish Air

1. Be - hold the fields of sil - v'ry grain are ripe for har - vest!
 2. So plen - teous are the souls to win, The la - bour - ers are few!
 3. He who has heard the Mas - ter's call, Must true dis - ci - ple be.

So are the wea - ry souls of men, Who yearn for peace and rest!
 Pray ye the Lord of har - vest now, To send forth men a - new!
 And bear His cross with heart and soul, From now, till he's set free.

The Mas - ter calls for you to - day, young wo - men and young men,
 "O God, I've heard Thy gen - tle voice, That calls me to the field.
 "O Lord, may ne - ver I re - turn To seek the world so gay!

Who love Him and His Word o - bey, To ga - ther them for Heav'n.
 There's none be - fore me, but Thy choice My heart to Thee I yield."
 Since Thou hast my sal - va - tion earned, with what shall I re - pay?"

Penned after preaching to an overflowing Town Hall at Daegu, Korea, 1960.



Rev Tow's tombstone at Chua Chu Kang Christian Cemetery

A Christian Dirge was translated from Evangelist Lim Puay Hian's composition on the passing of his beloved wife in World War II.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Hebrews 11:13–16

A Christian Dirge

51

Lim Puay Hian
Trans. by T. Tow

James H. Burke



1. This world is but a trav'l-ler's inn, Hea - ven is___ our home.
2. Earth's ma - ny sor - rows flew a - way, When you found_ His rest.
3. Those who have died in Je - sus Christ, Ne'er shall they___ per - ish!
4. Though a time___ we sun - der part, We shall meet_ a - gain!
5. As to those___ who die in Christ, Let our sor - rows cease!



When the Fa - ther turns men to dust, Then re - turn they must!
Peace - ful - ly you in Je - sus lay, His way is the best.
Though bur - ied in the ground they lie, Their souls are in Bliss.
When He comes with a shout so great, We'll meet in the air!
For they've gone___ to live with Him, What's bet - ter than this?



Hea - ven is our home, Hea - ven is___ our home,
When you found His rest, When you found_ His rest,
Ne'er shall they per - ish, Ne'er shall they___ per - ish,
We shall meet a - gain, We shall meet_ a - gain,
Let our sor - rows cease, Let our sor - rows cease,



Swift, the days___ of our so - journ, Hea - ven is our home.
Peace - ful - ly you in Je - sus lay, When you found His rest.
Soul and bo - dy soon shall u - nite, Ne'er shall they per - ish!
In the air___ be - fore His face, We shall meet a - gain!
O what joy___ to be in Hea - ven! Let our sor - rows cease!



Scripture: Hebrews 11:13–16; 1 Thessalonians 4:13–18; 1 Corinthians 15:51–57

52

Father, I'm Coming Home

T. Tow

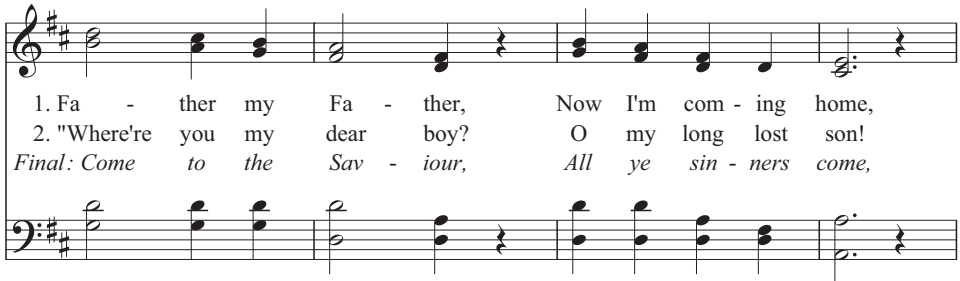
Stephen C. Foster

1. Fa - ther, O my lov-ing Fa - ther, I've wan-dered far from home.
2. Fa - ther, O my lov-ing Fa - ther, Will you re-ceive your son?

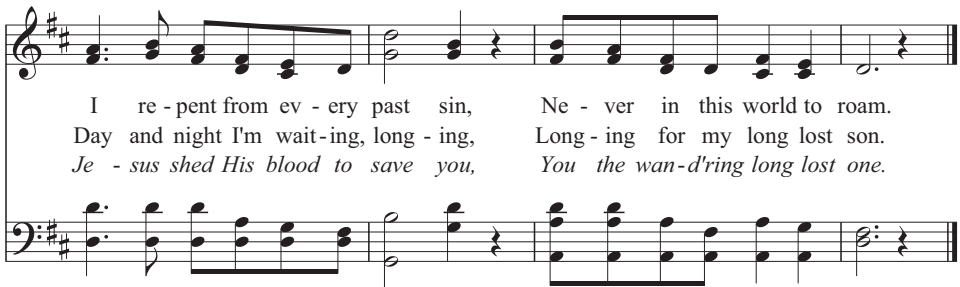
I have squan-dered all your earn-ings, Hun - gry, wea - ry, sick, for-lorn.
Though my sins be red as crim-son, Please for-give me just this once.

Friends of flesh and wine have fled me, All with wind are gone!
Fa - ther, O my lov-ing Fa - ther, Your ser-vant I'll be,

Feed - ing pigs now for a liv - ing, Grunt-ing, groan-ing all day long.
All Thy Words will I o - bey now, Com - ing home, I'm come to Thee.



1. Fa - ther my Fa - ther, Now I'm com - ing home,
 2. "Where're you my dear boy? O my long lost son!
Final: Come to the Sav - iour, All ye sin - ners come,



I re - pent from ev - ery past sin, Ne - ver in this world to roam.
 Day and night I'm wait - ing, long - ing, Long - ing for my long lost son.
 Je - sus shed His blood to save you, You the wan - d'ring long lost one.

Written at the start of two months' sabbatical and study leave to the States and Israel, May – July 1991:

“On the way to Changi Airport, Saturday evening, 11 May, the strains of *Massa's In the Cold Ground*, a Stephen Foster's negro spiritual from Paul Wong's car gripped me. The words married to the music began to flow, and filled my heart in Baltimore.” [*Life B-P Weekly*, 26 May 1991.]

53

In Constant Remembrance

T. Tow

Henry Barraclough

1. Now Lord, we wor - ship be - fore Thy face,
 2. Now Lord, by Thy bro - ken Self we're fed,
 3. When I re - pon - der Thy cru - el cross,

In ho - ly com - mun - ion.
 In thank - ful com - mun - ion.
 Which stood on Cal - vary's Mount.

We hum - bly bow to Thy Word of grace,
 We trem - bling drink of the blood You shed,
 I'll look a - gain to the Lamb of God,

Chorus

In con - stant re - mem - brance.
 In con - stant re - mem - brance. Lord, thrice Thou prayed in Geth-
 In con - stant re - mem - brance.

se - ma - ne, Bear - ing my load of sin.

O the sweat drops bleed - ing from Thee,

Shall in ob - li - vion sink?



Gethsemane, Jerusalem, Israel

Meaning of the Lord's Supper

“Let us consider the meaning and significance of the Lord’s Supper. According to the Westminster Shorter Catechism, ‘The Lord’s Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ’s appointment, his death showed forth; and the worthy receivers are, not after a corporal and carnal, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.’

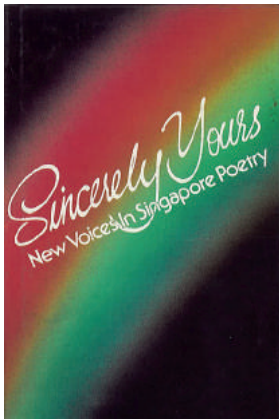
“The institution of the Lord’s Supper is recorded for us in all three synoptic gospels in Matthew 26:26–28, Mark 14:22–24, and Luke 22:19–20. Paul discussed the Lord’s Supper in 1 Corinthians 11:23–34. When we partake of

the Lord’s Supper, we remember the Lord’s atoning work on the cross, and when we partake of it by faith, we receive spiritual help and blessing to live the Christian life.” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 349.]



Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Luke 12:35–40



In the Twilight Shadows was also published as a poem in *Sincerely Yours: New Voices in Singapore Poetry* (Singapore: Tate Publishing, 1985).




In the Twilight Shadows


54

T. Tow

Joseph Barnby



1. In the twi - light sha - dows, When the sun goes down,
 2. 'Tis the Cap - tain call - ing: "All my crew a - board!
 3. Come life's twi - light sha - dows, O - ver me and you:
 4. Wise the soul that's rea - dy, At the si - ren sound.
 5. In the twi - light sha - dows, When the sun goes down,



Sounds a dis - tant si - ren, Call - ing men from town.
 Night has come on too soon, Time to leave the sod!"
 Time to leave earth's har - bour, Time to say, "A - dieu."
 When the ship weighs an - chor, Your hands may be found!
 Sounds a dis - tant si - ren, Call - ing men from town.



Sunset in Galilee, Israel



MOTHER, YOU ARE GONE
By Rev Timothy Tow

Mother you are gone
To your heav'nly home!
Why O why, Lord, is she taken,
As by whirlwind up the mountain?
Mother are you gone
To your heav'nly home?

Mother you are gone
To your heav'nly home,
Leaving us your orphan children,
Drifting lonesome from our haven,
Mother are you gone
To your heav'nly home?

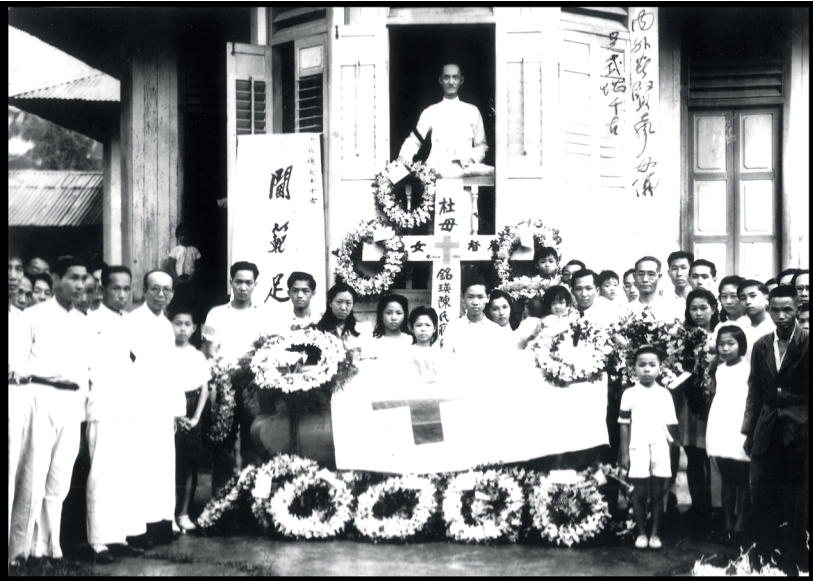
Mother hear my cry:
Ev'ry tear a sigh.
Now I know why you are taken:
Jesus has not us forsaken.
Mother I repent
Nor the tears relent.

Mother, I'm come home,
Never more to roam!
In life or death you've shown the Way:
I shall see you, Mother, some day.
Christ will lead us on
Till life's journey's done.



Scripture: 2 Kings 2:11; Psalm 27:10

(Can be sung to the tune of *O Eternal Word, Jesus Christ, Our Lord*
by Adam Drese)



Mrs Tow Keng Kee's funeral, with family and friends in Batu Pahat, Malaysia

“Mother, my beloved mother, who gave me to the Lord, had contracted influenza for a short five days. On the fifth night, she suddenly departed in the presence of Father and Sister, who were attending to her illness. When asked by bosom friends in the Lord what she had to say to her children, she said, ‘Tell them to serve the Lord with all their heart.’ Saying this she exclaimed, ‘Angels have come to receive me. I can hear piano music, I can hear piano ...’ and at that she closed her eyes forever.” [Timothy Tow, *Son of a Mother's Vow* (Singapore: FEBC Bookroom, 2001), 107.]



56

The Prodigal Son
(Barley Fields)

T. Tow

Korean Melody

The musical score is written in 4/4 time with a key signature of two flats (B-flat and E-flat). It consists of three systems of music. The first system shows the piano introduction with a melody in the right hand and a bass line in the left hand. The second system includes a vocal line with two verses of lyrics and piano accompaniment. The third system continues the piano accompaniment, featuring a triplet of eighth notes in the right hand.

mf

mp

1. One day_ I was walk - ing
2. One day I ran a - way from home

mf

And wan - der - ing through the Bar - ley
From my Pa - pa. I'm a pro - di - gal

mf

REFLECTION AND REPENTANCE

Fields_____ I heard a___ voice call - ing,
son_____ I spent all that he gave me,

call - ing call - ing me. For old_____
I spent I____ spent all. A pro-di-gal

times, I whist-led a tune.
son, I was lost in sin.

REFLECTION AND REPENTANCE

mp

O how sweet the notes in my ears, Look - ing a-
 O what shame to my fa-ther's name, Pa - pa, Pa-

mp

round, I saw no one, Look-ing a-round me I saw no
 pa, I'm com-ing home, Pa - pa, O Pa - pa, I'm com-ing

f

one, On - ly the twi-light
 home. Where are you my son?

f

REFLECTION AND REPENTANCE

rit. *ff*

of an eve-ning glow, Twi - light
O my long lost son. Here he comes

mp

of an eve-ning glow, A dy-ing sun,
all tat-tered and torn, My son was dead;

rit.

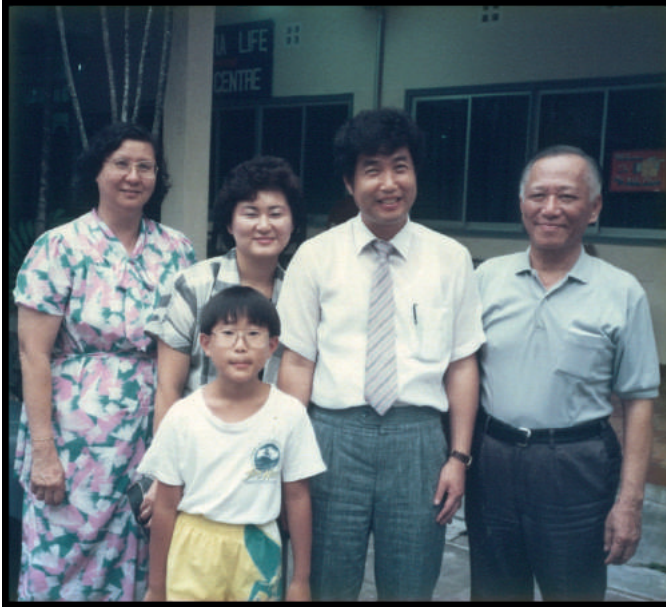
A fad - ing light that dims, that dims my eyes.
He lives a - gain. My son, my son come home.



One of three gospel songs in *Blind Korean Pastor*, a film that “speaks most powerfully to the unsaved, to the prodigal son and daughter”. The English lyrics were written in 1988, when the film was shown over several screenings that extended to early 1990, as part of the church’s evangelistic efforts.

“What is greater than the love of a father for his son? ... Let me give you a modern and living version of the prodigal son. This modern prodigal son is Rev An Yohan, or John An, a Korean pastor. ... When John An was born, his pastor father dedicated him to be a servant of God. But when he grew up and achieved great success in his university education and career to be a diplomat, he rebelled against his father. As things turned out suddenly against him, for he became blind soon after he had won an appointment with the US Army in California, then came the loving hand of God to lift him from darkest despair. God came to him when he tried twice to commit suicide.

“As the Lord showed His love to him step by step, the Blind Korean Pastor, as he is now known, was returned to a life of a hundred-fold usefulness. Now, he can say, ‘Thank you, God, for my blindness. When this body leaves the earth, my sight will be gone with it. With my new spiritual eyesight, I am ready to obey your will and glorify your name until the day you call me to heaven...’ This statement is taken from his autobiography that has gone through 54 printings in Korea, making it the best seller. Incidentally, the story of the Blind Korean Pastor that is made into a film will be shown at Life Church, Gilstead Road, next Saturday, January 20, 7.45 pm for the 40th and last showing before it is returned to Korea.” [In a message on the parable of the prodigal son (Luke 15:11–24) delivered by Rev Tow over Radio Singapore, Lord’s Day, 14 January 1990, 6.30 pm.]



Rev and Mrs Tow with the Blind Korean Pastor and family

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Luke 15:20–24



THE TRANSIENCE OF EARTHLY LIFE
By Rev Timothy Tow

Earthly life is transient,
Like a traveller's day.
Ere you greet its presence,
It seems to fly away!

The dark night descends too soon;
And then the grey dawn breaks.
By light of the setting moon,
He leaves before men wake.

Wise is the soul that's ready
To go at Jesus' call,
Lest when you reach the ferry,
The gate is closed to you!

Scripture: James 4:13, 14; Psalm 90:12



Written at a Korean hotel in the course of attending the 4th General Assembly of the Far Eastern Council of Christian Churches, Seoul, Korea, 31 August – 6 September 1960.

One of several verses penned during this trip, it captures the mixed emotions experienced by the writer:

“In order that I might share these emotions, sometimes gloomy, sometimes bright, oftentimes anxious, but jubilant in the end, I should like to put them together in a series. This will also give ... a glimpse of my wrestle with the Lord to bless me in that gruelling campaign.”
[Timothy Tow, *An Anthology of Sermons and Verses* (Singapore: Tiger Press, 1969), 46.]



Cemetery on Mount of Olives, Jerusalem, Israel



Rev Tow and members of Bethel BPC, Melbourne, meeting in a member's home

Psalm 90

“Only one life ’twill soon be past, Only what’s done for Jesus will last.”

“The title of this Psalm declares Moses to be its author. Moses has written other Psalms, such as Exodus 15:1 to 19 and Deuteronomy 32:1 to 43.

“It is Calvin who points out that though man knows his life is short, yet he plans for the things of this life as if he is going to live on earth forever. It is wisdom to make preparations for the next life when we realise, by the average law of life we live to only seventy, and if strong to eighty years. This is the average longevity even in our modern day. Moses, having outlived two generations in his time, also had to go at 120, though *‘his eye was not dim, nor his natural force abated’* (Deut 34:7). If modern medicine can increase man’s age to one hundred, it is still two decades below Moses’ age. Reader, how old are you this year? Have you made preparations for the life beyond?

“If a man lives up to eighty years in the presence of the Eternal Father and God Almighty, it is only like the rising and ebbing of a flood, like a dozing off to sleep, like grass that flourishes in the morning but is mowed down at sunset. It is like a watch in the night, like the telling of a story. Even then, there is no guarantee that everyone will live to a ripe old age, for living in a world that is cursed by sin, our life may be cut short by sickness, accident, war, famine, crimes, etc., etc. All these things happen under God’s sovereign hand, by His decretive will or permissive will. So Moses observes, *‘Thou turnest man to destruction; and sayest, Return, ye children of men’* (v. 3). In verse 7, he says further, *‘For we are consumed by thine anger, and by thy wrath are we troubled.’*

“There are those who, because of man’s shortness of life, adopt an Epicurean philosophy: *‘Let us eat and drink; for to morrow we die’* (1 Cor 15:32). But is death the end of all things? Hebrews 9:27 says, *‘It is appointed unto men once to die, but after this the judgment’.*” [Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 125–26.]

Time and Tide Wait for No Man

58

T. Tow

R. Y. F. Lee

1. Time is like an e - ver roll - ing stream,
 2. A thou - sand years is to Thee a day,
 3. O teach us our days to num - ber,
 4. One by one we are car - ried to sea,

E - ver roll - ing on; We are like lit - tle float -
 Like a day to Thee; Our life span at most is ten
 Num - ber our days; Help us spend our time e - ver
 And we say a - dieu; Bless - ed are they whom the

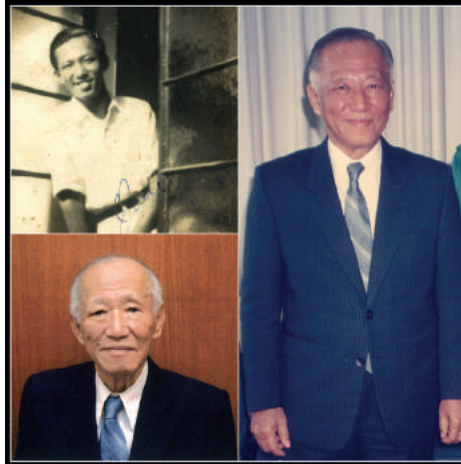
ing leaves, Float - ing like a dream,
 times eight years, Soon we'll fly a - way,
 with the wise, Ne - ver to slum - ber,
 Lord re - ceives to His glo - ry,

Chorus

Float - ing on, float - ing down, Time and tide_ waits for no man;

Time is like an e - ver_ roll - ing stream, E - ver_ roll - ing on.

Penned while in Melbourne, Australia, ministering to the congregation of Bethel Bible-Presbyterian Church, May - July 1989.



Rev Tow in his youth, middle age, and evening years (clockwise from top left)

In his preface to *Lessons from the University of Life: A Study of the Book of Ecclesiastes* (Singapore: FEBC Press, 2002):

“Life is a deep well of mysteries. Hence Solomon, the wisest man that ever lived, is challenged to delve into these mysteries. Under the sun, he found them a vanity of vanities. Life lived above the sun is God’s answer to man.

“The answers to Solomon’s studies on the many aspects of life are rightly called ‘Lessons from the University of Life’. The conclusive answer in the concluding chapter brings us to the conclusion of the whole matter — *‘Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil’* (Eccl 12:13, 14).

“... Christ the Son of God, who died for our sins and rose again from the dead, is the only answer.”



Under the Sun

59

T. Tow

John Sung Chorus

1. Un - der the sun we strive,
 2. Na - ked came we from the womb,
 3. In days of strength and youth,

To what pur - pose is life?
 Na - ked we go to the tomb,
 Thy faith in God re - new,

To earth we come from earth we go,
 We eat and drink in dark - est gloom,
 Be - fore His throne we all shall stand,

The earth goes on and on.
 Birth, age and death comes too soon.
 Will He say to thee well done?

60

When Daylight's Fading

T. Tow

Spanish Air



1. When day - light's fa - ding, And fast sinks the eve - ning sun,
 2. Deep though the mid - night, Gleam the eyes of thou - sand stars.
 3. There'll come a Day — When all tears shall wipe a - way,



In the soft twi - light, My life's jour - ney's run.
 Wide beams the moon - light, To pil - grims from far!
 When suns a - rise — And moons ne'er shall wane.



Soon the dark night's fall - ing, And the wea - ry ones come home,
 Far be - yond the blue skies, There's a ci - ty bright and fair,
 In the new heav'ns, new earth, O what splen - dour shall en - dure!



Can I hear my Sav - iour, Call - ing me wel - come?
 O to live with Je - sus, Joy be - yond com - pare!
 When the Lamb that was slain, Reigns for - e'er and e'er.

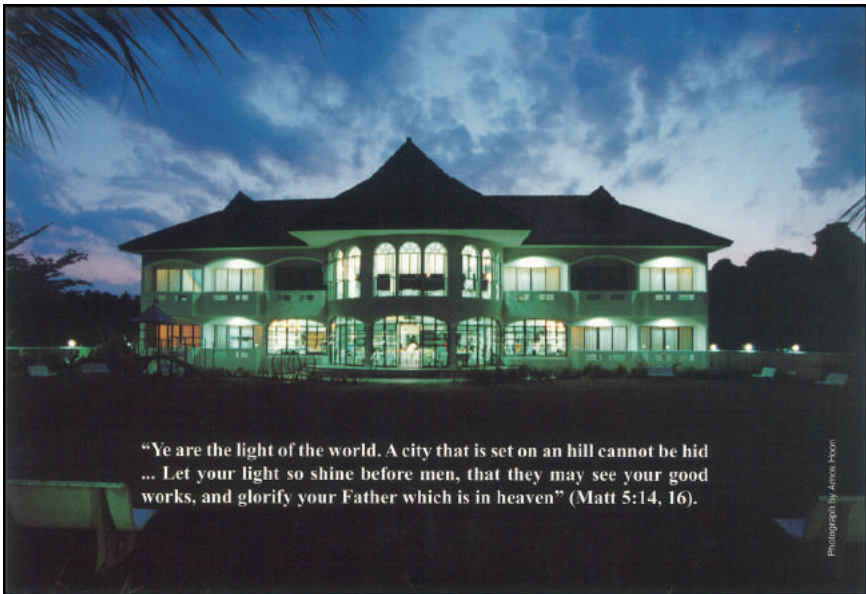


Chorus



Je - sus, Lord___ Je - sus, Ev - er be Thou by my side,

Je - sus, Lord___ Je - sus, With my soul a - bide.



Resort Lautan Biru (Mersing)—Brainchild of Rev Tow



Rev Tow rehearsing to walk daughter Jemima down the aisle at the wedding

When Daylight's Fading was penned on Saturday, 25 May 1991, while the writer was in Florida, USA to attend his daughter's wedding:

“May this hymn be dedicated to you my Readers, wherever you are, who are senior citizens. Though it is observed by Calvin that we all like to think we are living here forever, the Psalmist Moses wakes us up to the reality of a life span of only 70–80. “*For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*” (Mk 8:36). By corollary, what shall it profit a Christian if he shall store all his treasure on earth like the rich fool, but is not rich toward God? ‘Jesus, Lord Jesus, With my soul abide!’” [*Life B-P Weekly*, 2 June 1991.]






WHEN TROUBLE COMES

By Rev Timothy Tow

When trouble comes, it cannot come but from the Lord.
When trouble comes, don't run around but go to God.
It's important to look out, but more to look within.
Confess your faults and redouble your steps to heaven.



When Trouble Comes was penned in June 1965, a summary of his sermon from the Book of Job, reduced to four lines.

Less than two months earlier, the Lord had taken his wife and daughter home to be with Him. They were involved in a fatal traffic accident while on their way to the Family Bible Camp up on Cameron Highlands during the Easter holidays, 19 April 1965.

Recounting the tragedy in his autobiography [Timothy Tow, *Son of a Mother's Vow* (Singapore: FEBC Bookroom, 2001), 222–27]:

“Since Cameron Highlands is 400 miles from Singapore, the Campers were obliged to break journey midway. Malacca and Muar were the halting points for the night because here, free accommodation was available. First, from Dr and Mrs Tow Siang Yeow with their spacious government quarters, and second from Elder Lim Siew Guat with her newly completed houses. In view of the fact that the pastor had a preaching appointment with Muar, Easter Sunday evening, thus obliging him to stay on for the night, Nancy and the two daughters would not ride in his Kombi but in the VW Sedan she was wont to drive herself. The reason for not travelling with the pastor was that both she and Mrs Tow Keng Chuan desired to spend the night in Malacca with the relatives. O, mysterious working of predestination!

REFLECTION AND REPENTANCE

“On the afternoon of the next day, while the caravan was heading steadily towards the foot of the mountain, two by two, suddenly the Volvo broke ranks and overtook the Kombi, the leading vehicle. This started a sort of race between the VW Sedan and the Volvo. A surge of anxiety gripped the pastor’s heart as he was overtaken! For it was drizzling heavily, and the road was wet. Sure enough, the pastor’s premonition turned into stark, brutal fact! Driving out of Bidor, he saw a commotion ahead. The Assistant Pastor waved him to stop. O no! It was the VW Sedan, the ‘Jesus Saves’ car, in the ditch in a head-on crash with a big lorry! Mrs Tow Keng Chuan in the left front seat, Nancy and Le Anne in the left back seat, were taken. As by a whirlwind, in a lightning flash! Paul Tsao at the wheel suffered internal injury. The other survivor, Lily, my second daughter, had a broken thigh and bloody head lacerations.

“The deceased being gone, what must be done at once was treatment for the living. Paul and Lily were rushed to Ipoh with Miss Ong Soo Kheng tending. Praise the Lord, an immediate operation on Paul saved his life. Lily’s leg was plastered up and her head stitched.

“‘With Christ on the Mount’ was the message of the Highlands Camp. The message was now spoken not by the living but by the dead. Hearts were melted, washed by tears of sorrow, mingled with love and repentance. *‘The LORD gave, and the LORD hath taken away; blessed be the name of the LORD’* (Job 1:21). *‘Though He slay me, yet will I trust in Him ...’* (Job 13:15).

“Was this triple tragedy sheer accident? Could it not have been avoided? One very close to the beloved deceased, being thus perplexed, took pains to find out the facts of the case. She (younger sister Mrs Lim Siew Yong) came to the conclusion that ‘God has worked in a mysterious way for a higher purpose, to His Glory’. ...

“The conclusion of Mrs Lim that it was God who had worked in a mysterious way for His own glory is right. For our Lord has promised his children protection to the last strand of hair on their head (Matt 10:30). Such a great calamity could not have happened without His decretive permission. Now that it had happened according to His will for His own glory, good must come out of it. According to the writer’s knowledge, one young soul received Christ up the mountain the night of the accident. Back home in Singapore, another ... was called to serve the Master. When the phone rang to break the news of the tragic deaths, this person, groaning with tears, surrendered to the Lord. ... Suffice it to mention another testimony, the consecration of Mr and Mrs Charles Tsao, parents of that young driver of the fateful car. Ever since this bitter-sweet experience (their son was saved by an operation), they have given themselves to the Life Church Mandarin-Teochew Service. ...”

BATAKLAND ECHOES

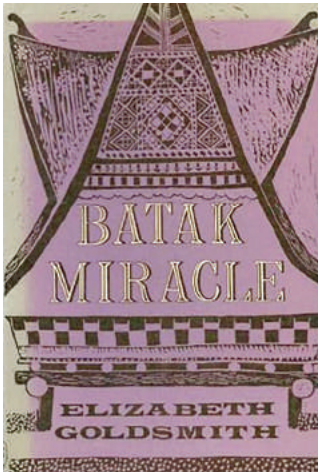
By Rev Timothy Tow

From North Sumatra I can hear a shrill cry,
The voice of thousands dying in nearby dark Batakland.
The voice of thousands dying in nearby dark Batakland.

To dark Batakland I must go, I must go,
Where once the Gospel Light was shining as the noonday bright
In dark unbelief's shadowed and every shade of the night.

To North Sumatra, o'er the Straits o' Malacca,
O send the Light again on the wings of faith and love!
O send the Light again on the wings of faith and love!

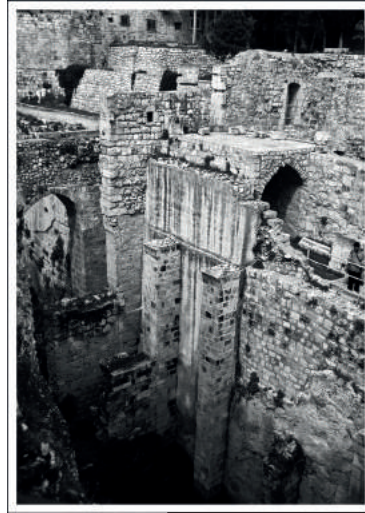
(Tune: *Thuringian Folk Song*)



Penned in 1973, in conjunction with the making available in the Far Eastern Bible College (FEBC) Library of *Batak Miracle* by Elizabeth Goldsmith, a 75-page booklet published by the Overseas Missionary Fellowship (OMF).

*“Afterward Jesus findeth him
in the temple, and said unto
him, Behold, thou art made
whole: sin no more, lest a
worse thing come unto thee.”
(John 5:14)*

*Bethesda in Jerusalem,
Israel (John 5:1–16)*



Forgiveness

“When thinking of the cross, think forgiveness.

“It is important to note that when Christ died for our sins upon the cross, He was not a ‘third party’, but the party sinned against. The ‘One Mediator’ is ‘God manifest in the flesh’ (1 Tim 2:5; 3:16). Since genuine forgiveness necessarily involves substitutional bearing of the sin forgiven, and since the crucifixion of Christ is to be taken as the all-inclusive, all-representative act of sin, therefore Christ died for my sin, in my place, as my Substitute. I should justly have been swept into the Lake of Fire. Upon the cross, He might have said, ‘Angels, destroy them’. But when He said, ‘Father, forgive them’, He was dying in my place.

“Christ died for my sins as my Substitute. All forgiveness, human and divine, is in the very nature of the case substitutional. No one ever really forgives another, except he bears the penalty of the other’s sin against him. ... When we say that Christ died as our Substitute, we do not in any sense imply that He was a third party who stepped in between God and man.

“Christ was not a third party in the affair at Calvary. He was the very party against whom that sin (and every sin in the final analysis) was committed. At Calvary, 12 legions of angels could not wait to slay the guilty who had put Jesus on the cross, but the lone Saviour, the one whom we had sinned against, in forgiveness, bore the guilt Himself. The whole meaning of the death of Christ can be summed up in one word, the beautiful word ‘forgiveness’. When the Son of God, being hanged on a gibbet of shame by the sons of men, said, ‘Father, forgive them’, instead of saying ‘Angels, destroy them’, He did, in the clearest imaginable way, substitute Himself for the sinners, and bare their sin ‘in his own body on the tree’. What a wonderful Saviour!” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 247–48.]

Forgiven

63

J. Khoo

C. Tan

1. Sins for - gi - ven, Hea - ven to see,
 2. God so loved, He loved the world,
 3. If thou saith, "Je - sus is Lord",

Sins for - gi - ven, Not hell 'twill be,
 Gave His on - ly Be - got - ten Son,
 And be - lieve in Him deep in thy heart,

Sins for - gi - ven, For - ev - er to live,
 Just be - lieve in Him and you will live,
 He will save you, For - ev - er you'll live,

Sins for - gi - ven, On - ly Je - sus can give.
 Sins for - gi - ven, On - ly Je - sus can give.
 Sins for - gi - ven, On - ly Je - sus can give.



Rev Tow preaching in Mandarin

Commenting on the example set forth by the Korean Church in the area of missions (1993):

“Now, Korea is mentioned as one that has ventured abroad contributing 20 to 30 percent more of their economy. What Koreans have done in the economic field, they have achieved also in the religious field. I understand Korea is, today, fielding over 2,000 missionaries. Wherever we’ve gone into the world, we’ve found a Korean Church. Supporting missions abroad has not impoverished the Korean Church. Nay, it has rather enriched it.

“If our Church in Singapore is to be similarly blessed, is it not high time for us to redouble our missionary efforts? ... Now that the door of China is opened, ... we should enter quickly lest it be shut.” [Timothy Tow, *Forty Years on the Road to Church Growth* (Singapore: Christian Life Publishers, 1993), 71–72.]

From China's Towering Mountains

64

Reginald Heber
Adapted by T. Tow

Lowell Mason



1. From Chi - na's tow'ring moun - tains, From Tai-wan's co - ral strand,
2. What though the bal - my bree - zes, Blow soft o'er Hai-nan Isle,
3. Shall we whose souls are light - ed, With wis - dom from on high,
4. Waft, waft ye winds, His sto - ry, And you, ye wa-ters roll,



Where Yun-nan's lof - ty foun - tains, Roll down the South-ern sand,
Though ev - 'ry pros-pect plea - ses, And on - ly man is vile,
Shall we to men be - night - ed, The lamp of Life de - ny?
Till like a sea of glo - ry, It spreads from pole to pole,



From migh - ty Yang-tse Ri - ver, From Shang-hai on the plain,
In vain with lav - ish kind-ness, The gifts of God are strown,
Sal - va - tion O sal - va - tion! The joy - ful sound pro - claim,
Till o'er our ran-somed na - ture, The Lamb for sin - ners slain,



They call us to de - li - ver, Their sons from er - ror's chain.
The Chi - nese in their blind - ness, Bow down to wood and stone.
Till Earth's most an - cient na - tion, Has learned Je - sus' sweet Name.
Re - dee - mer, King, Cre - a - tor, In bliss re - turns to reign.



Recounting his conversion during a John Sung Revival Meeting in Singapore, August 1935:

“When the next service resumed after lunch, Dr Sung led us, waving a white handkerchief (for he was his own songleader), in the chorus, ‘Ye must be born again! Ye must be born again! I verily, verily, say unto you, Ye must be born again!’ This was so new to us! Like Nicodemus, this was the first time I ever heard about being ‘born again’. Expounding the story of his encounter with Jesus in John 3 verse by verse, Dr Sung pointed his finger at me, ‘Are you born again? If not, you can never go to heaven! Do you have the new life of Jesus in you? If not, you are bound for hell!’

“Every word the preacher had said this time pierced my trembling heart. But Satan, who did his level best to keep me away from Christ, beguiled me with all kinds of sweet excuses. ‘But you are a Christian boy all your life,’ he whispered. ‘You were baptised at birth, and now you’re taking the Lord’s Supper. You are a regular Church-goer, and you attend Sunday School. Your Grandpa is a minister. Your mother gave you to the Lord’

“Praise the Lord, at whatever Satan whispered into my ear, there came the Holy Spirit’s rebuttal, loud and clear, through every quickened heart-throb: ‘But, you are not born again! But you are not born again! But, you are not born again’ Though crestfallen from my high self-esteem and pride of a strict religious upbringing, realising for the first time I could not save myself by my good deeds which I had tried to do always. I nevertheless stiffened against raising my hand to the preacher’s call. As I struggled within, I caught a glimpse of younger brother Siang Yew’s hand going up. While the struggle raged there came a nudge suddenly from his side. This shot my hand right up, as by an electric shock! As my hand went up, my sin-burden rolled down! I saw myself kneeling with Pilgrim at the foot of the cross, released forever from the sin-burden.” [Timothy Tow, *Born Again in the Singapore Pentecost* (Singapore: Christian Life Publishers, 1993), 14–15.]

God Loved the World

(Love and Peace)

65

T. Tow

GREGYNOG



1. God loved the world, His on - ly Son He gave.
 2. I am the Way, Christ speaks a sol - emn Word.
 3. Be born a - gain, Ye must be born ag - ain!
 4. Come un - to Me, Ye hea - vy la - den ones.
 5. I give you Peace, My Peace I give to you.



Who - e'er be - lies in Him shall have, Life now and e - ver - more.
 I am the Way, the Truth, the Life, The on - ly Way to God.
 Ex - cept a man be born a - gain, How shall he en - ter heav'n?
 Come un - to Me with - out de - lay, And I will give you rest!
 Not as the world gives, thee I give, My Peace I leave with you.



Crown of thorns

Preaching on The Chinese in the Bible, March 1987:

“According to latest statistics, the Chinese race numbers 1.1 billion, or nearly a quarter of the whole world. It is inevitable that the Almighty Father’s love for the world that sent His only begotten Son must comprehend a goodly number of the sons of China. It is not unreasonable therefore to expect God’s Word to contain some reference to China. India, being nearer to the Bible Lands, is mentioned twice in the Book of Esther. As for China, that Far Eastern Kingdom beyond India’s horizon, she is nevertheless seen by the eagle-eye of the prophet Isaiah.

“Talking of the wide outreach of the Lord’s Servant, whereby the salvation He provides is not limited to a small group, both Chapter 42 and the beginning verses of Chapter 49 of Isaiah look beyond the boundaries of the Israelite nation. God’s appointed Saviour is *‘for a light of the Gentiles’* (Isa 42:6), *‘that thou mayest be my salvation unto the end of the earth’* (Isa 49:6). Isa 49:12 pictures a saved people as coming *‘from the north and from the west’*, but who are *‘these from the land of Sinim’*?

“Both the NIV Study Bible and the Ryrie Study Bible are tainted by modernistic so-called scholarship to take ‘Sinim’ for Syene (modern Aswan in Egypt). Dr Allan A MacRae, my teacher, in his book ‘The Gospel of Isaiah’, is quite convinced with other Bible-believing scholars to take ‘Sinim’ to refer to China. The translators of the Chinese Bible equate Sinim with the Kingdom of Ch’in. When I was a resident in Israel in 1969, I was known to all in Bethlehem as the ‘Sini’ (pronounced seenee). Did I then become an Egyptian hailing from Syene? And what is a Sinologist, asks Dr MacRae.

“Isaiah sees the fruits of Christ’s saving grace borne by distant China. He sees the Chinese among God’s children, even as it is echoed upon by the heavenly chorus, *‘... and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation’* (Rev 5:9). Praise the Lord, we who are of Chinese stock are surely counted amongst the multi-racial congregations of the redeemed. That does not mean every Chinese in this Service is saved, and you who are of Indian or European stock are lost! It may be vice versa. Salvation in the final analysis is an individual matter. Are you, Chinese or non-Chinese, saved?” [Life B-P Weekly, 22 March 1987.]

God Loved the World, He Gave Us His Son 66

T. Tow

Chinese Hymn



1. God loved the world, He gave us His Son, On - ly Be - got - ten Son, He
 2. Lo, who are these, who come from a - far? From north, from west,
 3. O Chin - ese sons, God has cho - sen you, To all man - kind to
 4. God loved the world, that He gave His Son, To die up - on the cross to



gave un - to us, All who be - lieve in Him, Shall ne - ver die,
 and from Eas - tern shore; From the Land of Si - nim, come to wor - ship Him,
 spread the good news, Who - so be - lie - veth, and puts trust in Him,
 save us from our sins, Who - so be - lie - veth, and puts trust in Him,



Shall ne - ver die, Have e - ter - nal life.
 Faith - ful sons of Chin, come to wor - ship Him.
 Should not per - ish, but shall live in Him.
 Should not per - ish, but shall live in Him.



*Behold, these shall come from far: and, lo, these from the north
 and from the west; and these from the land of Sinim.*

Isaiah 49:12



Pool of Siloam in Jerusalem, Israel (John 9)

“Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? ... And he said, Lord, I believe. And he worshipped him.” (John 9:35, 38)

Self-humiliation of Christ

“The Son of God became a human being entirely out of His own choosing. He willingly became a man in order that He might save mankind. He *‘made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross’* (Phil 2:7–8).” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 226–27.]

He Came for Me

67

T. Tow

W. G. Ovens

He came for me, He came for me,

The first system of musical notation for the song 'He Came for Me'. It consists of a treble clef staff and a bass clef staff, both in 3/4 time and B-flat major. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are 'He came for me, He came for me,'.

The Son of God b'came the Son of Man,

The second system of musical notation. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are 'The Son of God b'came the Son of Man,'.

That sons of men might the sons of God be,

The third system of musical notation. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are 'That sons of men might the sons of God be,'.

Vir - gin - born Je - sus, He came to save me.

The fourth and final system of musical notation. The melody concludes in the treble clef, and the bass line concludes in the bass clef. The lyrics are 'Vir - gin - born Je - sus, He came to save me.'.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Galatians 4:4-7



If You Want Joy was written for Penang, Malaysia Meetings, 7–13 December 1970:

“A battle for the faith is presently being waged with modernist leaders. A group who ‘*esteem the reproaches of Christ greater riches than the treasures of Egypt ... not fearing the wrath of the king ...*’ is meeting, like the Israelites of old, to seek the Lord’s salvation. This group has sent an urgent request that your writer visit them 7–13 December and indoctrinate them in the Faith for a week, culminating with a Lord’s Day Service.” [B-P Weekly, 28 November 1970.]

Darkness can never fight against light. If your life is light, no dark power can harm you.

Timothy Tow



Basic Theology for Everyone – Night classes at Far Eastern Bible College, 9A Gilstead Road



If You Want Joy

68

1 - Joseph Carlson
2 - T. Tow

Joseph Carlson

1. If you want joy, real joy, won-der-ful joy,
2. If you want peace, real peace, won-der-ful peace,

Fine

Let Je - sus come in - to your heart;
Then serve the Lord with all your heart!

1. heart.
2. heart!

Your sins He'll wash a - way,
Your bur - dens He will bear,

Your night He'll turn to day,
Your trou - bles He will share,

Your life He'll make it o - ver a - new;
Your life He'll make a bless - ing a - new;

D.C.

69

Our Loved Ones

A. W. Lek


H. Percy Smith

1. Our loved ones do we bring to God?
 2. Then brethren let us do His will,
 3. A better place that we would go,

In prayer pleading for their souls.
 To give the gospel of His love.
 His wondrous glory we will behold.

For His great mercy that we hope,
 To those we love dear in our hearts,
 There be no tears nor pain to endure,

That heaven be our blessed home.
 That day of parting be not hard.
 This is the home that's so secure.



Our Loved Ones was penned by Rev Lek while a student at the Far Eastern Bible College (FEBC), in response to the hymn *The Last Last Hour*, which was written by Dr S H Tow and found in the book by Rev Tow, *World Events Unveiled*. He had learned the hymn during the FEBC night class on Eschatology in 2001, taught by Rev Tow.

“Finally, let me challenge one and all to our responsibility in carrying out the Great Commission. The business of the Church is to go out into all the world and be a witness to every nation, particularly when His coming is so near. (*‘And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come’* Matthew 24:14). Not to harp upon His Second Coming is to snore away like the Five Foolish Virgins. And since His Coming is ever at the door, are we not to hasten unto the coming of the Day of God? (2 Pet 3:12)” [Timothy Tow, *Counselling Recipes Through 40 Years Pastoring* (Singapore: Christian Life Publishers, 1994), 111–12.]



FEBC students

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The Last Last Hour

S. H. Tow

H. Percy Smith

1. The sun - set burns in west - ern sky.
 2. The souls that Christ - ians might have won,
 3. For dy - ing souls my bre - thren weep,
 4. Hark, hear His foot - steps on the way!

U - pon the air a warn - ing cry,
 Now crowd the hour of set - ting sun,
 O tar - dy wor - kers go and reap!
 O work, burn out while it is day!

The si - ren wails from tow'r to tow'r,
 Pub - lish a - broad His sav - ing name,
 For - sake the world and all its fun,
 Con - strained by love, en - dued with pow'r,

O bre - thren 'tis the last last hour!
 To ends of earth Christ's pow'r pro - claim!
 The bat - tle must be fought and won!
 O bre - thren in this last last hour!

—●—  —●—


I HAD HEARD IT UP IN GENTINGS

By Rev Timothy Tow

I had heard it up in Gentings,
Now I hear down by the sea,
Where the sands are white at Kuantan;
I can hear it calling me.

O what is it that is calling,
From the palm shades by the sea,
Where the sands are white at Kuantan?
I can hear it calling me.

O weary soul, and can it be,
'Tis my Saviour's still, small voice,
Comes now whisp'ring in the breezes
Softly speaking unto me?

—●—  —●—

These verses were penned in Kuantan, September 1991,
upon the discovery of a new campsite for family camps.



*Rev Tow speaking at Awana,
Genting Highlands*

72

Shine Forth for Jesus Everywhere

T. Tow

Charles H. Gabriel

1. In these end - times men are rush - ing to their
 2. Christ the Lord has sent us to be light in
 3. In this world of dark - ness men are grop - ing
 4. Yes - ter - day, to - day, for - ev - er, Je - sus
 5. Je - sus Christ is com - ing back to these re -

lust and sin, To des - truc - tion, death and mi - se - ry.
 this dark world, Let our light so shine be - fore all men.
 in their sin, Who will go and bring the lost ones in?
 is the same, His great love for us will ne - ver end.
 bel - lious lands, With ten thou - sands of an - gels and saints.

Souls are drow - ning by ten thou - sands be they
 Souls are drow - ning by ten thou - sands be they
 By our Sav - iour's pre - cious blood, we who are
 By our Sav - iour's pre - cious blood, we who are
 By our Sav - iour's pre - cious blood, we who are

near or far, O hear their cry - ings where you are!
 near or far, Shine on for Je - sus, where you are!
 now re - deemed, Shine forth for Je - sus, bring them in!
 now re - deemed, Shine forth for Je - sus, eve - ry - where!
 now re - deemed, Shine forth for Je - sus, till He comes!

Chorus

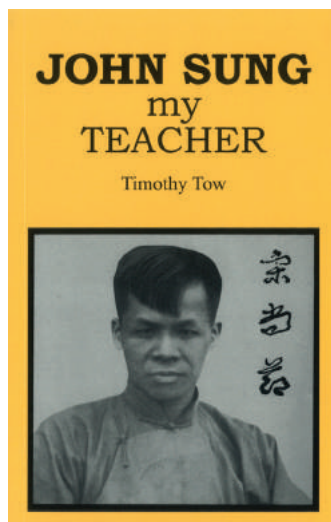
Shine forth for Je - sus eve - ry - where, Shine forth for Je - sus here and there.

Souls are wan - d'ring, men are grop - ing

in this world of sin. Shine forth for Je - sus eve - ry - where!

A new Gospel Hymn inspired by John Sung (1980).

“Half-way through the campaign, the preacher began to call for volunteers to his Preaching Bands. Now that we were saved, we were saved for a purpose—to witness Jesus Christ to those who had never heard. Dr Sung lamented the fact that Chinese pastors were consigned by an unconscionable congregation to every chore, big or small, in the church. The pastor was treated like an old amah, he said. Unless members would go out evangelising, the prospect of church growth was dim. With these admonitions, he drew in batch after batch of volunteer preachers. Thus the Singapore Christian Evangelistic League was born.” [Timothy Tow, *John Sung my Teacher* (Singapore: Christian Life Publishers, 1985), 31.]



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The Unfinished Commission

T. Tow

Thuringian Folk Song

1. Go in - to the world, in - to all the wide world,
 2. For you I have sent in - to all the wide world,
 3. But first re - ceive po - wer, the Spi - rit of God,
 4. Go ye in - to all, in - to all na - tions,

And tell the joy - ful news to ev - 'ry pe - rish - ing soul,
 And you shall be my wit - ness - es from Je - ru - sa - lem,
 And you'll go thru' Ju - de - a, Sa - ma - ri - a all the earth,
 And make them My dis - ci - ples, and bap - tise them for Me,

And tell the joy - ful news to ev - 'ry pe - rish - ing soul.
 And you shall be my wit - ness - es from Je - ru - sa - lem.
 And you'll go thru' Ju - de - a, Sa - ma - ri - a all the earth.
 And teach them all My Word, for I'm with you to the end.



Penned on the eve of sailing to West Kalimantan, Indonesia, 1971:

“Now our thrust into Indonesia our Samaria: It all began in 1971. Mr Lai, a graduate of Chin Lien Bible Seminary and my student, went preaching in West Kalimantan (Borneo). It was Christmas time, so all the churches were gathered to celebrate the Saviour’s Birth.

“To his bewilderment, it was an ecumenical service at which both Protestants and Roman Catholics were joined in worship. This led Mr Lai to remonstrate with a leading pastor of the Chinese Church in Pontianak. He advised Rev Philip Chung to write me if he was interested in the separatist stand of the ICCC. From this contact, Rev K C Quek and I made a special trip to Pontianak by the 500-ton M.V. Lakota of the Pelni Line, on 16 March 1971. I can remember the date because Jonathan, my youngest son, was born the next day. This voyage across the South China Sea took 30 hours. As we stepped onto dry land, it flashed across my mind that my father in his early days had also come here to earn a living as a physician. How wonderful it was for me to come in the Name of the Great Physician, to bring healing to aching and crying souls of this new land.” [Timothy Tow, *Son of a Mother's Vow* (Singapore: FEBC Bookroom, 2001), 265–66.]



Evangelistic League members under the leadership of Mrs Tow Keng Kee (Rev Tow's mother seated second from left) – photo taken in Batu Pahat, Malaysia

Explaining why the Great Commission is an Unfinished Commission:

“The Great Commission, which our Lord gave to the Church 2,000 years ago, is an Unfinished Commission. There remains much land to be conquered, and untold millions have yet to hear the Gospel. With the Return of our Saviour looming nearer each day, this Unfinished Commission must be accelerated. This is mandated to us in the Olivet discourse, ‘*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*’ (Matt 24:14). What have you and I done to speed this Unfinished Task? We must confess we have done very little. ... Despite our cold-heartedness, He Himself will bring it to fruition. And though the Great Commission is unfinished, His power over heaven and earth and His presence with His devout disciples will finish it. We believe in a sovereign God.” [Timothy Tow, “The Unfinished Commission,” *Forever Infallible and Inerrant* (Singapore: FEBC Press, 2011), 768–69.]

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Matthew 28:18–20





TO BATAM ISLAND
By Rev Timothy Tow

To Batam Island, on to Batam Island!
 Across Singapore Straits to the south there's a newfound land,
 Across Singapore Straits to the south there's a newfound land.

A new Judean town has sprung up overnight,
 But souls there are now groping and sunk in the mire of sin,
 But souls there are now groping and sunk in the mire of sin.

Arise to the south and go thou My witness,
 And tell the saving news to every perishing soul,
 And tell the saving news to every perishing soul.

To Batam Island, on to Batam Island!
 Arise and to the south all ye My witnesses shall go!
 And tell the saving news to every perishing soul.



(Tune: *Thuringian folk song*)

To Batam Island was penned in 1988:

“In pursuance of the Lord’s commission to evangelise first our Judea and Samaria (immediate and intermediate environs) before going into the uttermost part of the earth, Session has now set our sights on Batam Island. To make full use of my trip to Tanjung Pinang last Thursday, I got Joseph Liu to help me scout around Batam on the return journey. What a change has taken place since our last visit three years ago! The latest addition to this Island emporium is a casino. This has attracted hundreds of Singaporeans, especially during weekends. Travellers to other parts of Indonesia save substantially by flying out of Batam instead of from Singapore. ... Do not these developing factors beckon us to Batam for the gospel’s sake? We are to go where the people are.” [*Life B-P Weekly*, 10 April 1988.]



TANJUNG PINANG
By Rev Timothy Tow

Tanjung Pinang, Pulau Bintan,
Thou Emerald Queen of Riau!
A thousand isles around Thee sing,
To Thy Majesty homage bring.

Tanjung Pinang, Palmy Capetown,
Thou Busy Emporium of Riau.
Ships far and near ply in Thy bay,
To succour Thee from day to day.

Tanjung Pinang, Tanjung Pinang,
Thou Beacon Bright o'er Riau's dark night.
In days of yore, saints from Holland
Thy Tow'r had raised over the Strand.

Tanjung Pinang, Pulau Bintan,
We come to Thee from Singapore!
We bring Thee oil to fuel that Light,
Thy Beacon beam shine far and wide.

Tanjung Pinang, Pulau Bintan,
We'll come again from Singapore;
We'll come again, Shalom, Shalom!





Rev Tow at the church in Tanjung Pinang

Penned in 1988, these verses are about the new work in Tanjung Pinang, Indonesia:

“We returned from this new Gospel project far out on the South China Sea with a prayer for the conversion of our *‘kinsmen according to the flesh’* (Rom 9:3). We thrilled at the thought that God had opened us a door that no man can shut into this neighbouring archipelago inhabited with countless Chinese villages, hitherto little touched by the light of the Gospel. We seemed to hear the same Spirit of Missions speaking to us in the words of Philip, *‘Arise, and go toward the south ...’* (Acts 8:26).” [*Life B-P Weekly*, 6 March 1988.]

TO KALIMANTAN
By Rev Timothy Tow

To Kalimantan, on to Kalimantan,
O send the gospel light into West Kalimantan.
Along dark Kapuas River in West Kalimantan.

To Kalimantan, on to Kalimantan,
Beyond dark Kapuas River in West Kalimantan.
There're countless little rivers in West Kalimantan.

To Kalimantan, on to Kalimantan,
O speed the gospel light to Dark Kalimantan.
Where men are rowing, rowing to no destination.

(Tune: *Thuringian folk song*)



Kapuas Kourier on the Kapuas River, West Kalimantan



Penned in 1971, calling for outreach to West Kalimantan. This call was answered in 1976:

“The refrains of this gospel chorus calling for outreach to West Kalimantan, yea, into the dark basin of the 660-mile-long mighty Kapuas River as early as 1971, has at last been answered! At the last Session meeting, it was unanimously resolved to establish a new work named Kapuas Gospel Mission, with the cooperation of Rev Andreas Djunaidi and his trusted comrade in the gospel, 30-plus-year-old Rev Barnabas Simin, a Dyak pastor, graduate of Jaffrey School of Theology, Makasar.”



*Rev Tow at the Far Eastern Bible Institute,
Pontianak, Indonesia*

This work started with the Gospel boat, named “Kapuas Kourier”, where Rev Djunaidi and his family stayed “for nearly three years along Indonesia’s mightiest river (1,000 km long) and its many tributaries sowing the Gospel seed”. The Far Eastern Bible Institute was later established with the help of the Church. [Timothy Tow, *Forty Years on the Road to Church Growth* (Singapore: Christian Life Publishers, 1993), 66–68.]





TO THE CHURCH OF KOREA
By Rev Timothy Tow

We're living in days of gloom and distress,
The sea-waves roaring in dire restlessness,
Men's hearts are failing for the things to come –
Isn't there a gleam to show a way to some?
The Church of God is the light of the world,
To guide the lost ones to Christ the Saviour.
But in these dark'ning days before He returns,
Say we the lamp of "That Great Church" still burns?

There is an "Ecumenical Movement",
To join the churches of every nation.
Or modernistic, or fundamental,
"Let us build a greater Tower of Babel!"
Can God set the Torch of His Holy Word,
The Beacon of Life through Christ's precious Blood,
On such a dream-castle, of iron and clay,
To rescue poor souls who're dying away?

Jesus didn't spare the Churches of Ephesus,
Sardis, Thyatira and Pergamos,
Yet some remained strong in faith and labour.
How shall He bless one that's lost her savour?
Cleanse now, O Lord, the Church of Korea,
Make it a great light throughout East Asia,
And by the witness she bears to the world,
The Banner of Truth again be unfurled.



Scripture: Luke 21:26; Revelation 2:1, 5, 12, 18; 3:1; Psalm 60:4



Penned in flight from Tokyo, Japan to Seoul, Korea, August 1960:

“In July 1960, I received a call to minister to the Korean Presbyterian Church, prior to attending the Fourth General Assembly of the Far Eastern Council of Christian Churches, which was scheduled to be held in Seoul, 31 August to 6 September. I therefore took leave of our fair city on 4 August, hoping to arrive in the Korean capital by the 8th...

“As the wings of a modern speedbird lifted me bodily upwards and northwards, I felt like being taken, with the prophet Ezekiel, by ‘the Spirit of my Korean Mission’. The Lord had sent me to deliver the souls of Korean men and women from the grip of eternal darkness. I was determined to wage the battle relentlessly with Satan until the day be won.” [Timothy Tow, *An Anthology of Sermons and Verses* (Singapore: Tiger Press, 1969), 46.]



Rev Tow speaking at the FECC in Korea, 1984

Years later, these verses would undoubtedly reflect the writer's sentiments as he prepared to attend the 11th General Assembly of the Far Eastern Council of Christian Churches (FECCC) in Seoul, Korea, 24–29 September 1984:

“How did our Church, since we started out in October 1950, take this separatist stand from the Ecumenical movement of the World Council of Churches? ‘Ecumenical’ is defined by the Webster (1979 Ed.) as ‘furthering the unification of the Christian Churches’. But such a definition is already out of date! For when the WCC met in Vancouver last year, it included five human religions such as Hinduism and Buddhism, and the raising of a totem pole, while a sacrifice to the American Indian gods was made.

“Not only the unification of all Protestant Churches, but with Rome as well, and the taking in of all human religions to form the Church of Antichrist. But *‘when the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him’* (Isa 59:19). For 36 years the Lord has used the International Council of Christian Churches, and we in the Far East are banded as the FECCC, to withstand this evil tide. By God's grace, our Church was led to take the separatist stand through her pastor's association with the ICCC when he was a seminary student in USA.

“Now, it happens this year 1984 is the centenary of the coming of Protestantism to Korea. The WCC is taking advantage of this occasion to promote Ecumenism by gathering all the Churches in Korea to celebrate ‘the 100th anniversary of the Church’. But God is going to expose their nefarious schemes, for the FECCC and ICCC will also be there, meeting at Hanyang University and drawing equally great crowds.

“The beauty of the timing of such a confrontation between Truth and Error, is that when the decision to meet in Korea 1984 was made in Singapore at FECCC’s 10th Assembly 1981, we did not realise 1984 coincided with this 100th Anniversary. But the Lord knew. *‘Who hath directed the Spirit of the LORD, or being His counsellor hath taught Him?’* (Isa 40:13). *‘For the eyes of the LORD run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him’* (2 Chron 16:9). *‘For the battle is not yours, but God’s’* (2 Chron 20:15).

“Not only will thousands be gathered at Hanyang University every night to hear us for 6 nights (24–29 September), the Manifestoes and Declarations we issue will be published across the world and carried by many Christian newspapers and periodicals. The light that we shall light on a city that cannot be hid will shine far and wide, to keep the faithful from foundering.

“There is the global commission to preach the Word. There is included in the same commission to preserve the Word, for does not the Lord also command to teach believers *‘to observe all things whatsoever I have commanded you’* (Matt 28:20)? One of His commandments is, *‘Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves’* (Matt 7:15).” [*Life B-P Weekly*, 12 August 1984.]



TO THE LAND OF MYANMAR
By Rev Timothy Tow

To the Land of Myanmar, I must go, I must go,
Where the story has never been told.
To the forty-three millions who're now lost in sin,
I must tell the glad tidings of old.

Chorus:

To the regions beyond, I must go, I must go,
Till the world, all the world His salvation shall know.

O ye that are spending your money and hours,
In pleasures so wasteful and fond.
Awake from your selfishness, folly and sin,
And give to the poor ones beyond.

There are other lost sheep that the Shepherd must bring;
From all Asean, Cambodia and Laos.
He sends us to gather them out of all lands
And restore them back to His fold.

(Tune: *The Regions Beyond*)



New Life Orphan Centre, Yangon, Myanmar



Far Eastern Fundamental School of Theology, Myanmar

Adapted in 1996 from *The Regions Beyond* by A B Simpson, founder of the Christian and Missionary Alliance:

“The Spirit of ‘Accelerated Missions’ is beckoning us to the two new countries waiting to join the ASEAN Bloc. Before they join ASEAN, we feel constrained to bear the good tidings Jesus Saves to them, Cambodia and Laos, ahead of man’s schedule.” [*Life BPC Weekly*, 10 March 1996.]



79

A Thousand Golden Years

T. Tow

Santa Lucia

1. Be - hold the Eas - tern skies, a New Light's shin - ing through,
 2. Men shall learn war no more, swords and spears dis - ap - pear,
 3. In that glad Day of Peace, in New Je - ru - sa - lem,

The Sun of Righ - teous - ness breaks from the blue!
 Swords turn to plough - shares, pru - ning hooks from spears.
 The Great - er Da - vid shall sit on His Throne.

The night of bomb and blood is scat - tered far and wide.
 The earth shall bloom a - gain, the curse shall be re - moved.
 From earth's end to earth's end, ho - mage to Him they'll bring,

The Day of Right o'er Might is born a - new!
 The ox and lion shall thrive, lamb, wolf, to - ge - ther,
 All glo - ry to the Lamb, slain and is ri - sen,

HEAVEN AND SECOND COMING

1&2. Je - sus the Son of God, has come to earth from heav'n,
 3. Je - sus the Son of God, has come to earth from heav'n,

He has come with Heal - ing in His wings, In peace shall He reign.
 He has come with Heal - ing in His wings, In peace shall He reign.

A thou - sand gold - en years, of sal - va - tion and rest,
 Hal - le - lu, Hal - le - lu, Hal - le - lu, Hal - le - lu,

No more strife a - mong the na - tions, In peace shall He reign.
 Hal - le - lu - jah, Hal - le - lu - jah, Hal - le - lu - jah.



Temple Mount, Jerusalem, Israel

Written in 1991 while on a sabbatical, and dedicated to Dr John Whitcomb:

“One regret during this Sabbatical abroad is our missing Dr John Whitcomb’s lectures at the Vacation Bible College. To make up, and to encourage him, I’m faxing this new song on Christ’s Second Coming which the Lord gave in Galilee, sung to the tune of *Santa Lucia*. As Dr Whitcomb is a stalwart on Premillennialism which BPC (Bible-Presbyterian Church) also teaches, but is now being subtly undermined, may I dedicate it to him.” [*Life B-P Weekly*, 23 June 1991.]

Doctrine of Premillennialism

“Premillennialism is the view which teaches that Christ will return before the millennium. Christ must return to judge His enemies, restore Israel, and rule over the whole world from Jerusalem for a thousand years. The Bible tells us that the world will become increasingly wicked culminating with the evil rule of the Antichrist who will set himself up as God, and demand worship from all. During the seven-year Tribulation period, he will persecute Israel (Jer 30:7). The Church will not be present during this time, but would have been raptured, snatched up in a microsecond to be with Christ in heaven (1 Thess 4:16–17).

“During this Tribulation period, God will pour out His wrath upon the unbelieving inhabitants of the earth. It will end with Christ returning to earth with His saints to fight the Antichrist and his armies, destroying all of them at the battle of Armageddon (Rev 16:16, 19:11–21). Jesus will then begin His millennial reign on earth. He will sit on the throne of David and govern the whole world from Jerusalem, the political and religious capital of the world. The earth will be rejuvenated. The land will be peaceful and productive, and the life-span of man will increase (Isa 65:20). The people of this world are looking for peace on earth.

“We will have true peace on earth only when the Lord Jesus Christ—the Prince of Peace—returns.” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 431–32.]





View from Mt Carmel – Sunset over the Jezreel Valley

Behold, the Son of God Is Coming Again! was introduced at a time when “our Lord’s Return is looming large with the collapse of Communism in Eastern Europe. German Reunification augurs not peace but trouble. Uncertainty is the current word of politicians both West and East. We see in all these changes the inevitability and nearness of Christ’s coming”. [*Life B-P Weekly*, 18 February 1990.]



Behold, the Son of God Is Coming Again! 80

T. Tow

Children's Song

1. Be - hold, Be - hold, the Son of God is com-ing a - gain!
 2. A - wake, A - wake, you child-ren of men a - wake, a - wake!
 3. Be - hold, Be - hold, the Son of God is com-ing a - gain!

Be - hold, Be - hold, the Son of God is com-ing a - gain!
 A - wake, A - wake, you child-ren of men a - wake, a - wake!
 Be - hold, Be - hold, the Son of God is com-ing a - gain!

With thou-sands an-gels and saints, With thou-sands an-gels and saints,
 Pre - pare now to meet the Lord, Pre - pare now to meet the Lord,
 With thou-sands an-gels and saints, With thou-sands an-gels and saints,

He is com - ing, com - ing in clouds of heav'n To judge the world.
 He is com - ing, com - ing in clouds of heav'n To judge the world.
 O Be - lieve Him right now, Be - lieve in Him, And you'll be saved.

“All Christians one day will either be resurrected or be raptured. This has to do with the believer’s life hereafter—life after death, and life after life. This blessed hope of the believer was taught by the Apostle Paul in 1 Corinthians 15:51–53 and 1 Thessalonians 4:13–18.” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 406.]

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

1 Thessalonians 4:13–18



Hallelujah, Christ Is Risen! Easter Sunrise Service at MacRitchie

Beyond the White Clouds

81

T. Tow

WOODLANDS

1. O what a glo - rious Mor - ning that will be!
 2. O what a joy - ous Mor - ning that will be!
 3. O what a beaut - eous Mor - ning that will be!
 4. O what a glo - rious Mor - ning that will be!

To meet with Christ our Sav - iour in the sky,
 To meet with our de - part - ed loved ones dear,
 To meet with Christ at dawn or mid - night hour,
 To join with throngs from e - very tribe and tongue,

Be - yond the white clouds on the Crys - tal Sea, And
 Be - yond the white clouds on the Crys - tal Sea, When
 Be - yond the white clouds on the Crys - tal Sea, When
 Be - yond the white clouds on the Crys - tal Sea, In

caught up in the twink - ling of an eye.
 time doth dry this even - ing's fall - ing tear.
 sun, moon, stars sing to the Light of lights.
 seas of praise for - e'er to God the Son.

Tune Source: Cyber Hymnal™ (<http://www.hymntime.com/tch/pdf/w/o/o/Woodlands.pdf>)



Rev Tow preaching in Tanjung Pinang

Translated from the John Sung chorus for two nights' special meetings on Christ's Coming in Tanjung Pinang, Indonesia, November 1990, and introduced to the Church in January 1991:

“As the Gulf War rages and the ripples coming to our shore become a strong current, you will realise there is no easy way out for Christians either. Does this not drive us to wait for the Lord to pluck us out of a burning earth? ... Will you be in the company of Christians caught up to heaven or will you be left below on earth? The choice is yours today! Even so, come Lord Jesus. Amen.” [*Life B-P Weekly*, 27 January 1991.]



Come, O Come Our Lord Jesus

82

T. Tow

Come, O come our Lord Je - sus, O come we pray,

The first system of music is in 4/4 time with a key signature of one sharp (F#). The vocal line begins with a quarter note G4, followed by quarter notes A4, B4, and C5. The piano accompaniment consists of chords: G4-B4, A4-C5, B4-G4, and F#4-A4.

Let all eyes be - hold Him come in clouds of heav'n,

The second system continues the melody with a quarter note D5, followed by quarter notes C5, B4, and A4. The piano accompaniment continues with chords: G4-B4, A4-C5, B4-G4, and F#4-A4.

He shall rule a thou - sand years and Sa - tan shall be bound in hell,

The third system features a quarter note G4, followed by quarter notes A4, B4, and C5. The piano accompaniment continues with chords: G4-B4, A4-C5, B4-G4, and F#4-A4.

For our Lord comes from heav'n to His glo - rious reign.

The fourth system concludes with a quarter note G4, followed by quarter notes A4, B4, and C5. The piano accompaniment continues with chords: G4-B4, A4-C5, B4-G4, and F#4-A4.



Rev Tow (back row, first from the left) with Jason Linn (back row, third from the left), November 1976

Penned by Jason Linn, missionary to Dyak Borneo, while writhing one day in the throes of loneliness.

“Indeed, he had been obsessed all along by a sort of isolationist temperament or psychology. Was this due to the fact that so many of his brothers and sisters had deserted him at a tender age, thus relegating him to a life of loneliness? For this reason, he had come to feel that no one on earth could be his bosom friend, or ever love him. ...

“He seemed never able to change from this isolationist temperament. Indeed, such a psychological condition is unhealthy, such queerness is illogical. Although God had taken away his brothers and sisters, he had in fact given him the more according to Matthew 12:48–50. ... Therefore his sinking into an abyss of depression all his life was due to none other than the error of his own thoughts. But thanks be to God, perhaps He had purposely placed him in such an isolated, lonely situation that he might find the opportunity to know the Truth.” [Jason Linn, trans. Timothy Tow, *Pioneering in Dyak Borneo* (Singapore: FEBC Press, 1997), 34.]



Face to Face

83

Jason Linn

Trans. by T. Tow

Grant Colfax Tullar



1. Earth - ly friend-ship's all but vain_____ In a mir - ror can be seen:
 2. We be - come fools when sin blinds us, And our view of life is blurred:
 3. Who's in all the world like Mo - ses? To him God spoke face to face!



Men's hearts va - ry as their fa - ces, But their feel - ings are the same.
 What is all in the great wide world, And God's Word goes in a whirl.
 Just to know the Lord like Mo - ses, What a glo - ry by His grace!



Face to face that Day we'll meet, Ga - thered round our Fa - ther's feet,
 Face to face that Day we'll meet, Ga - thered round our Fa - ther's feet,
 Face to face that Day we'll meet, Ga - thered round our Fa - ther's feet,



In sin - ce - ri - ty and truth, And our dif - feren - ces re - moved.
 When God's glo - ry we be - hold, And our doubts like mist un - fold.
 When our hopes will be ful - filled, And the storms of life be stilled.



84

In the New Jerusalem

T. Tow

Bethel Hymns



1. We're a pil - grim band now head - ed for the glo - ry land a - bove.
 2. In that land of glo - ry where the saints are ga - ther'd round His Throne.
 3. We are head - ing near - er near - er for the land that's now in sight.



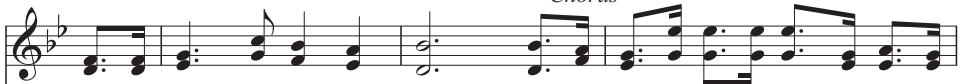
We are travel - ling thru the wil - der - ness be - low.
 No more sighs nor tears nor sor - rows nor des - pair.
 Will you join us to the Ci - ty bright and fair?



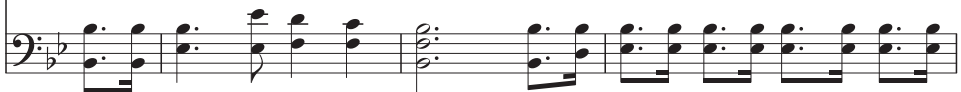
We've a home that's far a - way be - yond the blue sky and the stars.
 But an e - ver - last - ing song of vic - t'ry flows from e - very tongue.
 Is your name for - e - ver writ - ten in the Lamb's book of Life?



Chorus



In the New Je - ru - sa - lem! Hal - le - lu - jahs fill the hea - vens, For the



HEAVEN AND SECOND COMING

saints have all come home, To Je - ru - sa - lem! To Je - ru - sa - lem!

Joy - ful - ly they shout Ho - san - nas, Come and

crown Him King of kings! In the New Je - ru - sa - lem!



Pilgrims at the southern steps of Jerusalem, the very steps from which Jesus taught the crowds 2000 years ago according to guide Mark Sugarman, 2014



Pilgrims on the 11th Holy Land Pilgrimage led by Rev Tow, 2004



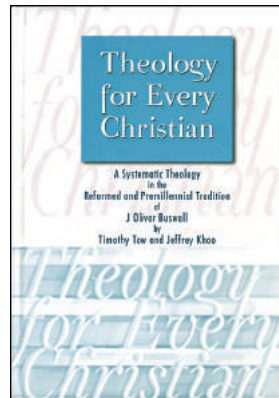
Pilgrims at the empty tomb, 2004



New Jerusalem

“Now, inasmuch as the Church building is where a Christian congregation meets to worship God, so our new abode with Christ is that great city, Jerusalem, descending out of heaven from God (Rev 21:10). This ‘great city’ is a cube, 12,000 stadia (furlongs), that is 1,500 miles, on every side. The wall is 144 cubits thick (one cubit, the measure of a man’s forearm, is 18 inches). This holy city is like the precious stone of jasper, clear as crystal. What a contrast to a dark Taoist and Buddhist temple or a Roman Catholic Church festooned with images, crucifixes and relics amidst flickering oil lamps in murky darkness! ...

“The foundations of the City wall are garnished with all kinds of precious stones. ... All these colours add up to the beauty of the rainbow so as to enhance the beauty and glory of God. The 12 gates are 12 big pearls while the street is paved with transparent pure gold. The New Jerusalem: the most beautiful ever built.” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 453–54.]





IT IS NEARER THAN YOU THINK

By Rev Timothy Tow

Jesus soon is coming again in the clouds to judge the earth,
He will come with tens of thousands of His saints,
Behold, He will come in flaming glory so fearful and bright.
Jesus is coming again.

Chorus:

It is nearer than you think
The Judgment Day of God.
He will come with all His saints,
O the Great Day of the Lord!

Jesus soon is coming again in the clouds to judge the earth,
His two feet upon Mount Olivet shall stand,
All the sons of Israel now will cry out to Him to be saved.
Jesus is coming again.

Jesus soon is coming again in the clouds to judge the earth,
He will come to save them who are born again,
Who have washed their robes white in the precious Blood of the Lamb.
Jesus is coming again.

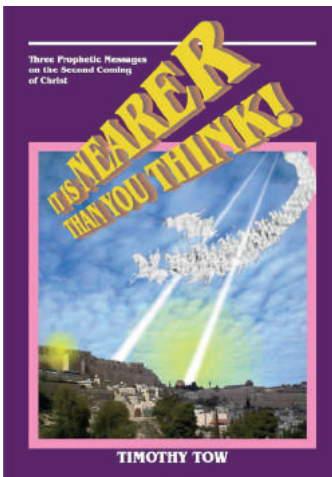
Jesus soon is coming again in the clouds to judge the earth,
Why do Christians run the rat-race with the world?
Have you ever given a thought how you may best serve the Lord?
Jesus is coming again.





It Is Nearer Than You Think was penned while the writer was in Melbourne, Australia, ministering to the congregation of Bethel Bible-Presbyterian Church, May – July 1989.

Warning against running the rat-race with the world in his book of the same title:



“To ambitious young men like Baruch, Jeremiah’s secretary, I would say to you *‘And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest’* (Jer 45:5).

“When Christ returns, will you meet Him in the air, snatched away from this burning earth? At what hour He’ll come will you be ready?” [Timothy Tow, *It Is Nearer Than You Think* (Singapore: FEBC Press, 2001), 35.]



HEAVEN AND SECOND COMING

Translated from the John Sung chorus for two nights' special meetings on Christ's Coming in Tanjung Pinang, Indonesia, November 1990:

“To infuse new spirit to singspiration (not perspiration), the Lord enabled us to translate *Jesus Christ is Coming* from the John Sung Choruses.” [*Life B-P Weekly*, 27 January 1991.]

On the soon return of Jesus Christ:

“There is a well-known Chinese proverb, ‘In time of peace, consider war’. This is a wise saying which military strategists take to heart.

“The Bible warns Christians, ‘*For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief*’ (1 Thess 5:3, 4).

“The Bible further foretells what will happen at the end of this age, especially Revelation the last book. ... While the world seeks peace and prosperity that will give them a better living, God’s Word warns us to flee from the terrors to come. ...

“This should awaken us to the perils brewing just ahead. The recent Gulf War (1990) and Iraq’s latest rumblings (1994) are the beginning fulfilment of prophecy and stark reminders!

“Our hope is not on earth but in heaven! Only Christians will be saved from the hell of a Third World War by a God-sent airlift into space!” [Timothy Tow, *Coming World Events Unveiled* (Singapore: Christian Life Publishers, 1995), back cover.]



Jesus Christ Is Coming!

86

T. Tow

George F. Root

Je - sus Christ is com - ing, Dawn is draw - ing nigh, Dark - est night is turn - ing now to

day. Wake up, wake up Christ - ians, lift the ban - ner high,

Sound the Gos - pel and the Word dis - play. Glo - ry, Glo - ry, Christ is com - ing 'gain!

Glo - ry, Glo - ry let all saints pro - claim. E - ver watch - ing, pray - ing,

faith and hope our song, Lo, He comes from heav'n to save His own.

87

Jesus Is Coming Again
(Kohoutek Comet Song)

T. Tow

John M. Driver



1. Je - sus is com - ing a - gain, Beams the New Christ - mas Star!
 2. Je - sus is com - ing a - gain, Beams the New Christ - mas Star!
 3. Je - sus is com - ing a - gain, Beams the New Christ - mas Star!



Je - sus is com - ing a - gain, Sound the word near and far!
 Je - sus is com - ing a - gain, Sound the word near and far!
 Je - sus is com - ing a - gain, Sound the word near and far!



Je - sus is com - ing to judge the world,
 Je - sus is com - ing to save His own,
 Sound the glad news of His soon re - turn,



He comes with bright ban - ners ter - ri - ble,
 With great shout tri - um - phant o'er the tomb,
 From ci - ty to ci - ty to Earth's end.



The King of kings and the Lord of lords,
 He holds the keys of dread death and gloom,
 Let all the peo - ple re - pent, be - lieve,

Chorus

Je - sus is com - ing a - gain.
 Fear not! He lives ev - er - more. Sound the word, near and
 Be - lieve and thou shalt be saved.

far: Je - sus! Je - sus! Her - alds the New Christ - mas Star.



Penned in 1973, when the newspapers reported of a giant comet to appear that Christmas:

“When our Lord was born 1973 years ago, a STAR appeared. As we draw near to Christmas 1973 years after, another STAR – perhaps of greater brilliance will appear. It is the Kohoutek Comet mentioned in this week’s Straits Times (Wednesday, 28 November).”



The Kohoutek Comet
by NASA [Public domain], via Wikimedia Commons

“This giant comet is at present hurtling through the solar system at 70,000 miles per hour. By the end of November, it should be visible to the naked eye in the hour or so just before sunrise. By Christmas, it may be the most dazzling star in the heavens. By January, it will be so brilliant that its flaring tail will sweep across one-sixth of the evening skies.

“Is there any significance in this 1973 COMET? The STAR that appeared over Bethlehem signified Christ’s first coming, and we are all celebrating Christ’s Birth every year. Now, I say, the Kohoutek COMET, coming with such atomic precision this Christmas, is to awaken us to Christ’s 2nd Coming. But Christ’s 2nd Coming is preceded by seven years’ tribulation within which will be three-and-a-half years of great tribulation. In this sense, a comet spells terror and destruction: But Christ’s coming is not only to judge this sinful world; Christ’s coming is to save the Church, everyone washed by His precious blood. He will save them from a fiery burning earth into the calm of space above by His Resurrection Power. In this sense, the Comet, like the 1st Christmas STAR, spells hope and safety. Will you wake up to serve Christ at sight of the Comet?” [B-P Weekly, 1 December 1973.]



Prepare to Meet Thy God

88

T. Tow

John Darwall

1. Pre - pare to meet thy God - The King of kings is come!
 2. Pre - pare to meet thy God - He comes to save His own!
 3. Pre - pare to meet thy God - All knees be - fore Him bow!

Be - hold He comes with flam - ing sword to judge the world.
 Be - hold the Son of God our Lord sits on the throne.
 The King of kings, the Lord of lords will save you now.

Be - hold He comes, with flam - ing sword,
 From heav'n He comes, the Son of God,
 Re - pent! Be - lieve! Give Christ your hearts,

In right - eous - ness to judge the world.
 In clouds of heav'n to save His own.
 Be - fore His throne all knees shall bow.

Written at the Life Church Bible Camp (18–22 March 1985) in Port Dickson, Malaysia, which had the theme “Prepare to Meet Thy God” (Amos 4:12).



SIGNS IN THE SKY

By Rev Timothy Tow

One day our Lord said to the Jews,
Learn a lesson from the sky:
When red clouds rise after the dew,
Then say ye the rain is nigh,
But when it's pink in the evening,
'Twill be a bright, sunny morning.

Or when it's clouding in the west
We'll soon expect a shower,
Or when the South Wind shows his crest
'Twill soon be warmer weather.
With such vivid illustration
He teaches our generation.

One day after the Autumn Rains
The twilight glowed roseate!
I said the days would surely change,
From these showers on my head
To golden sunshine like summer:
And true it dawned bright and warmer!

So returned summer with the sun
Till red clouds dimmed this morning.
I said for sure the rains would come
And they did come by evening!
We tell the weather by these signs,
But not His Advent by the times?

Behold, 'tis crimson in the East,
'Twill soon be monsoon weather.
But we who're saved see in the West
Brighter sunset and fairer.
Christ the Messiah quickly comes
From heaven to take His loved ones!
Although 'tis crimson in the East,
There's a brighter Morn forever.



Jezreel Valley, Israel

Signs in the Sky was written in the Holy Land, 1969:

“There are two passages in which our Lord illustrated His coming by signs in the sky. They are Matthew 16:1–4; Luke 12:54–56. The changing weather has made a deep impression on us who come from the doldrums. As Rev Carlson also pointed out from his long-time observations the truthfulness of Christ’s illustrations, and as we saw more vividly the signs in the sky going to the Ashkelon beach yesterday, [these] lines came to my head.” [*B-P Weekly*, 8 November 1969.]

Scripture: Matthew 16:2, 3; Luke 12:54, 55;
1 Thessalonians 4:13–18



90

Song to the New Jerusalem

T. Tow

Stephen C. Foster

1. The sum - mer sun shines o'er new Je - ru - sa - lem:
 2. The au - tumn show'rs fresh - en new Je - ru - sa - lem,
 3. The spring rains drive win - ter's bi - ting cold a - way:
 4. The Sun of Right - eous - ness shines o'er earth's Dark Night:

Gol - den days of peace so di - vine.
 Hap - py feasts are held o'er the land.
 Wheat and bar - ley, o - live and grain.
 No more war, nor hun - ger nor pain!

Mes - siah has come to this war - torn earth from Heav'n,
 We wor - ship Mes - siah the Prince of peace - ful Realm,
 Ten thou - sand flow'rs in the bal - my bree - zes sway,
 Christ Je - sus reigns till Right tri - umphs o - ver Might

Giv - ing rest to wea - ry man - kind.
 Who makes ros - es bloom a - cross the sand.
 While young men and mai - dens praise His name.
 All res - plen - dent in Je - ru - sa - lem.

Chorus

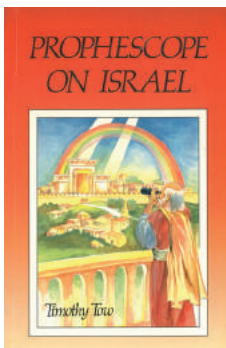
Weep no more, O Is-rael, O weep no more to-day. We will sing this song
to the new Je-ru-sa-lem, To the new Je-ru-sa-lem for aye.

Jerusalem During Christ’s Millennial Rule

“As Jerusalem will suffer so much during the seven years of the World Dictator’s oppression, so must she arise to become the throne of the Messiah. For He must rule the earth for a thousand golden years of peace. Theocracy at last must triumph over man’s government, whether it be democracy or autocracy. ...

“Not only will Jerusalem now be safely inhabited, she will be a City true to her name – City of Peace. She is a City of Peace because the Prince of Peace has come to establish His headquarters in Jerusalem.

...



“Praise the Lord, our Saviour will surely come and Jerusalem will become the capital city of the world. Jerusalem will be the headquarters of the United Nations under Christ, but it will not be a centre for political arguments and machinations, plots and counter-plots. It will be a religious and cultural centre, a headquarters for Gospel missions to the ends of the earth.” [Timothy Tow, *Prophescope on Israel* (Singapore: Christian Life Publishers, 1992), 125–28.]

91 The Pilgrims' Home Sweet Home

T. Tow

Henry R. Bishop

1. These pil - grims and these stran - gers have died in faith,
 2. These pil - grims and these stran - gers have left their land,
 3. In A - bra - ham's God trust - ing, I've joined the band

And they have glad - ly laid down this side Jor - dan's wave.
 And they have for - sa - ken them no more to re - turn.
 Of pil - grims and stran - gers to the Pro-mised Land.

The pro - mise of God drew their steps up and on.
 A bet - ter land a - bove for them God's pre - pared.
 This world is not my home I am just a pass - ing through.

And they have fond con - fessed: Heav'n a - bove's their home.
 The Ci - ty of God beau - ti - ful be - yond com - pare.
 Each day draws me near - er Home yon - der 'bove the blue.

HEAVEN AND SECOND COMING

Home, home, sweet, sweet, home, Yes, they have fond
Home, home, sweet, sweet, home, Yes, they have fond
Home, home, sweet, sweet, home, Yes, I too fond

con - fessed: O _____ Heav'n a - bove's our Home.
con - fessed: O _____ Heav'n a - bove's our Home.
con - fess: O _____ Heav'n a - bove's my Home.

The musical score is written in a key signature of two flats (B-flat and E-flat) and a common time signature. It features a vocal line in the treble clef and a bass line in the bass clef. The lyrics are arranged in three lines, with the first two lines being identical. The first line of lyrics is: "Home, home, sweet, sweet, home, Yes, they have fond". The second line is: "Home, home, sweet, sweet, home, Yes, they have fond". The third line is: "Home, home, sweet, sweet, home, Yes, I too fond". Below the first system, there are three lines of lyrics: "con - fessed: O _____ Heav'n a - bove's our Home.", "con - fessed: O _____ Heav'n a - bove's our Home.", and "con - fess: O _____ Heav'n a - bove's my Home." The musical notation includes various note values, rests, and phrasing slurs.

Beit El Baraka, the pilgrims' home base in the Holy Land



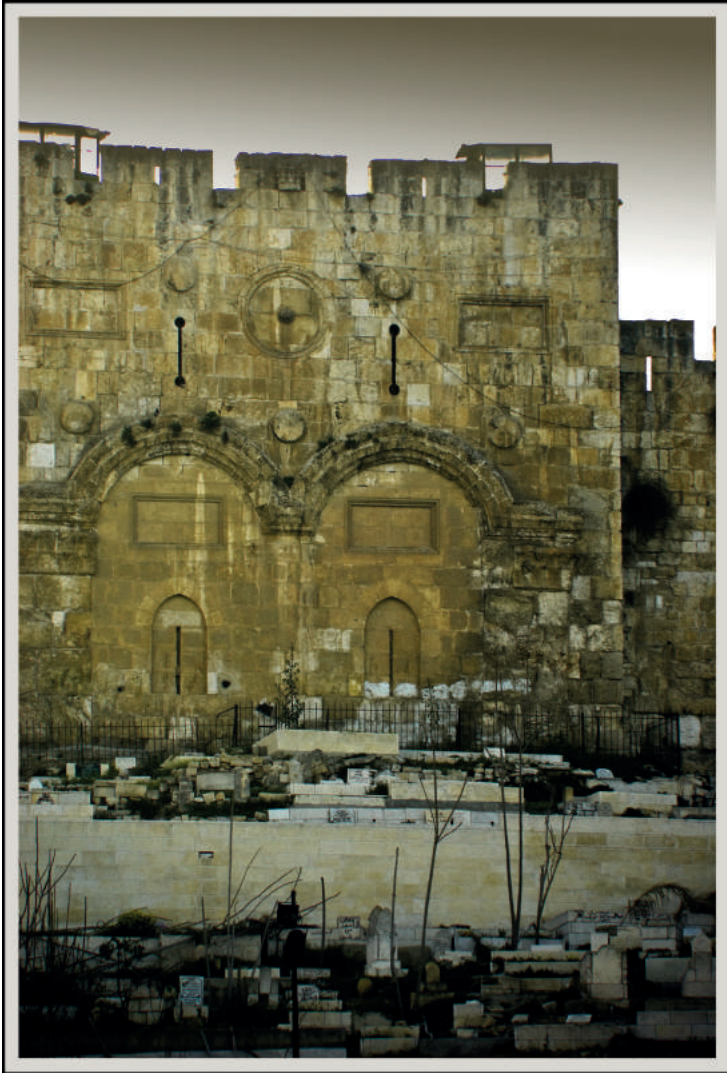
By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. ... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Hebrews 11:8–10, 13–16



“But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” (Matt 22:31–32)





Golden Gate, Jerusalem, Israel



92

Yerushalayim, Messiah Is Come

T. Tow

Swedish folk melody

1. Ye - ru - sha - layim, thy sons and daugh-ters love thee!
 2. Ye - ru - sha - layim, be - hold Christ Je - sus has come,
 3. Ye - ru - sha - layim, be - hold Mes - si - ah shall come,
 4. Ye - ru - sha - layim, God is thy 'ter - nal peace,

Two thou - sand years, they've wan-dered in ex - ile.
 To save thy sons, if they will turn to Him.
 To save thy Land, when thou shalt cry to Him.
 Ci - ty of Zion, Da - vid's throne rise a - gain!

Now by God's grace, they're ga - thered to thee in peace,
 By death and pain, He has be - come their ran - som,
 He comes on clouds, with awe - some loud trum - pet sound,
 Ci - ty of Truth, res - plen - dent in His glo - ry,

By thy em - brace, their weep - ing turns to smile.
 Ris - ing a - gain, He has for - giv'n their sin.
 To judge the earth, peace a mil - len - ni - um.
 Till sun shall rise, and moon no more shall wane.

Ye-ru-sha-layim, let peace and free-dom ring, To thee Sha-lom!

To thee Sha-lom! Ye-ru-sha-layim, lift up thy voice and

sing, Mes-siah is come, Mes-siah is come!

Tune Source: Cyber Hymnal™ (<http://www.hymntime.com/tch/pdf/o/m/i/O%20Mighty%20God.pdf>)



Penned in the Holy Land, 1969:

“While discharging our duties as missionaries to the Arabs in church services and speaking to youth groups and schools, I found time to join Rev Howard Carlson in a five-month Ulpan Hebrew course at the American Institute of Holy Land Studies in Jerusalem. ... One day, Rev Carlson said to me, ‘It is the fashion of the poets writing about Israel not to miss Jerusalem. Now the Jewish poets write about Jerusalem for sentimental and political reasons. If you write, you must witness to the Jews about their Messiah.’ Hence, [these lines] to the tune of *How Great Thou Art*.” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 241, 244.]





THE STORY OF JOSEPH AND HIS BROTHERS

By Rev Timothy Tow

The brothers struck upon a plan
To get rid of Joseph.
They hailed a Midian caravan
Heading south to Egypt.

They sold him for twenty dollars,
A gesture of their love
For Judah said, “He is our brother,
Beware of Him above.”

They put him on a high camel:
(Wasn’t he taken for a ride?)
For this was their mode of travel,
Rocking from side to side.

When the traders came to Egypt,
They called on Potiphar.
As if keeping a precious tryst,
They sold him at his villa.

But Joseph was not left alone,
He had the Spirit of God.
Out of his eyes the Radiance shone,
His smiles captured his lord.

The Captain made him chief steward
Over his house to rule.
(Whether a man earns a reward,
He must not play the fool!)

To Joseph came the test one day,
When he was all alone.
The Mistress caught him all at bay,
And dragged him to her room.

An anguish surged through Joseph’s heart:
To be or not to be?
Now grace did God to him impart,
Which kept him from entry!

He reasoned with her on his feet,
Not to commit such Sin!
“Stolen waters are never sweet,
While Death is looking in.”

The jilt suddenly turned tigress:
She stripped him in a rage.
As Joseph fled in dire distress,
She had him in her cage!

The Master put the slave in prison,
But he was not dismayed.
For there’s a higher Judge in heaven,
And unto Him he prayed.

Soon Joseph was vindicated
By God’s visions to him.
Two weird dreams he interpreted
That won him prisonwide fame.

When God’s appointed hour chimed,
He made Pharaoh take fright,
As lean kine swallowed up fat kine
In visions of the night.

The troubled king charged his ministers
To tell him what this meant.
When none could return an answer,
To Joseph then they went.

(Scripture: Genesis 37–50)

When Joseph came before the king,
 He witnessed for his Lord:
 Whoever delves in divine things,
 Must humbly speak His Word.

Now when they bowed before Joseph,
 The Premier of the Land,
 They were questioned without reserve,
 If they're a guilty band.

Behold there're seven booming years
 Of a bumper reaping,
 But after this will come the fears
 Of Devouring Famine!

The second time they came to buy
 From Egypt the cereals –
 'Twas then that their long-hidden lie
 Was shamefully revealed.

One with such Interpretation,
 Is no less than a king.
 Hence came forth the proclamation:
 To Joseph Pharaoh's ring.

Overcome by brotherly love,
 Joseph pardoned their sin,
 He saw a higher Hand above,
 And God's decree therein.

The lad the brothers sold away,
 Out of sheer jealousy,
 Was predestined on such a day
 To High Excellency.

He saw in his brothers' betrayal
 God's higher role for him,
 That he should secure survival
 For his own kith and kin.

Now he who kept his vessel pure,
 And walked the narrow path,
 Was given a high priest's daughter,
 Her name was Asenath.

Thus out of evil came the good
 By God's decretive power.
 When Israel before Pharaoh stood,
 Was there a grander tower?

As all good things come to an end.
 So Seven Years of Plenty,
 And sure enough the Famine flamed
 In all ferocity!

The brothers struck upon a plan
 To get rid of Joseph,
 But God overrules the will of man,
 His purpose ne'er shall swerve.

The Drought consumed the meadowed earth,
 It came sore on Canaan.
 The brothers were driven by the Dearth
 To buy corn from Mizraim.

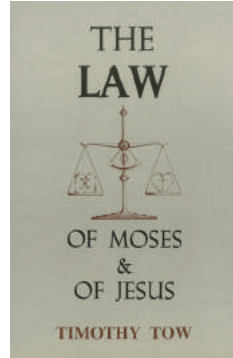
Yea, out of evil comes the good
 By God's decretive power.
 When you despair of Satan's brood,
 Remember Joseph's hour.





Obedience to the Moral Law an Evidence of Salvation

“While no one can ever be saved by keeping the Ten Commandments, it is salutary to our souls to note that Jesus in His Sermon (Matt 5:17–48) is showing that a willing obedience to the Law of God is one of the many proofs of an assured salvation. ‘How can I know I am saved?’ is the inquirer’s question. ‘You know you are saved, not by feelings, but by what God says in



His Word,’ is the counsellor’s reply. In one sense, this answer is right. Now, salvation is such a vital subject that the Word of God must make it so plain, precept upon precept, line upon line, that even *‘the wayfaring men, though fools, shall not err therein’*’.

“Thus, to Nicodemus, Jesus gives one of the evidences of salvation as the re-birth of a soul, through the mysterious operation of the Holy Spirit, like a wind. To the sinful woman of Samaria, He emphasises the need of repentance, a turning away from her many husbands. To the multitude on the slopes of Galilee, He stresses the importance of the doctrine of justification by works, as the fruits of faith, a manifestation of sweet compliance with the law of God as proof of one’s avowed salvation.” [Timothy Tow, *The Law of Moses and of Jesus* (Singapore: Christian Life Publishers, 1986), 79–80.]



The Ten Commandments

Adapted by T. Tow

Germany L. M.

1. Thou no gods shalt have but ME, Be fore no i dol
 2. Nor dare the Sab bath day pro fane, Give to thy par ents
 3. Ab stain from words and deeds un clean, Steal not for thou of

bow the knee. Take not the name of God in
 ho nour due. Take heed that thou no mur der
 God art seen. Tell not a wil ful lie, nor

vain, Nor dare the Sab bath day pro fane.
 do, Ab stain from words and deeds un clean.
 love it, What is thy neigh bour's cov et not.



Rev Tow teaching the Ten Commandments in FEBC



ISRAELITE MILITARY MARCH
Translated by Rev Timothy Tow

One way out for us:
Out of Egypt, onto the Desert Road.
You who refuse to be slaves!
Arise, onto the Desert Road!
Egypt shall ne'er be our rendezvous,
Egypt shall ne'er be our home sweet home;
Where reigned only sadness and sorrow,
Where reigned only bullying and pain.
Let us break their chains asunder,
Break Pharaoh's fetters in twain.

There's only one leader above us:
Jehovah, all-conquering Captain of armies.
Jehovah, most glorious Captain,
Arise, be Thou e'er our Ensign!
Ark, Tabernacle, Centre 'our Faith,
Cloud-and-Fire Pillar, our guide!
Jehovah is a mighty warrior,
A strong tower and bastion is He.
Let us rally around over Monarch,
Let us follow our Commander-in-chief!

There's only one resolve with us:
Stand up and fight at His Command.
You mighty men of valour,
Arise, and fight at His command!
Weary hands and hearts, pitfalls of defeat;
Dark jealousy and pride are caves of death.
Men of valour, your armours don,
Onward and upward!
Stand each in your station,
Strive for the glory eternal!

There's only one determination in us:
Fight the good fight to final victory.
Comrades together to battle
March on, it's not in vain!
Remember, our paean of victory the Red Sea echoed?
Remember, our altar of triumph on the way to Sin?
Hands on your plough, brothers, no turning back,
There's only one way out in battle – advance!
We must win a big, great victory,
We must sit down to a big, great feast!

There's only one objective before us:
Into Canaan, to an unending peace.
You men of valour through a thousand battles,
Onward! possess that everlasting peace.
Canaan, our eternal, Happy Land
Where flows the milk and the honey,
Yes, where horse and rider are strong
Let us endure, to final victory
Let us offer every ounce of strength.



Exposition on the Book of Numbers, from *Bible Silhouettes* by
Jason Linn, translated by T. Tow.

SCRIPTURE IN SONG



Olive tree with “greyish silver leaves” in the Garden of Gethsemane



Fruit of a fig tree in the Holy Land



Thorn tree in the Holy Land



A TREE FABLE
By Rev Timothy Tow

The trees once held an election
To choose a king to reign
O'er the verdant vegetation
That thronged the Pleasant Land.

First they voted for the olive,
So venerable with age,
Hoary with greyish silver leaves:
They looked to him their sage.

Content to yield berries of oil
To honour God and man,
The olive bowed in meekly toil
From such a haughty plan.

Next chosen was the fig tree sweet
To rule over his friends.
Content to yield good fruit for meat,
A fig tree he remained.

Then said the trees unto the vine,
Please, come and govern us.
But he whose fruit made gentle wine,
Should he abuse his trust?

And he whose fruit made gentle wine
That cheereth God and man,
Should he outgrow his lowly twine
That crept above the sand?

At length they called on the bramble:
Hail, thou king of the woods!
At which he made them to tremble
By his rough voice and rude.

Growled the thorny brier to the trees:
If ye anoint me king,
Then kowtow now upon your knees,
And to my shadow cling!

If ye will not my word obey,
From me let fire flame forth,
And let it burn the cedars grey
Of Liban to the north.

This fable of trees by Jotham,
Young son of Gideon great,
To villains wild of old Shechem
Is told from age to age.



Scripture: Judges 9:8–15

97

Mt Carmel Victory Song

T. Tow

Ira D. Sankey



1. Ar - rayed u - pon the Mount of God, Stood Baal's four hund - red men,
2. The Truth of God is Christ the Lord, The Way t'E - ter - nal Life,
3. Mt Car - mel's mes - sen - ger is here, To teach the Truth of God,



To fight the ser - vant of the Lord: E - li - jah was his name.
Ye who be - lieve must wield the Sword 'gainst e - very fear and strife.
To all who come from far and near, That you may know His Word.

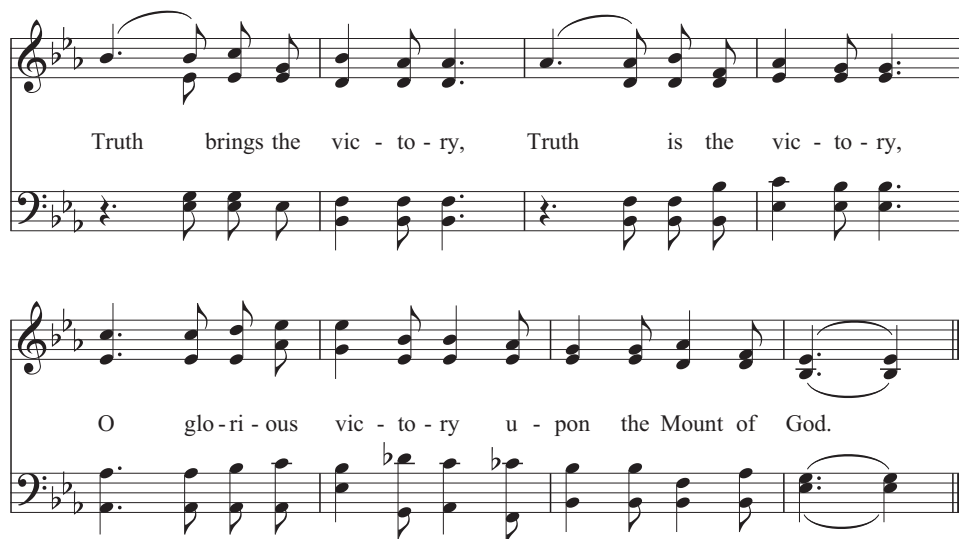


'Twas a con - test 'twixt Wrong and Right, That now still ra - ges on!
And set the soul of pris'n - ers free, Who now are chained in sin.
E - ter - nal life, E - ter - nal death, On which side do you stand?



The bat - tle sways from morn to night, With God it must be won!
O come and serve the Prince of Peace, And bring the lost ones in!
In Christ there's peace and joy, true wealth, Life in the Pro - mised Land.





Truth brings the vic - to - ry, Truth is the vic - to - ry,

O glo - ri - ous vic - to - ry u - pon the Mount of God.



Panoramic view from Mount Carmel, Israel



Written for the inauguration of Mt Carmel Gospel Mission, 28 May 1967. This Mission had first begun as a Sunday School in the home of Deacon Robert Ong at Redhill, December 1960, and had grown into a fledging church in the Bible-Presbyterian movement.



MEDITATIONS FROM PSALMS

By Rev Timothy Tow

- Psalm 1: Only Two Ways
Psalm 2: Christ the Messiah, the Anointed Prince
Psalm 3: “My Son, My Son!”
Psalm 4: “My strength is as the strength of ten, because my heart is pure” – Tennyson
Psalm 5: David’s Self Examination in His Morning Prayers
Psalm 6: Swimming in My Bed of Tears; How Long, Lord?
Psalm 7: Appeal to God Against the Black Slanderer
Psalm 8: “How Great Thou Art!”
Psalm 9: Triumph Over the Heathen
Psalm 10: Petition Against Oppressors of the Poor and Orphaned
Psalm 11: Flee as a Bird?
Psalm 12: Flattering Lips and Lying Tongue
Psalm 13: “O Lord Jesus, How Long, How Long?”
Psalm 14: David versus Atheism
Psalm 15: “Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14)
Psalm 16: Resurrection of David’s Greater Son
Psalm 17: God the Appeal-Judge of the Falsely Accused
Psalm 18: The Lord-Protector of All My Life
Psalm 19: From World-Book to Word-Book (Spurgeon)
Psalm 20: “God Save the King” I
Psalm 21: “God Save the King” II
Psalm 22: The Crucifixion of the Messiah
Psalm 23: The Psalm of Psalms
Psalm 24: Clean Hands and Pure Heart
Psalm 25: Lights and Shadows from David’s Heart-Chamber
Psalm 26: Appeal to Privy Council of God
Psalm 27: “But David encouraged himself in the Lord his God”
Psalm 28: If You Cry, Cry to the Lord
Psalm 29: Echo to Praise “Thy Name in earth and sky and sea”

- Psalm 30: From Weeping to Singing
 Psalm 31: Deserted by the People, Forsaken by His Relatives
 Psalm 32: Acquitted!
 Psalm 33: Sing Praises to God, Our Creator and Provider
 Psalm 34: As One Snatched from the Tiger's Mouth I
 Psalm 35: God Is My Avenger
 Psalm 36: Man's Pravity versus God's Magnanimity
 Psalm 37: Not Might Is Right, but Right Is Might
 Psalm 38: "Saviour, Saviour, Hear My Humble Cry"
 Psalm 39: Sickness Shows Up the Vanity of Life and Money
 Psalm 40: From Death to Life
 Psalm 41: "Charity Brings Showers of Benignity"
 Psalm 42: Why art thou cast down, O my soul?
 Psalm 43: O Send Out Thy Light and Thy Truth
 Psalm 44: "Though He slay me, yet will I trust in Him" (Job 13:15)
 Psalm 45: Royal Wedding Song
 Psalm 46: Luther's Fortress Psalm
 Psalm 47: Worship the King of All the Earth with Loud Praises
 Psalm 48: Zion, the Beautiful City of God
 Psalm 49: Song of the Rich Fool
 Psalm 50: When God Examines Every Church-Goer
 Psalm 51: "Thou Art the Man!"
 Psalm 52: Tale-Bearing Is a Coward's Undercover Slaying
 Psalm 53: David versus Atheism
 Psalm 54: Beware Whom You Inform Against!
 Psalm 55: Anathema to the Traitor
 Psalm 56: As One Snatched from the Tiger's Mouth II
 Psalm 57: Musings from the Cave
 Psalm 58: David versus Unscrupulous Judges
 Psalm 59: David Saved from "Dogs"
 Psalm 60: From Defeat to Victory

SCRIPTURE IN SONG

- Psalm 61: Sentiments of a Restored King
Psalm 62: High Brow, Low Brow
Psalm 63: “Beneath the Cross of Jesus...within a weary land”
Psalm 64: “Vengeance is Mine; I will repay, saith the Lord”
Psalm 65: God’s Power Is Manifested in Special and General Providence
Psalm 66: “In God We Boast All the Day Long”
Psalm 67: The Church Prays for Forgiveness of Her Sins, and for Salvation of the Whole World
Psalm 68: The Church Militant and the Church Triumphant
Psalm 69: “Lest I forget Gethsemane...lead me to Calvary”
Psalm 70: “Saviour, Saviour, Hear My Humble Cry”
Psalm 71: Seventy Years Young
Psalm 72: Long Live the King!
Psalm 73: The Wicked Prospers, but How Long?
Psalm 74: The Persecuted Church Cries Out
Psalm 75: “Judge of the Nations, Spare Us Yet”
Psalm 76: How Does God Deal with Man’s Wrath?
Psalm 77: A Christian Must Never Say Die
Psalm 78: The Importance of Knowing Our Roots
Psalm 79: Jerusalem the Fallen
Psalm 80: Song of the Burnt Vine
Psalm 81: A Historical Psalm
Psalm 82: A Judicial Psalm
Psalm 83: A Patriotic Psalm
Psalm 84: “We’re marching to Zion, beautiful, beautiful Zion”
Psalm 85: Past Deliverance, Present Affliction, Future Glorification
Psalm 86: David’s Prayer
Psalm 87: “Glorious things are spoken of thee, Zion city of our God”
Psalm 88: Heman’s Lamentations
Psalm 89: Sing a Song of David’s Throne
Psalm 90: “Only one life ’twill soon be past, only what’s done for Jesus will last”
Psalm 91: Total Protection in Pestilence and War

- Psalm 92: Sabbath Song
- Psalm 93: Jehovah Reigns Supreme over His Whole Creation
- Psalm 94: Right Is Might and Not Might Is Right
- Psalm 95: Psalm of Exhortation to Worship and Warning to a Wayward People
- Psalm 96: David Sees the Conversion of the Gentiles
- Psalm 97: The Foreshadowing of the Working of the Holy Spirit
- Psalm 98: A Coronation Hymn
- Psalm 99: The Holy, Holy, Holy Psalm
- Psalm 100: The Hundredth Psalm
- Psalm 101: No Evil-Speaking in David's Palace
- Psalm 102: A Prayer of the Afflicted, and Pouring Out His Complaint before the Lord
- Psalm 103: David Reminds Us of Thanksgiving Which We So Easily Forget
- Psalm 104: A Poet's Version of Genesis
- Psalm 105: Another Historical Psalm
- Psalm 106: A National Confession of Sins
- Psalm 107: A Choice Song for the Redeemed of the Lord
- Psalm 108: A Song of Psalm of David
- Psalm 109: An Imprecatory Psalm
- Psalm 110: How Is David's Son His Lord?
- Psalm 111: The Lord in Creation, Providence and Grace
- Psalm 112: The Righteous Man Is Blessed
- Psalm 113: The Beginning of the Hallel Psalm
- Psalm 114: Song of the Exodus
- Psalm 115: "Where is Now Their God?"
- Psalm 116: A Personal Song Speaking with Gratitude to the Lord
- Psalm 117: The Shortest Psalm in the Heart of the Bible
- Psalm 118: David and the Greater David
- Psalm 119:1–16: The Longest Psalm on the Importance of God's Word
- Psalm 119:33–40: Pray, Pray, Pray
- Psalm 119:129–136: Thy Testimonies Are Wonderful
- Psalm 119:169–176: Give Me Understanding

SCRIPTURE IN SONG

- Psalm 120: The Lying Tongue
Psalm 121: The Traveller's Psalm
Psalm 122: Pilgrimage to Jerusalem
Psalm 123: "The Psalm of the Eyes"
Psalm 124: But the Lord Was on Our Side
Psalm 125: They That Trust in the Lord
Psalm 126: A Psalm on Deliverance
Psalm 127: The Builder's Psalm
Psalm 128: "Home Sweet Home"
Psalm 129: Mingled Sorrow and Strong Resolve
Psalm 130: Out of the Depths
Psalm 131: A Song of Degrees of David
Psalm 132: A Song of Degrees, of Ascent
Psalm 133: A Song of Brotherly Love
Psalm 134: A Song of Degrees
Psalm 135: A Mosaic of a Psalm
Psalm 136: "For His Mercy Endureth Forever"
Psalm 137: Another Imprecatory Psalm
Psalm 138: A Psalm of David
Psalm 139: Under the Hand of an All-Saving God
Psalm 140: David's Cry in Distress
Psalm 141: David Looks to God for Judgment
Psalm 142: A Didactic (Teaching) Psalm
Psalm 143: A Praise for Deliverance
Psalm 144: God Almighty Is Thy Strength
Psalm 145: David's Psalm of Praise
Psalm 146: A Psalm of High Praises
Psalm 147: The Greatness and Goodness of God
Psalm 148: A Psalm of Nature and of Grace
Psalm 149: A New Song
Psalm 150: Are Such Musical Instruments for Worship in the New Testament Church?



Royal Balm for the Troubled Soul — The Psalms

“At the very outset of my pastoral ministry, within the first two years, I remember, I went to visit a member of the Heng Clan warded at the General Hospital. He was to be operated on for stomach ulcer in two days. ‘Pastor,’ he cried, ‘I am very scared to go up the operation table!’ Immediately, I counselled him, ‘Read the Psalms. Just open to any Psalm and read on to the end. Then start from the beginning and go on for as long as you can.’

“When I revisited him the next day, Brother Heng smiled a broad smile, ‘Pastor, I am no more afraid. The Psalms have strengthened my heart. I’m ready.’ He had a successful operation. He became a stronger Christian. ...

“Remembering the good results obtained from this recipe, I have also prescribed the Psalms to any who tells me of his soul’s trouble — whether it be fear, sadness, sorrow, depression and every heartache. Whenever I go hospital visitation, I would invariably read a Psalm to the patient. ...

“The Psalms, (did you notice?), is located in the middle of the Bible. The heart of the Bible which the Psalmbook is, is also medicine for our heart. In fact, it is the most read book of the 66 books, inasmuch as a Psalm



is usually chosen for Responsive Reading in our Lord’s Day worship. Why? Because it is a book, as my teacher Dr Chia Yu Ming had said, that helps to stir your heart to prayer and to worship.” [Timothy Tow, *Counselling Recipes Through 40 Years Pastoring* (Singapore: Christian Life Publishers, 1994), 55, 58.]

SCRIPTURE IN SONG

Echo from God's Word to the tragic deaths of the three Soviet astronauts aboard the Soyuz 11 on 30 June 1971. Another space incident involving the death of seven American astronauts in 1986 prompted this note:

“Why man should not venture into space: In Genesis 1:28, God gives man dominion only over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth. Insofar as the air is concerned, it refers only to the atmosphere. Space is way beyond the atmospheric region. Moreover, when the Babel builders wanted to reach unto ‘heaven’ (or ‘heavens’, which transcended the air region) God confounded them. Lucifer, who says, *‘I will ascend into heaven, ... above the stars of God’* (Isa 14:12–15) is cast down to ‘hell’.” [*Life B-P Weekly*, 9 February 1986.]



Rev Tow with Dr and Mrs Steele at the Kennedy Space Center, Florida, USA

A Psalm on the Destiny of Man

99

(Psalm 8)

T. Tow

Traditional Spanish Melody



1. Lord, O Lord, we Thee a - dore, O Thou God of earth and heav'n!
 2. When I look up in - to heav'n, Filled with twink - ling stars and moon,
 3. Thou hast made us kings to rule, O'er Thy earth, Thy vast do - main:



May Thy Name and Ma - jes - ty, Ev - er shine bright as the sun!
 Then deep thoughts a - rise with - in: What is man that dies so soon?
 Sheep and ox - en, birds and fowl, All the teem - ing fish that swim.



Thou art pleased with in - fants' praise, Falter - ing lips Thou dost not spurn,
 Thou art pleased with us Thy sons, By the Man Thou hast or - dained,
 Lord, O Lord, we Thee a - dore, O Thou God of earth and heav'n!



All Thy foes Thou wilt des - troy, All who laugh Thy Name to scorn.
 Low'r than an - gels, He has won, Crown o'er all Thy vast do - main.
 May Thy Name and Maj - es - ty, Ev - er shine bright as the sun!



Psalm 12 – Flattering Lips and Lying Tongue

“If you read about the life of King David, you will see him surrounded by more bad people than good. The former are in the king’s army and in his court for the sake of their own belly. They jockeyed for position and power and used every stratagem to push themselves forward. Do you not meet with such go-getters everywhere you go?

“To jostle up the social ladder, David’s ambitious underlings use flatteries. They praise the king in great and small, when they hate him in their heart. ... Their true colours are shown during the crisis of Absalom’s rebellion. They are like the fox who praises the crow for his beautiful singing in order to get his chunk of meat. As they do not mean what they say, flatterers are exposed as having two hearts (in Hebrew, David says, ‘he has a heart and a heart’). Flatterers are honey-tongued liars who bring bitterness and destruction. Solomon, who was also surrounded by fawners and sycophants, had plenty to say about flatterers. Here is one of his proverbs: *‘A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin’* (Prov 26:28). *‘He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him’* (Prov 27:14). Jesus says, *‘Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets’* (Luke 6:26). Here is a case of mutual flattering with double condemnation.

“If flatterers are sweet liars, the boastful are pungent ones. While the former flatter others, the latter flatter themselves. Besieged by such perverseness, David cannot help but cry out to God for deliverance. Few are the godly and faithful by his side, but God is always a present help (Ps 46:1).

“As the king pronounces sentence on these perjurers, he hears the judgment that comes from above, upholding him. His rule over the kingdom is unshakeable because he has the mandate from Heaven. The Lord dispenses justice without fear or favour to one and all, relieving the poor and oppressed from the power of the high and mighty. ... In contrast to the dubious words of men which are lighter than vanity, God’s Word is like sterling silver, solid and shining. The Word of the Lord is the defence of the meek and weak, though the vile and wicked prowl about them.

“If David needed to call out to God for help against traitors in his kingdom, how much more must we, like sheep among wolves?” [Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 23–24.]

Help, Lord, for Men of Virtue Fail

(Psalm 12)

100

Isaac Watts

BINGHAM



1. Help, Lord, for_ men of vir - tue_ fail, Re - li - gion los - es ground,
2. Their oaths and_ pro - mis - es they break, Yet act_ the flat-terer's part;
3. If we re - prove some hate - ful_ lie, How is_ their fu - ry stirred,
4. Scof - fers ap - pear on ev - ery_ side, Where a_ vile race of men



- The sons of_ vi - ol - ence_ pre - vail, And trea - cher - ies_ a-bound.
 With fair, de - ceit - ful lips_ they speak, And with a_ dou - ble heart.
 "Are not our_ lips our own?" they cry; "And who shall_ be_ our Lord?"
 Is raised to_ seats of po - wer and_ pride, And bears the_ sword in vain.



5. Lord, when iniquities abound,
 And blasphemy grows bold;
 When faith is hardly to be found,
 And love is waxing cold;
6. Is not thy chariot hast'ning on?
 Hast thou not giv'n this sign?
 May we not trust and live upon
 A promise so divine?
7. "Yes," saith the Lord, "now will I rise,
 And make oppressors flee;
 I shall appear to their surprise,
 And set my servants free."
8. Thy word, like silver sev'n times tried,
 Through ages shall endure;
 The men that in thy truth confide,
 Shall find the promise sure.



Psalm 30 – From Weeping to Singing

“The house dedication that David is singing about in this Psalm, does not refer to the King’s palace, but rather to the Temple to be built by his son Solomon. A chain of events developing from David’s haughty desire to take census of all Israel led to his sore chastisement and a three-day plague that took the lives of 70,000 in Israel. When the angel of the Lord was about to destroy Jerusalem, David pleaded mercy for God’s people, but submitted himself and his house to judgment. The angel of the Lord spoke through Gad the prophet that an altar be erected on the threshing floor of Ornan, whereby he would be pardoned through burnt-offerings offered thereon. This David did after he had bought Ornan’s threshing floor for 600 shekels of gold. When David saw God’s wrath appeased thereby, he perceived that the Temple he had desired to build, which he first disclosed to Nathan the prophet (2 Sam 7:1–17), was now confirmed to be over Ornan’s threshing floor. For the dedication of this Temple to be built by Solomon, he wrote this Psalm and song. The pathos of the chain of events leading to the altar sacrifices on Ornan’s threshing floor, is reflected in this Psalm. The story of these events is recorded in 1 Chronicles 21:1–30; 22:1–6. Read this historical record and you will understand why weeping is mentioned in v. 5 and the grave in v. 3.” [Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 48–49.]



For His Anger (Psalm 30:5)

101

1 - John E. Su
2 - T. Tow

John E. Su



1. For _____ His an - ger en - dur - eth but a mo - ment;
2. For _____ His an - ger en - dur - eth but a mo - ment;



In _____ His fa - vour, in His fa - vour is life:
But _____ His mer - cies, shall ne - ver end for life!



Weep - ing may en - dure for _____ a night,
Though our tears pour down like _____ a flood,



But joy com - eth in the morn - ing.
The joy _____ of Dawn _____ re - vives.



Source: Heavenly People Choruses (No. 9). Used by permission.

Psalm 37 – Not Might Is Right, but Right Is Might

“There is a paradox in the affairs of men, and that is that the wicked and lawless seem to prosper, but the good and law-abiding suffer. So, those who are godly, who come under the oppression of the wicked, tend to complain and ‘fret’, or even become envious of the success of their opponents.

“Writing from an old age (v. 25), David discovers time to be the best judge. According to a Chinese proverb, David has eaten more salt than a young man eats rice. From the wealth of his many experiences through a long life of seventy years, he has seen how the wicked might spread his power like a green bay tree (v. 35), but when he dies, his influence is finished overnight.

“The righteous may suffer affliction, the very victims of the wicked. But God who sees all this will not allow injustice to flourish. The Lord turns the tables upon the bullies themselves, so that *‘their sword shall enter into their own heart, and their bows shall be broken’* (v. 15).

“What are some of the characteristics of the wicked? In the economic world, they practise cheating. They borrow, but from the start, they have decided not to pay back. The wicked are plotters, schemers, whose aim in life is to enrich themselves at the expense of others. In legal terms, they commit criminal breach of trust. ...

“The righteous have the opposite characteristics. Knowing God to be their Provider, Sustainer and Judge, they live a frugal life. Whatever they have to spare, they are willing to share with others, especially the needy, by giving or lending (vv. 21, 26). *‘He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again’* (Prov 19:17). They who live unto God, and with regard to their fellowmen, will receive a good reward, even on earth. While heaven is the ultimate goal of a godly life, there are the blessings of earth that God lavishes on the meek. This observation that the meek shall inherit the earth is confirmed by our Lord in the Sermon on the Mount (Matt 5:5).

“In order to keep the godly straight in this path of righteousness, David gives them eight precepts. A precept is a command, so it is given in the imperative mood, as in the opening sentence of this Psalm: *‘Fret not ...’* Can you find the rest of the precepts? *‘Trust in the LORD...’* (v. 3) is the Second Precept. Where are the rest? Obeying these precepts keeps one not only on a straight path, but leads the same to prosperity. Thus it is recorded of David the Psalmist himself that his house *‘waxed stronger and stronger’* (2 Sam 3:1).” [Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 58–59.]

Psalm 37

102

T. Tow

Franz Schubert



1. The steps of a good man are or - dered of the Lord____
 2. I once have been young and to - day I am an old one,
 3. De - light thy - self in the Lord and in His Word____



Though he should____ fall, he will not be cast____ down.
 Ne - ver have I seen the right-eous' seed beg-ging bread.
 Com - mit each____ step to His e - ver lov - ing care.



God, in the just, de - lights, He'll lead him on - ward,
 The man who helps the poor, God will____ help him.
 Wait pa - tient - ly for Him, Ne - ver be an - xious.



The Lord by His Hand, Shall sure - ly up - hold His own.
 Trust Him al - ways, Do good and thou shalt be fed.
 He'll bring to____ pass, All of thine_ heart's de - sire.





Psalm 43 – O Send Out Thy Light and Thy Truth

“Using two verses of Psalm 42, the author of Psalm 43, in the same mood as he composed the previous Psalm, seeks his God from another angle. The mood he is in, writing Psalm 43, as in Psalm 42, is that he is depressed in spirit because of persecution from his enemy. But as a Christian will never say die, he pulls himself up to seek his God, who is his strength and health of his countenance (v. 5).

“In v. 1, the author appeals to God not only as his Judge (judge me), but also as his Advocate (plead my cause) and as his Deliverer (O deliver me). He is let down by ‘*an ungodly nation*’ (Israel apostatising) and betrayed by ‘*the deceitful and unjust man*’ (is it Saul, or Absalom his son?) These are the trials of leadership, and David has triumphed over his treacherous subordinates often by encouraging ‘*himself in the LORD his God*’ (1 Sam 30:6).

“*I called upon the LORD in distress: the LORD answered me, and set me in a large place. The LORD is on my side; I will not fear: what can man do unto me? The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me*’ (Ps 118:5–7).

“The author, in his communion with God, desires most to worship in His Tabernacles on His holy hill, at His altar, praising Him with voice and harp, where he will see His light and truth. When you are cast down in spirit, all the more you should go to Church!” [Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 67–68.]



Psalm 43

103

T. Tow

Adam Drese

1. Why art thou cast down? O thou wan - d'ring one?
 2. Leave me not a - lone, My poor soul doth groan.
 3. O send out Thy light, And Thy Truth so bright.
 4. Thou my great de - light, Thou Judge of my plight.

Why art thou dis - quieted in me?
 Save me from a wick - ed na - tion,
 Let them lead me, let them guide me,
 At Thy al - tar let me of - fer,

Hope thou in God who sus - tains thee.
 Res - cue me from the op - press - ion.
 On - ward, up - ward, Thy face to see.
 By Thy mer - cies save me, e - ver!

I shall yet praise Him, Who my soul re - deemed.
 Judge me, O my God! Search me, O my God!
 To Thy ho - ly hill, May Thou guide me still.
 On Thy ho - ly hill, I will praise Thee still.

On life and death:

“Now, to make 100 per cent sure I’ll go to heaven when I die. Go to the street and ask anyone, ‘What will happen to you when you die?’

“‘Why worry? Die, die, finish!’

“I spoke to my two contractor friends. Both of them gave me the same answer: After men die, that’s the end, so why worry? It’s interesting to hear this reply not only from the man in the street, but also from the mouths of scientists and great men. I heard it on the BBC. There were two scientists discussing life. Both of them concluded that life is an accident. That’s the philosophy of the evolutionists, those who believe that men come from monkeys or apes. After all, we are like the animals; the monkey dies, the dog dies, we die. That is the answer of those who are called ‘materialists’. And the communists are materialists.

“Recently, there was a brother from a university from China, who stayed with us in Beulah House. After reading the Bible for 40 days and nights, he wanted to become a Christian. Thank God for this communist officer in the university, he was soundly converted, he was born again, he found the Lord Jesus. And I asked him, ‘When you were a communist, did you ever think about life and death? Do you people discuss this?’

“‘Well, we just take it for granted. Life is like that, so we don’t look to the future. We are all the time struggling for the present.’

“...what do you say about it, when you leave this world, when you die, what will happen to you? Have you ever considered this? I can remember as a boy, whenever I read about death or saw a coffin pass by, I’d be greatly exercised in my heart. I felt so sad, why must a man die? Now, that’s a very wise question. That’s what the Bible says: It’s better to go to the house where there’s a funeral and not go to a house where there’s a wedding (Eccl 7:2). ... The Bible tells us that after you die, there are only two ways: You either go down or go up. There is only one heaven and also one hell. We must find the way to go to heaven.

“Jesus tells a story of two men who died. One was a very rich man, the other was a beggar. ... Both of them died. The rich man when he died, found himself in hell where there was fire burning him and he was crying. But when the beggar died, he went to heaven, to paradise.

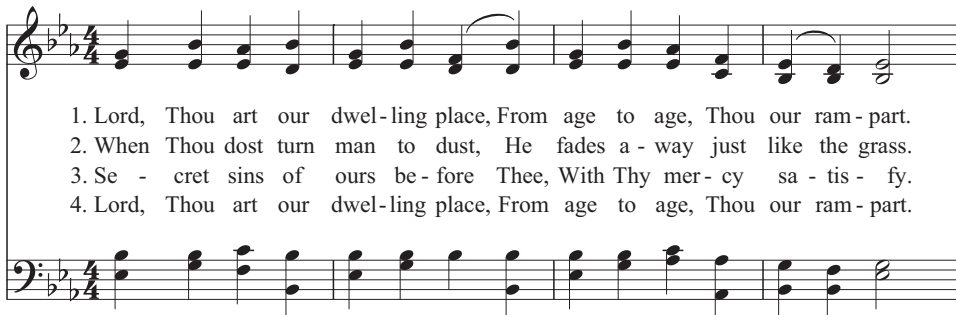
“Well, why did the rich man go to hell? The communists will say because he was rich, that’s why he got the punishment. No, the Bible says that he did not believe the gospel. In the Old Testament, the gospel was given by Moses. This man was a Jew, he did not listen to the word of Moses. The beggar went to heaven not because he was poor, but because he believed the gospel.” [Timothy Tow, *Recipes for Living a Happy Life* (Singapore: FEBC Press, 1999), 9–10.]

Moses' Psalm of Life (Psalm 90)

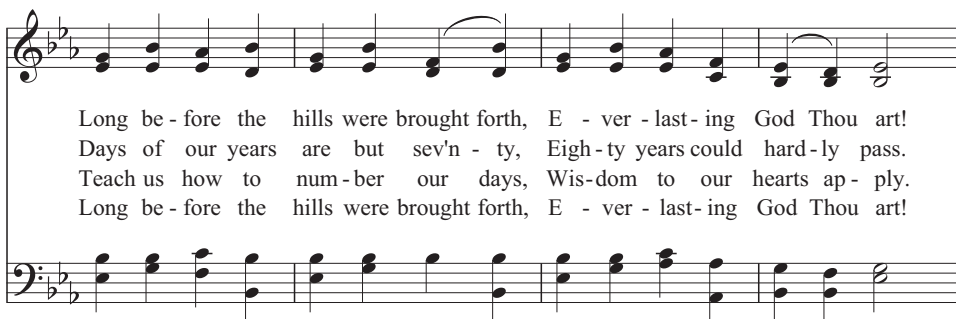
104

T. Tow

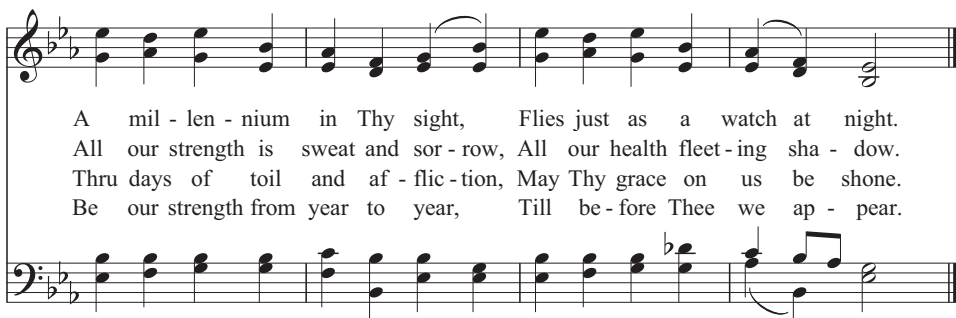
Russian Air



1. Lord, Thou art our dwel-ling place, From age to age, Thou our ram- part.
 2. When Thou dost turn man to dust, He fades a - way just like the grass.
 3. Se - cret sins of ours be - fore Thee, With Thy mer - cy sa - tis - fy.
 4. Lord, Thou art our dwel-ling place, From age to age, Thou our ram- part.



Long be - fore the hills were brought forth, E - ver - last - ing God Thou art!
 Days of our years are but sev'n - ty, Eigh - ty years could hard - ly pass.
 Teach us how to num - ber our days, Wis - dom to our hearts ap - ply.
 Long be - fore the hills were brought forth, E - ver - last - ing God Thou art!



A mil - len - nium in Thy sight, Flies just as a watch at night.
 All our strength is sweat and sor - row, All our health fleet - ing sha - dow.
 Thru days of toil and af - flic - tion, May Thy grace on us be shone.
 Be our strength from year to year, Till be - fore Thee we ap - pear.



Masada, Israel

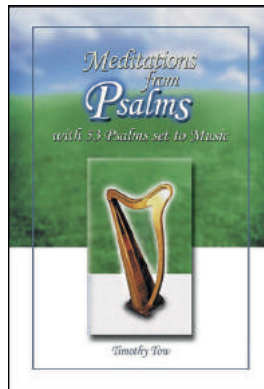


Psalm 105 – Another Historical Psalm

“This historical Psalm is composed by King David, for the first 15 verses were used as a hymn at the carrying up of the Ark from the house of Obed (Edom). This is recorded in 1 Chronicles 16:7 onwards, *‘Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.’*”

“Such a Psalm was appropriate for the occasion, for it describes the movements of the Lord’s people and His care for them in every place they went. All these on account of the covenant of which the Ark they were moving was a symbol. ...”

“The review of sacred history to the children of Israel is a means of grace to keep them from straying from their God. So let us remember how God has saved us and gathered us into the church, that we might keep on serving Him.” [Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 139–40.]



O Praise the Lord, His Deeds Make Known 105

(Psalm 105)

Psalms 105

3 - J. Chng

Louis Spohr



1. O praise the Lord, His deeds make known And call up - on His Name;
 2. Ye child - ren of God's cov - e - nant, Who of His grace have heard,
 3. O shout with joy, Glad child - ren sing For all His faith - ful deeds.



Sing ye to Him, His prai - ses sing, His won - drous works pro - claim.
 For - get not all His won - drous deeds, And judg - ments of His Word.
 He ne'er for - gets His pro - mi - ses Though we are of - ten weak.



Let hearts re - joice_ that seek the Lord, His ho - ly_ Name a - dore;
 The Lord our God_ is God a - lone, All lands His_ judg - ments know;
 On - ward, then let us o - bey His Word, His laws hid - den in our hearts.



Seek ye Je - ho - vah and His strength, Seek Him for - ev - er - more.
 His pro - mise He re - mem - bers still, While gen - er - a - tions go.
 Praise ye the Lord, our grac - ious God, From Him we'll not de - part.





Sea of Galilee, Israel

Psalm 107 – A Choice Song for the Redeemed of the Lord

“This is a choice song for the redeemed of the Lord (v. 2). Although it celebrates the various kinds of God’s deliverances, and may be sung by any man preserved from danger, it magnifies rather the Lord for His protective care. The theme is thanksgiving and the reason for it. ...

“If we complained less, and praised more, we should be happier, and God would be more glorified. Let us daily praise God for common mercies: common as we frequently call them, and yet so priceless, that when deprived of them, we are ready to perish. The sweetest and the loudest note in our songs of praise should be of redeeming love. God’s redeeming acts towards His chosen are for ever the favourite themes of their praise. If we know what redemption means, let us not withhold our sonnets of thanksgiving.”
[Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 141.]

A Psalm of the Sea (Psalm 107)

106

T. Tow

John Bacchus Dykes

1. Ye ma - rin - ers on waves so steep, That toil a - midst the
 2. By Thy com - mand the breeze so mild, Be - comes a storm and
 3. Like drunk - en men, they stag - ger on, And at their wit's end
 4. "Peace be thou still," spoke Christ the Lord, And wind and wave o -

foam - ing deep, Be - hold the might - y works of God,
 temp - est wild, While o - ceans writhe with bill - ows high,
 they are thrown. They reel and roll, and to and fro,
 beyed His Word. To - day the God of Ga - li - lee,

And His great won - ders as you plod. O that all men would
 And wave 'pon wave mounts up the sky! O that all men would
 The fear - ful lot of men be - low. O that all men would
 still saves His own from sea to sea. O that all men would

bow to Thee, Thou God of heav'n and earth and sea.
 pray to Thee, Thou God of heav'n and earth and sea.
 cry to Thee, Thou God of heav'n and earth and sea.
 praise Thy Name! Thy mer - cies mild en - dure the same.

107

Psalm 121

G. Ho

G. Ho

I will lift up mine eyes un - to the hills, from

whence com - eth my help. My help co - meth from the LORD, which

made hea - ven and earth.

He will not suf - fer thy foot to be moved, He that

kee - peth thee will not slum - ber, Be - hold, He — that kee - peth Is - rael shall
slum - ber

The_ LORD is thy kee - per the LORD is thy shade up -
nei - ther slum - ber nor sleep.

on thy_ right hand. The_ sun shall_ not smite (thee) by day,

SCRIPTURE IN SONG

nor— the moon by night. The— Lord (shall) pre-serve_ thee from_ all e- vil,

The first system of the musical score features a vocal line in the treble clef and a piano accompaniment in the grand staff (treble and bass clefs). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "nor— the moon by night. The— Lord (shall) pre-serve_ thee from_ all e- vil,". The piano accompaniment consists of chords and moving lines in both hands.

He (shall) pre - serve_ thy soul. The— Lord shall pre - serve_ thy

The second system continues the musical score. The vocal line and piano accompaniment are shown. The lyrics are: "He (shall) pre - serve_ thy soul. The— Lord shall pre - serve_ thy". The musical notation includes notes, rests, and bar lines.

go - ing out and thy com-ing in from this time forth, and e-ven for-e - ver-

The third system concludes the musical score. The vocal line and piano accompaniment are shown. The lyrics are: "go - ing out and thy com-ing in from this time forth, and e-ven for-e - ver-". The musical notation includes notes, rests, and bar lines.

more. I will lift up mine eyes un - to the hills, from whence cometh my
mine eyes un - to hills, from whence cometh

help. My help cometh from the Lord, which
help. My help cometh from the Lord,

made heaven and earth. The Lord is thy keeper: the
which made heav'n and earth. The Lord is thy keeper: the

SCRIPTURE IN SONG

Lord is thy shade up - on thy right hand. The
Lord thy shade 'pon thy right hand. The

Lord shall pre-serve thy go - ing out and thy co-ning in from this time
come from

forth, and e-ven for - e - ver-more.

The musical score is written in G major (one sharp) and 4/4 time. It consists of a vocal line and a piano accompaniment. The piano part features a steady eighth-note accompaniment in the right hand and a bass line in the left hand. The lyrics are: "Lord is thy shade up - on thy right hand. The Lord thy shade 'pon thy right hand. The Lord shall pre-serve thy go - ing out and thy co-ning in from this time come from forth, and e-ven for - e - ver-more." The score concludes with a final cadence in the piano part.



Psalm 121 – The Traveller’s Psalm

“The context of this Psalm is a vast desert country through which he is travelling. The most trying situation is a plain full of nothing but burning sand, under a burning sun. A saving feature is the sudden appearance of a hill in the distance. Such a hill is a shelter for the traveller, where there are rock caves and source of flowing water. Engedi is such a place where tourists to the Holy Land visit. It is an oasis.

“We are travellers on a spiritual journey. On such a journey, the weary traveller also needs succour. We need first of all to come to Golgotha, the hill where our Saviour was crucified for our sins to give us life. But we have to go to Mt Sinai even earlier where Moses gave us God’s law to show how we cannot keep the law which drives us to Christ.” [Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 157–58.]



*A travel emblem based on Matthew 28:19–20
designed by Rev Tow*



108

Pray for Yerushalayim (Psalm 122)

J. Khoo

HATIKVAH

1. I _____ was _____ glad when they _____ said to me,
2. Ye - ru - sha - layim is built up - on a mount,

Let us go in - to the house _____ of the LORD.
A ci - ty that is com - pact to - ge - ther.

Our _____ feet shall stand with - in _____ thy _____ gates,
When the tribes go up to thank _____ the _____ LORD,

With - in thy gates Ye - ru - sha - la - yim.
It is be - cause the Son of Da - vid reigns.

Chorus

Pray___ for Ye - ru-sha-la - yim, Peace to her Sha - lom with-in thy walls.

For all my bre - thren and com - pa - nions' sake, I will now sing_ peace to you a - gain.

For all my bre - thren and com - pa - nions' sake, I will now sing_ peace to you a - gain.



Pilgrims singing at the Baraka Bible-Presbyterian Church, Bethlehem, Israel



Jews praying at the Western Wall, Jerusalem, Israel

Psalm 122 – Pilgrimage to Jerusalem

“We have conducted twelve pilgrimages to the Holy Land from 1983 to 2006 and we go in the spirit of Psalm 122: *‘I was glad when they said unto me, Let us go into the house of the LORD. Our feet shall stand within thy gates, O Jerusalem.’* Why must we go to Jerusalem? ‘Because it is the City founded by the Lord Himself. Jerusalem is Zion, the City of David and Jerusalem is the place God has appointed His temple to be built.’

“In spite of the sins of God’s people that had led to the destruction of both Solomon’s Temple and the Second Temple and the dispersion of God’s people to the ends of the earth, God has promised to regather them and build up the City again. God began to bring back the wandering Jews after the end of WWI (1914–18). God gave them their land (partly) again when Israel became an Independent Nation on 14 May 1948. Today, Israel has become a superpower. Her population has risen from 650,000 to 6 million and Jerusalem has 600,000.

“This restoration that is recorded in 34 passages in the Old Testament is in preparation for the return of Christ, the Greater Son of David to earth, to usher in the rule of a thousand years of peace.

“In contrast to Jerusalem, Samaria, the capital city of the Ten Northern Tribes, was destroyed and according to Micah, it would never be restored (Mic 1:6). Today, if you visit Samaria, you will see it in heaps.

“Prior to the Lord’s Return, there are more and more nations, from all over the world to make pilgrimages to the City God has chosen. And you who go and pray for the peace of Jerusalem are blessed.” [Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 158–59.]





Psalm 128 – “Home Sweet Home”

“In this Song of degrees, there is an evident ascent from the last Psalm. A house may be built up, but this shows a picture of the house built, and adorned with bliss, through God’s benediction.

“There is clearly an advance in age. For here, we go beyond children to children’s children. We also progress in happiness. Children, which in the last Psalm were arrows, are here olive plants. Thus we sing step by step as we ascend.

“This is a family hymn: a song for marriage, or a birth or for any day in which a happy household has met to the praise of God. It is a short Psalm but exceedingly full and suggestive. This is a ‘Home Sweet Home’ Psalm.

“The religious life, which God declares to be blessed (v. 1), must be practical as well as emotional. It is idle to talk of fearing the Lord if we act like those who have no care whether there be a God or no. God’s ways will be our ways if we have a sincere reverence for Him: if the heart is joined unto God, the feet will follow hard after Him. A man’s heart will be seen in his walk, and the blessing will come where heart and walk are both with God. God’s ways are blessed ways.

“Dear Reader, don’t you want the blessed ways?”
[Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 164–65.]



Happy the Man Who Feareth God

109

Martin Luther

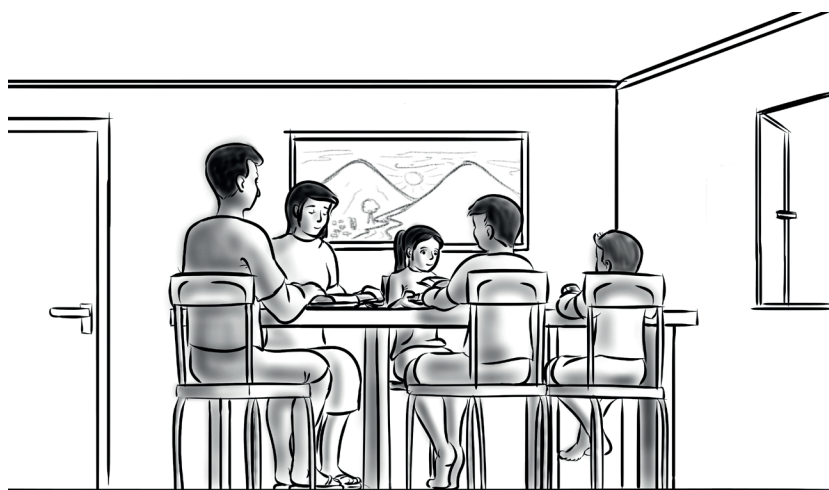
J. W. Elliott



1. Hap - py the man who fear - eth God, Whose feet his ho - ly ways have trod;
 2. Thy wife shall, like a fruit - ful vine, Fill all thy house with clus - ters fine;
 3. Lo! to the man these bless - ings cleave, Who in God's ho - ly fear doth live;
 4. Out of Mount Zi - on God shall send, And crown with joy thy lat - ter end;
 5. He shall be with thee in thy ways, And give thee health and length of days;



Thine own good hand shall nour - ish thee, And well and hap - py shalt thou be.
 Thy child - ren all be fresh and sound, Like o - live plants thy ta - ble round.
 From him the an - cient curse hath fled, By Ad - am's race in - her - it - ed.
 That thou Je - ru - sa - lem mayst see, In fav - our and pros - per - it - y.
 Yes, thou shalt child - ren's child - ren see, And peace on Is - ra - el shall be.





Mount Hermon, Israel

Intending originally to extend the sabbatical in the Holy Land by six months, the decision was made to return after five-and-a-half months (August 1969 – January 1970) because of the hosting of the 7th General Assembly of the Far Eastern Council of Christian Churches (FECCC) and the corresponding evangelistic rallies in April 1970. This was the first psalm that was sung, when psalm-singing was restored in the first Lord’s Day service (17 January 1970) after returning from the Holy Land:

“The Presbytery’s assignment to write the Israeletters was completed with last week’s issue, and I should henceforth pick up the threads of the old pattern. One thread of the old pattern is our Weekly Psalm. Singing of psalms is a New Testament practice of the apostolic church (Col 3:16; Eph 5:19); beloved in our church since the beginning.” [*B-P Weekly*, 17 January 1970.]

A Psalm of Brotherly Love

(Psalm 133)

110

T. Tow

Scottish Air

Be - hold how good and how plea - sant when bre - thren dwell in peace,

What heaven - ly sweet - ness and fra - grance, This Chris - tian U - ni - ty.

1. How gra - cious is the Sav - iour's love, That binds our hearts in one:
 2. How gra - cious is the Sav - iour's love, That binds our hearts in one:
 3. How gra - cious is the Sav - iour's love, That binds our hearts in one:

It flows like streams of sac - red oils, Down Aa - ron's beard and gown.
 It rains like Her - mon's dew a - bove, U - pon the hills of Zion.
 'Tis life a - bund - ant from a - bove, To love both foe and friend.

Psalm 133 – A Song of Brotherly Love

“David is here singing the praises of brotherly love in the spirit. *‘A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother’* (Prov 18:24). The story is told of one of David’s closest commanders, *‘And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men’* (2 Sam 23:14–17).

“Such reciprocity of spiritual brotherly love far exceeds the bond of the natural. It is this bond of spiritual brotherly love that binds the lives of David’s followers to their king. It is such bond of Christian love that binds Christ’s followers to their Saviour.” [Timothy Tow, *Meditations from Psalms* (Singapore: FEBC Press, 2006), 169–70.]



True Life B-P Church, Young Adults Fellowship

Christ and the Church in the Song of Solomon 111

T. Tow

Bohemian Folk Song

1. Hap - py days are here a - gain, Hap - py days of Spring - time!
 2. Tis the time of figs and flow'rs, Bloom - ing in the sun - light.
 3. My Be - lov - ed, Come to Me, I'm charm'd by Thy sweet voice.
 4. Je - sus Christ the Sav - iour comes, Woo - ing us to Heav - en.

Lo, the win - ter now is past, No more dark clouds o - ver - cast,
 While the birds do blithe - ly sing, More glad tid - ings tur - tles bring.
 We will climb Mount Beth - er high Till night's sha - dows a - way fly.
 He, the Bride - groom, we the maid, By His blood our debt is paid.

Hap - py days are here a - gain, Hap - py days of Spring - time!
 Tis the time of figs and flow'rs, Bloom - ing in the sun - light.
 My Be - lov - ed, Come to Me, I'm charm'd by Thy sweet voice.
 Je - sus Christ the Sav - iour comes, Woo - ing us to Heav - en.

Scripture: Song of Solomon 2:11-17; Ephesians 5:23-32



Red poppy in the Holy Land



Written in the Holy Land, 1991, based upon Isaiah 11:

“Before the return of the Messiah there must be the completion of the ingathering of the Jews back to their Homeland. There are at least 25 prophecies on this ingathering which is called ALIYAH by the Jews themselves. Here is one prophecy from Zechariah: *‘Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness’* (Zech 8:4–8).

“This prophecy is being fulfilled marvellously before our eyes as we move about in Jerusalem – to see the most recent addition of the black Jews from Ethiopia. Whereas Samaria the capital in the Northern Kingdom built by man is today in ruins, Jerusalem the chosen of God flourishes with 1/2 million population. But we must not forget the blood, sweat and tears that were shed by the early pioneers of the Zionist Movement. Like homing pigeons these indomitable first returnees found a way by sea and land to their Fatherland. ... But do all these returnees realise there is the Unseen Hand of the God of Abraham, Isaac and Jacob opening a way for them to come back, according to prophecy? O that they would early recognise that their coming Messiah is none other than Jesus Christ our Lord and Saviour, God’s only begotten Son!” [*Life B-P Weekly*, 7 July 1991.]



O Israel, Give Ear to Isaiah (Isaiah 11)

112

T. Tow

Scottish Folk Song

1. O Is - rael give ear to Is - aiah: Fore - told he your Al - i - yah.
 2. God shall save your sons from ev - il: North, south, east, west, like a swarm,
 3. Who is the Mes - siah that shall come? The stem of Jes - se is He,

Not by might, nor pow'r, but Spi - rit, Your God Jah - weh - Ji - reh!
 Phi - lis - tines, Ed - om and Mo - ab, Hordes from the east, Am - mon.
 E'en the Grea - ter Son of Da - vid, Je - sus, Son of Ma - ry.

Be - fore Mes - si - ah comes, He'll bring your long lost sons,
 From thee their hosts shall flee, My Spi - rit them shall drive,
 He'll judge the earth in truth, By Spi - rit se - ven - fold.

From four cor - ners of earth to Zi - on. Zi - on, O Zion, Je - ru - sa - lem.
 Dry - shod men shall cross o'er the sea, Zi - on, O Zion, look now and live!
 The _____ lamb shall not fear the wolf, Come now to Zion, the Age of Gold!



Wildflowers at Megiddo, Israel

The Spirit of the Servant of Jehovah (Isaiah 42:1–3)

“This Servant is endued with the Holy Spirit (cf. 11:1, 2). His mission is to the Gentiles, ‘to bring forth judgment’ (justice). His spirit is one of gentleness and compassion. He is identified by Matthew in Matthew 12:15–21 to be none other than our Lord. He will not break a bruised reed (a tall grass-stalk much used as a yardstick), nor will He snuff out the flickering wick of an oil lamp about to smoke out. Is that not the way our Saviour deals with us, miserable, poor, lost sinners?” [Timothy Tow, *The Gospel Prophets* (Singapore: Christian Life Book Centre, n.d.), 103.]

A Bruised Reed

113

1 - John E. Su

2 - T. Tow

John E. Su

1. A bruised reed shall He not break,
 2. A bruised reed shall He not break,

And smoking flax shall He not quench.
 And smoking flax shall He not quench.

Je - sus will par - don, His mer - cy's great;
 What way - ward child can Grace for - sake?

His love for me is from end to end.
 O come to Je - sus, the sin - ner's Friend!

Source: Heavenly People Choruses (No. 6). Used by permission.



Masada, Israel

From Humiliation to Jubilation (Isaiah 54:1–10)

“If humiliation is the word for chapter 53, jubilation then fits chapter 54. As a result of the suffering unto death of the Servant Messiah, exuberant life breaks forth in His forlorn spouse. Israel in exile is likened to a barren woman, a wife of youth forsaken by her husband, Maker and God of the whole earth (v. 5). ‘The shame of thy youth’ which commentators think refers to Israel’s bondage in Egypt and ‘the reproach of thy widowhood’ to captivity in Babylon, will be forgotten when the Holy One of Israel, emerging from His momentary anger (because of Israel’s sin) pities to take her back. This is due to His ever-abiding love more lasting than the mountains, and to His ever-constant faithfulness in keeping His promises, e.g., His Word to Noah to send a flood no more.” [Timothy Tow, *The Gospel Prophets* (Singapore: Christian Life Book Centre, n.d.), 124.]



The Mountains Shall Depart (Isaiah 54:10)

114

John E. Su

John E. Su

The moun - tains shall de - part, And the hills be re - moved;

But My kind - ness shall not de - part from thee;

The moun - tains shall de - part, And the hills be re - moved;

But My kind - ness shall not de - part from thee.

Source: Heavenly People Choruses (No. 1). Used by permission.



Penned during enforced wait at Pusan, Korea, because of bad weather when returning from Saipan via Seoul to Singapore (14 October 1996):

“We were sent off at 2 a.m. to fly out of Saipan. When it was dawn, I noticed our plane taking a sudden dip. Sure enough the voice announced, because of bad weather in Seoul, we were ordered to wait in Pusan (southern city of Korea). Because of this sudden change of schedule, we missed our return SIA flight. This ‘disappointment’ was God’s ‘appointment’. For, while waiting, my heart overflowed with these lines.” [*Life BPC Weekly*, 20 October 1996.]



And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Romans 8:28



All Things Work

115

T. Tow

John Sung Chorus

1. All things work to - ge - ther for good,
 2. If God be for us who love Him,
 3. He that spared not His own Son for us,
 4. Hal - le - lu - jah, praise the Fa - ther,

All things work to - ge - ther for good,
 If God be for us who love Him,
 He that spared not His own Son for us,
 Hal - le - lu - jah, praise the Son

To them that love God the LORD,
 Who can in all the world be a - gainst us?
 How shall He not with Him free - ly give us
 Hal - le - lu - jah, praise the Spi - rit,

To them the called of God.
 None can be a - gainst us.
 E - very good gift from a - bove.
 Lord, God Three in One, A - men.



**THE MAGNA CARTA OF GOD'S SAVING PLAN
(Romans I to XI in Verse)
By Rev Timothy Tow**

1. Of thirteen epistles St Paul did write,
The greatest one was Romans.
It was written in AD 60,
From the City of Corinth,
The Magna Carta of God's saving plan
Is nowhere in such sublimity scanned.
Of thirteen epistles St Paul did write
The greatest one was Romans.

2. The Epistle was written to Christians
Who lived in Rome before he went,
Acts Chapter Two surely gives us a clue:
Who were these Christian Romans?
Pentecost saw at least fifteen nations,
'mong these visitors were some come from Rome.
The Epistle was written for Christians,
Who lived in Rome ere he went.

3. The Roman Christians were known for their faith,
Not as the RC's with a Pope!
To them who have, God says, more will be given.
This text book of Faith brings hope.
Paul says this book was his spiritual gift,
By which their faith may be firm established.
The Roman Christians were known for their faith,
Not as RC's with a Pope.

4. St Peter and other apostles ten,
Roman Christians all had seen them.
Who was this one just now come on the scene?
Paul must by himself defend.
His credentials are no less than Peter's
He was commissioned o' the Risen Saviour.
St Paul and St Peter stand together,
Roman Christians should know them.

5. The Magna Carta of God's Saving Plan
Is the Gospel, God's mighty power.
It is given to the Jews first of all,
And to Gentiles thereafter.
By faith the just shall live, it is declared,
From faith to faith is the righteous revealed.
The Magna Carta of God's saving plan –
The Gospel, God's mighty power.

6. Why must the Gospel of God be revealed?
Because mankind have long been blind.
Though to them was given the Light from Heaven,
God's creation so sublime!
They who know God worshipped Him not as Lord,
To idols they bowed and not to their God.
Why must the Gospel of God be revealed?
Because mankind have been blind.

7. Can natural theology save mankind?
God's Word says no, they are condemned.
They have no excuse who turn from the Truth.
God gave them up to their shame.
They who change God's Truth and make it a lie
So live a life the more sordid and vile.
Can natural theology save mankind?
God's Word says no, they're condemned.

8. When God judges mankind then we're condemned.
We are condemned, we are condemned.
But when we begin to judge another
All the more are we condemned.
I see your fault but I'm doing the same,
Neither can you be acquit from your blame.
When God judges mankind then we're condemned.
We are condemned, condemned.

9. But God is good, forbearing, longsuffering.
When you repent, He will relent.
Or do you despise His gracious offer
And refuse still to repent?
Then God will judge you on your own merits,
Every man shall stand or fall by his deeds.
But God is good, forbearing, longsuffering.
When you repent, He'll relent.

SCRIPTURE IN SONG

10. The judgment of God is righteous and fair.
Either it's life, or it is death.
Those who persevere for good and honour,
Life eternal is their quest.
Those who persist in the fight against Truth,
They will taste God's indignation and Wrath.
The judgment of God is righteous and fair.
Either it's life, or is death.
11. There is no respect of persons with God.
Jew or Gentile, they are the same.
When a Jew sins under law he's condemned,
The law will work to his shame.
Neither is the Gentile without the Law.
Able to hide from the hound of his flaw.
There is no respect of persons with God.
Jew and Gentile are the same.
12. When the Gentiles without law keep the law,
They obey the law of their own heart.
In every man's conscience God's law whispers
No man should lose their good part,
The conscience is a witness to your deed
In the Day of God's judgment it will speak.
When the Gentiles without law keep the law,
They obey law of their heart.
13. What advantage has Jew over Gentile?
He has the law, He has God's Word.
He has the light and knowledge of God's will,
To show the way to his Lord.
When he tells another, "Thou shalt not steal,"
He himself is a thief hard to conceal,
What advantage has Jew over Gentile?
He has the law and God's Word.
14. God's Name is blasphemed by the hypocrite.
O what a shame, O what a shame
To boast of mere outward sign of the Law –
Circumcision's greater pain.
When uncircumcised Gentiles keep the law,
Are not you Jews exposed by your own flaw?
God's Name is blasphemed by the hypocrite.
O what a shame to His Name!

15. What is their circumcision advantaged?
 Much every way, it has God's Word.
 What if some believe not while he has light?
 Shall this make void faith of God?
 Know you not when you disbelieve God's Truth,
 You are like saying that God lies to you,
 What is their circumcision advantaged?
 Much every way, there's God's Word.
16. Here's some cunning argument against God.
 Sophistry's trick, it spins around:
 If our unrighteousness show God is right,
 "No punish" is reason sound.
 "Let us do evil that good may abound" –
 Paul's doctrine of grace is spun round and round.
 Here's some cunning argument against God –
 Sophistry's trick spins around.
17. Leaving the cunning of its sophistry,
 The fact is that all are guilty.
 There is none righteous from whichever side –
 Jew, Gentile, Gentility.
 Humanity is in total depraved
 Vipers and snakes we're coiled in Adam's race.
 By the deeds of the law we are guilty
 None is saved by sophistry.
18. The Law can show us up only in sin,
 Righteousness comes alone from God,
 And it comes above the working of Law,
 Witnessed by O.T. record,
 Righteousness comes by faith in Christ Jesus.
 All sinners we in God's sight are hopeless.
 We are justified freely by His grace,
 Redemption is what Paul says.
19. Another word is propitiation.
 By Blood offering our God is pleased,
 For without Blood there is no remission.
 His righteousness now released.
 Only God can justify the sinner,
 Through faith in Christ Jesus the Redeemer.
 Another word is propitiation.
 Sacrifice that God is pleased.

SCRIPTURE IN SONG

20. So let the legalists stop their boasting.
Their works have failed, their works have failed.
We are justified not by law of works,
But only by law of faith.
Though the law itself can't save a lost soul,
Yet it is a standard we must uphold.
So let the legalists stop their boasting,
Their works of law it has failed.
21. How was Abra'am our Father justified?
He believed God, that's righteousness.
If he had worked but had no faith in God,
He must work in dire distress.
If he had worked enough for salvation,
How he had earned to his satisfaction.
But Abraham was justified by faith,
By works he had surely failed.
22. The joy of salvation as David said,
Comes not by works, but by His grace.
Blessed is the man whose sins are covered,
The Lord imputes no disgrace.
Comes this saving grace to the Circumcised?
And also upon the Uncircumcised?
Again we have Abraham for our guide,
This we shall see in the stride.
23. Was Abra'am justified when circumcised?
It was before that exercise.
Circumcision came after as a seal,
A seal to faith, God's devise.
Abra'am became Father of each faithful,
Circumcised or Uncircumcised filial.
Thus Abra'am was promised, "heir to the world,"
Not through the law, but through faith.
24. Why must it be by faith and not by law?
Because God's grace channels through faith.
If they which are of law had become heirs,
God's promises were to waste.
And faith now is declared all null and void,
While law saves no one but works only wrath.
Truly Abra'am is Father of us all,
To all his seed, all by faith.

25. Abra'am's faith in God had stood unshaken,
 He staggered not before his God.
 God said he and Sarah would have a son,
 Though they were old as dry rot.
 He believed his God could make the dead rise,
 Exnihilo creation no surprise.
 For such staunch faith that Abra'am always had,
 He's made righteous and his seed.
26. Justified by faith we have peace with God
 Through Jesus Christ, God's good access.
 Through faith in Him flows His grace to our end,
 We have a hope, no distress.
 We praise the Lord e'en for tribulations,
 From tribulations we now learn patience.
 From patience to experience, back to hope,
 This hope comes from love of God.
27. The love of God is greater far than space.
 This love is shone into our hearts.
 By the Holy Spirit giv'n it has shone,
 At what price did God impart?
 There is no greater love than that a man
 Should give his dear life to die for his friend.
 The Love of God is shone into our heart.
 Christ's love for sinners impart.
28. The Blood of Christ not only justifies,
 It surely saves from hell to come.
 The death of Jesus has reconciled us
 Sinners to the Holy One.
 Being reconciled we are saved by His life.
 We joy in God by Atonement made nigh.
 The Blood of Christ not only justifies,
 It saves from hell that's to come.
29. Did you ever consider this mystery?
 How is it that we have to die?
 It began with Adam's first transgression,
 By him we in evil lie.
 Now there is no sin if there is no law.
 Before Moses' death had reigned very sore.
 So we are sinners by imputation,
 Adam's representation.

SCRIPTURE IN SONG

30. If you say, "Not fair we die in Adam,"
God has a just answer for all.
It's found in Romans 5:12 to the end,
Paul's classic work on the law.
The law must be just, fifty and fifty.
Its symbol the Balance in equity.
If you say, "Not fair we die in Adam,"
God says there's Another Man.
31. The Balance of God's Redemption is this:
It's a one to one equation.
As by Adam's offence many are dead,
By Christ's obedience they live.
Adam involves us in condemnation
Christ lifts us up in justification.
Where the offence is magnified by law,
The grace of God ever more.
32. There comes again the subtle temptation:
If it's by grace, never mind sin.
Such concept is antinomianism,
Lawlessness most unchristian.
How shall a Christian now saved from death, sin?
Live carelessly in such situation?
Know ye not that when ye all were baptized,
Ye were baptized into Christ?
33. We are baptized into the Saviour's death,
Buried with Him, raised up with Him.
We not only die to sin by His death,
We live a new life from sin.
So reckon you died with Christ unto sin,
And account you live a new life with Him.
We are baptized into the Saviour's death,
Buried and raised up with Him.
34. Sin shall no more rule your mortal body,
Nor by its power you slave to lust,
Yield not your members as vessels of sin,
Yield them to the Lord and win.
Since grace comes it has set us free from sin,
Let us yield to God, he cleansed from within.
Sin shall no more rule your mortal body,
Nor by its power slave to lust.

35. For when ye were the servants of your sin,
 Ye were free from God's righteousness.
 The end of the fruits of your sin is death,
 Life eternal: holiness.
 The wages of sin is certainly death.
 Through Jesus Christ, life eternal, God's gift.
 The wages of sin is certainly death.
 Life everlasting: God's gift.
36. Now Paul has a point of law to discuss,
 Law has pow'r o'er a living man.
 While the man lives his wife is bound to him,
 Death will set free the woman.
 While husband lives, to be married again,
 Such woman is an adulteress certain.
 To marry again when husband is dead,
 Law has no power o'er woman.
37. Ye who are saved are now married in Christ,
 Married to Christ, you're dead to law.
 Living with the Risen Christ what's your fruit?
 Holiness: eternal life.
 But when we were under law and in flesh,
 Carnal were the fruits we bore unto death,
 Ye who are saved are now married to Christ,
 Married to Christ, dead to law.
38. While sin is magnified when law's applied,
 Let us realize law is not sin.
 Except the law, "Thou shalt not covet," speaks,
 How shall I feel lust within?
 Without the law sin lies low as in death,
 When law's applied sin wakes up and I die.
 The law in fact was a rule unto life,
 Sin o'ertakes me and I die.
39. Under God's commandments sin becomes rife.
 Sin deceived me, and it slew me.
 But the law of God is holy and just.
 Nor was it meant to kill me.
 Because I'm carnal, a slave unto sin.
 Under the law more sinful I became.
 The law is spiritual, holy and good,
 But I am a slave to sin.

SCRIPTURE IN SONG

40. In Christian life we still live in tension:
We see a strife: law versus sin.
So the thing that I would not that I do,
That which I should, I wouldn't.
I find a law of conflict within me,
The tension between myself old and new.
I delight in the law of God in me.
But evil also is there.
41. The law of strife between myself and sin
Is contention of mind and flesh.
O wretched man that I find me to be,
Who will save me from this death?
There's no other way but Jesus my God,
Only through Christ I can win, praise the Lord.
With the mind now I serve the law of God.
With the flesh the law of sin.
42. The way o' victory o'er sin is Jesus Christ,
Victory by His Holy Spirit.
Law of the Spirit o' life in Jesus
Versus the law o' sin and death.
The law is powerless to save a sinner,
Christ as a Man by His death can do it.
A Christian walks in line with the Spirit
Fulfils the law's righteousness.
43. For to be carnally minded is death,
The Spirit-mind brings peace and life.
You are not of flesh but of the Spirit,
The Spirit in you alive?
If any man has not Spirit of Christ,
He's like a lamp, but where is the light?
For to be carnally minded is death,
The Spirit-mind, peace and life.
44. In Christ your body is now dead to sin,
The Spirit, life and righteousness.
And the Spirit who raised Jesus from death,
You will He raise in likeness.
If you live after the flesh you shall die.
If you mortify their deeds you shall live.
In Christ your body is now dead to sin,
In Spirit, life, righteousness.

45. How do you know you are children of God?
 The inward witness of the Spirit,
 The Spirit is not of bondage or fear,
 But of adoption so near.
 Children of God you cry Abba Father,
 Now you are heirs with Jesus together.
 How do you know you are children of God?
 The Spirit's inward witness.
46. What's the present suffering we all must face?
 Nothing! In the glory to come!
 And though the world is groaning until now,
 There's the hope o' liberation.
 Not only they but e'en we who are saved
 For redemption o' our body, today?
 A Christian is salvaged also by hope,
 In hope we patiently wait.
47. In our infirmities the Spirit comes
 To help us so speechless in prayer,
 The Spirit makes intercession for us,
 With groanings that're not uttered.
 The Spirit prays with us to our Father,
 The Father knows all in us together.
 In our infirmities the Spirit comes
 To help us speechless in prayer.
48. Often we quote Romans 8:28,
 "All things work together for good"?
 That's a quote taken out of its context:
 Much that is misunderstood.
 The things that work for good aren't very good.
 Paul brings them out at the "end of the book".
 Tribulation, distress, persecution,
 We are killed all the day long.
49. All work together for good, but to whom?
 Only to those who love the Lord.
 To them who're called according God's purpose.
 Those chosen, foreknown of God.
 Whom He had chosen, them He also called,
 Whom He had called, them He then justified,
 Whom He justified, them He glorified.
 O the depths of God's goodness.

SCRIPTURE IN SONG

50. If God be for us, who can assail us?
Who shall lay charge to God's elect?
He that spared not His Son and Him He gave,
Much more shall He give us yet.
Christ who has died and risen again,
Tis He who prays for us at God's right hand.
Who shall separate us from love of God?
More than conquerors are we.
51. My deep concern first is for all Israel.
Reposed in them, God's promises.
From whose stock in the flesh Christ Jesus came
To God's Name be the praises.
Now God's Word to Israel seems to have failed.
Nay, the fact is not all are true Israel.
There's a difference between promise and flesh:
In Isaac the promised seed.
52. Another mystery is election sure:
Whom God elects, him also calls.
Election is not conditioned by works,
God's own purpose that is all.
Jacob I love but Esau do I hate,
There's difference between election and fate.
God is sovereign, man is responsible:
This is election, not fate.
53. Though Israel has sought after righteousness,
They keep the law but not by faith.
They have stumbled at the Lord's stumbling stone,
Others believe and were saved.
These are the Gentiles, not God's chosen ones,
God is sovereign to make them His own sons.
Only a remnant of Israel remains,
Mystery of God's election.
54. Israel is blind to the Lord's righteousness,
Blindly they try to do their own.
They have missed Christ, the righteousness of God,
Not works of law, faith alone.
There's no difference between Jew and Gentile,
Who calls on Jesus' Name be safe they will,
Confess the Lord Jesus Christ in your mouth,
In your heart do now believe.

55. Nevertheless the Gospel reaches out:
 Preachers are sent with the Lord's Word.
 How beautiful the feet of Gospellers,
 The messengers of the Lord,
 Israel to whom the good news is broadcast,
 They who are first are now become last.
 Isaiah says, "Who believes our report?"
 Not this gainsaying people.
56. Is Israel totally giv'n up of God?
 Whom God foreknew, He pities them.
 Elijah thought he was the only one –
 There were still sev'n thousand men!
 These who with Elijah refused to kneel.
 Jehovah reigns in them high over Baal.
 According to the election of grace,
 Always there'll be a remnant.
57. To him that has much the more shall be giv'n,
 He who has few shall become none.
 When Israel shuts to see and hear their God,
 God shuts them in their dungeon.
 Just is the Law of judicial blinding,
 So say Isaiah and David the king.
 Their eyes be darkened that they may not see:
 Law of judicial blinding.
58. The God who always works good out of bad,
 Through Israel's fall, lifts up Gentiles.
 Should Israel, jealous o'er their heritage,
 Repent and be reconciled?
 Now if their fall has enriched the whole world,
 How much by their fullness earth will be healed?
 The God who always works good out of bad,
 In that day will save us all.
59. Israel like a castaway olive branch:
 Wild olive branch, we the Gentiles,
 Now in their place we are all grafted in,
 Old olive tree and branch wild.
 If Israel's branch be removed for their sin,
 How much we olive wild'll lose our being!
 The day will come when Israel will repent,
 Back will God graft them again.

60. Let me show you another mystery:
Blindness in part comes o'er Israel.
This blindness will continue till that Day,
Till fullness comes to Gentiles.
Then there shall come to Zion the Messiah,
Israel will in one day turn and be saved.
This mystery of all Israel's salvation,
What is that to you Christian?
61. As to the Gospel, Israel is our foe.
In election, God's beloved.
We've obtained mercy through their unbelief,
But they'll not be discarded.
O the mystery of our God's salvation:
Of Him, through Him and to Him are all things.
Who has fathomed the deep mind of the Lord?
Glory to God, Amen.



(Tune: *Long, Long Ago*)

Written during the last three days of sabbatical leave in Israel, July 1991:

“The last three days before leaving Israel my mood in writing was turned to putting Romans in verse through the inspiration of an old tune *Long, Long Ago*. In 61 verses, the whole range of doctrine of the Magna Carta of God's Saving Plan will be learnt on the wings of music.” [*Life B-P Weekly*, 14 July 1991.]



Rev Tow lecturing at FEBC



Head knowledge that puffs up without
heart knowledge is a dangerous thing.

Timothy Tow

Doctrine Saves

“Christianity is an intelligent religion. Our faith in Christ is not blind, it is definitely not superstitious. Our faith is based upon the truth. What is truth? God’s Word is truth (John 17:17). If the Christian faith is an intelligent faith, then it must be full of doctrine or teaching. We must pay attention to doctrine, to what the Bible teaches if we want to experience the fullness of salvation God has graciously given to us. That is why 1 Timothy 4:16 says, *‘Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.’* Doctrine saves.

“What the church needs today is doctrine. Many churches are weak and dying, confused and divided because their members do not know what they believe and why they believe what they believe. The church at large has neglected doctrine for far too long. We keep hearing people say, ‘doctrine divides, love unites’, ‘Love is important, not doctrine’. What is the result of this kind of thinking? They become so full of love for man that they start to hate God. They question, ‘How can a loving God send people to hell?’ ‘How can a loving God allow so many people to die in natural disasters?’ ‘If a loving God exists, why is there so much suffering in this world?’ They blame God for everything and deny His existence: ‘There is no God, and Jesus is no Saviour’. They deny the virgin birth of Christ. They deny His substitutionary atonement and His resurrection. They deny the Bible is God’s Word. They say the Bible may be a good book, but it is not God’s Word. They say the Bible is useful, we can get good ethical teachings out of it, but it cannot be deemed infallible and inerrant, 100% perfect without any mistake. They say only fools believe the Bible is 100% perfect.

“Many pastors and theologians in mainline Christian denominations and Christian universities think and speak like this today. ... They go all out to save the environment, feed the poor, build houses, schools and hospitals. They are very good at these things, at saving the body, but they do not care about saving the soul. As far as they are concerned, it is all about this life; there is no afterlife. But the truth is, there is a life hereafter. *‘Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it’* (Eccl 12:7). Jesus warned, *‘For what shall it profit a man, if he shall gain the whole world, and lose his own soul?’* (Mark 8:36). All such good works are in vain if the soul is hell-bound. Save the soul and you will save the body. The soul is saved not by meat but by doctrine.” [Jeffrey Khoo, “The Saving Power of Doctrine,” *The Burning Bush* 22:1 (2016): 2–6.]

Learn the Doctrine of God

117

J. Khoo

Philip P. Bliss

1. Learn the Doc-trine of God to - day, Doc - tri - nal words to save;
 2. Jes - us Christ is the Son of God, Ful - ly God, Ful - ly Man;
 3. Ho - ly Spi - rit, our Com - for - ter, Come and be ev - er near;
 4. Fa - ther, Son, Spi - rit, Three in one, Three Per - sons yet one God;

Christ is speak - ing, hear what He says, Po - wer - ful words to save;
 Pre - cious Sav - iour, He came to save, Came to save sin - ful man;
 Spi - rit, come and live in our hearts, Come fill us with Thy pow'r;
 Ho - ly Tri - ni - ty, God is one, Wor - ship our Ho - ly God!

Je - sus, come_ and lead us, Way to hea - ven show us,
 Christ did all_ to save us, From our sins_ to purge us,
 Ho - ly Spi - rit teach us, In - to Thy_ truth guide us,
 Ho - ly, Ho - ly, Ho - ly! Lord_ God_ Al - migh - ty!

Po - wer - ful words, Doc - tri - nal words, Po - wer - ful words to save, save.
 Al - migh - ty God, Ve - ri - ly Man, Came to save sin - ful man, man.
 Spi - rit of Truth, be ev - er near, Come fill us with Thy pow'r, pow'r.
 With all our hearts, With all our souls, With all our might we love! love!



The Bible Is Truth Unchanging

“The Bible is an encyclopaedia. It is not only a source book on matters of faith but also a source book on matters of knowledge. The Bible is the one and only storehouse of true knowledge which Calvin has defined to be the knowledge of God and of man (not of mosquitoes)!

“The Bible is Truth unchanging. It requires no new edition (did you realise that?) like secular books, whether they be of art or science, to keep abreast of the times. It is the oldest book, yet ever new.

“The Bible contains the greatest statement made on knowledge. Jesus says, *‘And ye shall know the truth, and the truth shall make you free’* (John 8:32). If you have believed the Lord Jesus and know but a tenth of the Bible, you are more enlightened than the unbelieving scientist or educationist. Dr William Lyon Phelps of Yale University has made this observation, ‘A knowledge of the Bible without a college education is better than a college education without the Bible.’ What is it that made the distinguished educator say so? It must be due to the fact that he recognised the Bible to be a super Book, a supernatural Book, a Book God has given to man.” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 65–66.]



Make Sure of Truth

118

Horatius Bonar
4 - J. Khoo

GREGYNOG



1. Make sure of truth, And truth will_ make thee sure;
2. Man and his earth are va - ry - ing day by day;
3. God's thoughts, not man's, Be these thy_ he - ri - tage;
4. God's words pre - served, At ev - ery_ age a - vail;
5. With God a - lone is truth, and_ joy, and light;



It will not shift nor fade nor die, But like the heav'n's en - dure.
 Truth can - not change, nor e - ver grow fee - ble and old and gray.
 They, like Him - self, are e - ver young, Un - touched by time or age.
 For - ev - er true and pure and good, No foe can e'er as - sail.
 Walk thou with Him in peace and love, Hold fast the good and right.



Reformation Wall in Geneva: Farel, Calvin, Beza, Knox

For we can do nothing against the truth, but for the truth.

2 Corinthians 13:8



SPIRIT OF THE TRIUNE GOD
By Rev Timothy Tow

Spirit of the Triune God, Spirit of Grace
Spirit of the Triune God, Sent by the Son
Cleanse me, heal me, fill me, send me
O Holy Ghost from Above, o' the Three in One.

Spirit of the Triune God, Spirit of Love
Spirit of the Triune God, Sent by the Son
Help us, love Him, love another
O Holy Ghost from Above, o' the Three in One.

Spirit of the Triune God, Spirit of Truth
Spirit of the Triune God, Sent by the Son
Teach me, give me Sight, Discernment
O Holy Ghost from Above, o' the Three in One.

Spirit of the Triune God, Spirit from High
Spirit of the Triune God, Praise, praise the Son
Speak not Thine own, Show us Jesus
O Holy Ghost from Above, Thou o' God Triune.



(Can be sung to the tune of *Spirit of the Living God*)

Penned in Mississauga, Toronto, while ministering in Calvary Bible-Presbyterian Church, Canada, 8 May – 13 July 1995:

“It all began with Dr S H Tow, my brother, reporting on Calvary’s acquisition of a property in Toronto for the starting of a branch church under Elder Daniel Chew. Rejoicing in this latest gospel advance, I offered to help in any way I could. How did I know I’d be ‘booked’ by Toronto as soon as they heard it. ... Our Summer School consists of Fridays 8–9.30pm *Romans*; Sat 2–4pm *Romans*; Sun 2–4pm *Calvin*.” The rest of the days were spent writing lecture notes—18 chapters for *Acts of the Apostles*, *Pattern for Church Growth and Missions*, and 52 chapters for *Jeremiah*, *In Times Like These*. [*Life BPC Weekly*, 7, 21 May 1995.]

Spirit of the Triune God was written at a time when a new phenomenon, the *Laughing Revival*, which was also called the *Toronto Blessing*, was “roaring out of Toronto”:



Rev Tow and family with the members of Calvary B-P Church, Canada, Mississauga, 8 May – 13 July 1995

“Toronto has leapt to the forefront of religious news reporting not only in the laughing ‘revival’ commingled with meows and cock-a-doodle-dos coming out of the Airport Vineyard Church, but also by the holding of a city-wide campaign under 76-yr-old Billy Graham. In a TV interview, Billy said part of the power that brings young people to Christ is music – music of this age. For an example, a young tenor with guitar sang some ‘soul music’ type of a self-composed song. There was no power like the old-fashioned Moody and Billy Sunday campaigns, while on the other hand, these are the ‘slain in the Spirit’ by an alien power. ... Why alien power? Because the Blood of the Lamb is missing. Why no power? Because the power of the Cross is diluted by human wisdom. ...

“Of all places in Canada, why should the Lord lead the BPs to raise a witness at Mississauga, on the southern outskirts of Toronto? I believe it is like sending Jeremiah to withstand the false prophets on the eve of the destruction of apostate Jerusalem. (Read Jeremiah 23). ... Let every Christian leader of discernment judge in the light of God’s infallible and inerrant Word (John 7:24), whether ‘the laughing revival’ that originates from the Toronto Airport Vineyard Church and now overtaken by a cacophony of animal voices, is of the Holy Spirit or from a spirit of confusion.” [*Life BPC Weekly*, 25 June, 2 July 1995.]

The answer is clear as “the 4th verse sums up the total ministry of the Holy Spirit, which is to glorify Jesus, the Son, not Himself (John 16:13, 14)”.



THE CLOCK OF THE SEVENFOLD WILL OF GOD
By Rev Timothy Tow

1. The clock of God's Sevenfold Will
Teaches us the deep things of God
Which relates to our well-being
Which is found in His Holy Word.
2. The directive is clearly given
By Abraham to his servant
And when it is fully obeyed
God's cooperative will actions.
3. When we seek to do God's will
He will bless us forever more
The blessing of the Lord makes rich
And He doth add to it no woe.
4. Balaam and His punitive will
Teaches us to be attentive
When God speaks once, we all must hear
With both our ears and submissive.
5. To lure to Balak's increment
Of a full sevenfold honour
Leads to his ruin and his death –
A graver lesson to ponder.
6. The preceptive will of the Lord
Are all the commands of His Word
The Holy Bible is a lamp
And a map to show the road.
7. The Word of God not only guides
It is daily bread for our soul
It's good medicine to heal the sick
It saves our life and makes us whole.

8. The permissive will of God transcends
The evils of Satan to tempt
To trip a gentleman like Job
But o'er the temptation he triumphs.
9. When tested by the Lord Himself
Who sends us trouble and distress
Yield to Him be it great or small
And in yielding will you be blest.
10. The desiderative will of God –
Is that a blind spot in your eyes?
Does God love only the elect
And never pities him who cries?
11. The decretive will of God is deep
Is deeper than the heavenly
It must be studied with great care
On bended knees in humility.
12. Of a truth we didn't save ourselves
Not by our merits in the least
Only by His grace and through faith
Can we be pardoned and released.
13. A deeper truth is He chose us
He chose us before time began
Not for any other reason
Than His own counsel and His plan.
14. But He set aside the lost ones
The condemnation that's their own
By His wisdom He determined
The lost are lost themselves alone.

DOCTRINE

15. Yet God's merciful to the lost
He desires that they should repent
He e'en gave Judas a last sop
But the Redeemer's love was spurned.
16. Thus to Judas comes the sentence
The Son of Man goeth indeed
But woe to him who betrays Him
It's good he'd ne'er been born to it.
17. If you cannot accept this truth
That Jesus our Lord has revealed
Then listen to the parable
In which this truth is now concealed.
18. Should I invite you to my feast
And on the way you carelessly
Stepped on a green banana skin
And broke your knee painfully.
19. Can you sue me before the Judge?
He'll say, "The immediate cause
Is responsible for your fall
But ne'er shall be the cause remote."
20. The deep decretive will of God
Is now plainly made known to us
It humbles us all before Him.
To God's glory the truth shall last.
21. The clock of God's Sevenfold Will
Teaches us the deep things of God
Which relates to our well-being
Which is found in His Holy Word.





A gathering of the Bible-Presbyterian diaspora in Vancouver, Canada

Penned in the Rocky Mountains, Canada, June 1998, and dedicated to Vancouver Bible-Presbyterian Church:

“On our way up here, some members of the Church Committee suggested I write a poem on the beauties of the Rockies. All their beauties pale into nothingness in the light of God’s saving plan for mankind. Rather, the three days up here are spent putting the *Sevenfold Will of God* to rhyme. Let me dedicate the 21 verses to Vancouver BPC.” [*Life BPC Weekly*, 5 July 1998.]



Justification

“Justification is an act of God’s free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone’ (Westminster Shorter Catechism Question 33).

“No one can enter heaven by his own righteousness for man has no righteousness to begin with; he is absolutely corrupted by sin. The only way whereby man can be saved is by the pure grace of God through the justification by faith alone: *‘But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe ... Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus’* (Rom 3:21–26).

“*Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law’* (Rom 3:27–31). These words are self-explanatory. If we believe in Jesus Christ without relying on our good deeds which are required of us by the law of God, we are counted and declared to be ‘righteous’ so far as God’s holy character and God’s holy law are concerned.” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 319–20.]



The Five Solas

121

C. Tan

William B. Bradbury

1. By Grace through Faith a Gift of God,
 2. Christ's gos - pel has the pow'r to save,
 3. Just one High Priest 'tween God and man,
 4. All Scrip - ture's giv'n by in - spi - ra - tion,
 5. All glo - ry to the LORD a - lone,

not by man's work, Sal - va - tion's wrought,
 from Jew to Greek, from king to slave,
 Christ Je - sus ran - somed for all men,
 for doc - trine, re - proof, cor - rec - tion,
 the Ho - ly One sits on the throne,

By Grace a - lone Christ set us free,
 God's right - eous - ness from faith to faith,
 Yea, Christ a - lone, He is the Way,
 For all good works, O man of God,
 O wor - ship Him the LORD thy God,

He gave His life for me, for me.
 The just shall live by faith, by faith.
 O save us now we pray, we pray.
 We have the Word of God, of God.
 All glo - ry be to God, to God!

122 The King James Bible vs the Hundred Versions

T. Tow

Lowell Mason

1. The Bi - ble is the Word of God,
 2. God has pre - served it in the Text
 3. Three hun - dred years it reigned su - preme,
 4. When our foe comes in like a flood,

In - er - rant and in - fal - li - ble,
 Re - ceived by His Church ev - ery - where.
 Un - til West - cott and Hort crept in,
 God's Spi - rit will with - stand his wiles.

Pre - served for us from age to age.
 Through good and faith - ful men of God,
 And sowed the tares a - mongst the wheat,
 He tears a - way his 'ho - ly' mask,

It stands God's Rock un - move - a - ble.
 The King James Bi - ble with - out peer.
 And for a time they seemed to win.
 That veils the Dead - ly Du - o's guiles.

5. Westcott started the Hermes Club,
Reputed Homosexuals' Den,
He branched to delve into the dead,
A Ghost Club and Bogey by name.
6. With Hort his closest Siamese Twin,
He worshipped Mary in secret.
They found in Darwin and in Freud
Good friends so sincere and so sweet.
7. But they called Christians fanatics.
They denied Jesus' Virgin Birth,
His Blood and His Resurrection,
Creation and Fall but a myth.
8. Who shall ascend my holy hill?
He that has clean hands and pure heart.
With unclean hands and heart impure,
Can Westcott and Hort have a part?
9. An influx of hundred versions
By Westcott and Hort's text corrupt,
Shall never stand up to the test,
That makes King James Bible the best.
10. The Bible is the Word of God,
Inerrant and infallible.
Preserved for us from age to age,
It stands God's Rock unmoveable.

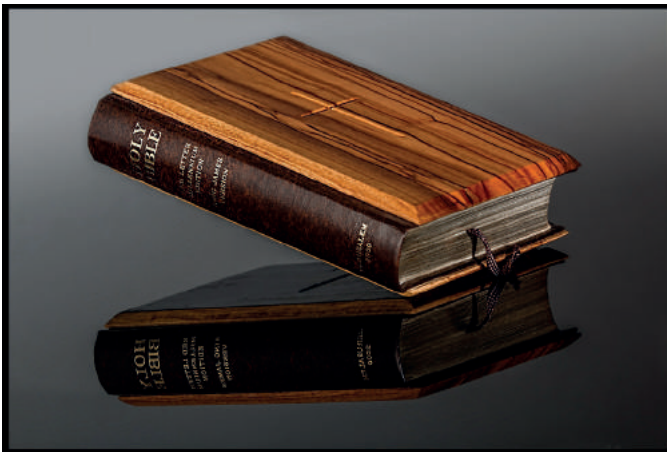




Written in 1998, in the battle for the Truth against the modern Bible versions:

“As to judging between KJB (King James Bible) and the one hundred ‘perversions’, the unanimous testimony of believers throughout Church history, by the anointing of the Holy Spirit, suffices. Says the Apostle John, *‘But ye have an unction from the Holy One, and ye know all things. ... But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him’* (1 Jn 2:20, 27). ...

“If you have been using the NIV (New International Version), RSV (Revised Standard Version), etc., cease taking their poison and be delivered from death in the pot. Use the KJB and rejoice in the Truth.” [*Life BPC Weekly*, 26 July 1998.]



Defenders of the KJV like “Hills, Fuller, Cloud and Waite are all essentially speaking of the infallibility and inerrancy of the inspired Hebrew, Aramaic and Greek Scriptures behind the Reformation Bibles best represented by the KJV. The KJV does not stand independently or separately. It is dependent on its original language source texts, and these source texts (words) known by various names—Byzantine, Majority, Received—are the infallibly preserved apographs of the inerrant autographs.

“As far as non-English translations or versions of the Bible go, all non-English speaking believers are encouraged to use the Bibles they have in their own native tongue, but they ought to use that version which is closest to the inspired and preserved Byzantine, Majority and Received texts, and as far removed as possible from the Alexandrian, Minority, and Westcott-Hort texts. They ought also to use a Bible that is translated by means of the verbal equivalence method (word-for-word) rather than the dynamic equivalence method (thought-for-thought) in keeping with the twin doctrines of VPI and VPP. Biblically and theologically trained pastors and teachers are necessary to teach faithfully the whole counsel of God, expounding from the inerrant Hebrew and Greek Scriptures God has infallibly preserved, namely, the Masoretic Text and the Textus Receptus of the Protestant Reformation, all the truths that God has given using the best version or translation the people have in their hands.” [Timothy Tow and Jeffrey Khoo, *Theology for Every Christian* (Singapore: FEBC Press, 2007), 110–11.]



123

The Reformation Call

K. H. Chan

Frederick M. Lehman

1. In time of old, in Ed-en gar-den, A - dam and Eve, first fell in sin;
 2. As time went by, and mem'ry fad-ing, Sa - tan de-ceived, with fears so strong;
 3. In time to come, His will ful-fil-ling, God raised some men, faith-ful and true;

They had no means to save their own souls, so God made them each coats of skin;
 Men led a - stray, and trust-ed she-pherds with lies and works and doc-trines wrong;
 Re - form the church was their de - sire, the spark was lit, it grew and grew;

The guilt - y pair, bowed down with care, re - ceived God's free gift by faith;
 No more by faith, but hard works too, with sup - er - stit-ions they taught;
 Re - vive! Re - form! No stop - ping now, though some had paid with their lives;

And so it was, from then till now— the just shall live by his faith;
 Sa - tan had snared their sim-ple minds, both rich and poor soon for - got;
 Trust in God's strength, stay on old paths, His way is still in these five:

Refrain

{ By Faith a - lone, and Grace a - lone, In Christ and
All Glo - ry be to God a - lone, Sal - va - tion

God's Word a - lone;
was and will be!

Reformation Is an Ever On-going Battle

“Now, as we enter the 21st Century, the Battle for the Faith has shifted to the Bible, the KJB vs. the 100 ‘Perversions’, new Bibles based on the corrupt text of Westcott and Hort. Reformation is an ever on-going battle. *‘Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. ...’* (Jude 3, 4). Amen.” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 441.]



THE THIRTEEN ARTICLES OF JEWISH FAITH
By Rev Timothy Tow

1. Extol the living God! His praises sound,
Whose being unbegun no time can bound.
2. A unity is He, beside Him none,
By mortal unconceived, Eternal One.
3. Without similitude, or corp'ral frame,
Man's lips His hallowed state can ne'er proclaim.
4. Or ere creation rose, He stood sublime,
Alone and unsustained before all time.
5. To Him, Eternal Lord, all things below,
As to their God supreme, allegiance owe.
6. The gift of prophecy did He consign
Unto a chosen few of glorious line:
7. Yet like to Moses none in Israel rose,
'Fore whose rapt gaze Himself did God disclose.
8. The law of Truth hath He His people given,
Thro' him, the prophet proved most true to Heaven;
9. His law God ne'er will change whilst time shall be,
Nor alter in the least eternally.
10. No secret from His gaze the heart enfolds,
Who, ere aught is begun, the end beholds.
11. The good man He rewards with virtue's meed,
And visits on the bad each wicked deed.
12. Messiah shall He send, when good shall seem,
To such as patient wait till He redeem.
13. The dead shall grace divine to life restore,
Blest be His sacred name for evermore!

Jews' Rejection of the Saviour

“Although the first Christmas carol sung by angels, *‘Glory to God in the highest and on earth peace, good will toward men’*, proclaimed a universal amnesty to all who would repent and believe (Luke 2:14; Acts 20:21), our Lord’s mission was logically first to His own kin, the Jews.

...

“But when Jesus began to preach the Gospel of the Kingdom to his own people, first at Nazareth his home town, He was not only rejected but literally chased out of his community. Jesus said to them, *‘A prophet is not without honour, save in his own country, and in his own house. And He did not many mighty works (miracles) there because of their unbelief’* (Matt 13:57, 58). John, in a general introduction of the Saviour in his Gospel, sadly tells his readers in advance of the rejection of the Christ, *‘He came unto His own, and His own received Him not’* (John 1:11).

“The Jews, who could not accept Jesus’ claim to Deity, crucified Him. In the heat of their murderous clamour to a reluctant Pilate, they rashly took on the curse, *‘His blood be on us, and on our children’* (Matt 27:25). This self-imposed malediction is much severer than that declared by Moses to their fathers. The heinous crime of killing the Son of God!”

Jews in the End-times

“In the hour of utter despair, being caught in the middle between the contending armies, the Jews of the end-times will have no one to look to but their long-awaited Messiah. As they mourn and wail for Him, suddenly out of the blue like a thunder bolt is revealed the Son of God! He comes riding a white horse and the armies of heaven follow in his train also upon white horses (Rev 19:11–16). This is foretold also by Enoch, *‘Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him’* (Jude 14, 15). *‘And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn’* (Zech 12:10).” [Timothy Tow, *Prophescope on Israel* (Singapore: Christian Life Publishers, 1992), 53–54, 113.]

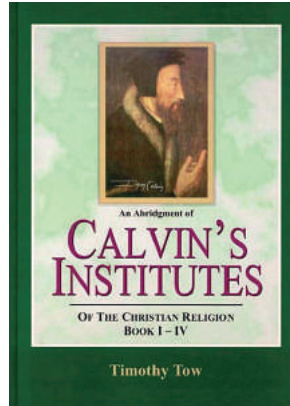




Written out of thanksgiving to God for the preaching on the five points of Calvinism during the True Life BPC Church Camp 2014 by Pastor Jeffrey Khoo.

Each stanza of this hymn was written to bring to remembrance the five points of Calvinism:

1. Total Depravity
2. Unconditional Election
3. Limited Atonement
4. Irresistible Grace
5. Perseverance of the Saints



Sculpture of John Calvin



TULIP

125

C. Tan

American Melody



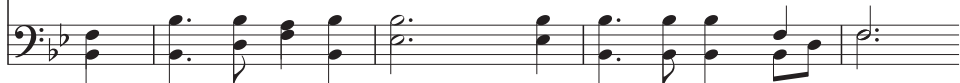
1. We all have sinned, trans-gressed God's Law, No hope was in our ways.
 2. God chose to save us by His grace, We have our peace in Him.
 3. Christ shed His precious blood for us, A - tone-ment then was made.
 4. O Je - sus, Thou the Bread of Life, O may we feed on Thee.
 5. Not death nor life, nor ang - els great, Can tear us from God's love.



God's glo - ry we have all come short, Our good works can - not save!
 Not chose we God, but He chose us, We are from sin re - deemed!
 O hear His voice ye sheep of Christ, For you His blood was shed.
 "All that the Fa - ther give - th Me Shall sure - ly come to Me.
 God's faith - ful - ness shall sure - ly bring, Our souls to heav'n a - bove.



Our good works can - not save!	Our good works can - not save!
We are from sin re - deemed!	We are from sin re - deemed!
For you His blood was shed.	For you His blood was shed.
Shall sure - ly come to Me.	Shall sure - ly come to Me.
Our souls to heav'n a - bove.	Our souls to heav'n a - bove.



God's glo - ry, we have all come short,	Our good works can - not save!
Not chose we God but He chose us,	We are from sin re - deemed!
O hear His voice, ye sheep of Christ,	For you His blood was shed.
All that the Fa - ther give - th Me	Shall sure - ly come to Me."
God's faith - ful - ness shall sure - ly bring	Our souls to heav'n a - bove.



126

A Pilgrim Band

T. Tow

Flora H. Cassel

1. A pil - grim band we are, From many a dis - tant land,
 2. A pil - grim band we are, Back from the Pro - mised Land,

We've come with yearn - ing hearts, Led by His Lov - ing Hand.
 Our eyes have seen the Christ, Not in the works of man.

To walk where Je - sus walked, And tread the Pro - mised Land,
 We've walked where Je - sus walked, Led by His Lov - ing Hand,

We're a pil - grim band from a - far.
 We're a pil - grim band ev - er - more.

Penned during the first Holy Land Pilgrimage, 1983:
 "Never before in our visits to the Holy Land have we had such a comprehensive coverage, as the saying goes, 'From Dan to Beer Sheba'. From the very north to the very south. We felt the Lord's presence as we stood on the hill overlooking Galilee, or at the foot of Mt. Hermon (Caesarea Philippi) where Jesus asked Peter who He was. What repels us is the man-made shrine built over ever-multiplying sites. To keep pilgrims from superstitious meanderings or spiritual pride, the Lord has given us these lines." [Life B-P Weekly, 3 July 1983.]

HOLY LAND

Lord, save Thy sons _____ from i - dol shrines,
 O lead us on _____ to high - er ground,

Man has e - rec - ted in Thy Name, Help us seek Thee in truth,
 To the Pro-mised Land in heav'n a - bove, A pil - grim band we are,

in spi - rit more sub - lime, Help us Thy Word_ to pro - claim.
 back from the land we've trod, To the Pro-mised Land in heav'n a - bove.



Rev Tow preaching to the pilgrims at the foot of Mount Sinai, 2004



ASININE VIRTUE SPEAKS

By Rev Timothy Tow

I may not be a red horse,
Of nobler mane, and charging,
Like whirlwind down the race course,
To lords and ladies cheering.

I'm content to be an ass,
(Discreet name for a donkey).
I serve my Sir nonetheless,
I don't jump like a monkey.

Though man might say I'm stubborn,
Because I refuse to budge,
So long as Christ nods Amen,
I will not care how they judge.

Lord, help my back to carry,
All that's dumped on me each day.
Help me bear it cheerily,
As I march on Palm Sunday.



Scripture: Zechariah 1:8; Matthew 21:5

These verses were also published in
Sincerely Yours: New Voices in Singapore Poetry
(Singapore: Tate Publishing, 1985).



Ass in the Holy Land

Why did Jesus ride a donkey into Jerusalem – not a mule, nor a horse?

“A mule, which is a cross between an ass (donkey) and a mare (horse), is a bigger and sturdier animal. David had his own mule (1 Kgs 1:33), which was his badge of royalty, like the Mercedes, a supercar used by professionals and towkays in our city.

“Jesus is proletarian, yet princely. He requires no status symbol. The horse? Much less, since it was forbidden by Moses to Israelite kings (Deut 17:16). Moreover, the horse is a beast for war, but Jesus is the Prince of Peace. Hence the choice of the lowliest of the animals, even as He is come to bear our sin-load on the Cross. Jesus must stoop to conquer.” [*Life B-P Weekly*, 8 April 1979.]



Bethlehem, Israel

Penned one evening in January 1970, upon returning to Bethlehem, Israel from a trip to the Mediterranean seashore:

“I was overwhelmed by the sunset over Beit Jala, a small town on a hill across the olive plantations on the far side of Bethlehem. Of all the verses I’ve written, these came most naturally, all within a half hour.” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 247.]

Bethlehem Sunset Hymn

128

T. Tow

Edward John Hopkins

1. The sun has set be - hind yon o - live hill,
 2. Lord, I can feel Thy Ho - ly Pre - sence near,
 3. Help me draw nigh to Thee each sa - cred hour,
 4. Lord, help me sing Thy prais - es ev - ery night,

The twi - light fades and all is quiet and still,
 Speak through Thy Word and let Thy ser - vant hear,
 The joy of strength re - newed and of Thy pow'r!
 With all my loved ones, wor - ship with de - light!

Hushed is my soul by eve - ning's per - fect peace.
 Cleanse me from sin that mars a ho - ly day.
 As the hart pants for streams a - long the way,
 The sun has set be - hind yon o - live hill,

As one looks up - wards, there's a sweet re - lease.
 Res - tore my soul while 'gain to Thee I pray.
 So may I seek Thee se - ven times a day.
 O Sun of Right - eous - ness shine o'er us still.



FORMER AND LATTER RAINS IN THE HOLY LAND

By Rev Timothy Tow

Now as the heat of summer died,
And the cicada has flown,
I heard Autumn's moan as she sighed,
Scouting the land all alone.
I spied her stealing in last night
To our olive yard in moonlight.

Autumn descends in sombre mood
With a sickle in her hand.
As Mother Hen gathers her brood,
So she harvests in the land!
Though with fallen grain she's weeping,
She brings the farmers rejoicing.

Yet for the farmers' sowing blithe,
Autumn sombre weeps again.
This time not with a ruthless scythe,
But with clouds and gentle rain.
This autumn rain is called Former,
Now we'll see what is the Latter?

After autumn rains have fallen,
While the seeds begin to sprout,
As Winter comes after Autumn,
So it rains after a drought.
God sends showers to us again,
While Winter blows in latter rains.

These season moods o' the Holy Land,
Of heat and cold, of rain and drought,
That bring forth roses from the sand,
Are promised us without doubt.
O Lord give us spiritual grain
By Thy Former and Latter Rains!





Flower in Shepherds' Field, Israel

Scripture: Deuteronomy 11:14; Proverbs 16:15; Jeremiah 3:3; Zechariah 2:12; Isaiah 35:1

Written while on sabbatical in the Holy Land, August 1969 – January 1970:

“Living in the Holy Land has acquired a deeper dimension to our understanding of the Bible, not only in its geography, topography etc., but also meteorology. It was wonderful to behold how the autumn rains came precisely after the farmers’ harvesting and after the land was ploughed over and sown with new seed. It was just as wonderful to see how the winter rains fell intermittently and increasingly as the plants grew, with the climax reaching in spring. The Lord has promised these former and latter rains abundantly to His people, who are given a ‘*good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills*’ (Deut 8:7). It is the timely sending of the Former and Latter Rains to the Promised Land that makes it a land of brooks and water, a land ‘flowing with milk and honey’.” [B-P Weekly, 7 February 1970.]



FROM BETHLEHEM TO AIN ARROUB

By Rev Timothy Tow

From Bethlehem to Ain Arroub,
Around the Judean hills,
There twists and turns the Hebron road
Southwards, and southwards, still.

'Twas here upon the king's highway
The ancient travellers rode,
And asses, mules and donkeys, brayed
Beneath their heavy load.

Today along the Hebron way,
So new and so modern,
Where cars and buses run the race,
Plod on the beasts of burden.

But whether cars with tireless wheels,
Or mules with weary feet,
Both men and beasts must humbly kneel
By "Midway Fountain" sweet.

'Twas here not very long ago
After the Six-Day War,
When engines cut the mountain slope,
And water began to pour.

Though we're no mighty engineers,
Nor technicians with skill,
If on we forge with sweat and tears,
We'll find fresh water still.

From Bethlehem to Ain Arroub,
Around the Judean hills,
There twists and turns the Hebron road
Southwards, and southwards still.





Bethlehem Street Art

Dedicated to Mrs Thomas Lambie, the wife of Dr Thomas A Lambie, founder of the Arab Church in Bethlehem. The Baraka Conference Centre, where pilgrims had stayed in several pilgrimages to the Holy Land led by the writer, had been converted from the Sanatorium that Dr Lambie had established in the Baraka Valley.

“One big sweet fruit from our self-exile to Israel is the expertise Ivy and I have gained from a knowledge of the Land, and the connection we have made with

Mr Gabriel Khano, founding director of the ‘Guiding Star’, a reputable tourist agency. This is on top of our close association with missionaries of the Holy Land Mission of the Independent Board of Foreign Missions.

“On our way to ICCC congress in USA in 1983, we therefore had a First Pilgrimage to the Holy Land with the help of the missionaries in cooperation with Guiding Star. Since the former T.B. Sanatorium at Baraka, 10 miles south of Bethlehem on the Hebron Highway, was now turned into a Hospice for the reception of pilgrims, we gladly made use of this facility as our ‘Field Headquarters’. There was a double advantage to this arrangement. By staying here, we brought some income to the Mission and enjoyed the freedom of conducting religious meetings every night for five nights. We have further fellowship with Palestinian Christians of the Baraka Bible-Presbyterian Church, the spiritual descendants of the missionaries.

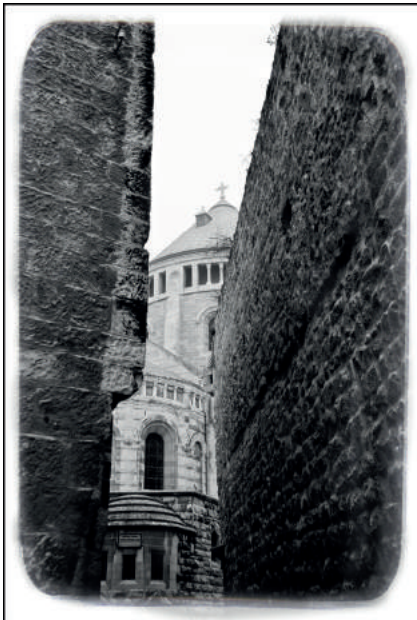
“Incidentally, the Pioneer Missionary from the Independent Board for Presbyterian Foreign Missions to found the Baraka T.B. Sanatorium and the B-P Church at Bethlehem was Dr Thomas Lambie. Dr Lambie was also a devout Christian tour guide. When the ICCC visited the Holy Land in 1950, he enlightened us on many things we did not know. He was most delighted to speak on Golgotha and the Garden Tomb. The faith Dr Lambie imparted to our Palestinian brethren is no different from our B-P Faith.” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 249–50.]

HOLY LAND

I Want to Walk Where Jesus Walks was written during a five-and-a-half-month sabbatical in the Holy Land, August 1969 – January 1970.



Kidron Valley, Jerusalem



The Upper Room, Jerusalem

“*I Walked Today Where Jesus Walked* is a famous American composition. Its tune moved me to write one also about walking with Jesus, not only upon the horizontal plane, but also on the vertical. This song is dedicated to Professor Fague Springmann, who sang it in our City in 1970.” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 243.]

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O Baraka, Sweet Baraka was penned on the 11th pilgrimage to the Holy Land, 26 August – 11 September 2004.

Beit El Baraka was a hostel in Bethlehem that served as a home base for the pilgrims on the Holy Land pilgrimages. Nightly devotions by Rev Tow and testimonies were the highlights of the stay here, as was the warm fellowship among pilgrims in a homely atmosphere:

“What makes our Bible Lands Study Tour different from others is that it is also a Pilgrimage. A pilgrimage is defined as a journey to a shrine or other sacred place. Ours is not only visiting the Land of our Saviour’s Birth with a religious emphasis, but also His people. To worship and fellowship at Baraka B-P Church, Bethlehem, and to stay at the Sanatorium founded by Dr Thomas Lambie now turned into a Pilgrims’ home. ... By making Beit El Baraka as our base in the Holy Land, we make even the cold stone walls to echo fervently to our singing and testimonies!” [*Life BPC Weekly*, 7 Mar 1993.]



Pilgrims in the Holy Land, 2004



O Baraka, Sweet Baraka

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T. Tow

O Ba - ra - ka, sweet Ba - ra - ka, Thou Pil - grim home for sons from a - far,
 O Ba - ra - ka, sweet Ba - ra - ka, We love thee our Al - ma Ma - ter.



Mrs Tow in front of Beit El Baraka, Bethlehem



*Rev and Mrs Tow in front of Beit El Baraka,
Bethlehem, 6 September 2004*

Penned in Bethlehem, Israel, August 1969 – January 1970.

These words reflect the echoes from the writer’s heart to the sacred surroundings as he “stayed on the main highway that runs on the edge of the City and often walked to nearby Bethlehem along her streets so rich with history”:

“As I move around this cradle town of Christianity and see our Faith at its lowest ebb, the Lord has given me [these] verses adapted to the tune of *O Christmas Tree*.” [*B-P Weekly*, 15 November 1969.]

O Bethlehem

133

T. Tow

German Folk Song

1. O Beth - le - hem, O Beth - le - hem, Thou Da - vid's Ci - ty Ro - yal!
 2. O Beth - le - hem, O Beth - le - hem, Thou Ci - ty of our Sav - iour!
 3. O Beth - le - hem, O Beth - le - hem, Thou Ci - ty of the Pil - grim!
 4. O Beth - le - hem, O Beth - le - hem, Thou Ci - ty of all Man - kind!

From days of yore thou art the same: Thy o - live hills and flo - wers;
 Christ was born from the Vir - gin young, So for - lorn in a man - ger.
 Two thou - sand years thou art the same: Thy church tow'rs and bells peal - ing.
 From year to year, be thou the same; Je - sus thy Sav - iour and mine.

Thy rol - ling fields of bar - ley sweet, Thy nar - row lanes with bu - sy feet,
 But an - gels rent the mid - night sky, With song of praise to the Most High,
 O that the an - gels' song of praise, Thy sons with one ac - cord would raise:
 Peal on the good ti - dings of Peace, Peal forth Di - vin - est Am - nes - ty,

Re - sound with won - drous tales of old, The sac - red pa - ges un - fold.
 While shep - herds quaked in reve - rent fear, To the first Christ - mas No - el.
 The glad news of God's sav - ing plan, Re - ec - ho from land to land!
 From Christ - mas Day to Christ - mas Day, And Earth shall sing Em - man - uel!



View of Galilee from Mount of Beatitudes, Israel

Explaining the concluding verse:

“Galilee was where Jesus exercised most of His ministry, where in the serene surroundings of nature He communed with God. Galilee the beautiful was where eleven of the twelve disciples were called. For the sake of the Gospel, they were uprooted from the country they loved. Hence this verse is composed for Peter and his friends, who said goodbye to Galilee one day.” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 317–18.]

It also reflected the writer’s own sentiments while he was in the Holy Land, away from home in 1969:

“We must confess, too, our homesickness, our yearning to see so many who have written us. But, for the gospel’s sake, His servants are often cast adrift.” [*B-P Weekly*, 5 December 1969.]



O Galilee

134

T. Tow

Irish Air

1. There's a sea I've learnt to love from our mother's knee,
 2. 'Tis the sea our Sav-iour loved from His youth-ful days.
 3. O Ga - li - lee I love thee, Not for what thou art,
 4. Fare thee well, sweet Ga - li - lee, Fare - well, home sweet home.

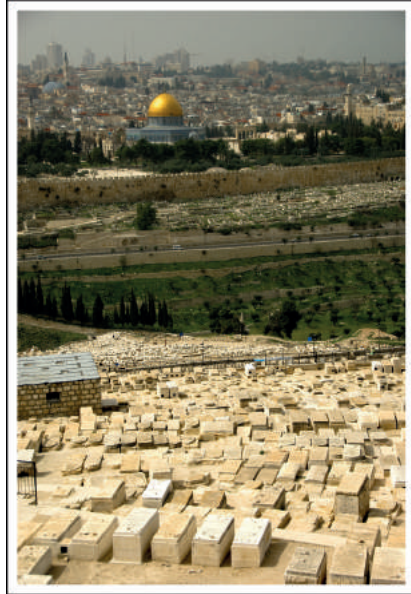
And more I've come to love her, the sea of Ga - li - lee.
 A - lone with her in se - cret, He pon - dered and prayed.
 But for Him whose feet sailed o'er thee, He has won my heart!
 There's a field white to har - vest, A - way and be - yond.

Midst moun - tains brown she's nest - led, Her wa - ter's so blue.
 The Son of God re - vealed 'pon the rag - ing storm - y sea.
 Hear - est thou His gen - tle voice whis - p'ring o - ver the lea?
 He who hears the Mas - ter's call must go where - e'er He wills.

More beaut - eous are her stor - ies, So won - drous - ly true.
 At His Word, "Peace be thou still," Reigned a per - fect - calm.
 "Lov - est Me more than these?" "Yea, Lord, I love Thee."
 Fare - well, home and Ga - li - lee, Fare - well, flo - wers and hills.

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Isaiah 2:3



View of the Old City from the Mount of Olives, Jerusalem

Jerusalem, Centre for Worldwide Missions

“The Jews today think they are fulfilling this part of Isaiah’s prophecy by sharing their scientific knowledge and expertise with other nations. Far from it! We believe rather in Jerusalem attaining to this high status in the millennium in the realm of the spiritual. Jews, now all converted to Christ at His Second Coming (Rom 11:25, 26), will be foremost missionaries to the ends of the earth to bring in Gentile converts. For, even now, half the earth have yet to hear the Name of Christ. ... So there’s much work to do for Jesus in the millennium.

“*Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you’* (Zech 8:20–23). Many Gentile converts, from many remote nations, such as the hinterland of China and Mongolia, from all the Muslim nations that are clammed tight against Christ, from hermetically sealed countries like Burma, will come to worship the Lord in Jerusalem.” [Timothy Tow, *Prophescope on Israel* (Singapore: Christian Life Publishers, 1992), 128, 132.]

O Jerusalem

135

T. Tow

1. O Je - ru - sa - lem, Thou Ci - ty bright and fair,
 2. O Je - sus my Lord, Thou Ho - ly Son of God,
 3. Hail Thou Prince of Peace, Come reign o - ver us,

My heart is year - ning to be there, there,
 Mine eyes Thy Sal - va - tion have seen, seen,
 Gov' - nors and kings fall on their knees, knees,

My Lord now has come, no more shall I lin - ger,
 Mes - si - ah is come, King o'er Je - ru - sa - lem,
 From Je - ru - sa - lem, Truth and Grace shall con - quer,

O bring me to Je - ru - sa - lem _____ lem.
 Be - hold He sits en - throned in Zion _____ Zion.
 Till suns shall rise a thou - sand years _____ years.



Written “in the good atmosphere of the Holy Land”, August 1969 – January 1970:

“The five-and-a-half months’ vacation Ivy and I spent in the Holy Land as short-term missionaries was the most inspirational period of our lives. ... As we traversed holy ground, Bible in hand, often ‘walking today where Jesus walked’, O what stirrings of soul and heart! As a result, a white book titled *Songs and Verses from the Holy Land* was published upon our return. This book is a collection of the faithful recordings of those sublime feelings, and of further illumination from meditation upon His Word. In this connection, sacred music had helped not a little to spark the spontaneity of thoughts and words (2 Kgs 3:15).” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 241–42.]



Pilgrims in the Holy Land, 1993



Pilgrim Chant

136

Chretien Urhan

Arr. by E. F. Rimbault

T. Tow

1. Fear not, my soul, to press on, Up - on thy pil - grim way.
 2. I will press on to vic - tory, Up - on my pil - grim way.
 3. I'll put on spurs to my feet, The wings of faith and love.
 4. O Christ, I've reached the Jor - dan: The wa - ters 'round are deep!

The night though dark yields to dawn, And dawn to per - fect day!
 I've fin - ished half the jour - ney, Shall now I go a - stray?
 Let sin de - part, A - way now! I soar to heights a - bove.
 O fer - ry me to Ca - naan, And bring me home with Thee.

Wait, wait for His sal - va - tion, That ri - ses with the sun.
 A - rise, my soul, a - wak - en! Lest thou be left a - lone.
 Speed, speed on - ward to Jor - dan, Till hea - ven comes in view!
 With Thee I'm saved for - e - ver, Come o - cean, come ri - ver!

O what bright hope to - mor - row, O the Pro - mised Land!
 O what a glo - ry waits thee, In the Pro - mised Land!
 O what a glo - ry 'fore me, There's the Pro - mised Land!
 I'll live for - e'er with Je - sus, In the Pro - mised Land!



Scripture: Luke 2:8–14; Ruth 2:1–4; John 20:29

Penned in the Holy Land, 1969:

“Every Wednesday evening we hold prayer meeting at some member’s house. The last time we assembled at Brother Aisa’s, the home of our Arab evangelist. His house is located at a hillslope, traditionally belonging to Boaz, overlooking the Shepherds’ Field.

“That night the Lord gave me those lines.”



*Rev Tow with Rev George Awad at the Shepherds’ Field,
21 March 1993*



Prayer Meeting at Boaz Heights

137

T. Tow

John B. Dykes



1. The lit - tle town of Beth - le - hem Is built up - on a hill.
2. 'Twas here two thou - sand years a - go, The an - gels did ap - pear
3. These were poor folk who watched their sheep By day and by the night.



- Be - low the town there is a plain, The erst - while She - pherds' Field.
 To rus - tic men in win - ter snow, And made them quake with fear.
 And they who kept a - wake from sleep Were first to see the Light.



4. Tonight I viewed the Shepherds' Field,
 So peaceful as of yore,
 From Boaz Heights, so quiet and still:
 It made me wonder more!
5. We're gathered in a Christian home
 To worship and to pray
 On bended knee beneath His Throne,
 And night was turned to day.
6. Seek not to see God with your eye,
 Nor hear with outer ear.
 Be cleansed from sin as you draw nigh,
 And Christ will soon appear!
7. The little town of Bethlehem,
 And yonder Shepherds' Field;
 Where sinful earth was joined to Heav'n
 Await His coming still.

138

The Stranger of Galilee

Lelia N. Morris

Lelia N. Morris

1. In fan - cy I stood by the shore, one day, Of the
 2. His look of com - pas - sion, His words of love, They shall
 3. I heard Him speak peace to the an - gry waves, Of that
 4. Come, ye who are driv - en and tem - pest - tossed, And His

beau - ti - ful mur - m'ring sea; I saw the great crowds as they
 nev - er for - got - ten be; When sin - sick and help - less He
 tur - bu - lent, rag - ing sea; And lo! at His word are the
 gra - cious sal - va - tion see; He'll qui - et life's storms with His

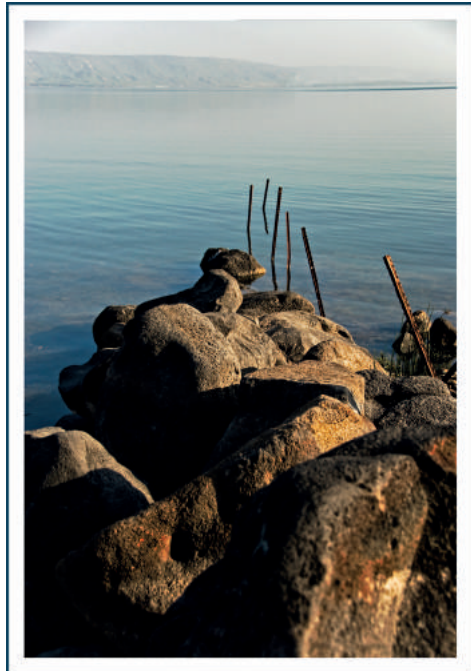
throughd the way Of the Strang - er of Gal - i - lee; I
 saw me there, This Strang - er of Gal - i - lee; He
 wa - ters stilled, This Strang - er of Gal - i - lee; A
 "Peace, be still!" This Strang - er of Gal - i - lee; He

saw how the man who was blind from birth, In a mo - ment was made to
 showed me His hand and His riv - en side, And He whis - pered, "It was for
 peace - ful, a qui - et, and ho - ly calm, Now and ev - er a - bides with
 bids me to go and the sto - ry tell— What He ev - er to you will

HOLY LAND



*Aboard a boat on the
Sea of Galilee*



*On the shore of the
Sea of Galilee*



Jesus Preached throughout Galilee

“And he preached the gospel of the kingdom in their synagogues throughout all Galilee, and [healed] all manner of sickness and all manner of disease among the people, and cast out devils. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.” (Mark 1:35–39; Matt 4:23–25) [Jeffrey Khoo, *The Gospels in Unison* (Singapore: FEBC Press, 1996), 49.]



Jordan River





TO AN OLD-TIME FRIEND

By Rev Timothy Tow

We've a friend, a dear friend we've known for many years.
With her husband she came to our State.
He an engineer helped build us many bridges,
She taught us the language that God spake.
But the years were ended,
To Israel they returned.
Yet our friendship true it did not fade
Through life's many changes meantime that intervened.
A friend in need is a friend, indeed.

By God's grace we're led to visit our dear friend.
With what gift shall we express our love?
None other present than the present we've in hand,
Life eternal int' Garden Above
By the Man that God sent,
even Jesus our Lord.
Son of Man, He is the Son of God.
By His death for our sins and rising from the dead,
We shall forever live with the Lord.

We have come to your house to stay for a moment,
By His promise may this house be blessed.
May the Holy Spirit of God bring you Shalom,
E'en the Peace the Risen Saviour breathed.
Henceforth may you see Christ
in the pages He wrote,
By guiding the apostles their hands.
Though we must say goodbye to you our dear friend,
We'll meet fore'ermore in the Heavens.



To an Old-Time Friend was written for Mrs Ben Asher, an Israeli, who had taught Hebrew in the Far Eastern Bible College in the 1960s. She was also the writer's teacher in Modern Hebrew.



Rev and Mrs Tow with Mrs Ben Asher, 1992



Mrs Tow with Mrs Ben Asher in her home, 1992



TO SIT ADELE
By Rev Timothy Tow

Although I've known thee but a while,
Thy friendship's sweet indeed!
In Christ are knit souls without guile,
The gentle and the meek.

Sit Adele, though thine eyes are blind,
Thy heart is very bright.
Through seven decades thou hast shined
From early morn to night.

Thou madest thy home in Bethlehem,
And helped us in our church.
And now the time of our parting
Has come on much too quick!

Wherever the Lord might lead thee
He's always by thy side,
And as thy days thy strength shall be;
For He shall yet provide.



Scripture: John 1:47; Deuteronomy 33:25



Written in the Holy Land, 1969:

“Mary Lovel opened the Mary Lovel School for Blind Girls, Bethlehem about 1897. She died in 1932. A tiny Arab girl, Adele Dafesh, was brought to her care in 1903. She grew up to be Mary Lovel’s successor. She became principal of the school for over fifty years. She helped Mary Lovel to translate the Bible into Arabic Braille. Hundreds of blind girls were saved through Mary



Sit Adele

Lovel and Adele Dafesh. We call the latter Sit Adele (Sit = Miss, in Arabic). She was a staunch friend of Dr Lambie, and it was at her Blind School that the Baraka Bible-Presbyterian Church was started at the close of the forties.

“She helped our Church from her embryonic days to the present, as organist. She brought her choir who always rendered a song. Alas, now has come the time for her to retire.” [*B-P Weekly*, 6 December 1969; Timothy Tow, *Songs & Verses from the Holy Land* (Singapore: Tiger Press, 1970), 15.]



CHURCH PROJECT

Penned out of a burden “for our Beulah Land across Gilstead Rd” while on a sabbatical in the Holy Land, 1991:

“Like the spies who were commissioned to go through Canaan 40 days, the days spent here have taught us many lessons. From these lessons, we’re all the more burdened for our Beulah Land across Gilstead Rd. Hence these verses, sung to the tune of *Annie Laurie*.”

Despite this, the Great Commission was not neglected:

“As your pastor I am heavily burdened for our Beulah House as well as the newly-added mission outreaches. The consolation however, is we have no bank interest on the \$2.2 million debt to pay. For this reason we should willingly support every outreach in the spirit of St Paul: *‘I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also’* (Rom 1:14, 15). What is missions? It is the Greatest Cause to the world – to extend God’s Kingdom to Earth’s end till Jesus comes.” [*Life B-P Weekly*, 7 July 1991.]



Beulah House

Is This Our Land, Our Beulah Land?

141

T. Tow

Scottish Folk Song



1. Ca - leb says, the Land of Pro - mise, God to our Fa - thers_ gave,
 2. There's a Pro-mised Land to Christ- ians, To them who hope in their Lord,
 3. There's some good land to be con- quered, But Is - rael calls it a day.
 4. God gave us loyal sons like Ca - leb, who fol- lowed Thee to the end.



Is a land of milk and ho - ney, Sweet wa - ters by the way.
 Not to those who serve half - heart - ed, Who ne'er cast in their lot.
 Li - fers, we have long crossed Jor - dan, Shall now we end the fray?
 Not by might, nor pow'r but Spi - rit, Can we take Beu - lah Land.



If God de - lights in us, He'll bring us by His Hand,
 Will God de - light in them, And bring them by His Hand,
 We'll fight till day is done, Our bat - tle's far from won!
 If God de - lights in us, He'll help us by His Hand,



To this land flow - ing milk and ho - ney, To this our Land, our Beu - lah Land.
 To this land flow - ing milk and ho - ney, To this their Land, their Beu - lah Land?
 O this land flow - ing milk and ho - ney, Is this our Land, our Beu - lah Land?
 Con - quer this land far be - yond Jor - dan, This Beu - lah Land, our Beu - lah Land.





LORD, GIVE US THIS MOUNTAIN
By Rev Timothy Tow

Lord, give us this mountain,
With Caleb we have come!
To claim the holy hill,
The holy hill of Hebron.

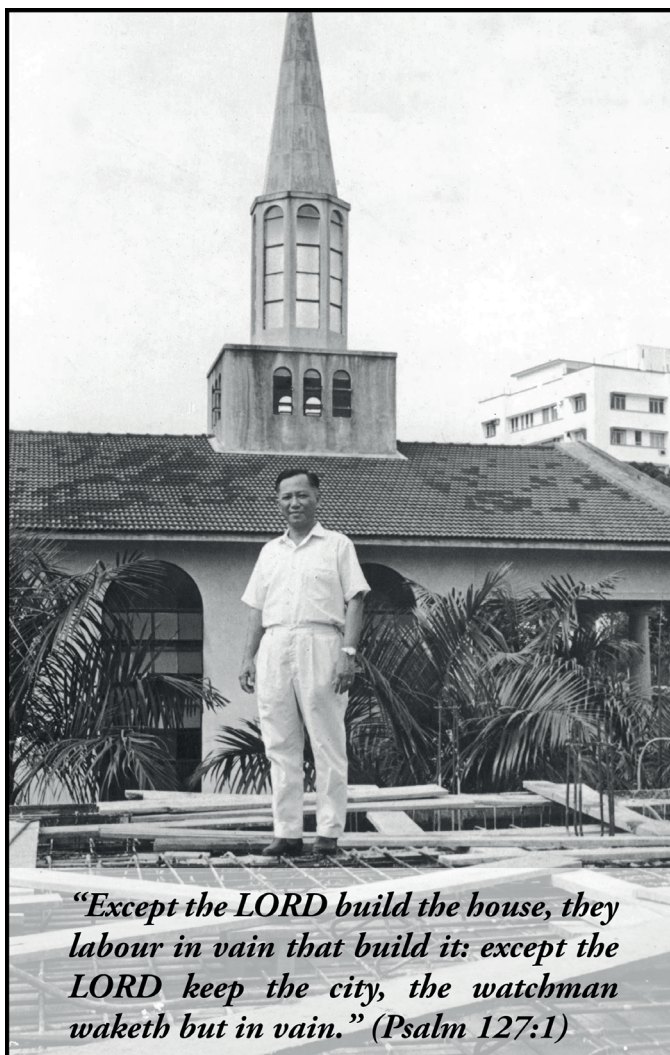
On Christ the solid rock,
Another House of God,
We'll build while it is day
By the Spirit of the Lord.

O give us this mountain,
And new strength to ascend,
To climb to greater heights,
Till we reach the Promised Land.



(Tune: *Deeper Deeper* chorus)

Written in the mid '80s, a time when the Lord gave many church building and extension projects.



Supervising the construction of the extension block

“Extension building project restored! Session has decided to negotiate again for land across the road. This will increase car-park space considerably in the first instance. Extension skywards over the Church-kindergarten corridor, however, will be pursued ...” [*Life B-P Weekly*, 25 January 1987.]



Beulah House, 2016

Written to impress upon the congregation the need to rally to the Lord’s cause, by giving to the extension building fund for the purchase of Beulah Land (1990).

On the significance of the name “Beulah”:

“‘Beulah’ is another name given to Canaan, the Promised Land to God’s people. ‘Beulah’ means ‘married’, God’s people in sweet communion with their Maker and Redeemer (Isa 63:4, 5). Beulah Land, this name to our newly-acquired property, is given by a brother of Life Church who loves the Lord, whose hopes and aspirations are on things above, not on things below. Now, we have officially named the house across the street Beulah House.”
[*Life B-P Weekly*, 24 April 1990.]



O Beulah Land!

143

T. Tow

John R. Sweney

O Beu-lah Land, Sweet Beu-lah Land, Jor - dan be-yond with Man-sion fair.

The first system of music features a treble clef with a key signature of one sharp (F#) and a 3/4 time signature. The melody begins with a half note G4, followed by quarter notes A4, B4, and C5. The bass line consists of quarter notes G2, F#2, and E2. The lyrics are: "O Beu-lah Land, Sweet Beu-lah Land, Jor - dan be-yond with Man-sion fair."

I will a-rise and join the Band, That pray and give their strength to share.

The second system continues the melody with quarter notes D5, E5, and F#5. The bass line has quarter notes D2, C#2, and B1. The lyrics are: "I will a-rise and join the Band, That pray and give their strength to share."

To - ge-ther as one, we'll wor-ship there at Je-sus' feet, in Beu-lah Land.

The third system concludes the piece with a final half note G4. The bass line ends with a half note G1. The lyrics are: "To - ge-ther as one, we'll wor-ship there at Je-sus' feet, in Beu-lah Land."



View of Gilstead Road campus from Beulah House



ANTHEM FOR ICCC 12TH WORLD CONGRESS

By Rev Timothy Tow

From north and south, from east and west,
We've come to this great Land.
We've crossed the seven air-oceans
To meet at Christ's command.

Today we've gathered in Thy name
To pledge our love anew:
Thy Word is Truth and ever sure
Though faithful men be few.

Through forty years of sweat and tears,
Through many a trial of strength.
We've lifted Thy Standard 'gainst the Flood,
O save us now at length!

We're one in Christ and one in faith,
We're one in hope and love.
We'll fight Thy battles to the end,
Till taken up above.



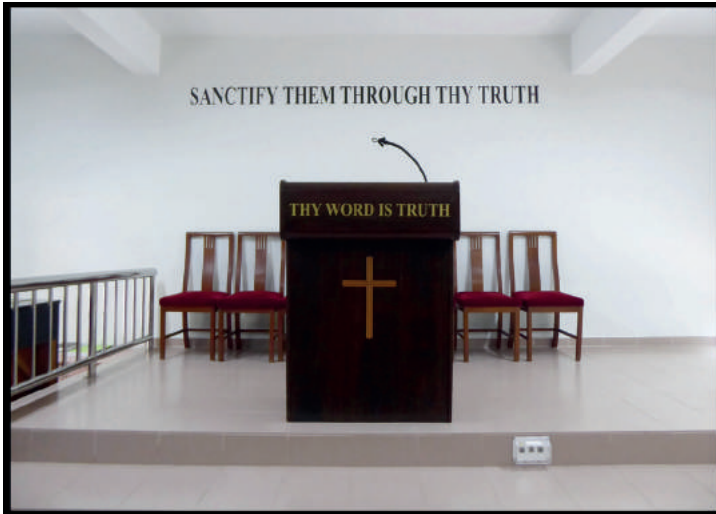
Penned in JFK Airport, New York City, 18 June 1988.



Rev Tow at the 40th anniversary of the ICCC, Cape Canaveral, Florida, USA, 6–16 June 1988

The ICCC (International Council of Christian Churches) 12th World Congress, which coincided with the 40th anniversary of the ICCC, was held at Cape Canaveral, Florida, USA, 6–16 June 1988:

“The ICCC is a Banner that rallies those Churches that are of the same stand to witness for the Truth. It is a standard, a flag, hoisted high to give inspiration to lonely and beleaguered forces. It is a Beacon, a searchlight that casts its beams in a dark night to guide mariners on the right ship lanes, away from treacherous seas.” [*Life B-P Weekly*, 26 June 1988.]



FEBC Hall – “Within these Halls have learned My Word”

Penned to the tune of Faith Seminary Anthem amidst much struggles and discouragements faced in the beginning years of the Far Eastern Bible College (FEBC):

“About the time of the first graduation of the College, 1966, I was on my way to K.L. on business for the Church. As the train chugged up the steep Seremban gradient, it seemed to sympathise with the struggles in my heart. Out of the echo of mutual pantings, the lines began to flow for the composition of an anthem for FEBC. There was no one to turn to but Jehovah, the Lord of Hosts.” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 424.]



F.E.B.C. Anthem

145

T. Tow

Mrs M. D. Buell
Arr. by Dave Haas

1. O Fa-ther, Thou Al - migh - ty art, Who made the heav'ns and earth and seas.
2. O Je - sus Christ, Thou Son of God, Who came to save the world from sin,
3. O Ho - ly Spi - rit from on high, Whom God the Fa - ther, Son, did send,
4. Ye sons and daugh - ters of the East, With - in these Halls have learned My Word.

And deign to dwell in con - trite hearts, And vi - sit with Thy grace and peace:
And have re - deemed us by Thy Blood, That we may live and oth - ers win:
To touch our lips and tongues with fire, That we might speak and men re - pent:
In Christ's do - main are not the least, If you un - flinch - ing wield the Sword:

To - day hear us who call on Thee, And bless us still with Thine in - crease.
To - day re - store our love for Thee, That we may serve Thee not in vain.
To - day de - scend and breathe a - new, A zeal to preach our Sa - viour's Name.
With lo - yal heart join in the fray, And fight till dawn - ing of the day!

O Fa - ther, Thou Al - migh - ty art! For - e - ver bless with Thine in - crease!
O Je - sus Christ, Thou Son of God! So help us serve Thee not in vain!
O Ho - ly Spi - rit from on High! Re - vive our zeal for Je - sus' Name!
O Lord grant us Thy truth and grace, And lead us on till break of Day!



FEBC INVITATION SONG

By Rev Timothy Tow

One day Jesus walked on the seashore of Galilee.
He saw four young men, and they were brawny fishermen.
He knew them all by name, Peter and Andrew, James and John.
“Follow Me,” Jesus said, “I will make you fishers of men.”

And others He called, a team of twelve disciples strong.
He trained them three years, He Himself taught them one by one.
He gave them power to speak, to preach the Gospel everywhere,
And they went in His strength with the Good News to every land.

Where are the young people today who should join their ranks?
Give up all your plans, He has for you a greater one!
Jesus who dies for you, won’t you serve Him by love constrained?
“Follow Me,” He repeats, “Tis the new race o’ life you must run.”

For thirty years on our Lord has used FEBC.
From all around the world young men and young women have come.
Two hundred have been trained, and they are gone to all the earth.
Come and join Jesus’ school, take up the cross and follow on.



(Can be sung to the tune of *Blue Bells of Scotland*)

Written for the FEBC reopening, 22 July 1991,
this FEBC invitation song is “a last trumpet call to holy orders”.



FEBC Jubilee Service, September 2012



Singing of the FEBC Anthem at the FEBC Jubilee Service, September 2012



147

The FEBC Story

K. H. Chan

H. Ernest Nichol

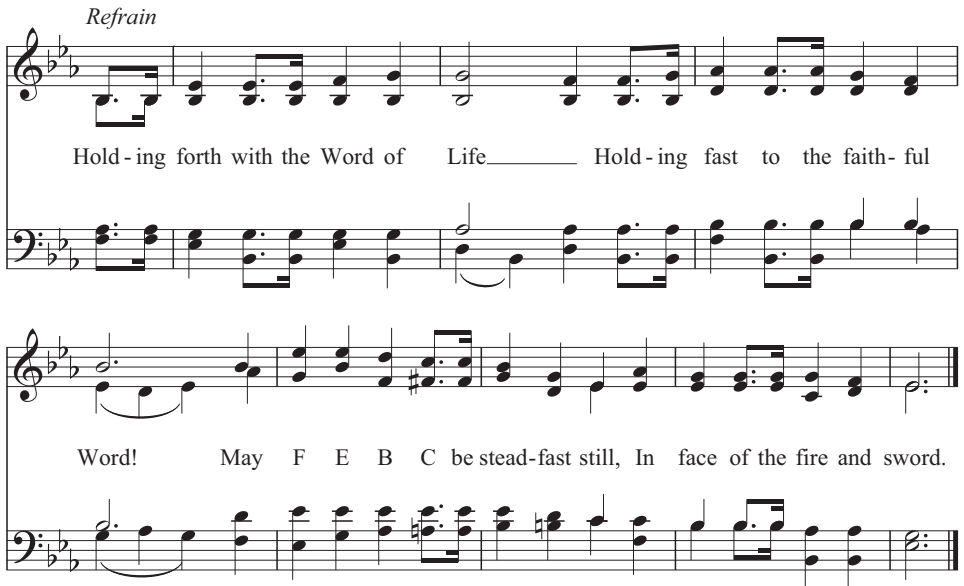
1 We've a sto - ry to tell to the na - tions,
 2. Sep - tem - ber six - ty - two was the time when,
 3. There were three ear - ly tri - als and test - ings,
 4. Now the bat - tle is fierce for the BI - BLE,
 5. Hi - ther - to hath our gra - cious Lord helped us,

how this Pro-phets' School came to be. In fif - ty - four was that_
 F E B C op - ened its doors, To train up those called to_
 threa - ten - ing to shut col - lege down, Yet God bes - towed strength to His
 It's a bat - tle un - to the Lord. For Man shall not live by_
 Here the an - cient Land - mark still stands. But Sa - tan still comes to be -

seed sown, to build this school F E B C, to
 serve Him, to right - ly di - vide the Word of Truth, As
 ser - vants, when they did not yield or com - pro - mise, they
 bread 'lone, but by ev - ery Word of God but
 set us, Anch - ored on the Rock we must re - main, un -

teach God's Word was the need.
 work - men ap - proved of God!
 on - ly o - beyed His Word!
 by ev - ery Word of God!
 til ev - ery bat - tle's won!

Refrain



Hold -ing forth with the Word of Life_____ Hold -ing fast to the faith- ful

Word! May F E B C be stead-fast still, In face of the fire and sword.

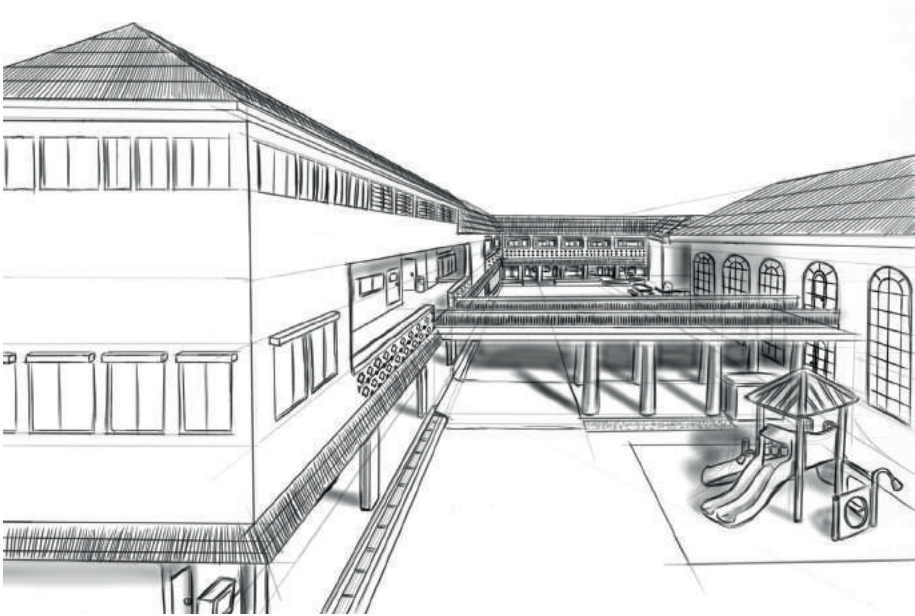


This song was written in 2012, on the occasion of the 50th Anniversary of the FEBC. It gives a brief description of the founding of the college in 1962 and how there were 3 early trials that threatened to close the college. The song was also written to remind future generations of students of how the college was threatened with eviction for the strong stand it stood on the doctrine of Verbal Plenary Preservation (VPP) of the Bible and how by God’s grace, it was decided by the Court of Appeal in 2011 that FEBC had the right to occupy the property on 9, 9A and 10 Gilstead Road.

The refrain of the song echoes the 2 Bible verses that make up the motto of FEBC, namely Philippians 2:16 and Titus 1:9, and encourages the college to stand firm for the faith despite persecution.



FAR EASTERN BIBLE COLLEGE
9A Gilstead Road, Singapore



*The LORD is the portion of mine inheritance and of my
cup: thou maintainest my lot. The lines are fallen unto me
in pleasant places; yea, I have a goodly heritage.*

Psalm 16:5, 6

Pass On the Torch of God

148

S. H. Tow

William H. Walter



1. Rise up, O men of God, Give thanks with heart and voice!
 2. For Fif - ty - Five good years, A Col - lege He hath raised,
 3. Our sons and daugh - ters hail, From coun - tries far and near;
 4. Stand fast, F E B C! The bat - tle ra - ges on!
 5. Go on and sow in tears, For God our strength em - ploys;
 6. Pass on the torch of God, To faith - ful men pass on!



The Lord hath done most va - liant - ly, Give thanks, O men, re - joice!
 A bea - con of the light of God, May Je - sus Christ be praised!
 We stand u - nit - ed on the Word, No dead - ly foe we fear!
 His strength is e - qual to the task, In Christ the vic - tory's won!
 He is our strength and to - wer strong, Soon we shall reap in joy!
 Hold fast the migh - ty Word of God, Un - til He comes, press on!



Pass On the Torch of God is sung yearly at the Graduation Service of the Far Eastern Bible College (FEBC) in May.

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

2 Timothy 2:1, 2





Adapted from the Faith Academy School Song (India) by Rev Frank W Andrews, for the Far Eastern Bible College (FEBC) Reopening, July 1983:

“Founded September 1962, FEBC is 21 years old, 1983. From a tiny beginning of 3 students, she has grown to almost 60 from 14 countries with almost 100 serving in various parts of the world. To God be the glory!

“On the happy occasion of her coming of age, the College has therefore declared a Thanksgiving Week from Saturday 23 July to Lord’s Day 31 July. It will be a week of fellowship, thanksgiving, worship and hearing of God’s Word from Australian pastor, Rev D Shelton of John Knox Theological College.” [*Life B-P Weekly*, 17 July 1983.]



Some FEBC students, 1983



Faith Academy School Song

149

Frank W. Andrew
Adapted by T. Tow

John Darwall

1. The truth will make you free, Will
 2. When pa - tience holds its sway, In
 3. Jus - tice comes from the throne Of
 4. When there is lo - yal - ty day In
 5. Oh may we through each day These

give you li - ber - ty, The truth that Christ, when
 hearts from day to day, It's then we can con -
 God, from Him a - lone, He's just to ev - ery
 hearts, then we will be Faith - ful in all that
 qua - li - ties dis - play, That none can help but

He was here, spoke faith - ful - ly. So for our school,
 vey true love in ev - ery way. So at our school,
 one and none would He dis - own. So in our school,
 we may do, so joy - ful - ly. So through our school,
 say we fol - low in Christ's way. So at our school,

this is our aim, To guide us all, truth to pro - claim.
 we aim to teach Pa - tience to all we seek to reach.
 we seek to show Jus - tice to all, to all we know.
 may lo - yal - ty Be seen in all, for all to see.
 it's our de - sire That one and all to this as - pire.

ANTHEMS AND SPECIAL EVENTS

The *FECCC Theme Song* was penned by Rev J S Scarrow, a delegate from New Zealand to the Third General Assembly, Far Eastern Council of Christian Churches (FECCC), Singapore, 1956.

The FECCC was a separatist witness, active in formulating resolutions and manifestos that speak out against Communism, Roman Catholicism, Charismaticism, Ecumenism, liberal and modernist teachings in seminaries etc.



Dr Carl McIntire speaking at the FECCC, Singapore, 8–12 June 1981



FECCC in Singapore, 8–12 June 1981

F.E.C.C.C. Theme Song

150

J. S. Scarrow

Henry Percy Smith

1. All Scrip - ture, Lord, as Thou hast said,
 2. We meet to pledge with so - lemn vow,
 3. The Word made flesh was vir - gin - born,
 4. Born of Thy Spi - rit, Lord, we praise,
 5. We there - fore strive, con - tend - ing all,

Through ho - ly men, in - spir - ed to write.
 Thy writ - ten Word shall ev - er stay.
 E - ter - nal Son of God is He.
 One On - ly God, and Three in One.
 Not in our strength; the bat - tle's Thine;

Is gi - ven to Thy Church on earth,
 Nor shall we wrest one small - est part,
 Two na - tures, God and man in one,
 Oh Ab - ba, Fa - ther, hear our praise:
 Oh speed the pro - mised day of Christ,

To fur - nish fall - en men with light.
 Nor add there - to nor take a - way.
 Re - deem - er through His blood to be.
 Thou lovest the world and gave Thy Son.
 That bless - ed day, that glo - rious time.

Scripture: 2 Peter 1:21; Matthew 5:18; Revelation 22:18; John 1:14; Matthew 3:16, 17; John 3:16; Jude 3



FROM WILLIAM BURNS TO LIFE CHURCH

By Rev Timothy Tow

Our fathers sat in prisons dark
Amidst South China's plains,
Till one from England did embark,
Bearing the Light from Heaven.

The vessel whom the Lord had sent:
His name was William Burns.
To Hong Kong Island first he went
In eighteen forty-seven.

From thence sped he forth to Canton,
But God soon turned his steps
To Amoy where he found a town
That gladly sought his help.

'Twas in Amoy that he settled,
That God's Word might go forth.
From thence again he went to battle,
Farther, yet farther north.

To Shanghai, and on to Nanking:
He scanned her from the bow.
But meanwhile God was planning
To bring him to Swatow!

The captain of a British ship
Offered to take him south;
And so in eighteen fifty-six
On Swatow soil he ploughed.

'Twas on this trip to our city,
That Hudson Taylor came
With Burns in the same ministry,
And they were not ashamed.

As the gospel grew and flourished
In Swatow and Amoy,
From these havens our sires cherished
Sailed southwards ships ahoy!

Our fathers came to Singapore
And Malay States beyond.
A church soon sprang on these new shores
By eighteen eight-one.

Among the first congregations
Was one at "Bamboo Tree",
Founded by the E.P. Mission
In eighteen eight-three.

There stands today on Prinsep Street
An old, grey, little church.
'Twas here from the nineteen fifties
That we have grown so quick.

From Life we went to Sembawang,
From Life we went to Zion,
From Life on to Pasir Panjang,
From thence on to Jurong!

Faith, Carmel and Kelapa Sawit,
Hume Heights and Seletar,
Tekong and the Bible College,
Chia Heng and Toa Payoh.

Praise God, His Kingdom marches on,
Though His servants falter.
Glory to Christ the Son alone,
Whose Light shines forever!





Speaking at the laying of the foundation stone for Life B-P Church at Gilstead Road, 28 April 1962



Paul Contento laying the foundation stone for Life B-P Church at Gilstead Road

Written for Life Church 19th Anniversary, October 1969.

William Chalmers Burns, a Scotsman, is the third root of the “Bible-Presbyterian (B-P) Singapore Tree”. The first missionary sent by the English Presbyterians to China, he is also called “Grandfather of Bible-Presbyterians”, for he had visited Swatow in 1856 and stayed on to found a Swatow Presbyterian Church. The writer’s maternal great-grandfather was eventually converted under George Smith, successor to William Burns.



ICCC SILVER JUBILEE ANTHEM
By Rev Timothy Tow

Beneath star-spangled skies
By Cape May's sparkling sands,
Assembled is Thy Church,
From many lands.

Refrain:

We praise Thee Son of God:
For worthy is the Lamb
To receive all pow'r and honour –
The Lamb that was slain!

For twenty years and five,
Thy valiant sons have stood,
With trumpets blowing loud,
Through fire and through flood.

O lead us till that Day
An army marching on. . .
Upon the Crystal Sea
We'll sing a new song.



(Tune: *Santa Lucia*)



Rev Tow addressing the delegates at the International Council of Christian Churches

Penned in 1973 for the ICCS Silver Jubilee Congress, which had the theme “Worthy Is the Lamb”:

“The blue Mediterranean has an attraction for me! When our plane flew over the Bible Lands that border this great inland sea, the strains of *Santa Lucia* began to hum within me. This haunting from a famous Italian folk song has persisted so much in my sleep last night that I leapt to my feet in the wee hours of this Lord’s Day morning. The Lord seemed to say to me, ‘Write an anthem for the Silver Jubilee Congress,’ which I never the least had imagined. However, the words began to flow...” [*B-P Weekly*, 23 June 1973.]



LIVING FAITH
By Rev Timothy Tow

Faith of our fathers, living still,
Though long decayed their House of Prayer,
And one by one, they've gone above,
As oft is shed their children's tear.
Faith of our fathers! Holy faith!
Live in our hearts from age to age!

Our fathers sailed from China's strand,
To this new shore promised of God.
A pilgrim race, they saw beyond,
A City fair above the cloud.
Faith of our fathers! Holy faith!
Live in our hearts from age to age!

Faith of our fathers, living still,
A second House of Prayer we raise!
A Beacon shining brighter far,
From Muar's dark streams across the waves.
Faith of our fathers! Holy faith!
Shine thru' thy sons till break of day.



(Tune: *Faith of Our Fathers*)

Written for the New Rawang Church



New Rawang Bible-Presbyterian Church, Muar, Malaysia

Adapted for the ground-breaking service for the rebuilding of the Rawang Church, 25 July 1971:

“During the days of the great John Sung Revival of 1935, the Muar churches were mightily blessed. So were members of Rawang Church who crossed the river to hear the evangelist. But heresy crept in in the wake of the Revival. A Rev Lim Hong Pin from Shanghai came to Rawang, and preached a new message of triple-immersion, without which the believers would not be saved. A baptismal tank was constructed whereby the believers together with the elders underwent this new rite.

“Alas, the days of Japanese occupation soon swooped down on the little flock! Many were scattered. The congregation was cut off from fellowship with other churches. The first generation passed away, one by one. With no pastor to feed the flock and the elders gone, the situation grew from bad to worse. This state of affairs dragged on for years and years, indeed, for almost two decades!

“A new spirit, however, began to kindle in the hearts of two daughters of Rawang, Mrs Chew Kia Song and Mrs Mok (whom Deacon Hsu and I met at Tampin, and at whose home we lodged for the night in 1951), both settled in Singapore. It was the spirit to rebuild Rawang Church.

“With the guidance of the Singapore pastor, the contract to build was awarded to Mr W K Tham, builder of Life B-P Church and Far Eastern Bible College. The cost was \$60,000 inclusive of piling for the construction of an auditorium (33 x 66 ft.), a parsonage and kindergarten (22 x 103 ft.). Our architect was Miss Tay Siew Mui, and our structural engineer, Mr Paul Phua.

“On the Lord’s Day, 25 July 1971, a ground-breaking service was held on the spacious earth-filled building site, Rev Quek Kiok Chiang wielding the changkol. About 150 gathered from near and far, including four cars of visitors from the Bible-Presbyterian Churches of Singapore. Six thousand dollars was gathered in on this day, raising the building fund to \$26,000. Vivid memories of the good old days were brought back to the Rawangites as the service closed with the singing of *Living Faith*, a hymn adapted for the occasion from *Faith of Our Fathers*.” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 257–58.]





Laying the foundation stone for the new Rawang B-P Church, Muar, Malaysia



Rev Tow speaking at the laying of the foundation stone for the new Rawang B-P Church, Muar, Malaysia



O SINGAPORE, MY HOME SWEET HOME

By Rev Timothy Tow

O Singapore, my Home Sweet Home,
 Fairest Tower of Southern Sky.
 How I yearn coming back to thee,
 Whene'er duty bids me fly.
See how brightly beam your night eyes
 Through the blue of evening haze.
O Singapore, my Home Sweet Home,
 Paradise to every race!

Let your sons serve thee always
 with might and main,
And make thee more great in
 heart and strength.

O Singapore, my Home Sweet Home,
 Wing my steps to come to thee.
Thou Fairest Tower of Southern Sky,
 Brighter shine from sea to sea.
O Singapore, my Home Sweet Home,
 How I yearn to come to thee.





View of the Marina Bay area, Singapore

O Singapore, My Home Sweet Home was written in 1990, “To commemorate the Silver Jubilee of our Independence, taking pride in our Global City not only having the first seaport but also first airport.” [*Life B-P Weekly*, 5 August 1990.]



Singapura is an anthem penned “with warm sentiments towards God and country” while on sabbatical in the Holy Land, August 1969 – January 1970:

“On the last day but one before our return to Singapore, the Carlsons took us to Ashkelon on the Mediterranean seashore for a family picnic. Lolling on the yellow sands before the waters so blue that transported me in spirit back to Singapore, these words began to flow from a patriotic heart.” [Timothy Tow, *Son of a Mother’s Vow* (Singapore: FEBC Bookroom, 2001), 246.]

The writer “humbly offers it to the Christian public with a prayer that its use might bind our Island Nation back to the Higher Government above, and that our rulers might realise that without Him we can do nothing”. [*B-P Weekly*, 8 August 1970.]

It is to be sung “as an expression not only of loyalty to our country, but also in accord with the Apostle’s injunction that *‘first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty’* (1 Tim 2:1, 2)”. [*Life B-P Weekly*, 5 August 1984.]



Singapore city skyline

Singapura

155

T. Tow

Samuel A. Ward

1. O Fair - est Isle of South - ern Seas, Thy wa - ters are so blue;
 2. Our fa - thers came to this green shore, From ma - ny climes and lands;
 3. On thee we've built a new ci - ty - First great port of the world.
 4. To - day we sail as one na - tion, Our flag is fly - ing high;

Waft by a bal - my o - cean breeze, Thy land is decked with dew.
 They found a ri - cher life in store be - neath just ru - ling hands.
 Let Right pre - vail and E - qui - ty, Not by might nor by power.
 May our Cap - tain by wise ac - tion steer us with Com - pass nigh.

Sing - a - pu - ra! Sing - a - pu - ra! Thou fa - voured Isle of ease.
 Sing - a - pu - ra! Sing - a - pu - ra! Thou ha - ven of the free.
 Sing - a - pu - ra! Sing - a - pu - ra! So may thy sons serve thee.
 Sing - a - pu - ra! Sing - a - pu - ra! Light - ship of li - ber - ty.

God bless thee yet with thine in - crease, And peace from year to year.
 God bless thee yet with thine in - crease, And peace from year to year.
 God bless thee yet with thine in - crease, And peace from year to year.
 Sail on un - to pros - pe - ri - ty, And peace a thou - sand years.

156 The Church of Fragrant Pine and Palm

T. Tow

William S. Pitts

1. There's a Church in the gar - den by the green - wood,
 2. How _____ sweet on a bright, Sun - day morn - ing,
 3. Let us go to the Church_ in yon green - wood,
 4. From the Church in a gar - den by a green - wood,

No _____ love - li - er church I have known.
 To _____ list to the big chim - ing bell.
 By the bow - ers o'er Ga - li - lee Sea.
 When _____ day fades a - way in - to night.

No _____ place is so dear to my child - hood
 Its _____ tones so _____ earn - est - ly call - ing,
 Where the sac - red _____ songs will be chant - ed,
 I would fain from this haunt of my child - hood,

as the gar - den of fra - grant pine and palm.
 Oh _____ come _____ to the church in the dell.
 There the Mas - ter bids us dine on the lea.
 Wing my way _____ to the man - sions of light.

Come to Life Church in the green - wood,
 Oh_ come, come, come, come, come, come, come, come, come, come,

Oh, come to the church where we've grown;
 come, come, come, come, come, come, come, come;

No_____ place is so dear to our child - hood

as the gar - den of fra - grant pine and palm.



The church in the greenwood

Adapted in 1980 from *The Church in the Wildwood* by William Pitts, *The Church of Fragrant Pine and Palm* was written for the Church founded by the writer, and was known as the “Life Church Song”.



Sunday School Anthem

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2 - T. Tow

1. Life Church Sun-day School, That's the place for me, Ev - ery Lord's Day,
 2. Life Church Sun-day School, Hold - ing forth the Word, Tea - chers, stu - dents,

hap - py as can be, Here I read the Bi - ble, and I learn the Gos - pel,
 let us serve the Lord, Pu - ri - ty in doc - trine, pu - ri - ty in li - ving,

Here I wor - ship Him who died for me. Praise Him! Praise Him!
 Let the Ho - ly Spi - rit live with - in. Press on, fight on!

Let us one and all, Spread the Good News whe - ther big or small. So let's
 We will ne - ver fear, Down with Sa - tan; see, the Lord is near. So let's

bring our friends and loved ones, To our Sav - iour Je - sus Christ of Cal - v'ry.
 on - ward march my com - rades, Loud the song of vic - t'ry ev - er sing - ing!

Introduced in October 1975,
 the Silver Jubilee year of the Life Bible-Presbyterian Church.



SWEET REFRAIN OF A SWEET SWEET SONG
By Rev Timothy Tow

As we sat before the Lord to hear His Word,
There came a sweet refrain that we have known.
'Twas the tune of the Church in the Wildwood,
What a sweet refrain of a sweet sweet song.

O what sweet, sweet, sweet refrain that flowed on and on,
From the lips of friends from Guatemala.
Though we heard not a word in another tongue,
We said amen to the Lord in our heart.

We are one in the Lord from every nation,
We have come from the far ends of the earth.
We are rallied around the Christian Beacon,
Thirty years and give more we've marched for Truth.

O what sweet, sweet, sweet refrain that flows on and on,
From the lips of a thousand sons of war.
But we fight not with bomb or with cannon,
Our great strength and our victory's in the Lord.

At Cape May where God's children now have come,
North, east, south, west, from many a distant land,
To renew our first love to God's only Son.
A solemn pledge to serve Him to the end.

O what sweet, sweet, sweet refrain that flows on and on,
The sweet chant of God's army now at arms.
Sword of Spirit and helmet of our salvation,
From victory unto victory till He comes.





Written at the 11th ICCC Congress in Cape May, N. J., 1983, and presented in response to a Spanish anthem sung by Guatemala to the tune of *The Church in the Wildwood*:

“To keep the meetings lively, each racial group would offer a hymn or anthem in its own tongue. We sang *Jesus My Lord I Yearn for Thee* in Mandarin and English. The Taiwanese sang in Hokkien. But one special anthem composed in Spanish for the ICCC and sung by Guatemala gripped my soul. In the sweet, sweet strains of *The Church in the Wildwood*, they sang of the joys of coming to this Congress. The next day, when it was our turn to report on the Far East, we echoed in the same strains to our Spanish-speaking brethren ...” [*Life B-P Weekly*, 10 July 1983.]



Chinese service choir presenting a song item in Mandarin



SONG TO SOLOMON
By Rev Timothy Tow

1. When King Solomon departed,
From the good Lord and His Way,
For he multiplied to himself,
Wives and horses day by day,
How they led him more and more,
To stray from God and His Law.

2. God's Law says to the Anointed,
"Do not in gold put your trust.
But in His Word that is written,
And read therein, read you must."
Though the King had done his lot,
By and by he soon forgot.

3. His wives misled him to new gods,
To Ashteroth and Milcom,
To Molech and Moab's Chemosh –
A heap o' abomination.
He who was the Wisest of men,
What a great Fool he became.

4. He who ruled with good and justice,
Declares now his might is right.
When a king is drunk with power,
Beware lest day turns to night!
When a King begins to oppress,
He lands himself in distress!

5. When King Solomon departed,
From the good Lord and His Way,
His kingdom so great and mighty,
Was rent from him in a day!
How is judged the Judge of Israel,
In tonight's lesson see we shall!

(Tune: *Master, Speak*)

SONG OF THE TWO KINGDOMS

160

By Rev Timothy Tow

1. In tonight's lesson we review,
How God called a man o' Ephraim:
Jeroboam the king's officer,
To him ten tribes were given,
By the word of Ahijah old –
The Lord's prophet of Shiloh.
2. So, when the young king Rehoboam,
Went to Shechem to proclaim,
His new reign of severe rule,
He was quickly put to shame!
Israel rose up as one man,
In defiance from Bethel to Dan.
3. When Rehoboam called up his men,
Judah's hordes and Benjamin,
To subdue the tribes of the north,
A new prophet came to him.
Shemaiah the man of God
Restrained the king and his sword.
4. Though Jeroboam was entrusted,
The northern kingdom to rule,
He soon left the Lord and His Word,
And the things he learnt in school.
Two gold calves by his own hand,
He built at Bethel and Dan.
5. As David is Israel's best king,
Jeroboam is Israel's worst.
For he made the ten tribes to sin.
By his gold calves from the first,
Till Josiah a new king shall come,
To cleanse the sin o' Jeroboam.
6. As to the young prophet of God,
Who came to Bethel to speak,
He did a good job for His Lord,
But was led astray so quick.
For feasting with an old prophet,
A LION almost ate him up!

(Tune: *Master, Speak*)

ELISHA THE PROPHET OF WATER

By Rev Timothy Tow

1. Elisha followed his master,
And he followed to the end.
He who is a faithful servant
Will become his master's friend.
A double portion o' his spirit
He shall surely inherit.
2. While God used Elijah as fire,
Elisha's a healing stream.
He sweetened Jericho's fountain:
The mantle had fallen on him.
All Israel to him did bow
E'en those of the golden cow.
3. When three kings did Moab invade,
And lost their way in the sand,
Elisha saved them by water
From Jehovah's mighty hand.
The widow's oil he multiplied:
Hungry mouths he satisfied.
4. A great woman lived at Shunem
Who made him a prophet's room.
Here Elisha was wont to stay,
Here he prayed for her a son.
When the son grew up and died,
The woman on him relied.
5. Elisha by earnest prayer,
Shunem's sick son he did save.
He removed death from the pottage,
Bread to a hundred he gave.
Naaman's leprosy he cleansed,
Gehazi he recompensed.

6. He made a lost axe-head to swim,
He revealed Benhadad's plans:
Thus he helped Israel's king to win
'Gainst the Syrian hordes and clans.
Dothan was God's scene of victory,
With Him is majority.

7. Elisha was sure of victory
O'er all the Syrians around.
"Tomorrow," he told the king's man
"Wheat and barley shall abound."
He who spurned the Word of God
Died a quick death from the Lord.

8. Elisha was on his sickbed,
When king Joash came to him
To seek his help from the Syrians.
The prophet was determined
To fight God's wars to the end –
Elisha's God us defend!

9. For sixty long years Elisha
Served his Lord with all his might;
In life or in death he served Him,
His dark tomb he turned to light.
O what a glorious life he lived,
So can we if we'd believe. Amen.

(Tune: *Master, Speak*)

JEHU OVERTHROWS AHAB

By Rev Timothy Tow

1. When Ahab began to reign,
He made Jezebel his queen,
Who brought Baal to Samaria,
New chief city o' Israel.
They both plunged the Tribes in sin,
Israel in dark ruin.

2. When God's people turn from Him,
He sends prophets to them:
Elijah and Elisha,
To Mount Carmel, Samaria,
With mighty signs and wonders,
Fire from heaven and thunders.

3. When Ahab's house didn't repent,
A new king God ordained:
Jehu fierce captain riding,
He galloped like the whirlwind,
He avenged innocent blood,
With an o'erflowing flood.

4. Joram and Mother Jezebel,
Toppled from their citadel.
Ahaziah the son-in-law,
To Judah returned no more;
Seventy heads of Ahab's sons,
Rolled with th' Jewish cousins.

5. Jehu proclaimed a new feast,
At Baal's House not the least,
Samaria in gala mood,
Hundreds came to eat the food!
When at a signal Jehu gave,
Baal was laid low in th' grave.

6. For putting Baal out o' Israel,
Jehu got his laurel:
Four generations God gave him,
To raise Israel now in ruin,
But the new king heeds not the Lord;
In vain he wields the sword.

7. When Jeroboam the Second,
Over Israel does reign,
Comes the prophet Hosea,
To denounce Samaria.
He pronounces judgment new,
Jehu's days are made few!

8. If the Lord should examine,
Each soul's inner being,
Shall any before Him stand,
Who has broken His command?
Though Jehu has done His will,
He's undone by an overkill.

(Tune: *Bohemian Folk Song*)

JONAH IN THE DAYS OF JEROBOAM II

By Rev Timothy Tow

1. When Israel new gods chose,
Then war in the gates arose,
For generations the Syrian Band,
Kept on coming without end,
From Jehu to Jehoahaz,
Israel mourned in distress.
2. Not until Joash did the tide,
Slowly turn and subside,
When another Jeroboam,
Stood up for Israel in great form,
Damascus was retaken,
Hazeal's power was shaken.
3. When reigned Jeroboam the Second,
To Nineveh the East End.
Jonah was commissioned to go,
But to Tarshish by a boat slow,
He tried to sail to the far west,
He thought his way the best.
4. When a great storm began to blow,
Jonah soundly slept below.
Did he from his great God hide?
From the typhoon and the tide?
Until his sin he had confessed,
All were gone in the tempest.

5. A great fish God did dispatch:
Jonah found a new hatch!
Three days 'n three nights he joined the swim,
In that dark hole, whale of a whim!
Till he woke up on the land dry,
Jonah now he knew why.

6. To Nineveh East Jonah came,
His tongue lit a mighty flame!
It burned into the heart of the king,
Every heart the flame did singe.
Nineveh as one did repent:
God's judgment, He relent.

7. While Nineveh was delivered,
Israel's days were numbered!
Great Jeroboam the Second,
Forty-one years long did he reign,
Israel's history soon would close,
By the new gods she chose.

(Tune: *Bohemian Folk Song*)

164 ISRAEL DOOMED BY THE PROPHETS' MESSAGE

By Rev Timothy Tow

1. Why did God raise up the prophets?
Just to tell us future things?
Or to show some great miracles,
Before governors and kings?
God sent prophets to save them,
To save Israel from their sins.
2. Prophets are a great shining light,
In a darkening world of sin,
Hear the thundering words of Amos,
Hosea's pleadings in between.
Princes, Priests and Prophets too,
God has solemn words for you!
3. As goes the church so the nation,
So Israel must go to ruin.
When the three P's go for money,
And kings one by one are slain,
What house divided and torn,
Can stand up to hail and storm?
4. Though Israel befriends Damascus,
As allies together stand,
Against Judah they stand to fight,
There's Assyria to contend.
A new superpower's risen,
On the eastern horizon!

5. Omens are God's forward warnings:
Amos warns o' a mighty drought.
At noonday the sun will darken,
An earthquake will shake them out!
Isaiah sees a storm take shape,
E'en Judah shall not escape.

6. In the ninth year of Hoshea,
The Assyrians overflowed.
Like a great flood from the River,
Damascus was plunged below.
Samaria was crushed under,
By lightning and by thunder.

7. The Ten Northern Tribes of Israel,
Were taken to Assyria,
From Assyria they were scattered,
To lands faraway in fear.
Thus in seven hundred twenty-two,
The Ten Tribes were lost to view.

(Tune: *Master, Speak*)

THE FIRST KINGS OF JUDAH

By Rev Timothy Tow

1. As Israel forsook Jehovah,
So Judah forsook His Law.
This brought God's judgment on Judah.
By confrontation and war,
Shishak robbed the Temple's gold:
Rehoboam could not withhold.
2. When Rehoboam's grandson Asa,
Sought the Lord with all his heart,
And broke down the groves and idols,
Then the land had rest in part.
Asa built a strong army,
To fight a great enemy.
3. When invaded the Ethiopians,
With a million soldiers strong,
Asa cried to his God for help,
For he could not fight alone:
A Present Help to those who call,
Who on their knees freely fall!
4. But Asa soon forgot his God,
In a war with Israel.
When Baasha attacked from its north,
Asa sought Syria's avail,
For trusting in the arms of men,
His fortunes began to wane.

5. He put Hanani in prison:
The Prophet's word he refused.
Nor would he return to his God,
When in his feet was diseased.
O what shame for such a sovereign,
To such 'n ignominious end!
6. Jehoshaphat like Jeroboam,
Jehu's greater great-grandson:
As Jeroboam restored Israel,
So Jehoshaphat has won,
In reviving the Law of God:
In teaching the Word o' the Lord.
7. While he did a great work for God,
He sought the favour of men.
He intermarried with Ahab,
And thwarted God's holy plan,
Came to him the prophet's chide;
Upon the Lord's wrath betide!
8. Jehoshaphat was in great straits,
When he helped Ahab to fight.
The Syrians had almost killed him,
If God had forgot his plight.
Jehoshaphat's compromise,
Brought his children's mass demise.

(Tune: *Master, Speak*)

1. “Why should you help the ungodly,
And love them that hate the Lord?
Thus a curse has come upon you!”
Speaks Hanani’s son this word.
Let this message of God’s warning,
Come to me and come to you!
Though there’re many who from Him turn,
And the faithful ones be few.

2. The curse fell on Jehoshaphat –
His sons who toured Samaria,
And on sons in Jerusalem.
By the bloody Athaliah –
Wicked daughter of Jezebel,
Now Queen Mother o’er Judah,
Only baby Joash was saved,
By the wife o’ Jehoiada.

3. Wife of Jehoiada the priest,
Royal aunt Jehoshabeath,
Hid Joash six years in God’s House,
Till they came to keep Sabbath.
At a word from Jehoiada,
Rallied all him king to crown.
“Treason,” cried out Athaliah,
As her head rolled to the ground!

4. Baal was broken and his priest slain:
Lived again the old-time faith!
Joash had the Temple restored,
Till Jehoiada saw his death.
With the high priest now departed,
Judah turned to Baal once more.
While the king had Zechariah stoned:
King who now forsook the Law!

5. Amaziah his son became king,
By Moses' law he ruled them.
When he went to war with Edom,
One hundred thousand strong men,
From Israel he hired them to fight,
Nor did he his God entreat,
Till a man of God restrained him,
Saved him from a bad defeat.

6. When argued Amaziah the king,
With the prophet God had sent:
"See what great loss is now sustained,
Hundred talents have I spent."
"Never mind!" replied the prophet,
"God can much more thee repay."
Judah's king thus conquered Edom,
Twenty thousands he did slay.

7. Amaziah looked for a big fight,
With King Joash of Israel,
For his heart was lifted with pride,
Swelled by Edom's new idol.
Judah's heady king was beaten,
Zion's gates were broken down.
By Jehoshaphat's compromise,
Endless strife betides the crown.

(Tune: *Take the World, but Give Me Jesus*)

167 **FROM KING UZZIAH TO PROPHET ISAIAH**
By Rev Timothy Tow

1. A new age of power in Judah,
 Ushered in Uzziah,
 As in the days of Jehoshaphat,
 The young king resolved in his heart.
 To make Judah mighty and strong,
 Reign'd he fifty-two years long.

2. He subdued the heathens around,
 He dug deep wells in the ground.
 Invented he engines of war,
 Built he high towers by the score.
 He prospered in all he had wrought,
 So long as he the Almighty sought.

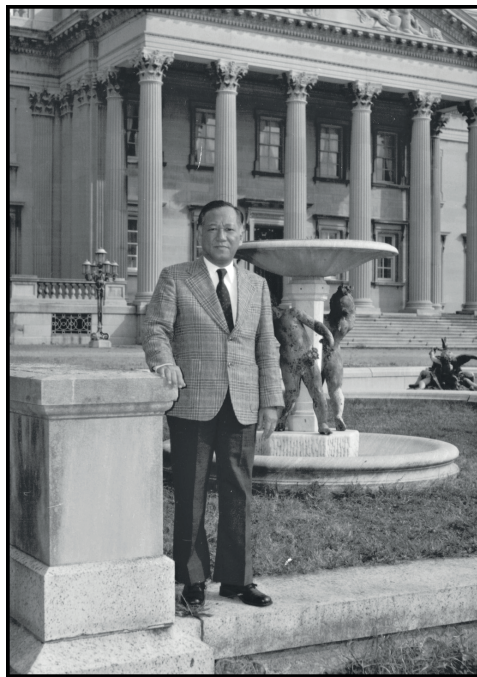
3. When success swells a man with pride,
 Then rides folly by his side!
 Intruded Uzziah the priestly role,
 Offered he incense with haughty soul,
 Till God leprosy with him smote;
 Died he a leper remote.

4. In the year King Uzziah died,
 Judah's sins had multiplied.
 God called Isaiah, prince of a man,
 To chide a people, turned from His plan:
 Joel and Amos and Micah,
 Other prophets minor.

5. While Micah hailed from a small town,
Isaiah rose with cap and gown,
A near cousin to David's throne,
Sixty long years stood he alone,
Jotham, Ahaz, Hezekiah,
E'en the days of Manasseh.

6. Kingdoms go and kingdoms may come,
Fade we like grass in the sun!
Only the Word of the Lord God is sure,
His Gospel goes on forever.
The Gospel prophet shall remain,
Sing his words in refrain!

(Tune: *Bohemian Folk Song*)



*Rev Tow at Faith Theological Seminary,
Elkins Park, Pennsylvania, USA*

FROM AHAZ TO HEZEKIAH

By Rev Timothy Tow

1. Ahaz, grandson of Uzziah,
Fought Israel and Syria.
Though he bribed the Assyrian king,
Momentary relief to bring.
A mightier foe came to his gate,
Why didn't he the Lord wait?
2. "Only God the Lord can save you,"
Says Isaiah the seer true,
"A Virgin shall conceive and bear,
Emmanuel, the Bright and Fair.
He shall save His people from sin,
All who trust Him will win."
3. Ahaz though by Assyria won,
Lost was he to th' Evil one!
Damascus gave a new design,
Of an altar weird and malign.
Added he human sacrifice,
In hell's dark-valley fires.
4. Soon were shut up the Temple doors,
Vessels holy cast to the floors!
Till arose his son Hezekiah,
One o' the devout kings of Judah.
He restored the worship divine,
He made the lamps to shine.
5. A great Passover he ordered,
Thousands o' sheep he offered,
From Dan to Beersheba they came,
All who were called by Jehovah's Name,
Judah, Ephraim, Manasseh,
Never had such a heyday.

6. Then went they all throughout Israel,
Whence God sent a revival!
Idols, groves and the high places,
All were cut down into pieces.
Nor did Baal raise his ugly head –
All were dashed in the riverbed.
7. When Sennacherib came again,
As they did when Ahaz reigned,
King Hezekiah looked not to man,
Trusted he in Jehovah's plan,
When the Prophet Isaiah,
Showed him all he desired.
8. God sent an angel of the night,
For His chosen to the fight.
One hundred fourscore and five thousand,
Cream of Assyria's power and strength,
Fell before the angelic sword,
By the sure Word o' the Lord.
9. God delivered King Hezekiah,
From sword and arrow o' Assyria.
From a disease foul unto death,
Increased him with much goods and wealth,
When in his health he fell to pride:
Thus he put his God aside.
10. Humbled he himself and was forgiven:
All's not well in Salem.
As the king had the envoys shown,
All the treasures of Judah's throne,
A day comes when they'll be taken,
To faraway Babylon.

(Tune: *Bohemian Folk Song*)

169 **A SECOND REFORMATION UNDER JOSIAH**

By Rev Timothy Tow

1. When Manasseh Hezekiah's son,
 Ascended his father's throne,
 He destroyed what his dad had done,
 He made more gods of his own.
 An Ahab, and worse than he,
 Is this wicked Manasseh.

2. He worshipped the host of heaven,
 The sun and moon and each star.
 He revived burning of children,
 In hell's valley – Gehenna.
 Witches wizen, wizards wild;
 God's House he the more defiled.

3. As Ahab had killed the prophets,
 Their shed blood flowed like a flood.
 So perished Isaiah whose witness,
 For sixty years firm had stood.
 Reminds us o' the Protestants,
 Who died in Inquisitions.

4. God raised a new king in Josiah,
 His name long ago was known,
 Came a young prophet from Judah,
 To Bethel and Jeroboam:
 "By this Josiah to be born,
 Bethel's altars shall be torn!"

5. In Josiah's Reformation,
 He did more than Hezekiah.
 A new royal proclamation,
 Decreed the king from Judah,
 With the Law they found again,
 Returned they to Moses' reign.

6. From Judah the solemn decree,
Was sounded throughout Israel:
“Cut down every dark grove and tree,
Grind to dust every idol.
Men’s bones burn on Bethel’s altar,
Spread their ashes all over.”
7. Thus was fulfilled the ancient Word,
Jeroboam’s gold calves at last,
Perished by the Word of the Lord,
Forever were ground to dust.
Hell’s valley of blood and fire,
He spread with rubbish and mire.
8. While a great Passover was kept,
Greater than Hezekiah’s feast,
Without true worship and spirit,
Manasseh’s ways did persist.
Habbakuk hoped in his God,
Zephaniah announced the sword.
9. Judah has fallen on bad times,
Her coming doomsday is plain.
Though Josiah Egypt defies,
In the battle he is slain.
An evil omen is given,
While Judah is not forgiven.
10. Jehovah, for King David’s sake,
Perseveres to save His own.
A prophet to keep them awake,
To the perils coming on.
Jeremiah friend o’ King Josiah,
The last prophet of Judah.

(Tune: *Master, Speak*)

170 **JEREMIAH AND THE FALL OF JERUSALEM I**
By Rev Timothy Tow

1. Jeremiah of Anathoth,
 Was appointed of the Lord.
 From his mother's womb was chosen,
 To declare God's Holy Word.
 Against kings and peoples rude,
 An iron pillar strong he stood.

2. He prophesied for forty years,
 From King Josiah to his sons:
 Jehoiakim and Zedekiah,
 And two other weaker ones.
 With God's help he fought them all,
 A City with brazen wall.

3. But before the Lord he is weak,
 If he is to fight the strong.
 A weeping prophet is Jeremy,
 Often he wept all night long.
 God forbade him to take a wife,
 In the war their sons would die.

4. For calling God's wrath on Judah,
 For her sins both small and great,
 For denouncing priests and prophets,
 He drew their scorn and their hate.
 In our day there's a McIntire,
 Another prophet of fire.

5. Yet God gave His people a chance,
If only they would repent.
God would spare that wicked nation.
If from evil they relent.
Did Judah find God's pardon?
O that she did to Him turn!
6. Jehoahaz reigned but three months,
When he went into exile;
In Egypt a royal prisoner,
Did he die a death so vile.
Jehoiakim succeeded him,
His first name was Eliakim.
7. A people who thronged the Temple,
But whose heart was far from God.
For they worshipped idols galore,
The Queen of Heaven in the brood;
God would crush them like Shiloh,
E'en the Temple o' Shlomoh!
8. A true prophet like Jeremiah,
Was worth ten thousand false ones.
He rebuked the crowds of prophets,
Who divided for hot cross buns!
These who like the copy cats,
Stole to wear each other's hats.

(Tune: *Master, Speak*)

171 JEREMIAH AND THE FALL OF JERUSALEM II

By Rev Timothy Tow

1. The contest 'twixt Truth and Falsehood,
Led the Prophet to the Vale.
In the dark Valley of Hinnom,
Crushed he a potter's vessel:
"Thus shall God destroy this nation,"
Jeremiah proclaimed God's wrath.
He who stands for God and His Truth,
Treads a lonely, narrow path.
2. Sure was he taken to prison,
Into lock-up for a night.
But when night yielded to noontide,
Rose the Gallant to the fight!
God gave him courage to speak up:
"Pashur, governor of God's House,
You shall never prosper again.
Magor-missabib your name!"
3. While God sends terrors to Pashur,
He surrounds Jeremiah with friends,
One of his good friends is Baruch,
Who stood with him to the end.
At God's call, Baruch was summoned,
To record the Prophet's words.
In a roll it was presented,
To Jehoiakim his king and lord.
4. When the roll was read before him,
In the winter house royal –
But his wrath was greatly kindled:
"To the fire," he loudly yelled.
Burned the puny king God's decree,
Without fear and without shame.
But the Roll was written again,
God's Word ever shall remain.

5. For destroying God's Holy Word,
 Jehoiakim died like an ass.
 Dare we treat the Bible lightly?
 Lest we're o'erwhelmed by distress.
 Jeconiah or Jehoiachin,
 To Babylon was taken;
 Zedekiah, last of the kings,
 Groaned he in Jerusalem.

6. A wooden yoke made Jeremiah,
 This he carried as he preached.
 He foretold seventy years' exile,
 But his message true was breached.
 Hananiah broke his wooden yoke:
 In two full years they'll return.
 For defying God's faithful servant,
 He died in the month seven.

7. Into prison was Jeremiah thrown,
 Now accused of high treason!
 Though now deprived of human rights,
 They sought him, men of reason!
 In a deep dungeon he was cast,
 Till the king's Ethiopian guard
 Pulled him out, Valiant for the Truth:
 He was giv'n life's high award.

8. While in prison came Hanameel,
 Jeremiah's cousin dear.
 At God's Word a land deal was closed,
 Seventeen dollars without fear!
 For the day will come to Judah,
 When the exiles will return,
 From the far land of Babylon:
 They'll now cry: Jerusalem!

(Tune: *Take the World, but Give Me Jesus*)

172 **JEREMIAH AND THE FALL OF JERUSALEM III**

By Rev Timothy Tow

1. For two decades Judah was plagued,
 By King Nebuchadnezzar:
 First exiled to Babylonia,
 Daniel and his friends, afar.
 Second exile took Ezekiel,
 With ten thousand in the train.
 Last to go was Zedekiah,
 Five-eight-six in sad refrain.

2. In refrain read Lamentations,
 Learn the dark horrors of war.
 By the tears of Jeremiah,
 Cleanse your eyes from every sore!
 Obadiah rebukes Edom,
 Twin brother of Israel:
 He who sees his kin go to ruin,
 Runs the risks of deepest hell.

3. As God rewards Ebed-melech,
 He keeps Jeremiah from death.
 He who earns to live in Judah,
 Finds freedom and radiant health.
 Gedaliah is made governor,
 By the Babylonian king.
 He now rules the poor remnant Jews:
 From dark winter comes bright spring.

4. By a royal plot of Ishmael,
 Gedaliah, he was slain,
 Though Johanan avenged the plot,
 Pleaded Jeremiah in vain.
 For the remnants were determined,
 To flee Judah for Egypt.
 From frying pan into fiercer fire,
 Forced marched they in quick retreat.

5. They took Jeremiah and Baruch,
The company as mascot.
They asked Jeremiah the Lord's will,
But turned they in wild revolt.
Continued their wives to worship,
The Queen of Heaven in Egypt.
They sought God but to no avail,
Whose mistakes blindly repeat.

6. Though the Word's dumb on Jeremiah,
Some say he'd a martyr's crown,
Others that he went to Babylon,
Sure he was of great renown.
When the Lord asked His disciples,
"Who do men say that I am?"
Their reply was, "You're Jeremiah,
One from the Great Hall of Fame."

7. As Jeremiah served in the homeland,
Ezekiel pastured abroad:
With the Jews in Babylonia,
He taught them the Word of God.
For the sake of their conversion,
God caused his dear wife to die:
"E'en so the nation is destroyed,
Till it revives by and by."

8. By the Word of Jeremiah,
Ten thousand "good" Jews had gone,
In exile to Babylonia,
Till seventy years' lessons were done.
Thus did Daniel hope in God's Word,
Till great Babylon was fallen,
Till King Cyrus of Persia came:
Restored he Jerusalem.

(Tune: *Take the World, but Give Me Jesus*)

SONG OF THE FIRST RETURN

By Rev Timothy Tow

1. When God brought us back to Zion,
Happy days were here again!
Our mouths with glad songs were filled,
From our lips new praises spilled.
As they go forth in tears to sow,
Shall come with faces aglow.

2. By the word of Isaiah,
Rose King Cyrus o' Persia.
O'er Babylon victorious,
Shone his righteousness glorious.
With mandate from heaven he declared,
"All God's people are now spared."

3. "Jews in exile, may you return,
This year to Jerusalem!
Who is of a loyal heart,
Let him quickly now depart!
God be with you as you begin,
Build His Temple in Zion."

4. At the word of Cyrus' decree,
Gathered a great company,
Stood before them Zerubbabel,
Jeshua, high priest, came he as well.
Fifty thousand of the Remnant,
Headed now for Salem.

5. The chief of the fathers offered –
Gold and silver proffered.
As one man in Jerusalem,
Gathered the chiefs with their brethren.
Build they first the altar:
God's work shall not falter.

6. The second year of their Return,
Laid they the foundation.
Wept aloud the ancient men,
Who were here in Jerusalem.
In the days before their exile:
Weeping now turned to smile.
7. No sooner had the work begun,
Then came opposition.
Gentiles jealous of God's chosen,
Tried to cause the work frozen –
With pretence of help sincere,
Their plot was to hinder.
8. By their complaint before the king,
Stopped the work of building.
Fifteen long years they were restrained.
As the weak Jews also refrained,
Till Haggai and Zechariah,
Their low spirits inspire.
9. “O Zerubbabel, don't retire,”
Called Prophet Zechariah.
“Lead thou these people to hasten,
Build God's House and learn the lesson.
Not by thy power nor by thy might,
In His Spirit do right!”
10. By the power of God's Spirit,
Did the Jews' work merit.
We are co-labourers with God,
So Saint Paul tells us in His Word.
When God has a great work to do,
Comes what answer from you?

(Tune: *Bohemian Folk Song*)

SONG OF THE SECOND RETURN

By Rev Timothy Tow

1. Five-three-six saw their first Return,
Five-one-six completion.
Of the Second Temple upright,
By His Spirit and not by might.
Seventy more years again have passed,
Four-five-eight enters fast.

2. In the reign of Artaxerxes,
Rose a second Moses –
Ezra scribe and priest was he,
By God's hand and by king's decree,
Led another caravan,
Five thousand to Salem.

3. By the Lord's good hand upon him,
Refused he the king's men.
Carried he the vessels sacred,
E'en the gold the king had offered.
To the great God of Israel,
Tribute far from Babel.

4. But the great work to Ezra given,
Was the law and judgment.
God's Word he'd spend time to teach,
Help the Jews do what they'd preached.
For the king's great favour displayed,
Blessings upon him he prayed.

5. While the Jews in exile had kept,
Moses' law and etiquette.
Those who were returned to the land,
Moses' law much had broken:
To foreign wives they were married,
Moses' law they'd buried!

6. Rose the scribe in awful dismay,
To the Lord did he pray.
Weeping and chiding before them all,
Summoned he by a reformation call:
Three days to a covenant new,
All Judah he did sue.

7. By Moses' law on marriages,
Cast he out e'en the sages!
High and low strange wives had taken,
Soon the law of God was shaken.
By such high and holy action,
Ezra had saved the nation.

8. Be ye not yoked unequally,
Saith the Lord Almighty.
What fellowship hath righteousness,
With the dark works of wickedness?
Come all ye out from among them,
All my sons say Amen!

(Tune: *Bohemian Folk Song*)

SONG OF THE THIRD RETURN

By Rev Timothy Tow

1. Another thirteen years had flown,
Since Moses' law by Ezra made known.
Arose another of God's servants,
Nehemiah, last of the Remnants.
2. Nehemiah the king's cupbearer,
Served in Shushan the palace farther.
Like Ezra the Scribe before the king,
He found good favour from even the queen.
3. A patriot was Nehemiah.
He wept to hear of Salem under fire:
"The gates are burnt, the wall broken,
All downtrodden is Jerusalem."
4. By prayer to the Lord God of Heaven,
Presented he a high petition.
Artaxerxes received the plea,
He sent him back by royal decree.
5. By the good hand of God upon him,
Nehemiah back in Jerusalem.
Called one and all who lived in Zion,
"Arise, build the broken wall again."
6. Repaired each house the wall before them,
Section by section, was his stratagem:
Against a hostile heathen plot,
Sanballat, Tobiah and the lot.
7. Resist the devil, he'll flee from you,
Counsels the Apostle James, so true!
With sword and trowel the builders labour,
Their spears and bows quick to deliver.

8. They build both rich and poor alike,
A comradeship the people now strike.
The rich who exact a usury,
Relent and save the poor from misery.
9. Nehemiah sets the example:
Selflessness, that is the principle.
A leader who works for God and country,
Shall go from victory unto victory.
10. When the enemy with guile and with threat,
Tries to disrupt God's work, they are met,
With word of confidence, and with God's might,
To satan's shame and to the Lord's delight.
11. The enemy daren't fire a shot –
God shattered them with displeasure hot!
With speed and strength the wall was raised,
Not months, but fifty-two days, God be praised.
12. Another great revival meeting;
Was by Ezra the Scribe convened.
The wall physical was now completed,
But the wall of the heart was depleted.
13. Upon a wooden pulpit he stood,
The Bible was their spiritual food.
The Law of God the Guide inerrant,
Israel must from all the mistakes repent.
14. The sins of Israel were the strange wives,
Whom they had taken with many strives.
The holy Sabbath they had broken,
The fish on asses were heavy laden.
15. When we repent from all our sin,
Then comes the Word to soothe and to clean.
Let all Israel arise this day;
Rejoice be glad, to each other relay.

OLD TESTAMENT HISTORY IN SONG

16. The joy of the Lord is your strength,
'Tis the way to success in His servant.
When comes the season of joy before Him,
Let us leave behind each burden and sin.
17. Upon an appointed glad day,
Came the Wall's dedication, no delay;
In joyous procession and thanksgiving,
With pipes and flutes and instruments of string.
18. Yet another twelve years had flown,
When Nehemiah sent from the Persian throne.
Set foot on Jerusalem once more,
He found things that made his heart very sore.
19. From separation to pollution,
A cycle vicious seems in rotation –
Relations heathen invade the sanctuary,
Nor the Sabbath-breakers would they query.
20. So adds the voice of Malachi,
The last prophet to expose Israel's lie.
For they give God the sick, the lame;
The priest's passions were set aflame.
21. They cheated God not only the tithes,
They took to themselves many secret wives.
The prophet asked them why God made one,
And not more wives cos' His strength was run down?
22. From age to age the way of all flesh,
Drags us away to sin and distress.
The wall of Salem needed repair,
More so the wall of our heart, we declare.

(Tune: *Jesus, Thy Blood and Righteousness*)

STAR OF THE JEWS IN DIASPORA

176

By Rev Timothy Tow

1. In the reign of Ahasuerus,
“Shah an shah” of Persia great.
The same was the mighty Xerxes,
O’er east and west potentate.
He who stood above all men,
Could not his wife Vashti tame.
2. In great fury he had her sacked,
Another queen would he choose.
It seemed the whole wide earth had quaked,
All the powers of heaven let loose.
Sat in King’s Gate a man shy,
They all called him Mordecai.
3. Now Mordecai was the cousin,
Of an orphaned Jewish lass.
From young he had found this jewel,
For crown of Ahasuerus.
At the sight of such a gem,
Melted the king’s chamberlain.
4. When the day of contest was come,
One by one went to the king.
When Esther’s name came to be called,
God had destined her the queen.
The king loved Esther the more:
Can you tell me what’s the score?
5. Mordecai had saved the king’s life,
Through Esther the queen loyal.
He was hated by Prince Haman,
Highest officer royal.
For the Jew refused to bow,
Nor would he ever kowtow.

OLD TESTAMENT HISTORY IN SONG

6. For not bowing to great Haman,
He brought wrath upon his own!
Now the fate of all Jews was sealed,
By the great ring from the throne.
Pur was cast, the lot by Haman,
The twelfth month God had chosen.
7. But that night the king could not sleep –
Wandered he down memory's lanes.
He met Mordecai who saved him,
From the two bad chamberlains.
Thus God had his heart well set,
For the plot before him yet.
8. When Haman came in to see him,
Asked the king his great wisdom:
“What shall be done to him who saved,
The king's life and the kingdom?”
When Mordecai he would promote,
Haman knew he would demote.
9. Worse than Hitler's infernal scheme,
Haman's was a grand slaughter.
Of all Jews in every province,
His killings shall not falter.
A great cry and wail was heard,
Tears poured down Mordecai's beard!
10. When Esther the queen had realised,
The death struggle she was in.
She rallied her kinsmen to pray,
For her the king's heart to win.
But if not she still would go,
To plead with him, weal or woe.
11. The way to the great sovereign's heart,
Was it by the king's stomach?
Unless God was on Esther's side,
All her sweet meats would be stuck,
A feast fateful from a woman,
Spread for the king and Haman.

12. At the height of the king's pleasure,
He asked Esther what she would.
To the half of all his kingdom,
God had moved him to this mood.
When the queen Haman exposed,
In no time was he deposed.

13. The gallows Haman erected,
To hang Mordecai thereon.
Had sprung back on the Jew-baiter,
Proverbs sixteen four his song.
The Lord judges the deeds of men,
Hellish Hitler and Haman.

14. God rules and o'errules each event,
By Him now the tide was turned!
To undo the king's dread decree,
Mordecai stood for the spurned.
On the day cast by Haman,
The Jews fought back not in vain.

15. In place of Haman's massacre,
The Jews had their plotters killed.
When seventy-five thousand of them,
Had died, then the land was stilled.
So the tables were overturned,
May these lessons now be learned.

16. The days that were destined for death,
Were become the Jews' new feast.
"Purim" is a new word for "lots",
By lot they're saved not the least.
Man may cast lot to decide,
But 'tis God who will preside.

(Tune: *Master, Speak*)

This series of eighteen songs was written for the *Basic Theology for Everyone* night classes of the Far Eastern Bible College (Old Testament History class, January – April 1986).

Master, Speak

Lowell Mason

The musical score for "Master, Speak" is presented in three systems. Each system contains a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is 2/2. The melody is written in the treble clef, and the bass clef provides a harmonic accompaniment. The piece concludes with a double bar line in both staves of the final system.



Old Testament History songs that are sung to this tune:

Song to Solomon

Song of the Two Kingdoms

Elisha the Prophet of Water

Israel Doomed by the Prophets' Message

The First Kings of Judah

A Second Reformation Under Josiah

Jeremiah and the Fall of Jerusalem I

Star of the Jews in Diaspora



Bohemian Folk Song

Musical score for 'Bohemian Folk Song' in 4/4 time, key of B-flat major. The score consists of three systems of two staves each (treble and bass clef). The melody is simple and folk-like, with a mix of quarter and eighth notes. The bass line provides a steady accompaniment with chords and moving lines. The piece concludes with a double bar line.



Old Testament History songs that are sung to this tune:

- Jehu Overthrows Ahab
- Jonah in the Days of Jeroboam II
- From King Uzziah to Prophet Isaiah
- From Ahaz to Hezekiah
- Song of the First Return
- Song of the Second Return



Take the World, but Give Me Jesus

John R. Sweney

The musical score is presented in four systems, each with a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat), and the time signature is 3/4. The melody in the treble clef is a simple, hymn-like tune. The bass clef part provides a steady accompaniment with chords and moving lines.



Old Testament History songs that are sung to this tune:

- Compromise Leads to Endless Strife
- Jeremiah and the Fall of Jerusalem II
- Jeremiah and the Fall of Jerusalem III



Jesus, Thy Blood and Righteousness

GERMANY

The musical score is written in 3/4 time with a key signature of two flats (B-flat and E-flat). It consists of four systems, each with a treble and bass staff. The melody is primarily in the treble clef, while the bass clef provides harmonic support with chords and single notes. The piece concludes with a double bar line.



Old Testament History song that is sung to this tune:

Song of the Third Return



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God's Perfect Gift

J. Khoo

Edited by C. Tan

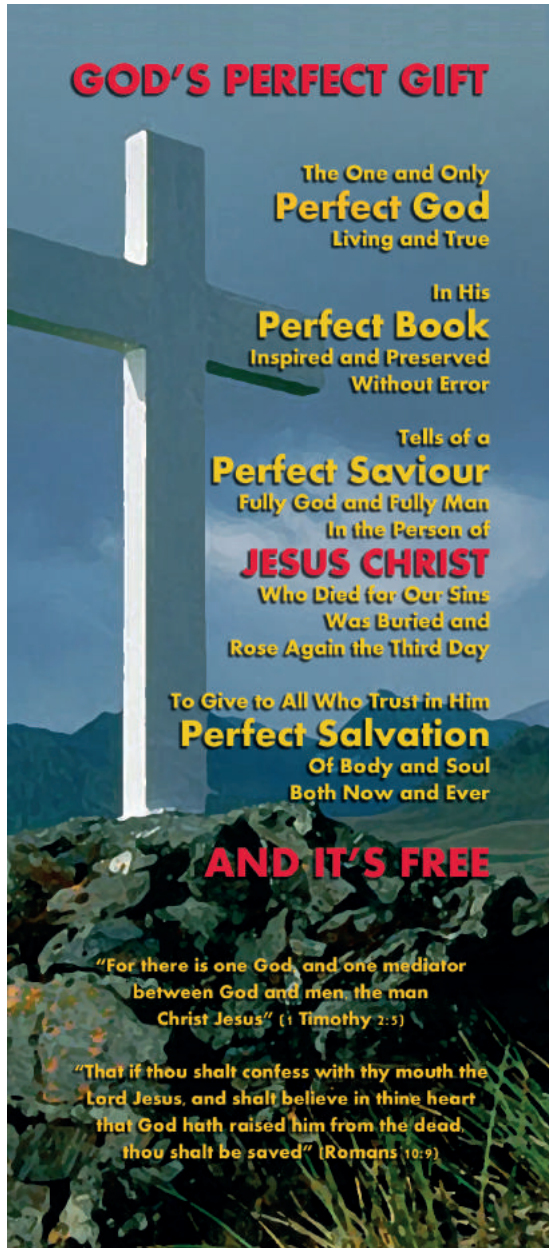
Traditional American Melody

1. The One and On - ly Per - fect God is Liv - ing and is True,
 2. Je - sus, our Per - fect Sav - iour's ful - ly God and ful - ly man,
 3. The Bi - ble is God's Per - fect Book, in - spir - ed and kept pure,
 4. O Trust Him for Sal - va - tion free, of bo - dy and of soul,

God gave His Son, Lord Je - sus Christ, Who died for me and you.
 He died, was bur - ied, rose a - gain, To save the sons of men.
 For - ev - er ev - 'ry word kept pure, Of this we can be sure!
 He'll save you to the ut - ter - most, O Trust in Him my soul!

Who died for me and you,	Who died for me and you,
To save the sons of men,	To save the sons of men,
Of this we can be sure!	Of this we can be sure!
O Trust in Him my soul!	O Trust in Him my soul!

God gave His Son, Lord Je - sus Christ, Who died for me and you.
 He died, was bur - ied, rose a - gain, To save the sons of men.
 For - ev - er ev - 'ry word kept pure, Of this we can be sure!
 He'll save you to the ut - ter - most, O Trust in Him my soul!



GOD'S PERFECT GIFT

The One and Only
Perfect God
Living and True

In His
Perfect Book
Inspired and Preserved
Without Error

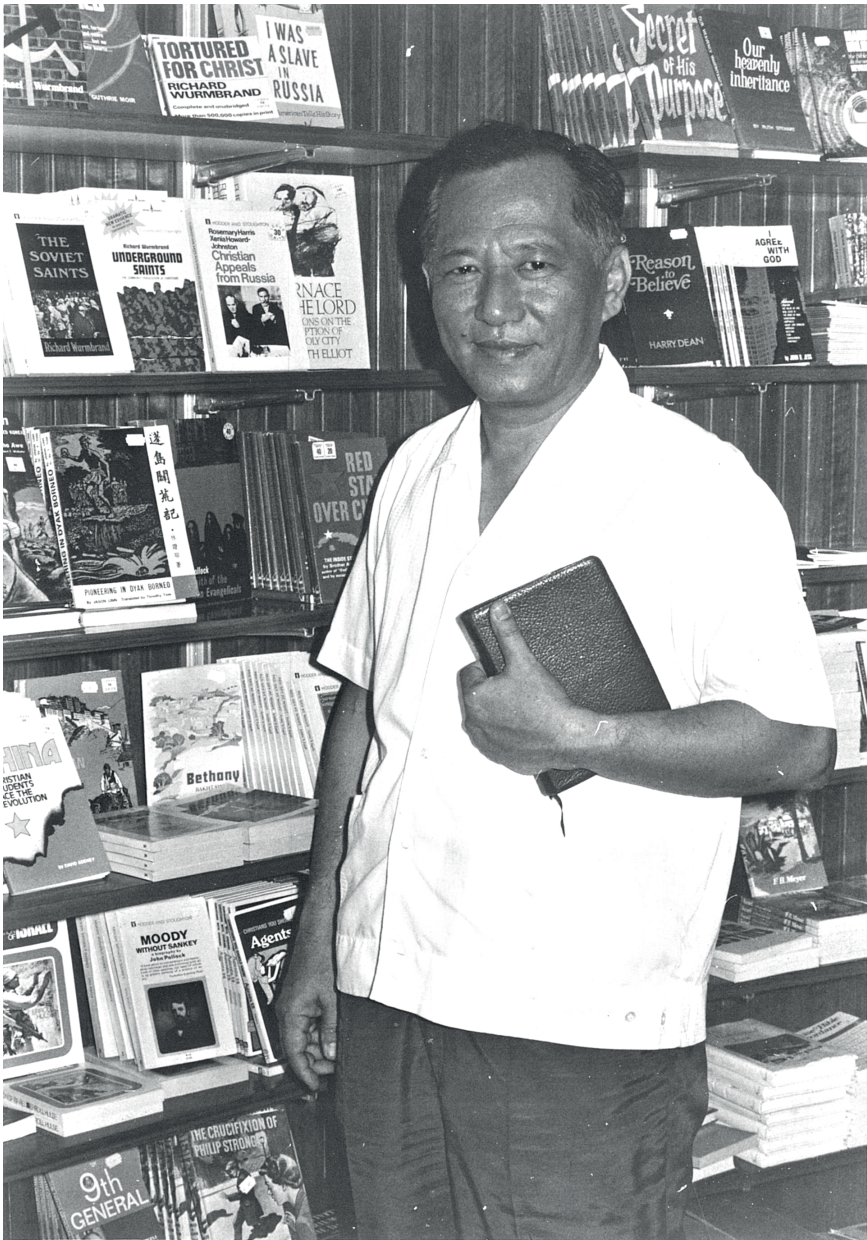
Tells of a
Perfect Saviour
Fully God and Fully Man
In the Person of
JESUS CHRIST
Who Died for Our Sins
Was Buried and
Rose Again the Third Day

To Give to All Who Trust in Him
Perfect Salvation
Of Body and Soul
Both Now and Ever

AND IT'S FREE

"For there is one God, and one mediator
between God and men, the man
Christ Jesus" (1 Timothy 2:5)

"That if thou shalt confess with thy mouth the
Lord Jesus, and shalt believe in thine heart
that God hath raised him from the dead,
thou shalt be saved" (Romans 10:9)



... Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mark 8:34–36

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