



LIFE BIBLE-PRESBYTERIAN CHURCH

50  
YEARS

BUILDING  
HIS KINGDOM

# The Church of Fragrant Pine and Palm

T. Tow

William S. Pitts

1. There's a Church in a gar-den by a green-wood No love-li-er  
 2. How sweet on a bright Sun-day morn-ing, To list to the  
 3. Let us go to the Church in yon green-wood, By the bow-ers o'er  
 4. From the Church in a gar-den by a green-wood, When day fades a -

church I have known. No place is so dear to my child-hood As the  
 big chim-ing bell. Its tones so earn-est-ly call-ing, Oh  
 Ga-li-lee Sea. Where the sac-red songs will be chant-ed, There the  
 way in-to night. I would fain from this haunt of my child-hood, Wing my

*D.S. - No place is so dear to our child-hood As the  
 Fine. Chorus*

gar-den of fra-grant pine and palm. Come to LIFE  
 come to the church in the dell.  
 Mas-ter bids us dine on the lea.  
 way to the man-sions of light. Oh, come, come, come, come, come, come,

*gar-den of fra-grant pine and palm.*

Church in the green-wood, Oh, come to the church where we've grown;  
 come, come, come, come, come, come, come, come, come, come, come, come;

# FIFTY YEARS

Building His Kingdom



## Golden Jubilee Magazine 1950 ~2000

*“According to the grace of God which is given unto me, as a wise masterbuilder,  
I have laid the foundation, and another buildeth thereon.  
But let every man take heed how he buildeth thereupon.  
For other foundation can no man lay than that is laid,  
which is Jesus Christ.”*

- 1 Corinthians 3:10-11 -

## Editorial Board

Rev. Dr Timothy Tow  
Rev. Charles Seet  
Elder Han Soon Juan  
Elder Geoffrey Tan  
Deacon David Tan



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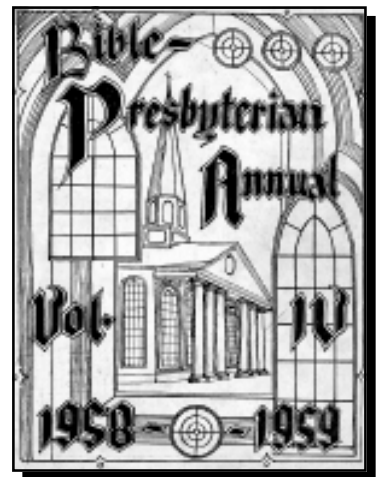
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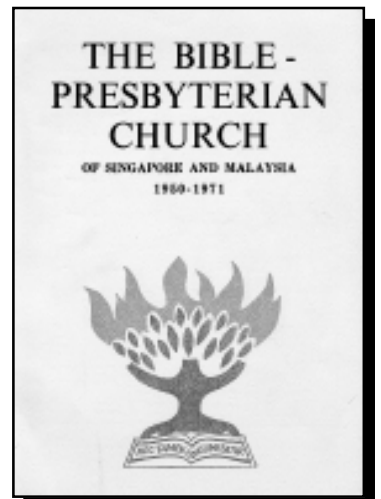
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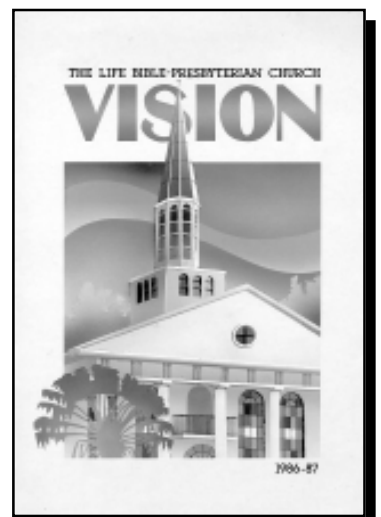
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## Editorial



**T**HE IMPORTANCE of the rehearsal of history is extolled by the Psalmist, “We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments” (Ps 78:4-7).

The publication of this magazine on the auspicious occasion of the 50<sup>th</sup> Anniversary of Life B-P Church must necessarily be a historical one. The Lord raised up this Church on October 20, 1950. He has led us the last 50 years in four stages:

1. from 1950 to 1962, Prinsep Street to Gilstead Road,
2. from 1962 to 1983, Gilstead Road to Woodlands,
3. from 1983 to 1990, Woodlands to Beulah House, and
4. from 1990 to 2000, Beulah House to Beulah Tower.

During the years of development, the Church and College have grown and multiplied. Records of these developments are inscribed here to remind us and our children of what the Mighty Hand of God has done.

One distinctive element in the testimony of Life Church and Far Eastern Bible College is their heritage from the 20<sup>th</sup> Century Reformation Movement of the International Council of Christian Churches. It is their stand of separatism with the ICCC against the Ecumenical Movement and apostasy of the WCC, the World Council of Churches. May the testimony given herein help keep the Church and the College faithful in their stand to the end.

Should the Lord tarry, may this magazine, that looks forward to the next 50 years, encourage the new generation to carry on in the building of Beulah Tower to meet their own needs to continue in the testimony of their fathers, and occupy till He comes. Amen.

A handwritten signature in black ink, appearing to read 'Timothy Tow Siang Hui', written in a cursive style.

*Rev. Dr Timothy Tow Siang Hui*

# Greetings



**F**IFTY YEARS of powerful life! Life B-P Church is the Philadelphian Church that has flourished true and faithful to the Word of God under His ordained shepherd, Rev. Dr Timothy Tow. Under his longsuffering, untiring care and nurture, Life Church relentlessly blazed the true Gospel trail. Life Church was the only Church in 1950 that exposed modernist and liberal churches. No prominent apostate minister was spared.

With much God-given courage, Rev. Tow gave the trumpet call of separation loud and clear that is heard to this day. Today, B-P Churches abound in Singapore and in South East Asia and in many parts of the globe. Rev. Tow has kept the torch of truth burning. He now has his FEBC-trained and B-P-committed ministers to whom he will pass on that torch. What wonderful grace and work of the Lord! "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev 3:10).

If not for God's Life B-P Church, I might have been eternally lost. Mrs Chia and I praise God and rejoice with Life Church in her 50<sup>th</sup> anniversary celebrations.

*Elder Chia Kim Chwee*



*"Her children...call her blessed"*

(Prov 31:28)

**I**N THIS landmark 50<sup>th</sup> anniversary and golden jubilee year 2000 of Life B-P Church and the B-P Church movement, Calvary and its related global churches rise up in filial salute to our Mother Church Life, and to call her blessed.

It was from Life's Founding Pastor, Rev. Dr Timothy Tow, that we caught the spirit of "holding forth the word of life" (Phil 2:16) and of "earnestly contending for the faith" (Jude 3).

Equipped with this two-pronged Gospel weapon, Calvary launched out from Life B-P Church in faith thirty years ago. What the Lord has done for Life and Calvary since then has far exceeded our fondest dreams and aspirations. All praise be unto Him "that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph 3:20).

Calvary and its related groups bow in thanksgiving to our Lord, and pray that His Spirit continue to mightily use the Pastor and the Session of Life B-P Church until the glorious appearing of the great God and our Saviour Jesus Christ. Together, let us strive for the faith of the Gospel (Phil 1:27), till He comes. God bless you all!

*Dr SH Tow, Senior Pastor &  
Supervisory Pastor,  
Calvary Group of Churches*



## Calvary Group of Churches

### Calvary Jurong (English)



**T**HERE IS value in history, and remembrance is a mark of respect. The wise king says, “remove not the ancient landmark, which thy fathers have set” (Prov 22:28). So it is fitting that, on the 50<sup>th</sup> anniversary of Life B-P Church, her offspring should render their due respects to rejoice with her and to remember the Lord’s goodness upon her for the last half-century.

Calvary (Jurong) B-P Church is a direct beneficiary of Life B-P Church, having come forth from her some thirty years ago. Today we continue to benefit from the ministry of Life B-P Church. It is our prayer that, while the Lord carries, Life B-P Church will continue to be the standard bearer of God’s truth. “Thou hast given a banner to them that fear thee, that it may be displayed because of the truth” (Ps 60:4).

*Rev. James Chan*

### Calvary Jurong/Pandan (Mandarin)

*“Thy children like olive plants round about thy table” (Ps 128:3b)*

**L**IFE CHURCH is like a table surrounded by olive plants. 50 years ago, it started in Prinsep Street. At that time, it was just an empty table. But today, it is overflowing with olive plants not only locally but also globally. It all started with the vision of a man, Dr Timothy Tow, who feared the Lord. The Bible says “Behold, that thus shall the man be blessed that feareth the Lord” (Ps 128:4)

Today, at your 50<sup>th</sup> anniversary, we can truly echo the saying of the Psalmist: “The Lord shall bless thee out of Zion; and thou shall see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children’s children, and peace upon Israel.” (Ps 128:5,6) Calvary B-P Church Mandarin Services are just two of the many granddaughter churches which came out of Life Church. We rejoice with you at your 50<sup>th</sup> anniversary.

*Elder Cheng Wei Nien*

### Calvary Pandan (English)



*“Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.” (1 Pet 5:7-11)*

**G**OD IS GOOD to His people. May your Pastor and Session march ever onward and forward in the strength of the Lord Jesus Christ. Many battles have been fought and God has given you the victory. All praise be to His Holy Name. Many more battles remain to be fought for Satan is as a roaring lion seeking whom he may devour. Be sober and vigilant and fight the good fight of faith faithfully till Jesus comes again. Amen.

*Rev. Quek Suan Yew*



## Calvary Tengah



**T**HE SESSION & members of Calvary B-P Church (Tengah congregation) greet you in the matchless name of our Lord and Saviour Jesus Christ and greatly rejoice with you our dearly beloved brethren of Life B-P Church on the occasion of your 50<sup>th</sup> anniversary. Our hearts go up in thanksgiving to Almighty God for you all on this very auspicious occasion.

May the Lord's name be praised as we recall the blessings He has blessed you with and through you we have indeed been blessed.

Praise the Lord that we are labourers together with God who has *"blessed us with all spiritual blessings in heavenly places in Christ."* (Eph 1:3)

May you continue to "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. (1 Tim 4:12)

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves, teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim 4:2-4)

Amen.

*Elder William Seah*

## Calvary Jaya (English/Mandarin)



**L**IFE B-P CHURCH! How appropriate a name because God through you has made us lively stones in Calvary Jaya. You have planted, Calvary B-P Church (Pandan) watered, but God has given us the increase. That you now have about 50 B-P offshoots established in as many years is a testimony of the awesomeness of God's power. "With men this is impossible; but with God all things are possible." (Matt 19:26)

On your 50<sup>th</sup> anniversary we congratulate you for being called for this special honour: "Mother of the B-P movement in this part of the world."

May God continue to bless you all as we co-labour together.

*Elder Lim Yew Cheng*

## GAPPI (Calvary Batam)



**C**ONGRATULATIONS! We rejoice with you on this happy occasion of your 50<sup>th</sup> anniversary.

We remember with fondness and gratitude the years spent living in your church complex while studying in FEBC. It was in Life B-P Church that we first learnt the lessons of graciousness and hospitality. It was there that we first caught the spirit of biblical separation and missions. For this we are eternally grateful.



We pray that the Lord will grant Rev. Tow many more good years of service, other ministers and session members greater strength to advance His Kingdom, and Lifers the faith and dedication to support the missions that God has entrusted to Life B-P Church.

May all glory be to God. Amen.

*Rev. Kiantoro Lie*

### Saipan Chinese Christian Church



*"I know thy works: Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." (Rev 3:8)*

**H**EARTIEST congratulations to Life B-P Church from the brethren of the Chinese Christian Church in Saipan on your golden jubilee. We praise and thank God for His richest blessings upon you all these fifty years and may our Almighty God continue to perform great and mighty things through you for His own honour and glory. Amen.

*Rev. Pang Kok Hiong*

### Brunei Reformed Church



**O**N BEHALF of the Brunei Reformed Church, I would like to extend our heartiest congratulations to you in the commemoration of your 50<sup>th</sup> anniversary. From a little group gathered in Prinsep Street in 1950, your work has mushroomed into a mighty spiritual movement circling the entire globe, to which we have been a witness.

We in Brunei have benefited much from your ministry, which was instrumental in planting our work here last July. May the Lord continue to do even greater things through you in the days ahead as you hold forth the Word of Life.

*Rev. Peter Wong, Pastor*

### Bible-Presbyterian Church of Western Australia, Perth (English/Mandarin)

*"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (1 Thess 1:1-3)*

**T**HE B-P MOVEMENT in S.E. Asia originated from Life B-P Church. Should the Lord tarry, we trust that Life B-P Church will have an even greater ministry to the world. Please accept the heartfelt congratulations from BPCWA, a granddaughter of Life B-P Church.

*Pastor James Sun*

### Bethel B-P Church, Melbourne



**G**REETINGS in the matchless name of the Lord Jesus Christ, our Saviour, the faithful Witness, the first Begotten of the dead, the Prince of the kings of the earth, the Alpha and Omega, who is, and who was, and who is to come, the Almighty!

We rejoice with you on your 50<sup>th</sup> anniversary of extending and advancing the Kingdom of God. You have worked in faith by witnessing Christ first in Singapore and beyond its shores, and to the uttermost parts of the world. You have laboured in love because you love the Lord Jesus Christ,

because you love the brethren and because you love the perishing. Your patient hope in the glorious coming again of the Lord Jesus Christ has been your constant and comforting power in pressing undauntedly onwards. In all this, the Lord Jesus Christ has blessed you abundantly. The Lord be praised.

Your example is our aspiration, and we pray that our good Lord will continue to bless you more abundantly as you faithfully serve Him to the praise and glory of His name.

*Rev. Stephen Khoo*

### **Ebenezer B-P Church, Melbourne**



**W**E REJOICE with Life B-P Church on your 50<sup>th</sup> anniversary. To God be the glory. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph 3:2 1)

*Deacon Philip Soon, on behalf of the Church Committee*

### **Sydney B-P Church**



**P**RAISE be unto the Lord, as Grandmother, Life B-P Church, celebrates her golden jubilee. The Lord has indeed kept her faithful and blessed her with numerous daughters and granddaughters. She has been exemplary in carrying out the great commission and in earnestly contend-

ing for the faith which was once delivered unto the saints.

We in Sydney B-P Church are very grateful to the Lord that we have received such a blessed spiritual heritage from her. May she continue to set high spiritual standards for her daughters and granddaughters to emulate as she faithfully follows the Lord.

Till the Lord comes, may He continue to say of Grandmother, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My Name." (Rev 3:8)

*Elder Koh Kim Hiang*

### **Calvary Canada B-P Church, Toronto**



**F**IFTY YEARS of faithful service! Fifty years of uncompromising testimony! Yea, fifty years of bounteous harvest! We at Calvary Canada salute Pastor, Session and Members of Life B-P Church for your dynamic leadership and unyielding stand as a bastion of the historic Christian Faith. You have blazed the trail for all your "children" to follow! You have proven the truth of God's Word in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We rejoice with you in your blessings and join you in worship and prayers to our wonderful, Almighty God. Amen.

*Elder Daniel Chew*



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**Vancouver B-P Church, Canada**



**I**T IS A JOY to bring loving greetings from Vancouver B-P Church to our mother Church, Life B-P Church, on the occasion of your 50<sup>th</sup> anniversary.

God in His wisdom has looked down and enabled you to start a great work. Our God is so gracious - "Thou art a gracious and merciful God" (Neh 9:3 1). Our God is so good - "Praise the Lord; for the Lord is good". Our God is so faithful - "The Lord thy God, He is God, the faithful God" (Deut 7:9).

We rejoice with you and are thankful to our God that, because of this work, we have been "called unto the fellowship of His Son Jesus Christ our Lord". May His rich blessing continue to be showered upon you and this great 'work of God' until He comes. Praise His name.

*Elder Don Cameron*

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**Calvary Reformed Presbyterian  
Chapel (Colombo)**



*"I bare you on eagles' wings and brought you unto Myself" (Exod 19:4).*

**W**E REJOICE together with you on the 50<sup>th</sup> anniversary of your faithful and fruitful service to the Lord Jesus Christ. Although we do not know you so much as a Church, we have come to deeply respect your senior pastor

Rev. Timothy Tow as an example of a godly pastor and revival church-historian.

Furthermore, these small beginnings of a Protestant Reformed witness in Sri Lanka is a fruit of the missionary-passion, the power and purity of God's Word and the love found in one of your daughter churches, the Calvary B-P Church.

*Dr Paul Hoole, Pastor*

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**Hilltop-CBS Family, Philippines**



**G**REETINGS to Life B-P Church on its 50<sup>th</sup> anniversary. Luke 14:23 says: "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

We thank the Lord that since its founding 50 years ago, under the leadership of Rev. Dr Timothy Tow, a hallmark of Life B-P Church has been the desire to bring the lost to Christ. As a testimony to this truth stands the many churches and missionary projects that have sprung from its testimony. We pray that this great witness to God's saving grace will continue till he returns.

*Rev. Dan Ebert III*

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**Sharon B-P Church**



**O**N THIS JOYOUS and significant occasion of your golden jubilee celebrations, I bring warm greetings from Sharon Church. We are grateful that you have accommodated Sharon's congregation at Life Church for the past 23 years.



Personally, I have witnessed the growth of Life Church since 1963 while I was with the Church as a member. The church has now grown into a mighty tree bearing many precious and countless fruits for her Master. Wherever your Church reaches out, you have been able to acquire the land to build God's House and people are willing to come forward to serve the Lord. We have seen more souls being brought into His kingdom through your missions.

I am deeply impressed by the cheerful giving of your members. There has been no high-pressure method to move the people to give, nor earnest appeals or impressive persuasions. God has stirred the hearts of the people to give joyfully and sacrificially. This is what you have called "mature giving".

We believe the Lord has greater things ahead for us. There is much to be done for the Lord. The Church is likened to a business enterprise. In business, there is constant expansion and extension. The Beulah House, that sits right across Life Church, will increase its value many times over after its development into a multi-storey complex.

We can say with the apostle Paul that "being confident of this very thing, that He which hath begun a good work in them will perform it until the day of Jesus Christ" (Phil 1:6).

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor 4:5).

*Rev. Peter Chua, Pastor*

## Gospel Light B-P Church



**W**E PRAISE and thank God for raising up a strong witness in the B-P movement for Himself,

especially in this part of the world. May the years ahead for Life B-P Church, should the Lord tarry, be as strong, yea, even stronger in this dark age of unbelief and apostasy. May the Lord of the harvest continue to bless you with added grace and strength to defend and advance the Gospel worldwide "for the word of God, and for the testimony of Jesus Christ". (Rev 1:9)

*Rev. Cheong Chin Meng, Pastor*

## New Life B-P Church



*"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." (Phil 2:16)*

**L**IFE B-P CHURCH is the mother of all the B-P churches in Singapore and perhaps also of the B-P churches in other countries around the world. New Life B-P Church in Singapore and London acknowledge that our root is from Life B-P Church. We are grateful for the support and encouragement we have received from Mother Church. More importantly we are given the autonomy to manage our own Church and to freely evangelise locally and overseas. This "Commonwealth" of B-P churches is Biblical and right.

We praise God that in the 50 years, Life B-P Church has produced many able leaders who today minister and manage B-P churches around the world. Some serve as pastors of churches, others as session members and leaders in different appointments. This is the principle preached by the Apostle Paul: "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 Tim 2:2)

The motto of Life B-P Church is "Holding Forth the Word of Life" and we support this ideal to uphold God's Word and to defend God's Truth. We give all



# Life

Bible-Presbyterian  
Church

glory to God. "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa 42:8).

May the leaders of Life B-P Church be courageous in their faith and bold to speak the truth.

*Rev. Dr Patrick Tan, Pastor*

## New Life B-P Church, London



**O**UR YOUNG CHURCH is the offspring of two mother B-P Churches in Singapore, namely, Calvary and New Life. That makes Life Church our grandmother, and at 50 years of age, what a young grandmother! As a teenager attending Life Church some years back, I keenly followed accounts in the weekly bulletin of the missionary exploits of Rev. Tow, who was labouring indefatigably to establish and support churches in neighbouring Malaysia. I read of the towns he stopped by: one week it was Kelapa Sawit, another week Rawang, then Kulai Besai, and one Lord's Day, he even reported having reached Alor Star. I remember being bowled over by that report; to a young boy, that northernmost Malaysian town next to the Thai border may well be the North Pole! I would be right in supposing that no one then had, in his or her wildest dreams, ever dreamt that branch churches would in the course of time spring up in regions across the seas, far beyond that border town. The story of the B-P Churches thus appears to be like that of the story of the early French Protestant churches – how within a few decades of the Reformation, pastors sent out from Geneva by Calvin and Beza were establishing congregations all over France,

meeting in towns, cities and the countryside, and how these Churches then spread beyond France to the British Isles and America.

Here in London, we pray upon every remembrance for our grandmother Church and all other Churches in the B-P movement, that our Heavenly Father will continue to bestow favour on you all. May each member be a constituent of that one true, invisible Church, daily growing in grace in the sight of God, seeking to worship the Almighty in all reverence, and ever mindful to be at our Father's business. Should our Lord tarry, may Life B-P Church and her many daughters and granddaughters carry the Reformation torch well into the next century. *Ecclesia Reformata, Semper Reformada!*

*Dr Teo Chong Gee, For New Life  
B-P Church Interim Session*

## Philadelphia B-P Church



**G**REETINGS in the Most Precious Name of our Lord and Saviour Jesus Christ. On behalf of the Session and Members of Philadelphia B-P Church, we rejoice with you on this very special occasion of the 50<sup>th</sup> anniversary of Life B-P Church.

We praise the Lord our God for raising Life B-P Church for the Word of God and for the testimony of Jesus Christ. Through your faithful ministry of preaching and teaching the Word of God and declaring the Gospel near and far, many souls are saved and gathered into local churches in Singapore and in many parts of the world.

We thank God for Life B-P Church, our mother Church through whom Phila-

delphia B-P Church has received the Reformed Faith.

Following the tradition of our mother Church, in obedience to God's Word, we stand four-square on God's Word. God separated us from untruth and error and brought us out from the former Church and established for Himself a witness at Philadelphia B-P Church.

It is our humble prayer that the Lord continue to pour down His richest blessing on you and use you mightily in extending His Kingdom even as we "...earnestly contend for the faith which was once delivered unto the saints" (Jude 3a). "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil 1:6).

*Rev. Frank Low, Pastor*

## Sembawang & Moriah B-P Churches



**O**N BEHALF of the Session and members of Sembawang and Moriah B-P Churches, I extend our heartiest congratulations to Rev. Timothy Tow, Session and members of Life B-P Church as you celebrate your Jubilee anniversary. We thank God for His work established in our mother-church, and the many offspring that she has raised over the years. We cannot but praise and thank God for the way in which He has blessed Life Church as she continues to stand strong and faithful to the preaching of the Word.

Sembawang and Moriah B-P Churches indeed have much to thank God for.

The year 1957 saw the birth of the Sembawang Sunday School. It was the first offspring of Life B-P Church in its plan of Gospel outreach. In January 1957, a group

of young people from Life Church, in the company of Rev. Timothy Tow and Rev. Quek Kiok Chiang, started the Sunday School in the home of the late Elder Seow Chong Pin (then a deacon) and his wife, at 95 Nemesu Avenue. Sunday School classes were held in and outside the home, sometimes spilling over into the neighbour's garden.

In 1968, a neighbouring house at 99 Nemesu Avenue was purchased for \$20,000, with the help of the mother-church. In November 1970, the Sembawang B-P Church was inaugurated.

In April 1981, after the return of Pastor Bob Phee from the U.S.A., the Church approved the tender of a shop house at 9 Kalidasa Avenue, Teachers' Estate. The Church was able to win the tender, and finally bought it. The Lord provided the necessary funds through interest-free loans from members and friends, and especially from Life Church and other churches.

The Mandarin Worship Service was launched on 8 March 1992. Preacher Chai Chin Horng, who was helping in Kulai, came over to help us in this ministry. Though the Mandarin-speaking congregation was small, the few members and friends continued to serve God faithfully, reaching out to dialect-speaking parents of those who worshipped at the English Worship Service.

Gradually the sanctuary of 9 Kalidasa Avenue became too small for a growing congregation. Many felt that there was a need to acquire a bigger place for future growth and expansion. After much prayer and consideration, a bungalow situated at 13 Bright Hill Crescent was purchased. With proceeds from the sale of 99 Nemesu Avenue together with love-gifts and loans from members, friends and other B-P Churches, we were able to meet the payment for the bungalow at Bright Hill.

Little did we know that the sale of this very same bungalow in June 1995 was able to help us pay for the church site at Simei Road, where Sembawang's daughter-church, Moriah, was established in July 1998 with 3 congregations (2 English-



speaking and 1 Mandarin-Cantonese speaking). We named the new church Moriah because of God's promise that He would provide for all our needs. And truly He has.



Today as we see the growth of God's work in Sembawang and Moriah B-P Churches, we cannot but thank God for the faithfulness of our mother-church in giving us support over the years. Though the ministry in the initial years were hard, yet Rev. Tow and the Session of Life Church prayed for us and encouraged us.

We pray for God's continued blessings on our mother-church on this happy occasion. Blessed be the Name of the LORD!

*Rev. Dr Bob Phee, Pastor*

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## Faith B-P Church

**T**HANK YOU for inviting Faith B-P Church for a message of greetings on the joyous occasion of the 50<sup>th</sup> anniversary of your Church.

As one of your two 'daughter' Churches that in 1960 formed with your Church the first Presbytery of the B-P Church of Singapore, we rejoice with you and praise God for your continued ministries in the extension of His Kingdom both in Singapore and abroad.

May God continue to bless our two Churches as we remain faithful to our original commitment, both to proclaim the Gospel and to defend the historic Christian Faith till Christ returns. Amen.

*Rev. Dr Quek Kiok Chiang,  
Senior pastor*

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## Zion B-P Church

**O**N BEHALF of Zion B-P Church we convey greetings to all the brethren at Life B-P Church and

rejoice in this important milestone of yours. May our Lord bless you in the years ahead.

*Elder Kenneth Foong, Clerk of the  
Board of Elders*

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## Mount Carmel B-P Church



**O**UR HEARTIEST congratulations to the Pastor, Session and members of Life B-P Church for your Jubilee Year Celebrations! May the last fifty years of building God's Kingdom and pioneering a movement of churches be followed by many more years of God's favour and blessing (Matthew 16:18).

*Pastors and Session of  
Mt Carmel B-P Church*

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## Hebron B-P Church

*"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore." (Ps 121)*

**G**REETINGS from Hebron B-P Church. We share with you all the joy of celebrating your 50<sup>th</sup> anniversary. Praise the Lord, for indeed He is your Keeper who neither slumbers nor sleeps but preserves and protects His own. The faithfulness of our God has been evi-



dent in you over the years as Life Church continues to minister faithfully the Word of God both from within its many halls, and rooms and even rooftops, as well as from without, faithfully ministering to the ASEAN lands. May the Lord's good Hand continue to be upon the Church to strengthen her for the task of the ministry of the Gospel in the 21<sup>st</sup> Century.

From the northwest region of Choa Chu Kang, we Hebronites send our heartiest felicitations to Life B-P Church on this happy occasion. May God bless and strengthen you as you continue to look to Him in faith in all your endeavours, and may all your efforts be for the greater glory of Jesus Christ and for His Kingdom, until He comes!

*Rev. Ian Heng (Assoc Pastor)*

## Grace B-P Church



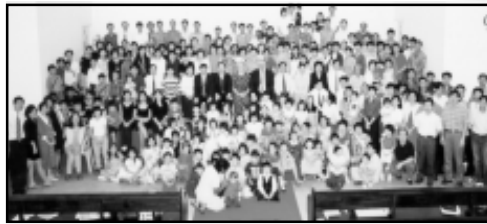
**5**0 YEARS of God's grace! It is God's grace that has blessed and prospered your ministry. Through Life B-P Church, our little congregation, Grace B-P Church was born in 1976. We thank God for the missionary spirit of your pastor, Rev. Timothy Tow, whose vision and burden for a ministry in the eastern part of Singapore, resulted in the establishment of our Church. We are always grateful to the Lord for using Life B-P Church as a source of blessing and strength to us.

On this occasion of your 50<sup>th</sup> anniversary, we pray that the Lord will continue to use Life B-P Church as a beacon of light to further His Kingdom here in Singapore and to the regions beyond. Blessed anniversary!

"The Lord has done great things for them" (Ps 126:2).

*Rev. Tan Eng Boo, Senior Pastor  
(English/Mandarin Congregations)*

## Shalom B-P Church



**C**ONGRATULATIONS to all of you brethren on this very auspicious occasion of the 50<sup>th</sup> anniversary of Life B-P Church. We rejoice with you in praising and thanking the Lord for His sustaining grace and bountiful blessings upon you these past fifty years. In God's providence, He has chosen to establish Life B-P Church and, through her, raised up a denomination for the work and ministry of the Gospel. We praise and thank God that Life B-P Church has been instrumental in the founding of many other churches and mission stations near and far. Your faithfulness and mission-mindedness is an example and encouragement to many of the other B-P churches.

As you celebrate and commemorate this special and significant spiritual milestone, may God fill your hearts with joy, gratitude and thanksgiving. May the Lord keep each of you steadfast and devoted to Him, and may the blessing and favour of God continue to rest upon you as you seek to serve and glorify Him in the years ahead.

"The LORD bless thee, and keep thee: The LORD make His face shine upon thee, and be gracious unto thee: The LORD lift up His countenance upon thee, and give thee peace." (Num 6:24-26)

*Rev. Tan Choon Seng, Pastor*

## Gethsemane B-P Church



*"Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."* (Ps 65:11-13)

**T**HE ABOVE WORDS of joy and thanksgiving of the Psalmist reflect the feelings of every Gethsemanean, as we send you greetings for the jubilee magazine of Life B-P Church.

God's bountiful blessings upon Life B-P Church and her ministries are so wonderful! She is truly a mountain of great divine blessings! Her Pastor and co-labourers boldly herald from the pulpit the truths of God's Word. Her sanctuaries are filled with worshippers. The Gospel tidings are published far and near through numerous tracts and books sent out freely. In her premises, the Far Eastern Bible College is established; and hundreds have been trained to be shepherds of His flocks all around the world. Consequently, reports of good harvests from mission fields are announced weekly to her congregation. O, what joy and praise rise from our hearts as we watch this grand display of divine blessings upon Life B-P Church at her 50<sup>th</sup> anniversary!

We also thank God for Rev. Dr Timothy Tow's invaluable leadership of the Modern-day Reformation Movement. Truly it is his humble and submissive spirit before the Lord that made him a fearless and tireless soldier of Christ for the past 50 years. All pastors must emulate his courageous stand against every form of apostasy and brilliant defence of God's Word.

In Gethsemane, we are thankful to Rev. Tow, Rev. Seet, Rev. Wong, the Session and the congregation for the encouragement that Life Church has brought us on many occasions. May God help us to emulate your steadfast faith, generosity and zeal in the work of the Lord.

As we congratulate the Life B-P Church on her 50<sup>th</sup> anniversary, we also plead before the Lord that His love and

mercy shall surround and protect her from all falsehood till Christ's return in His great glory.

*Rev. Prabhudas Koshy, On behalf of the Session and Congregation of Gethsemane B-P Church*

## Galilee B-P Church



**G**REETINGS in the Most Precious Name of our Lord and Saviour Jesus Christ.

On behalf of the Pastors, Session and members of Galilee B-P Church, I send heartiest congratulations to you on this very happy and auspicious occasion, namely the 50<sup>th</sup> anniversary of the Life B-P Church. This also marks the 50<sup>th</sup> birthday of the B-P Church in Singapore. God has seen it fit to establish the B-P Church through the original founding fathers led by Rev. Timothy Tow and Rev. Quek Kiok Chiang, and has preserved it till today. Praise the Lord!

Galilee Church well remembers that the Life Church through her leaders started Galilee B-P Church ten years later. Without the Life Church, Galilee Church would not be here today. We praise God for your zeal and fervour to extend God's Kingdom even till this day. We wish you well. May God be pleased to grant spiritual wisdom, good health and strength to your leaders not only to retain your present ministries but also to reach out to new fields of service, and may members fervently follow in the footsteps of the faith of the founding fathers.

Full well do I remember as a young lad, the inception of the Life B-P Church. My late father, Elder Heng Mui Kiah, was then a Deacon at the Say Mia Tng, and God moved his heart to associate with the Life Church English Service to become one of

its founding Deacons. I used to relish going for Sunday School and Worship Service at the Life Church in the afternoon after having attended Sunday School and Worship Service in the morning in a Methodist Church. I was impressed by Rev. Timothy Tow with his high forehead, quick wit and wide vocabulary. I used to drink in the new and large words but more interesting was the “new” doctrine of salvation through our Lord Jesus Christ that I was unused to. Thank God it was through the Life Church that I gave my life to the Lord during its first Bible Camp. Those early days at Life Church were happy and memorable for me, used of God to mould my life. Thank God for the faith of the founding fathers and the early Lifers. May God bless the new generation of Lifers as it carries on by faith, “holding fast the faithful Word” (Titus 1:9) and “holding forth the Word of life” (Phil 2:16).

“But **without faith it is impossible to please Him [God]**: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb 11:6)

“For whatsoever is born of God overcometh the world: and **this is the victory that overcometh the world, even our faith**” (1 John 5:4)

*Rev. Philip Heng, Pastor*

## Nazareth B-P Church



**T**HANK GOD for raising up and sustaining the B-P churches in Singapore through Life B-P Church under the leadership of Rev. Dr Timothy Tow and Rev. Dr Quek Kiok Chiang in October 1950.

As you celebrate this joyous golden jubilee, we praise and thank God for His richest blessing upon Life B-P Church. The Lord has blessed the faithful ministry of

Rev. Dr Timothy Tow since 1950. Many branches have sprouted from Life.

May the Lord continue to bless and use Life B-P Church mightily for the extension of His glorious kingdom on earth through her pastor, session and congregation.

*Rev. Anthony Tan, Pastor*

## Maranatha B-P Church



**G**REETINGS in the name of our risen Lord and Saviour Jesus Christ!

It is with great joy that Maranatha B-P Church sends her felicitations to mother Church on the occasion of her 50<sup>th</sup> anniversary. To check the growing apostasy of the mid 20<sup>th</sup> century, the Lord deemed it fit to start a new movement in the spirit of biblical separation, the propagation of and contention for the faith and the Westminster tradition. For this reason, the B-P Church in Singapore was inceptioned on 20 Oct 1950. From Life Church has come forth many B-P churches and mission stations, Bible colleges, kindergartens, book rooms and other ministries that are like-minded and that continue in the Reformed faith of our forefathers in different parts of the world.

Thank God for your 50 fruitful years of faithful stewardship and defence of the faith that was once delivered unto the saints. It is requisite that we must be ever vigilant, discerning and watchful in these days of greater deception and declension that undermine the Christian faith. Our zeal must be unabated and our work must persevere with greater consecration and ar-



dour. The days may be numbered for the unrestricted evangelical ministry. We must preach, teach, warn, defend, admonish and endure into an ominous 21<sup>st</sup> century and finish the course of our ministry faithfully till the soon return of our Lord and Saviour Jesus Christ.

The session and members of Maranatha B-P Church conveys her heartiest congratulations to you on this blessed occasion.

*Jack Sin, Pastor*

## Tabernacle B-P Chapel



**O**N THIS most joyous occasion of your 50<sup>th</sup> Anniversary, I would like, on behalf of the Session and members of Tabernacle B-P Chapel, to wish all of you God's continued guidance and blessing as you continue to hold forth the Word of Life.

May the good Lord grant you abundant faithfulness and fruitfulness in this day and age, as all things are hastening unto the Day of the LORD.

*Rev. Ronny Khoo, Pastor*

## Berean B-P Church



**G**REETINGS in the blessed name of our Lord and Saviour Jesus Christ. We, the Berean B-P Church, offer our heartiest congratulations on your 50<sup>th</sup> anniversary, and we rejoice with you on this joyous occasion. May God continue to bless your ministry and mission.

*Members of Berean B-P Church*

## Berith B-P Church



**O**N BEHALF of the Session and members of Berith B-P Church, we rejoice with you on the occasion of your 50<sup>th</sup> anniversary thanksgiving service. Blessed be the name of our great God and Saviour, Jesus Christ, for He is indeed good to have sustained you in the work of the ministry through these past 50 years. All glory, honour and praise be unto His name. The fundamentalist and separatist stand has never been popular, especially in our present day of easy believism and doctrinal compromise. Altogether it has not been an easy road but your labour of love, patience, perseverance and faith have been of tremendous encouragement to all of us. We praise God for your fine example of faithful service through the years. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

May the Lord bless and encourage your heart that you will continue to bear fruits to His glory till Jesus returns. Amen.

*Rev. Wee Eng Moh, Pastor*

## Jireh B-P Church



**P**RAISE AND GLORY be unto the living God for His faithfulness and mercy in all His richest blessing upon your 50 years of faithful ministry.



Surely, unless the Lord builds His House, its workers would have laboured in vain.

On behalf of the Session and members of Jireh B-P Church, I would like to express our appreciation for your kindness in allowing our first ministry, namely, the Life B-P Tamil Service to be conducted in the 'Jerusalem Court' from 1982 to 1983. Also, we are grateful for the counsel and prayers of Rev. Timothy Tow and Elder Mahadevan for our church.

May the good Lord continue to bless you and keep you in all your untiring efforts to glorify His Name. Amen.

*Rev. Wan Khwen Lam, Pastor*

## Rehoboth B-P Church



**Y**OUR 50<sup>th</sup> anniversary is ours too. As you have stood with your offspring, so too, we in Rehoboth are one with you in your joy and hope in your jubilee.

What a blessing the B-P heritage has been to us – individually, and as congregations of the various B-P churches! And what an inspiration to us younger ones has been the living example of the faith, the faithfulness and the missionary zeal of the founding fathers of the B-P churches!

We in Rehoboth treasure particularly the faithfulness of the B-P movement to the Reformed Faith. And it is here, brethren, that we must voice a note of concern. We do not, in our day and age, shed blood to keep the purity of the Faith once delivered to the saints; but, there is an ongoing battle nevertheless – a battle of increasing proportions.

Will we keep to the pure, the Reformed faith once our founding fathers are no more? The lessons of history are there

for all to see, and we younger ones must pay heed to keeping the faith unsullied from any trace of compromise.

As we share in your joy this 50<sup>th</sup> anniversary, it is our heartfelt prayer, brethren, that the good Lord preserve the leaders of Mother Church that they will continue to keep the faith committed to them at the time of the John Sung Revival.

*Elder J.T. Joseph, borrowed elder*

## Olivet B-P Church



**G**REETINGS in the precious name of our Lord and Savior Jesus Christ!

On behalf of Olivet B-P Church, I convey my heartfelt congratulations on this very joyful occasion, namely, the 50<sup>th</sup> anniversary of your Church.

May I commend the Pastor, Session and Members of Life B-P Church for their missionary zeal and visionary wisdom. Through the missionary zeal of Rev. Timothy Tow, many daughter B-P churches were planted in Singapore and in many other countries. In addition, the visionary wisdom of Life Church in setting up the Far Eastern Bible College has equipped our young men and women to meet the needs of the rapidly-growing B-P movement.

Personally, I want to thank FEBC for my four years of theological education (1976 to 1980). I would also like to thank the Life Church Young Adults' Fellowship for their financial support during my four years of training in FEBC.

Olivet B-P Church is especially grateful to Life B-P Church in allowing Elder Khoo Peng Kiat to serve as our borrowed elder. Indeed, Life Church is blessed with not only capable pastors, but also many



dedicated elders. Smaller churches without any elder are still receiving help from the elders of Life Church.

It is our prayer that the next generation of Lifers will share the vision and sacrificial love of the founding fathers and commit themselves to "Hold forth the word of life" (Phil. 2:16). "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6)

*Rev. Yap Beng Shin, Pastor*

## **Hope B-P Church, Adelaide, Australia**

**G**REETINGS in the most precious and holy name of our Lord and Saviour Jesus Christ. The session and members of Hope B-P Church send warm congratulations to you on the occasion of your 50<sup>th</sup> anniversary. We rejoice with you for five decades of God's grace and mercy to the Church and to you and your families. Indeed, it is God who has commenced, sustained and preserved His work in Singapore.

At Hope B-P Church, we fondly regard you as our mother Church. We thank the Lord for your love, prayers and support from the early days till today. We especially remember with gratitude your encouragement, prayers and financial support during the acquisition of our church building some years ago.

May the Lord encourage you as you look towards the future. As the Lord has established Life B-P Church for His honour and glory, so will he continue to pour his blessings upon the Church, and strengthen her in the future. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil 1:6). We pray with you that the Lord will continue to use Life B-P Church to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

May the Lord's special blessing be upon your Church and on every worshipper on this joyous occasion. May all honour and glory be given unto him.

*Dn Dr Joseph Selvanayagam  
on behalf of Rev. Dr Okman Ki,  
Session and Members*

## **Faith Presbyterian Church - Perth, Australia**



**G**REETINGS in the blessed name of our Lord and Saviour Jesus Christ. On behalf of Faith Presbyterian Church in Perth, I extend to you a blessed golden jubilee. All glory be to the Lord for your faithfulness in holding forth the Word of Life (Phil. 2:16), and for contending and defending the faith which was once delivered unto the saints (Jude 3).

Praise the Lord for your being a missionary-minded Church in obedience to the Great Commission (Matt. 28:18-20). This has been promoted by the 38 years of sound Biblical teaching from the Far Eastern Bible College, and by the fending off of all its attackers, "For we can do nothing against the truth, but for the truth," (2 Cor. 13:8). Throughout the world, there are hundreds of thousands of lives that have been reached and blessed through this ministry of the Life B-P Church.

May the Lord grant you a blessed 50<sup>th</sup> anniversary and may the future of your Church and Bible College be guided by the Lord and those who fear Him and stand firmly and faithfully upon the truth.

*Rev. Errol D. Stone, Pastor*

## Bukit Gambir B-P Church



**W**E, THE BRETHREN from Bukit Gambir B-P Church rejoice with you as you celebrate the 50<sup>th</sup> anniversary of Life B-P Church.

We congratulate you for your labour of love in extending God's Kingdom, and offer unto Him our heartfelt praise and thanksgiving for you. It is our prayer that the blessed Lord will continue to strengthen you with His grace and power as you endeavour to extend His kingdom in the future.

“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 alway, even unto the end of the world. Amen” (Matt 28:19-20).

*Rev. Liew Jin Woei, Pastor*

我们武吉甘密笃信圣经长老会在主耶稣基督里与你们生命堂一同欢庆50周年。

庆贺你们爱心的劳苦和在地上扩展主的国度，为你们感谢和赞美我们的主。但愿我们的恩主在以后的年日继续恩上加恩，力上加力的帮助你们扩展主的国度。

[所以你们要去，使万民作我的门徒，奉父子圣灵的名，给他们施洗。凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。]  
(太 28: 19 - 20)

武吉甘密笃信圣经长老会  
廖靖伟牧师 敬贺

## Rawang B-P Church



Thou shalt cause the trumpet of the jubilee to sound,  
Thou shalt sound the trumpet throughout the whole land,  
To proclaim liberty through all the land.

To preach good tidings unto the meek,  
To bind up the broken hearted,  
To proclaim liberty to the captives,  
The opening of the prison to them that are bound,  
To proclaim the acceptable year of the Lord.

Thou crownest the year with thy goodness;  
And thy paths drop fatness.  
They drop upon the pastures of the wilderness:  
And the little hills rejoice on every side.

The pastures are clothed with flocks;  
The valleys also are covered over the corn;  
They shout for joy, they also sing.

(Lev 25:8-10a, Isa 61:1-2, Ps 65:11-13)

### 生命堂 五十禧年喜庆

“你要大发角声,你要遍地发出角声,在遍地宣召自由.  
传好信息给谦卑的人,医好伤心的人,  
报告被掳的得释放,被囚的出监牢,  
报告耶和华的恩年. 你以恩典为年岁的冠冕;  
你的路径都滴下脂油,滴在旷野的草场上.小山以欢乐束腰;  
草场以羊群为衣;谷中也长满了五谷,  
这一切都欢乐歌唱。”

(利未记25:8-10, 以赛亚书61:1-2, 诗篇65:11-13)  
(Lev 25:8-10a, Isa 61:1-2, Ps 65:11-13)

## Macedonia B-P Church

**Celebrating the 50<sup>th</sup> Golden Jubilee  
of Life B-P Church**

Believing the Bible as God's Word,

Strengthens the faith and establishes it.

The Love of God, so Wide and Deep

Merits the Praises of all His Saints.

The Youth, serving Him are strong in heart;

The Aged, serving Him shine forevermore.

With Christ alone, the Captain of the Hosts,

The Gospel of Life goes Far and Wide.

Loving God and Man as He Commands

Brethren dwell together with joy and care.

Fruitful Harvest for 50 years

Abundant Grace from the Cross of Christ

Recounting blessings this Anniversary most appropriate.

As Yearly blessings bring new hopes and prayers

For soon the Heavenly Kingdom will Appear

And we'll reign with Christ a thousand years.

庆贺笃信圣经长老会生命堂  
五十周年金禧

笃信圣经为主言

信心方能稳固坚

圣神妙爱长深广

经历圣徒皆颂扬

长幼事主心志刚

老当益壮继发光

会中元首惟基督

生命之道万世传

命诚爱神且爱人

堂友关怀相聚欢

五十年光丰盛果

十架救赎恩典多

周年适时主恩算

年年蒙福新祈望

金碧天国瞬将至

禧年与主同做王

*Rev. George Lim, Pastor*

本宗 马其顿堂  
主后二千年十月



Our heartiest congratulations to Life B-P  
Church golden jubilee celebrations.

恭贺新加坡笃信圣经长老会生命堂  
成立金禧暨感恩志庆

When Jubilee meets with new Millennium

The day of crowning is getting near

Beautiful are the footprints of God's servants

Preaching the only Gospel till Christ returns

Faith is God's precious gift to us

And grace He bestows because He loves

The written Word consists no wrong

Abiding in heaven forever more strong

Experience grows from patience

Those who hope in God will suffer no shame

Our days and lives are in God's hands

His will and command we gladly obey

Mansion on earth is not our permanent home

For everlasting joy found only in heaven

Honour and praise be to God the Father

We yield before Him our soul, heart and mind

The cross is our only salvation

The work of gold & silver can stand the fire

When Christ shall rule on earth in the Millennium

We'll sing God's richest grace to all nations

禧见踪临赐爱误变生无管遵居天父呈救存时丰  
金将佳主所厚无改耐耻掌乐而在天献拯倘叔世  
逢即满候神主诚不忍受羞主吾久乃归全惟工掌泽  
年日川道贵於言天由望日旨能恒赞心架石督恩  
禧之山真宝出至于是盼年圣不永颂衷圣宝基主  
千冕谷传真心恩上存练因命令殿乐贺膺字银年记  
新加坡笃信圣经长老会生命堂欢庆五十金禧铭

Rev. David Wong Wee Tet  
On behalf of Kulai B-P Fellowship

州会佛老  
柔长敬  
亚经众  
西至会并  
来信执  
马笃长恭  
代来体  
谨古全  
主后



# A Brief History of Life B~P Church and the B~P Movement



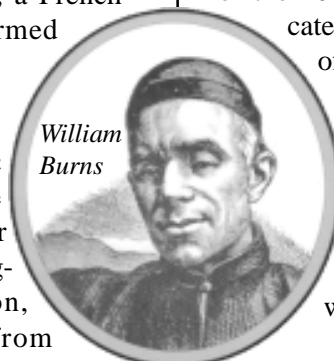
## Our Roots

### French

**T**HE B-P SINGAPORE TREE has seven-plus-one strong and deep roots. Our Protestant Bible-Presbyterian heritage comes from British Presbyterianism and the European Reformed Faith, an offshoot of the 16<sup>th</sup> Century Reformation from the bondage of Rome to the grace of God. John Calvin, a French theologian, led this Reformed Faith, thus our *French Root*.

### English

We trace our *English root* to our southern Chinese ancestors, who inherited their Presbyterianism from the English Presbyterian Mission, which separated from Anglicanism.



William Burns

### Scottish

In 1847, the English Presbyterians sent a Scotsman, Rev. William Chalmers Burns to China, hence our *Scottish Root*. In 1859, the first Swatow convert, Tan Khai Lin, a Manchu officer and the maternal great-grandfather of Rev. Timothy Tow, became the first ordained minister in 1882. Among the earliest converts emigrating to Singapore for a better livelihood was Elder Heng Chiang Mong (1856-1931), the grandfather of Dr Andrew Heng and Rev. Philip Heng. Rev. John A.B. Cook was sent to Singapore in 1881 to organise them into four churches, including Life Church in Prinsep Street, from whence sprang our B-P Movement.

### German

In 1849, a German evangelist, Dr Rudolph Lechler of the Basel Missionary Society planted a church in Iam Tsau, 25 miles from Swatow, the ancestral village of Rev. Tow, giving us a *German Root*.

### Chinese

Our *Chinese Root* stems from Dr John Sung, whose true Pentecostal evangelism soundly converted the founding fathers of the B-P Church in Singapore.

### American

Rev. Tow studied under Dr Carl McIntire of Faith Theological Seminary, where he felt God's call to imbibe the spirit of the 20<sup>th</sup> Century Reformation advocated by the International Council of Christian Churches (ICCC). We acknowledge our *American Root* to Dr McIntire, the progenitor of the B-P Church and the President of the ICCS as opposed to the World Council of Churches (WCC), which is not Christian at all.

### Singaporean

Though the founding fathers of Life B-P Church were all born in China, they are now full-fledged true-blue Singaporeans, who must be considered our firm *Singaporean Root*.

### Tap Root

Central to and emanating from the preceding seven roots is the *tap root* in our beloved pastor, Rev. Dr Timothy Tow. From this root has sprouted the Life B-P Church and the B-P Movement, first in Singapore and Malaysia, and now throughout the world. The root in the founding pastor of B-Pism is deep and widespread, sinking itself firmly in three continents, namely Asia (Singapore and Nanking), North America (Faith Theological Seminary) and Europe (Geneva).

This root of roots in the founding pastor of B-Pism has a long history, going back to 1920 when he became the son of a mother's vow. His devout mother offered her first-born son to the Lord to be a pastor. The future pastor's pedigree was im-

peccable; his maternal great-grandfather was an ordained minister, his grandfather an evangelist and his father a physician trained in a mission hospital.

From an early age, he was nurtured for his subsequent calling. The young lad left his parents in Johore to live with his preacher-grandfather in Singapore in order to attend school here. He was academically prepared, making it to the School's Honours Roll after he topped his Senior Cambridge Examinations at the Anglo-Chinese School in 1937. His stay at the manse of the English Presbyterian Mission Church afforded him an insight into the life of a pastor.

He was soundly converted at a series of meetings conducted by the visiting renowned Chinese evangelist, Dr John Sung, who brought Pentecostal Revival to Singapore. He was one of the first to dedicate his life for full-time service at the altar call on 8 September 1935, attributing his spontaneous response to his mother's vow to the Lord.

Giving vent to his ambition, he successfully competed for a place to be trained as a judicial officer, which was a prestigious position during the Japanese occupation. On the return of the British, he was granted admission to read law at the University of London and Middle Temple.

In 1946, as he was about to set sail to England, his mother was taken ill suddenly and went to be with the Lord soon after. Undaunted, he was so determined to fulfil his ambition that he quoted Scripture out of context that the dead should be allowed to bury the dead. Barely five weeks later, the second blow came which left him fizzling like a punctured balloon when his seven-month old daughter died unexpectedly after surgery. Only then did he go down on bended knee to have his will subsumed under the will of the Lord. He gave up all his worldly aspirations and promised to serve the Lord to the end of his life.

Shortly after, he left for China to study under the famed Dr Chia Yu-Ming

in Nanking. While there, he was spotted for his potential and recommended for transfer to Faith Theological Seminary, U.S.A. in 1947. This was to be a double blessing for the Lord's hand was mercifully leading him away from the diabolical snare of communism in China two years later. Truly, "a man's heart deviseth his way but the Lord directed his steps" (Prov 16:9).

Thus from the son of a mother's vow to his sound conversion and calling, to his being forged in the crucible of fire to submit his will to the holy will of God, and to his thorough grounding in the Word of God at the Bible school of Dr Chia Yu-Ming and Faith Theological Seminary, the tap

root finally found its anchorage. All this has fortified the anointed in this Polemical Witness to withstand the onslaught of all manner of apostasy in the business of the King of kings and Lord of lords for the remainder of the second millennium and beyond.

## Bible- Presbyterianism - U.S.A.

The Singapore B-P Movement, though not organically linked to American B-Pism, is the direct product of it. A brief survey of the origin of B-Pism in America is appropriate.

### Poisonous Leaven

The American Presbyterian Church came under relentless attacks first from Dr Charles A Briggs (1891-93) of Union Seminary, NYC, and later from Dr Harry Emerson Fosdick (1878-1969), the former attacking the infallibility and inerrancy of the Bible and the latter propagating the Ritschlian philosophy of the 'social gospel', the forerunner of the 'liberation theology' by the Latin American Roman Catholic Church. To arrest the infiltration of modernistic unbelief, the General Assembly of the Presbyterian Church declared and re-affirmed in 1910 and 1923 respectively the five points of fundamentalism, namely, the infallibility and



inerrancy of Holy Scripture, the Virgin Birth of Christ, His vicarious atonement, His bodily resurrection and His miracles. These were deemed essential to the Christian faith, to which all ministerial candidates must subscribe.

### God's Man

God's man of the hour to defend and preserve the precious 'faith once delivered unto the saints' was Dr J. Gresham Machen in the early part of the 20<sup>th</sup> century, as was Martin Luther in the 16<sup>th</sup> century. Dr Machen considered liberalism another religion in his thesis 'Christianity & Liberalism'. He lost Princeton Seminary to the modernists in 1929, and left with four loyal professors, including Dr Allan A. MacRae to found Westminster Theological Seminary. Among the senior students who joined him was Carl McIntire.



*Machen*

### Separation Struggles

The conflict against unbelief waged on in the Church, spreading to the seminaries, and inevitably into missions. The Auburn Affirmationists, the modernists and liberals dominated the Foreign Missions Board of the Presbyterian Church, U.S.A. by 1932.

The first voice of dissent came from Dr J. Gresham Machen, who formed the Independent Board for Presbyterian Foreign Missions 'to promote truly Biblical and truly Presbyterian work' on 27 June, 1933. Immediately, the constitutionality of the new Board was challenged and a mandate taken for its dissolution. Rather than 'obeying human councils acting contrary to the Bible', the Board members stood firm, were persecuted ecclesiastically, tried and found guilty of disobeying the order of the General Assembly of the Presbyterian Church by 1935.

### The Elisha

The young freshly-graduated ordained Carl McIntire was invited to sit on the Independent Board for Presbyterian Foreign Missions in 1934. For that, he was

excommunicated by the 'high priests' of Presbyterian ecclesiastical powers, but soon he would become Machen's Elisha.

A complete break came in June 1936 with the establishment of the Presbyterian Church of America, which was changed to the Orthodox Presbyterian Church because of legality in the name. As the infant Church was amillennial and liberal in matters of smoking and drinking, a group, who were premillennial and living a separated life, withdrew to form the Bible-Presbyterian Church and the Faith Theological Seminary to train ministers

for the new denomination, taking with them the Independent Board for Presbyterian Foreign Missions. With the homegoing of Dr Machen in 1937, Dr Carl McIntire took over the helm in the struggle for the Faith.

### B-P Doctrines

The Bible-Presbyterian Synod was humbly inaugurated on 4 June 1937 by a small but prayerful group of ministers and ruling elders for the Word of God and for the testimony of Jesus Christ against the blatant unbelief and apostasy of the Presbyterian Church.

The Synod believed 'the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice', reaffirming their 'faith in the system of doctrine set forth in the Westminster Confession of Faith and Catechisms'. Subsequently, they adopted a Confession of Faith, Larger and Shorter Catechism, a Form of Government, and a Book of Discipline. They were 'against modernism and unbelief of all kinds'. They believed 'the great battle in the world today is the faith of our fathers versus modernism, compromise, indifferentism, and worldliness'. They endeavoured to win 'lost souls to Jesus Christ by the Gospel of the Grace of God'.

The Confession of Faith, Larger and Shorter Catechism, Form of Government and Book of Discipline of the Bible-Pres-



byterian Church, U.S.A. have been adopted by the Bible-Presbyterian Church of Singapore though we have our own constitution as required by law.

## Bible-Presbyterianism - Singapore

The birth of B-Pism in Singapore was relatively without the travail undergone by our American forebears. In 1950, the young graduate from Faith was invited to pastor the proposed Life Church English Service, which was to be set up in answer to the growing needs of a new English-speaking generation. After receiving his acceptance letter, mother Life Church requested the American B-P Church to ordain him for the pastoral ministry. As the ICCC was holding its 2<sup>nd</sup> Plenary Congress in Geneva in August, he was ordained by the Philadelphia Presbytery in the city of John Calvin. The Life Church English Service, with a transfer of 30 members from mother Church, was inaugurated at Life Church, Prinsep Street on 20 October 1950. The new pastor gave his maiden sermon from the text "Holding forth the Word of Life" (Phil 2:16) to an enthusiastic congregation of 120.

Rev. Timothy Tow, together with his comrade-in-arms, the then Elder Quek Kiok Chiang, spared no effort in ministering to the young Church, building up young souls in the most holy faith, and bringing precious souls into His Kingdom. Both servants of God, having caught the spirit of the 20<sup>th</sup> Century Reformation Movement of the ICCC, were on fire for "the word of God, and for the testimony of Jesus Christ" (Rev 1:9) and impassioned to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Soon the fight for the Faith was uppermost in the mind of the founding pastor and his stalwart. The fledgling Church, in holy indignation, flexed its muscles, putting its mettle to do battle for the Truth. The first of two big battles in its 50-year history, the contention was to be a continu-

ing one against the relentless arch-enemy of apostasy. Interestingly, the arena for both battles was the Synod.

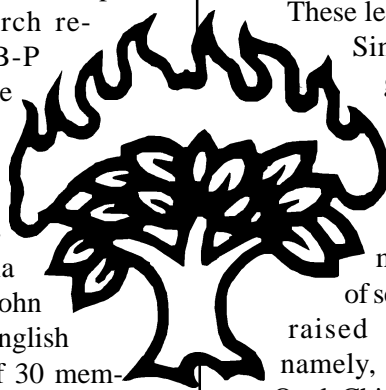
In the drafting of the constitution, it was declared that, while the English Service would remain filial to mother Church, it was opposed to the Ecumenical Movement and to any affiliation with the World Council of Churches through the Malayan Christian Council (MCC). The Chinese Presbyterian Synod was identified with the MCC, whose hierarchies were modernists rejecting the infallibility of Holy Scriptures, the virgin birth of Christ, His bodily resurrection and personal second coming.

These leaders also held office in the Singapore-Johore Inter-Religious Organisation. However, as an offshoot of mother Church, we were de facto linked to the Synod. In the name of mother Church, the testimony of separation from the MCC was raised by our commissioners, namely, Rev. Timothy Tow, Elder Quek Chiang and Deacon Hsu Chiang Tai for a few years, but to no avail.

## Withdrawal from Presbyterian Synod

The final showdown for the Faith was at the Trinity Presbyterian Church in Muar in January 1955 when commissioners from all over Malaya and Singapore congregated for the double function of dedicating the new church. Commissioners Rev. Timothy Tow, Elder Quek Kiok Chiang and Deacon Quek Khiok Meng, representing Life Church, fought and lost the battle against the MCC to modernist missionaries and subservient national pastors.

The same month, the Interim Committee decided to fully constitute our Church and sever all ties with the Synod because of modernism. For distinction from the Synod churches, the word "Bible" was affixed to make ours the Life Bible-Presbyterian Church. Technically, January 1955 saw the birth of the B-P Movement, but in effect it occurred in October 1950 when the founding fathers Rev.



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Timothy Tow and Elder Quek Kiok Chiang were determined that the Life Church English Service be raised as a Polemical Witness for the Faith.

## **Dissolution of Bible-Presbyterian Synod**

The year 1988 is epochal in the annals of the B-P Church. A dissentious spirit had been brewing for some years “mainly on strong differences in interpreting the Doctrine of Biblical Separation, Fundamentalism, and Neo-Evangelicalism”. Despite much prayerful consideration and discussion, and a subsequent moratorium, the differences persisted, and on 30 October 1988, the Synod was dissolved as a last resort.

Inasmuch as the defence of the faith is concerned, the history of B-Pism here has been no less dramatic than its American counterpart. Though the saga was confrontational, the accompanying acrimony was more subdued, perhaps due largely to the nature of self-restraint and moderation intrinsic in Oriental culture.

Nevertheless, the conflict is still raging, and is expected to become increasingly more ferocious and intense as the Day of the Lord draws nigh. We thank God for wisdom and guidance, enabling our beloved pastor to stand his ground without ever wavering all these years. As a consequence, each battle was lost and won according to God’s holy will. We lost because, each time, our repeated warning against flirting with the enemy went unheeded. And we won because, in the parting of the ways, instead of being bogged down by debilitating strife, we could now marshal all our energies and channel them into the Great Commission.

## **Growth and Development**

From a little mustard seed of 30 members in the Life Church English Service in 1950, the Life B-P Church had grown into a tree of more than 50 churches and missions, including the Far Eastern Bible College (FEBC), by 1988. The dissolution of the Synod seemed to toll the knell of the

Church, but it was not to be. There was accelerated growth on all fronts. By 1995, the tree had grown into 150 churches and parachurch groups around the world. The FEBC, first envisioned as early as 1954 and established on 17 September 1962, has been responsible in no small way for the rapid expansion of the Church. A new generation of ministers of the Gospel, passing through the portals of the FEBC, provide the much-needed manpower to sustain this impetus of growth and development.

## **The Future**

At the time of going to press, the Mersing Youth Camp is almost complete. This outreach, overlooking the South China Sea, will be not only a retreat for Bible-Presbyterians and like-minded brothers and sisters from other churches, but also a Gospel kelong to harvest precious souls from and around Mersing for His Kingdom.

The launching of the \$20-million Beulah Tower project in May 2000 marked another milestone in the history of our Church. For the next few years, Lifers will be totally mobilised to give of their best to their Master. With its expected completion in the year 2004, Beulah Tower will provide our Church and College enough space for the extension of His Kingdom for many years to come.

The foregoing, among other projects, concerns our immediate future. Should the Lord tarry, we are assured that He will bless our Church by opening many other doors of service for Him, as He has done since 1950. “Behold, I have set before thee an open door, and no man can shut it: for thou has a little strength, and has kept my word, and hast not denied my name” (Rev 3:8). So long as we remain faithful to Him, we are as confident of His assurance as was the Church of Philadelphia. While waiting for the soon return of our Lord and Saviour, we are to occupy till He comes “for we are his workmanship, created in Christ Jesus unto good works” (Eph 2:10).

## **Our Prayer**

In compiling this brief history of the Life B-P Church, the writer has been mind-



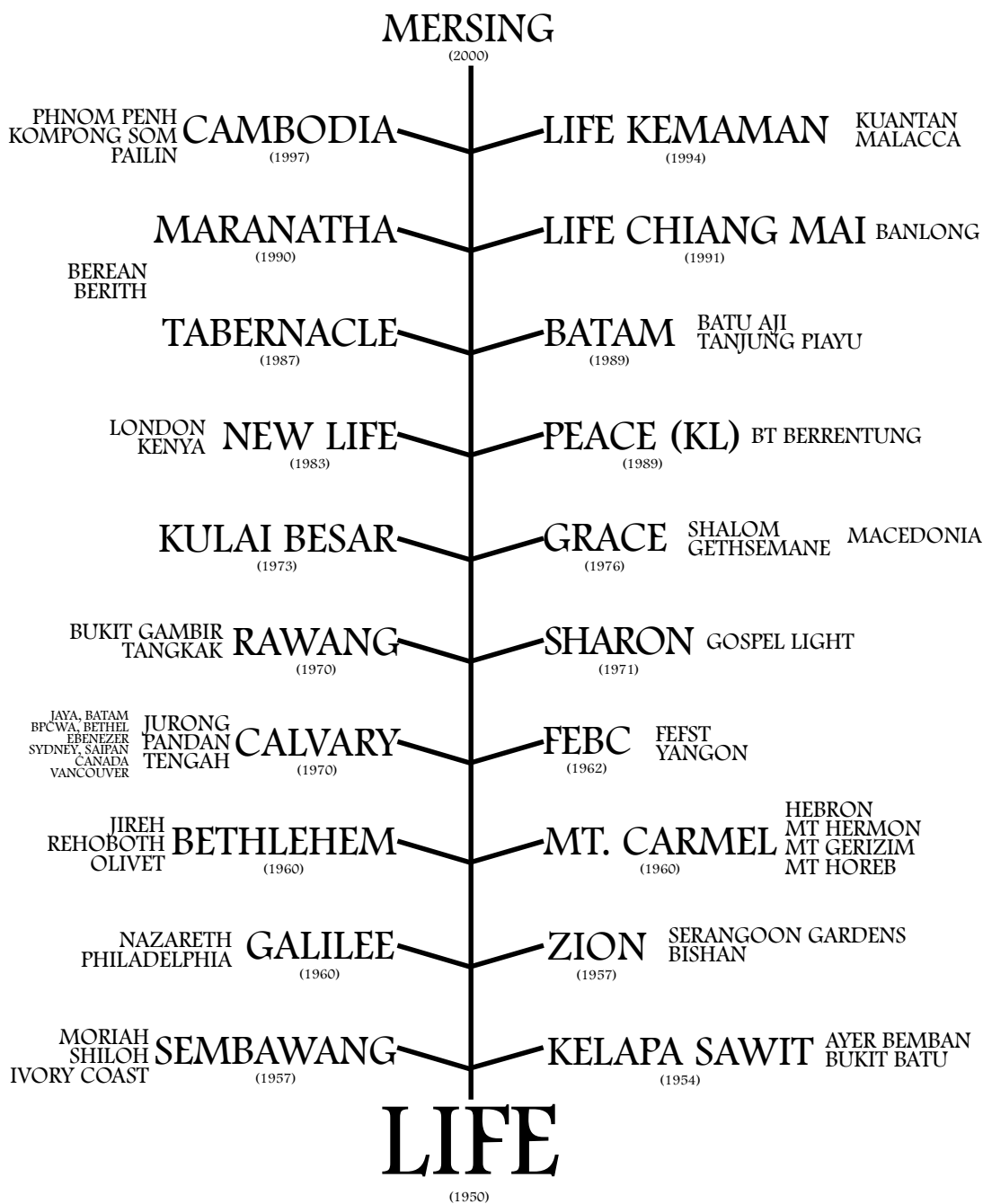
ful of what our founding pastor said during the 30<sup>th</sup> anniversary of the Far Eastern Bible College in 1992. He warned that “there is not only the danger of the founding fathers losing contact with the younger churches, but of the younger churches coming up not to know the faith of their fathers” for this church “which was founded to withstand the flood of modernism and ecumenism might well be carried away by it”. He further quoted Dr Clyde Kennedy, a president of Shelton College, that “if the Church today will study its own history, she will not let history repeat itself”.

The writer’s fervent prayer for this write-up is an echo of the founding pastor’s message: “May our sons and daughters know well the roots of our faith and may they remain filial and faithful until the day of His glorious appearing. Amen”. May the Lord help us. Amen and amen.

**Nota Bene:**

This history of the Life B-P Church is mainly a precis of excerpts compiled from the writings of its founding pastor, Rev. Dr Timothy Tow Siang Hui. ☞

*Elder Han Soon Juan*





# B~P Churches From Life B~P Church



*Calvary B-P Church (Pandan)*



*Calvary B-P Church (Jurong)*



*New Life B-P Church*



*Calvary B-P Church (Tengah)*



*Sembawang B-P Church*



*Moriah B-P Church*



# Life

Bible-Presbyterian  
Church

*Zion B-P Church (Bishan)*



*Zion B-P Church (Serangoon) and Faith B-P Church*



*Mount Carmel B-P Church*



*Grace B-P Church*



*Choa Chu Kang Bible Centre, the home of:  
Hebron B-P Church, Mt Gerizim B-P Church,  
Mt Hermon B-P Church and Mt Horeb B-P Church*



*Galilee B-P Church*



*Nazareth B-P Church*



*Maranatha B-P Church*



*Shalom B-P Church*



*Kelapa Sawit B-P Church, Johor*



*Rehoboth B-P Chapel, the home of:  
Bethlehem, Jireh and Rehoboth B-P Churches*



*Rawang B-P Church, Johor*



# Life

Bible-Presbyterian  
Church

*Calvary Jaya B-P Church, Petaling Jaya*



*Bukit Gambir B-P Church, Johor*



*Kemaman Life B-P Church, Trengganu*



*Kulai Besar B-P Fellowship, Johor*



*Calvary (Batam) B-P Church, Indonesia*



*Tangkak B-P Church, Malacca*



*New Life B-P Church, London*



*Hope B-P Church, Adelaide*



*Bible-Presbyterian Church of Western Australia*



*Vancouver B-P Church, Canada*



*Bethel B-P Church, Melbourne*



*Calvary B-P Church, Canada*



# Directory of B~P Churches

## IN SINGAPORE

### **Berean Bible-Presbyterian Church**

694 Upper Changi Road East,  
3rd Floor Annexe, Changi Bethany Church,  
Singapore 486824

### **Berith Bible-Presbyterian Church**

7 Upper Changi Road North,  
Singapore 507705  
Tel: 445-5220, Fax: 441-2757,  
E-mail: emwee@pacific.net.sg  
Pastor: Rev. Wee Eng Moh  
(Pager: 9607-3566)

### **Bethlehem Bible-Presbyterian Church**

(Tamil Congregation)  
1 Dunearn Close, Singapore 299574  
Tel: 466-2639  
Pastor: Rev. Burt Subramaniam

### **Calvary Bible-Presbyterian Church (Jurong)**

1 Tao Ching Road, Singapore 618720  
Tel: 265-4295, Fax: 266-1667,  
E-mail: calvarybpc@pacific.net.sg  
Web site: <http://www.calvarybp.com>  
Senior Pastor: Dr Tow Siang Hwa  
Pastor: Rev. James Chan Lay Seng

### **Calvary Bible-Presbyterian Church (Pandan)**

201 Pandan Gardens, Singapore 609337  
Tel: 560-3885, Fax: 566-3806, E-mail:  
calbp@pacific.net.sg  
Web site: <http://www.calvarybp.com>  
Senior Pastor: Dr Tow Siang Hwa  
Pastor: Rev. Quek Suan Yew

### **Cana Bible-Presbyterian Church**

37 Jalan Chempaka Puteh, Singapore 489033  
Tel: 449-1732, Fax: 446-1513  
Pastor: Rev. Kwan Yew Weng

### **Faith Bible-Presbyterian Church**

5 Tavistock Avenue, Serangoon Gardens,  
Singapore 555108  
Tel: 288-4786, Fax: 288-3664  
Pastor : Rev. Dr Quek Kiok Chiang

### **Galilee Bible-Presbyterian Church**

202 Pandan Gardens, Singapore 609338  
Tel: 560-2410, Fax: 560-2909, E-mail:  
galileechurch@pacific.net.sg  
Pastor: Rev. Philip Heng Swee Choon

### **Gethsemane Bible-Presbyterian Church**

43 Geylang Lorong 17, Singapore 388566  
Mailing Address: Block 414 Tampines Street  
41, #10-317, Singapore 520414  
Tel: 788-1721, Tel/Fax: 260-7901,  
E-mail: gethsemane@pacific.net.sg  
Web site:  
<http://members.xoom.com/gethsemanebp>  
Pastor: Rev. Prabhudas Koshy  
(Pager: 9229-4325)

### **Gospel Light Bible-Presbyterian Church**

60 Stevens Road, Singapore 257854  
Mailing Address: 9 Gilstead Rd,  
Singapore 309062  
Tel/Fax: 253-0706  
Pastor: Rev. Cheong Chin Meng  
(Pager: 9411-4006)

### **Grace Bible-Presbyterian Church**

5 Jalan Haji Salam, Singapore 468745  
Tel: 442-2440, Fax: 876-0346,  
E-mail: gracebpc@singnet.com.sg  
Web site:  
<http://web.singnet.com.sg/~gracebpc>  
Senior Pastor: Rev. Tan Eng Boo  
(Grace English/Mandarin)  
Pastors: Rev. Willy Ng (Grace English),  
Rev. Matthew Chooi (Grace Mandarin)

### **Hebron Bible-Presbyterian Church**

10 Choa Chu Kang Street 52, Choa Chu  
Kang Bible Centre, Singapore 689284  
Tel: 766-1221, Fax: 760-6787  
Pastor: Rev. Aow Kong Yow  
Associate Pastor: Rev. Ian Heng

### **Jireh Bible-Presbyterian Church**

(Adam-Life Congregation, Smyrna-Life  
Congregation, Choa Chu Kang Tamil  
Congregation)  
1 Dunearn Close, Singapore 299574  
Pastor: Rev. Wan Khwen Lam  
(Tel: 896-0189, Mobile: 9749-9605)

### **Macedonia Bible-Presbyterian Church**

4 Loyang Besar Close, Singapore 509025  
Tel: 788-3397, Fax: 788-3827  
Pastor: Rev. George Lim (Pager: 9601-3114)



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**Maranatha Bible-Presbyterian Church**

63 Cranwell Road, Singapore 509851

Tel: 545-8627, Fax: 546-7422

E-mail: maranatha.bpc@pacific.net.sg

Web site: www.maranatha-bpc.com

Pastor: Rev. Jack Sin Yeow Keong

(Pager: 9417-2484,

E-mail: jasin@cyberway.com.sg)

**Moriah Bible-Presbyterian Church**

31 Simei Road, Singapore 529974

Tel: 788-4770, Fax: 788-3263,

E-mail: sembawangbpc@pacific.net.sg

Pastor: Rev. Dr Bob Phee Eng Soon (Pager: 9606-5301)

**Mt Carmel Bible-Presbyterian Church**

152 West Coast Road, Singapore 127370

Tel: 779-5077, Fax: 777-0613,

E-mail: church@carmel.com.sg

Web site: <http://www.carmel.com.sg>

Senior Pastor: Rev. Daniel Chua Meng Wah

**Mt Gerizim Bible-Presbyterian Church**

10 Choa Chu Kang Street 52, Choa Chu

Kang Bible Centre, Singapore 689284

Tel/Fax: 766-0190

Pastor: Rev. Chang Chew Nyet

(Pager: 9265-2652)

**Mt Hermon Bible-Presbyterian Church**

10 Choa Chu Kang Street 52, Choa Chu

Kang Bible Centre, Singapore 689284

Tel: 766-8903, 766-2740, Fax: 766-8905, E-

mail: hermon@cyberway.com.sg

Pastor: Rev. Bernard Low

(Pager: 9580-0969)

**Mt Horeb Bible-Presbyterian Church**

10 Choa Chu Kang Street 52, Choa Chu

Kang Bible Centre, Singapore 689284

Tel: 471-2952

Advisory Pastor:

Rev. Daniel Chua Meng Wah

**Nazareth Bible-Presbyterian Church**

368 Pasir Panjang Road, Singapore 118705

Tel/Fax: 773-0810

Pastor: Rev. Anthony Tan

(Pager: 9535-4146)

**New Life Bible-Presbyterian Church**

10 Marsiling Lane, Singapore 739147

Tel: 368-6322, Fax: 368-2494,

E-mail: newlife@pacific.net.sg

Pastor: Rev. Dr Patrick Tan

Assistant Pastor: Rev. Peter Tan

Associate Pastor: Rev. Daniel Khoo

(Chinese)

**Olivet Bible-Presbyterian Church**

202 Pandan Gardens, Singapore 609338

Tel: 5602412

Pastor: Rev. Yap Beng Shin (Tel: 773-7134)

**Philadelphia Bible-Presbyterian Church**

201 Pandan Gardens, Singapore 609337

Tel/Fax: 561-6191

Pastor: Rev. Frank Low

**Rehoboth English Service**

1 Dunearn Close, Singapore 299574

Contact: Elder Edmund Tay (Tel: 280-3344),

Elder Joseph Jeya (Tel: 256-2175)

**Sembawang Bible-Presbyterian Church**

9 Kalidasa Avenue, Singapore 789389

Tel: 788-4770, Fax: 788-3263

E-mail: sembawangbpc@pacific.net.sg

Pastor: Rev. Dr Bob Phee Eng Soon (Pager:

9606-5301)

**Shalom Bible-Presbyterian Church**

4 Loyang Besar, Singapore 509025

Tel: 581-0311, Fax: 581-0480

E-mail: shalombpchurch@pacific.net.sg

Pastor: Rev. Tan Choon Seng

**Sharon Bible-Presbyterian Church**

9 Gilstead Road, Singapore 309062

Tel: 259-2613, Fax: 259-0237

Pastor: Rev. Peter Chua Chew Chwee

**Tabernacle Bible-Presbyterian Chapel**

133 Fidelio Street, Singapore 458518

Tel: 449-7082

Pastor: Rev. Ronny Khoo

(Pager: 9411-1120)

**Zion Bible-Presbyterian Church (Bishan)**

4 Bishan Street 13, Singapore 579792

Tel: 353-8081, Fax: 353-8082,

E-mail: zion.bishan@pacific.net.sg

Pastor: Rev. Quek Swee Hwa

**Zion Bible-Presbyterian Church  
(Serangoon)**

5 Tavistock Avenue, Singapore 555108

Tel: 284-1987, Fax: 283-4864,

E-mail: zion.serangoon@pacific.net.sg

Pastor: Rev. Yap Kim Sin



## OVERSEAS

### MALAYSIA

**Air Bemban Bible-Presbyterian Church**  
105-106 Jalan Cempaka, Taman Air Bemban  
Air Bemban, 81020 Kulai, Johor, Malaysia  
Tel: 02-07-656-4486

**Bible-Presbyterian Church of Kuching**  
1st Floor, P/L 78, Jalan Kedandi, Tabuan  
Dasun, 93350 Kuching, Sarawak, Malaysia  
Tel: 02-08-236-2305  
Contact: Mdm Wong Djan Djan (Mrs Bong)

**Bukit Gambier Bible-Presbyterian Church**  
111 Jalan Sungai Bilah, Taman Desa Besar,  
Bukit Gambier, Muar, Johor, Malaysia  
Tel: 02-06-976-2984  
Pastor: Rev. Liew Jin Woei

**Calvary Jaya Bible-Presbyterian Fellowship**  
No 7, Jalan 17/1, 46400 Petaling Jaya,  
Selangor, Malaysia  
Tel: 02-03-7958-2185  
Tel/Fax: 02-03-7956-7134  
E-mail: calvary@tm.net.my  
Pastor: Rev. Lee Kim Shong

**Kelapa Sawit Bible-Presbyterian Church**  
Kelapa Sawit N/V, 81030 Kulai 26 M.S.,  
Johor, Malaysia  
Tel/Fax: 02-07-652-2811

**Kemaman Life Bible-Presbyterian Fellowship**  
2346 Taman Bersekutu, 24000 Kemaman,  
Trengganu, Malaysia  
Tel: 02-09-859-1913, Fax: 02-09-859-1086,  
E-mail: tswee@tm.net.my  
Contact: Dr Wee Tiong Soon

**Kulai Bible-Presbyterian Fellowship**  
1141, Jalan Jambu 1, Taman Muhibah, 81400  
Saleng, Johor, Malaysia  
Tel: 02-07-663-0090, Fax: 02-07-663-5323,  
E-mail: kulaibpf@tm.net.my  
Pastor: Rev. David Wong Wee Tet

**Muar Bible-Presbyterian Church**  
30-1 Jalan Junid, Muar, Johor, Malaysia  
Tel: 02-06-951-0175  
Pastor: Rev. Koa Keng Woo

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Contact: Mdm Roska Sihombing (Mrs Choi)

Yusniar Lumbantoruan  
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Pastor: Rev. Stephen Khoo Hong Guan  
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**Life Bible-Presbyterian Church**  
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# Life B~P Church Directory

## I. Session Members

### Pastor:

Rev. Dr Timothy Tow Siang Hui ..... 250-2138 (H) 256-9256 (O)

### Assistant pastors:

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Rev. Colin Wong Tuck Chuen ..... 759-2945 (H) 256-9256 (O) 9705-9414 (Pg)

### Elders:

Elder Han Soon Juan ..... 471-2855(H)

Elder Khoo Peng Kiat ..... 779-4623 (H)

Elder Koh Kim Song ..... 459-2036 (H)

Elder Dr Lim Teck Chye ..... 469-5134 (H) 737-4433 (O)

Elder Eric Mahadevan ..... 466-4059 (H)

Elder Sherman Ong Eng Lam ..... 457-7706 (H) 838-5290 (O)

Elder Sng Teck Leong ..... 274-7660 (H)

Elder George Tan Chin Peng ..... 250-7001 (H) 480-7772 (O) 9414-8034 (Pg)

Elder Geoffrey Tan Hock Jin (Clerk of Session) ..... 760-8090 (H) 460-6671 (O)

Elder Tan Nee Keng ..... 562-0922 (H) 874-4149 (O)



**Life B-P Church Session (1999-2002)** Back Row: Deacons George Tan, David Tan, Charlie Chan, Henry Tan, Tan Yew Chong, Wee Hian Kok, Joel Seah, Lim Ching Wah, Yiew Pong Sen, John Hoe, Benny Chng, Seow Cheong Kiong, Chin Hoong Chor, Wee Chin Kam & Victor Loo.  
Front Row: Elders Sherman Ong Eng Lam, Lim Teck Chye, George Tan, Geoffrey Tan, Rev. Colin Wong, Rev. Timothy Tow, Rev. Charles Seet, Elders Eric Mahadevan, Koh Kim Song, Han Soon Juan, Tan Nee Keng & Sng Teck Leong. Absent: Elder Khoo Peng Kiat and Dn Pang Leong Siang.



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Dn Charlie Chan Weng Keong ..... 569-5613 (H) 439-5233 (O)  
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Dn Lim Ching Wah ..... 564-5290 (H) 549-5957 (O)  
Dn Victor Loo Lam Hua ..... 252-1810 (H) 220-9757 (O)  
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Dn Seow Cheong Kiong ..... 467-2285 (H)  
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Dn Wee Chin Kam ..... 353-1602 (H) 538-1756 (O)  
Dn Wee Hian Kok ..... 469-3006 (H) 263-5100 (O)  
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**IV. Far Eastern Bible College**

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Rev. Stephen Khoo BTh, MDiv, MA (Overseas as pastor of  
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Rev. Dr Timothy Tow (Vice-President) ..... 250-2138 (H) 256-9256 (O)  
Dn Wee Hian Kok (Treasurer) ..... 469-3006 (H) 263-5100 (O)  
Elder Eric Mahadevan (Secretary) ..... 466-4059 (H)  
Elder Dr George Foong Siew Luen ..... 469-2819 (H) 473-0865 (O)



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Elder Han Soon Juan .....	471-2855(H)
Elder Heng Yow Tong .....	289-8612 (H)
Rev. Stephen Khoo .....	61-3-9568-4069
Elder Khoo Peng Kiat .....	779-4623 (H)
Rev. Koa Keng Woo .....	02-06-9510-175
Rev. Dr Bob Phee .....	7884770 (O)
Elder Sng Teck Leong .....	274-7660 (H)
Elder Seow Chai Sheng .....	463-0408 (H) 534-5115 (O)



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Mrs Ruth Yap Ling Ling..... 256-9256 (O)

Bookroom:

Dn Yiew Pong Sen (Director).....256-4201 (H) 9664-1236 (Hp)

Mr Barnabas Yap (Sales Executive) ..... 254-9188 (O)

**V. Far Eastern Kindergarten**

**Board of Directors**

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Dn Seow Cheong Kiong ..... 467-2285 (H)

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**Principal:**

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**VI. Other Church Ministries and Fellowships**

**A. Worship Services:**

**1. Chinese Service:**

Mrs Lee Choon Ngee..... 735-4272 (H)

Elder Sng Teck Leong ..... 274-7660 (H)

Mr Calvin Loh (Preacher) ..... 9228-1670 (Pg)

**2. Burmese Service:**

Mr Louis Zung Hlei Thang ..... 254-4407 (FEBC Hostel)

**3. Indonesian Service:**

Elder & Mrs Charlie Chia ..... 252-0984 (H)

**4. Thai Grace B-P Church:**

Mr & Mrs Wun Tat Sun ..... 459-9904 (H)

Elder Dr & Mrs Lim Teck Chye ..... 469-5134 (H) 737-4433 (O)

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### 1. Before and After School Care:

#### Committee:

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Elder Tan Nee Keng .....	562-0922 (H)
Dn Victor Loo .....	252-1810 (H) 220-9757 (O)
Mr Lee Chee Seng .....	323-4621 (H) 279-4350 (O)
Dn John Hoe .....	456-3253 (H) 867-3989 (O)
Mr Fong Fook Heng (Treasurer) .....	278-7533 (H)

#### Centres & Guardians:

Jiemin Centre ..... 754-8819

Mr & Mrs Vincent Leong

Ms Jane Tow & Jason Tiong (Assistants)

Ahmad Ibrahim Centre ..... 755-7990

Ms Lucy Koh

Hua Min Centre ..... 757-0318

Pauline Tan

Ms Angeline Ng (Assistant)

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Elder Sherman Ong Eng Lam (General Superintendent) ... 457-7706 (H) 838-5290 (O)

Dn Henry Tan (Adult Department Superintendent) ..... 759-0383 (H)

Dn Lim Ching Wah (Senior Department Superintendent) ..... 564-5290 (H)

Mr Jonathan Tow (Young Teens Department Superintendent) ..... 9216-3409 (Pg)

Mr Chua Teow Tzing (Junior Department Superintendent) ..... 774-3743 (H)

Mrs Evelyn Tay (Nursery/Primary Department Superintendent) ..... 280-3344 (H)

Mrs Jennifer Goh (Honorary Secretary) ..... 256-0805 (H)

Mr Vincent Goh (Assist Secretary/Registrar) ..... 256-0805 (H)

Mrs Jasmine Tan (Treasurer) ..... 530-6103 (O) 9506-6748 (Pg)

Mrs Julia Koh (Lively Stones Editors) ..... 242-9238 (H)

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& 8:00 a.m. Service Children's Ministry Coordinator) ..... 765-7400 (H)

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#### Group Supervisors:

Mrs Audrey Seah (Bright Sparks & Young Lifers' Worship) ..... 766-4596 (H)

Mrs Barbara Seow (Bright Sparks) ..... 463-5893 (H)

Mrs Ong Lai Ching (Nursery) ..... 476-8646 (H)

Mrs Jennifer Goh (Kindy Group) ..... 760-5589 (H)

Mr Mok Chee Cheong (Pre-Junior Worship Service) ..... 892-5909 (H)

Mr Chow Kwong Meng (Junior Worship Service) ..... 227-1815 (H)

Dn Tan Yew Chong (Young Lifers' Worship) ..... 254-7585 (H) 438-2050 (O)



#### 4. Neighbourhood Bible Communities:

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Dn Wee Chin Kam ..... 353-1602 (H) 538-1756 (O)

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Mrs Ivy Tow (Children's Choir) ..... 250-2138 (H)

Dn Henry Tan (Evangelistic Band Fellowship) ..... 759-0383 (H) 9560-1850 (Pg)

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Elder Eric Mahadevan (Missionary Fellowship) ..... 466-4059 (H)

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Dn George Tan (Men's Fellowship) ..... 288-7488 (H)

Mrs Jennifer Goh (Ladies Fellowship) ..... 256-0805 (H)

Mr Lim Pin (Adult Fellowship) ..... 775-1631 (H)

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Mrs Ivy Tow (Children's Choir) ..... 250-2138 (H)

Mr Lok Kwok Wah (Evangelistic Band Fellowship) ..... 9580-4873 (Pg)

##### Mr Goh Chuan Sin (Chinese Youth

and Adults' Fellowship) ..... 457-3992 (H) 796-9105 (O) 9698-3029 (Hp)

Dr David Cheong (Missionary Fellowship) ..... 735-6618 (H)

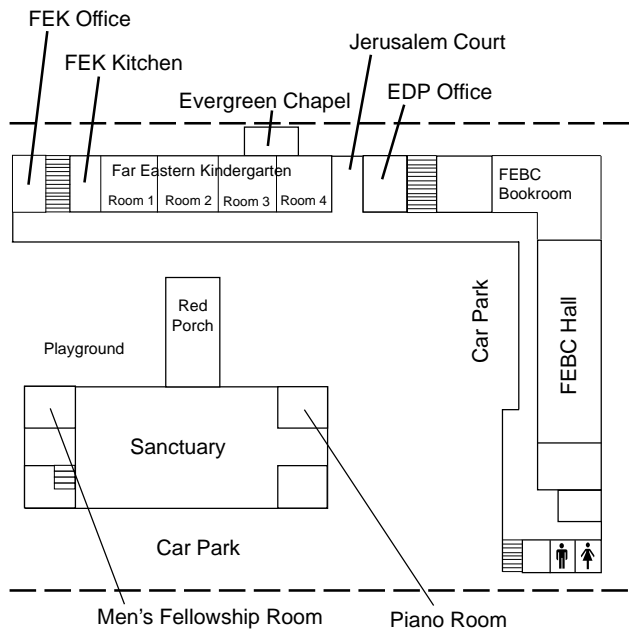
##### Dn Yiew Pong Sen (PA Crew and

Reformed Tape Library) ..... 256-4201 (H) 9664-1236 (Hp)

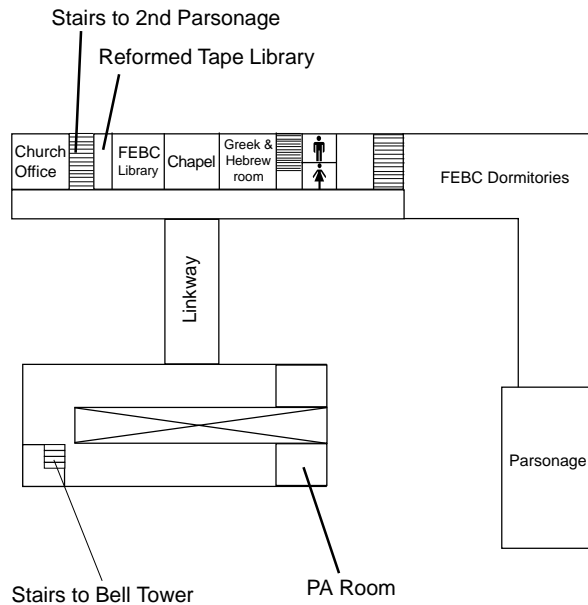
Mr Timothy Ng Keng Tiong (Reformed Tract Distributors) ..... 872-3108 (H)

Dn Henry Tan (Berean Fellowship) ..... 759-0383 (H) 9560-1850 (Pg)

## Location Of Places In Life B~P Church

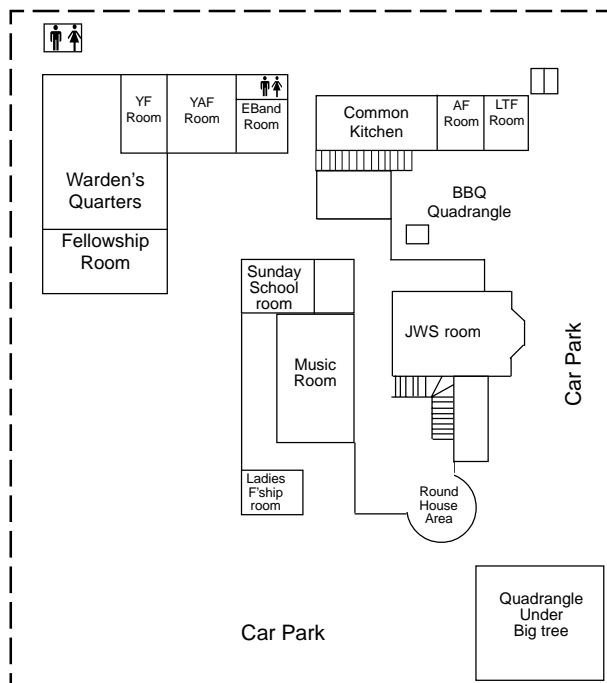


Ground Floor Plan

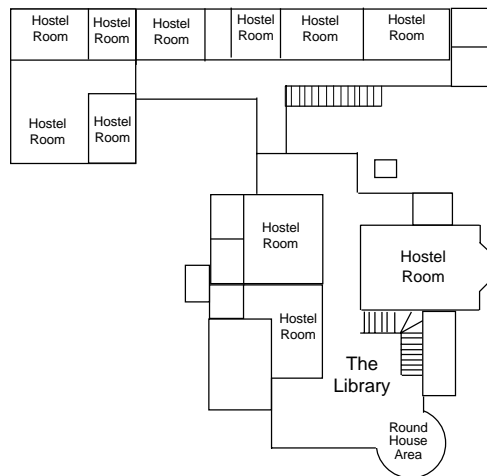


First Floor Plan

### SANCTUARY AND L-BLOCK (9A GILSTEAD ROAD)



Ground Floor Plan



First Floor Plan

### BEULAH HOUSE (10 GILSTEAD ROAD)

# Mersing, Ahoy!



**T**HE LORD opened a door for Life Church to Kemaman in July 1994 through Rev. John Ling. Thereafter we bought over the Kuantan property to develop a kindergarten. When the kindergarten project was finished, John and his wife came to co-labour with us. He got the kindergarten registered. But soon he fell ill and had to return to his home church in Kelapa Sawit.

Kemaman is 235 miles and Kuantan 210 from Singapore. I began to feel an urge to develop a half-way house and a youth resort along the eastern seacoast and Mersing, 100 miles from Singapore, became our choice. In a telephone conversation with John one day, I casually asked if he knew of any land along the Mersing seaside that was available. I know Mersing well because we had camped there three times. I knew of land along the white shoreline after crossing Mersing Bridge towards the north.

John Ling said he had a brother-in-law who was a broker. He introduced him to us. He had a piece of land in Mersing and we went to see it together. He led us to the exact spot facing the open South China Sea that I knew of. This piece of land is



served not only by the seaside road but also by a side road which gives us a double frontage. This makes our entrance very accessible. The area is 67,500 sq. ft. at RM 10 per sq. ft. This makes RM675,000 — the price of a 4-room HDB flat. What thrilled me was not so much the low price as the open sea frontage we enjoy.

# Life

## Bible-Presbyterian Church

Session, after viewing this open seaside property, unanimously decided to take it. This was August 1996. Session decided to build here a B-P Youth Camp doubling as a Gospel outreach every Lord's Day to both campers and local residents. This Youth Camp would solve the problem of getting a good campsite every year.

Without experience we asked the architect to plan a resort for 300 campers. When it turned out to be such a mammoth project, we asked the architect to reduce it by half. Now we have a handsome, compact, four square mansion redesigned to the satisfaction of the whole Session.

Although we tried to hurry its construction, red tape tied us down. While still awaiting approval of our plans, the Monetary Crisis of August 97 crashed on Southeast Asia. With the weakening of the Malaysian ringgit we now could build more

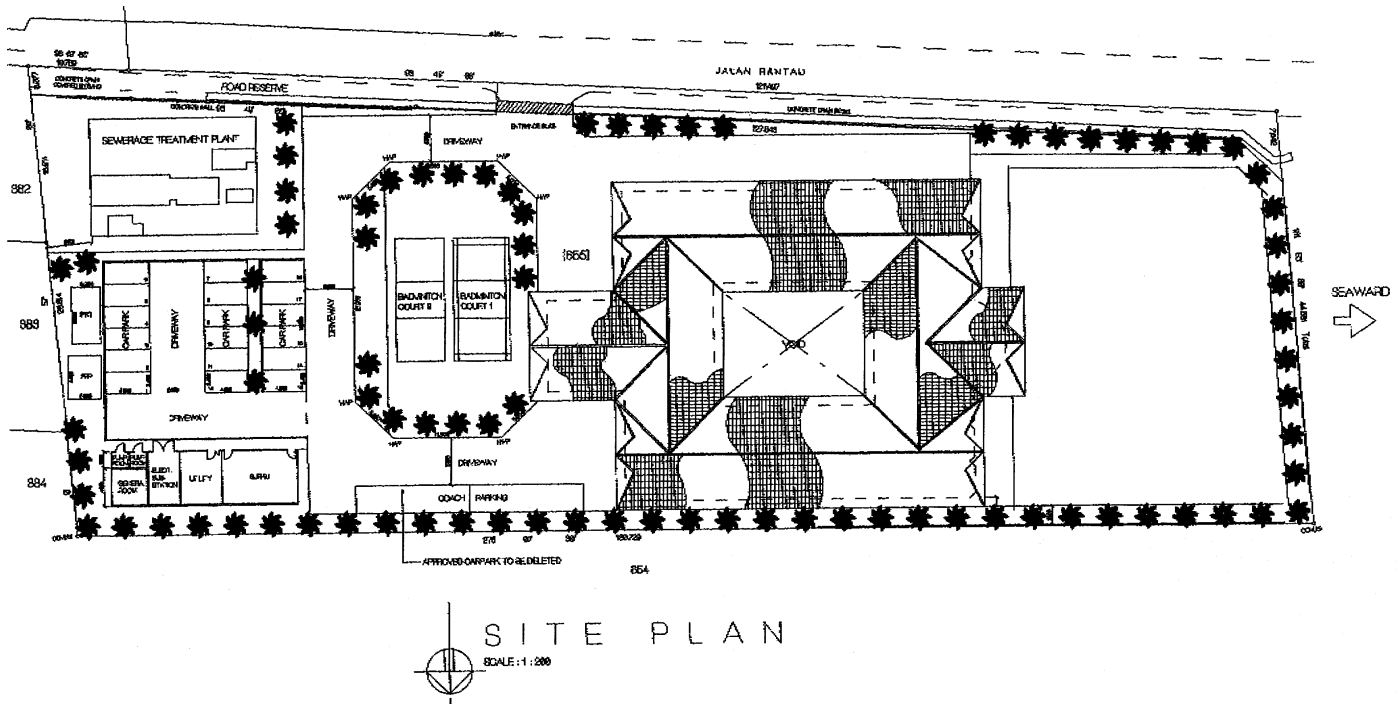
*"It is our prayer that when the Youth Resort officially opens in 2001, it will benefit many youth groups both from Singapore and Malaysia and the regular Sunday services we run will be a shining light to all who come who are in darkness."*

cheaply. We found an experienced contractor in Mr Ong Hook Kee of Practech Development Sdn. Bhd., Malaysia to build it around S\$2 million in early 1998. Final approval of plans took another year. We began operations April 99.

Today this four square Youth Resort is nearing completion at a cost of S\$2.6 million. The fine work that is seen in this contractor is a pleasure to the eyes. The building of this mansion in Singapore could easily be S\$4-5 million.

It is our prayer that, when the Youth Resort officially opens in 2001, it will benefit many youth groups both from Singapore and Malaysia, and the regular Sunday services we run will be a shining light to all who come from outer darkness. May Mersing become a lighthouse on the East Coast of Malaysia to beam its light far beyond the South China Sea. Amen. ☪

*Rev. Dr Timothy Tow*





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# From Beulah House to Beulah Tower



*“To every thing there is a season, and a time to every purpose under the heaven ...a time to break down, and a time to build up” (Eccl 3:1-3).*

**A**LTHOUGH we have bought Beulah House, which is now 70 years old, I have felt the lot of rebuilding it must fall on the next pastor. But congestion on this side of Gilstead Road keeps mounting up. It is felt by the Chinese congregation, which has an attendance of nearly 200. It is felt in the Sunday School, including the children’s ministry. It is felt in car parking even with the whole of Home Nursing Foundation open to us. It is felt also by FEBC in both the men’s and women’s dormitories.

The problem came to a head when FEBC held her 25<sup>th</sup> Graduation at 9 Gilstead Road in May 2000. With 33 graduands and a student body of 102 and their next of kin attending, all the pews on one side were fully occupied. The Church was filled to overflowing so that some had to stand at the back and on the sides. This precipitated my decision to rebuild Beulah House.

Impromptu, I issued an appeal letter to the 33 graduands to make the first contributions to build the new Beulah Tower. The response was well over \$4,000, most heartening. A Korean student gave \$500, and he swiftly followed with another \$500, the price of a return ticket to Seoul. He gave it by faith, trusting the Lord would provide. Such was the zeal of the graduands. A sum of \$4,100 was collected at the Graduation. When a faculty member heard of the Appeal, he immediately added another \$4,000. With \$3,000 coming from those who dwell on the premises of Beulah House and this side of Gilstead Road, they totalled over \$15,000. The next day an elder of Life Church came with his wife to offer a thank offering to the Lord for a suc-

cessful operation on their daughter. This was \$5,000, which raised the initial offering to build Beulah Tower to over \$20,000. Such spontaneity augurs well for the Beulah Tower Building Fund.



On such a piece of prime land as ours, Government imposes a levy of \$2.8 million. It will cost us a total of \$18.7 million (estimated) to build in the next four years. We have full confidence our Church can do it. When we built Gilstead Road, our membership was only 250. When we built New Life at Woodlands, our people numbered 600. When we acquired Beulah House at \$7.2 million in 6½ months, we numbered 1,200. Now our membership is 1,600 with 400 who had not given to Beulah. With new members adding up the next four years, we can make it. If every

# Life

Bible-Presbyterian  
Church

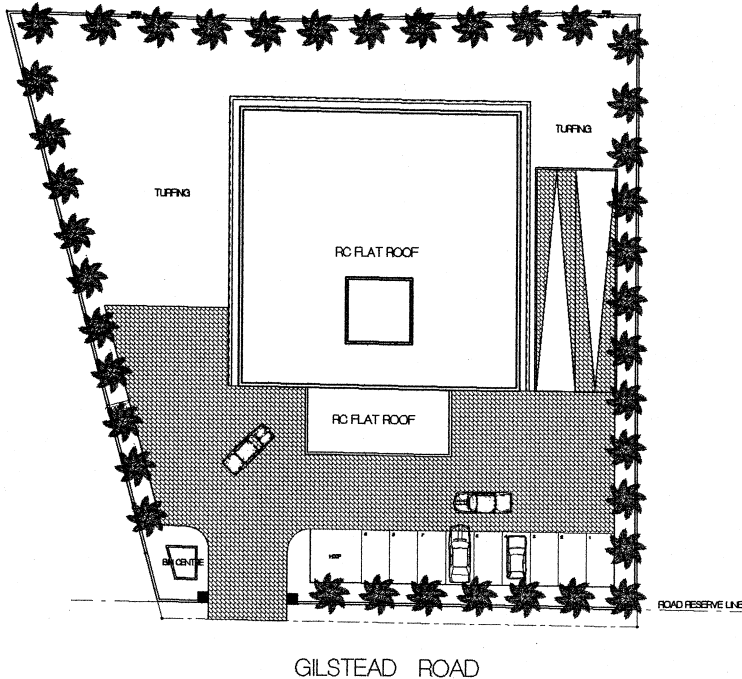
member will do his best, God will take care of the rest.

The secret of success is your gifts and free loans. We were able to take over Beulah with \$2 million in reserves, \$2 million in gifts and \$3.2 in loans. We discharged payments for loans in a matter of two years. Whatever funds you can bring

to the Lord's house now become a valuable asset to the Church, for giving begets giving. Why do you want to earn that meagre interest? Put your money with the Lord. "He that hath pity upon the poor (the Beulah Tower Project) lendeth unto the LORD; and that which he hath given will he pay him again" (Prov 19:17). And much more than the money you lend. He will bless your life and your children. When David told Nathan he would build God a house, later the prophet told him God would build him a house.

At the time of rebuilding the Jerusalem Temple, there were selfish Jews who took God's Word lightly. They built luxurious houses for themselves but had no part in rebuilding God's house. The prophet Haggai admonished them, "Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the LORD of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD" (Haggai 1:5-8). ☞

*Rev. Dr Timothy Tow*



 SITE PLAN

## BEULAH TOWER FACTS

**Site Area:** ..... 2,696.60 m<sup>2</sup> (29,015.42 ft<sup>2</sup>)

**Zoning:** ..... Civic & Community Institution (1998 master plan)

**Height Control:** ..... Subject to evaluation

**Estimated Cost of Development:** ..... S\$18.7 million  
(Excluding land cost but including Development charge payable and professional fees.)

**Targeted Completion:** ..... End of 2003

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# Constitution Of The Life Bible-Presbyterian Church



## **Article 1 Name**

The name of the Church shall be Life Bible-Presbyterian Church (hereinafter referred to as “the Church”).

## **Article 2 Address**

The address of the Church shall be at 9A Gilstead Road, Singapore 309063, or such address as may be decided by the Church and approved by the Registrar of Societies. The Church shall carry out its activities only in places and venues which have the prior written approval from the relevant authorities.

## **Article 3 Objects**

The objects for which the Church is established are:

- 3.1 The salvation of souls;
- 3.2 The edification of Christians through the teaching of God’s Word;
- 3.3 The promotion of godly worship;
- 3.4 The defence of “the faith which was once delivered unto the saints;”
- 3.5 The establishment and extension of Christian missions and institutions for the furtherance of God’s Kingdom on earth;
- 3.6 The promotion of Christian relief for the poor and needy;
- 3.7 The strengthening of mutual fellowship, encouragement and unity among individual Bible-Presbyterian Churches affiliated to the Bible-Presbyterian Church of Singapore and among other Bible-believing churches of similar stand “for the Word of God and for the testimony of Jesus Christ” (Rev 1:9).

## **Article 4 Doctrine**

- 4.1 The doctrine of the Church shall be in accordance with that system commonly called “the Reformed Faith” as expressed in the Confession of Faith as set forth by the historic Westminster Assembly together with the Larger and Shorter Catechisms.
- 4.2 In abbreviated form, the chief tenets of the doctrine of the Church, apart from the Apostles’ Creed, shall be as follows:
  - 4.2.1 We believe in the divine, verbal and plenary inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and as the Word of God, the Supreme and final authority in faith and life;
  - 4.2.2 We believe in one God existing in three co-equal and co-eternal Persons: Father, Son and Holy Spirit;
  - 4.2.3 We believe that Jesus Christ, the eternal Son of God, was conceived by the Holy Spirit, born of the virgin Mary, and is true God and true man;
  - 4.2.4 We believe that man was created in the image of God, but sinned through the fall of Adam, thereby incurring not only physical death but also

spiritual death, which is separation from God and that all human beings are born with a sinful nature and become sinners in thought, word and deed;

- 4.2.5 We believe that the Lord Jesus Christ died a propitiatory and expiatory death as a representative and substitutionary sacrifice, and that all who repent of their sins and believe in Him are justified before God on the grounds of His shed blood;
- 4.2.6 We believe in the bodily resurrection of our Lord Jesus Christ, in His ascension into Heaven, and in His exaltation at the right hand of God, where He intercedes for us as our High Priest and Advocate;
- 4.2.7 We believe in the personal, visible and premillennial return of our Lord and Saviour Jesus Christ to judge this world and bring peace to the nations;
- 4.2.8 We believe that salvation is by grace through faith, not by works, and that all who repent and receive the Lord Jesus Christ as their personal Saviour are born again by the Holy Spirit and thereby become the children of God;



4.2.9 We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ and to convict and regenerate the sinner, and indwell, guide, instruct and empower the believer for godly living and service;

4.2.10 We believe that Christ instituted the Sacrament of Baptism for believers and their children and the Sacrament of the Lord's Supper, which sacraments shall be observed by His Church till He comes;

4.2.11 We believe in the eternal security, bodily resurrection and eternal blessedness of the saved, and in the bodily resurrection and eternal conscious punishment of the lost;

4.2.12 We believe in the real, spiritual unity in Christ of all redeemed by His precious blood and the necessity of faithfully maintaining the purity of the Church in doctrine and life according to the Word of God, and the principle and practice of biblical separation from the apostasy of the day being spearheaded by the Ecumenical Movement (2 Cor 6:14-18, Rev 18:4).

## Article 5 Principles of Government

The Church, in setting forth the form of government which it maintains as being founded upon and agreeable to the Word of God, reiterates, by way of introduction, several cardinal principles which are basic to and regulative of its form of Church government.

- 5.1 "God alone is Lord of the conscience" and "hath left it free from the doctrine and commandments of men, which are in any thing contrary to His Word, or beside it in matters of faith or worship." Therefore, we consider the rights of private judgment, in all matters that respect religion, as universal and inalienable. We do not even wish to see any religious institution aided by the civil power further than may be necessary for protection and security, and at the same time, be equal and common to all others.
- 5.2 In perfect consistency with the above principle of common right, every Christian Church, or union or association of Christian churches is entitled to declare

the terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ has appointed. In the exercise of this right it may, notwithstanding, err in making the terms of communion either too lax or too narrow; yet, even in this case, it does not infringe upon the liberty or the rights of others, but only makes an improper use of its own liberty and rights.

- 5.3 Our blessed Saviour, for the edification of the visible Church, which is His body, appointed officers, not only to preach the Gospel and administer the Sacraments but also to exercise discipline for the preservation both of truth and duty; it is incumbent upon these officers and upon the whom Church, in whose name they act, to censure or cast out the erroneous and scandalous, observing in all cases the rules contained in the Word of God.
- 5.4 Truth leads to goodness—the great touchstone of truth is its tendency to promote holiness—according to our Saviour’s rule, “by their fruits ye shall know them.” No opinion can be either more pernicious or more absurd than that which brings truth and falsehood upon a level and represents it as of no consequence as to what a man’s opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty; otherwise it would be of no consequence either to discover truth or to embrace it.
- 5.5 Under the conviction of the above principle, we think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith. We also believe that there are truths and forms with respect to which men of good character and principles may differ. And in all these, we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.
- 5.6 Though the character, qualifications and authority of church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of persons to the exercise of this authority, in any particular society, is in that society.
- 5.7 All church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative, that is to say, the Holy Scriptures are the only rule of faith and conduct. No church court ought to pretend to make laws to bind the conscience in virtue of its own authority; all its decisions should be founded upon the revealed will of God. Now though it will be easily admitted, that all synods and councils may err through the frailty inseparable from humanity, yet, there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men.
- 5.8 If the preceding Scriptural and rational principles are steadfastly adhered to, the vigour and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or spiritual in its object and not accompanied by any civil effects, it can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

#### **Article 6 Principle and Practice of Biblical Separation**

- 6.1 The doctrine of separation from sin unto God is a fundamental principle of the Bible, one grievously ignored in the church today.
- 6.2 This doctrine arises out of the holiness of God. Both the purity and righteousness of God (Luke 1:75) are involved. “Be ye holy; for I am holy.” (1 Pet 1:16, also 3:11; Exod 15:11; Isa 6:3; 2 Cor 7:1)

- 6.3 The Bible does speak of cooperation (“be of one mind,” “that they may all be one,” “labourers together,” “keep the unity of the Spirit,” “Follow peace with all men, and holiness, without which no man shall see the Lord,” also 1 Cor 12:25). However, biblical cooperation is based upon TRUTH. It involves the united effort of God’s people. This is not a cooperation borne of a spirit of undiscerning pluralism, or that of seeking “truth” in all religions.
- 6.4 We maintain that Scripture teaches a separation that is based on the holiness of God, producing purity in all of life, personal and ecclesiastical.
- 6.5 It is the duty of all true churches of the Lord Jesus Christ to make a clear testimony to their faith in Him, especially in these darkening days of apostasy in many professing churches, by which apostasy, whole denominations in their official capacity, as well as individual churches, have been swept into a paganising stream of modernism under various names and in varying degrees.
- 6.6 There has been a notable growth of autocratic domination on the part especially of modernistic leaders by whom the rightful powers of true churches are often usurped and are now being usurped.
- 6.7 The commands of God to His people to be separate from all unbelief and corruption are clear and positive: “Be ye not unequally yoked together with unbelievers” (2 Cor 6:14; see also Matt 6:24; Rom 16:17; Gal 1; Eph 5:11; 2 Thess 3:6, 14; 2 Tim 3:1-7; Tit 3:10; 2 Pet 2:1-3; 1 John 4:1-3; 2 John 7-11; Jude 3:20-24; Rev 18:4). We reach out to those who are part of any human system which involves compromise with error, and who thus ought to “come out from among them” (2 Cor 6:17), separate themselves unto the “Father...the Lord Almighty” (2 Cor 6:18), thus “cleansing themselves” and perfecting holiness in the fear of God (2 Cor 7:1).
- 6.8 In loyalty to the revealed Word, we, as an organised portion of the people of God, are obliged to oppose all forms of modernism, cultism, Romanism and false religions. Dialogue for the purpose of reaching a compromise between all true Bible believers and representatives of such beliefs is impious, unbiblical, treasonous and unfaithful to the holy God, as He has revealed Himself to us in His infallible, inerrant Word.
- 6.9 We are opposed to all efforts to obscure or wipe out the clear line of separation between these absolutes: truth and error, light and darkness. (See Jer 5:20; 2 Cor 6:14-18.) We refer to such efforts by New Evangelicals, Charismatic Christians, promoters of ecumenical cooperative evangelism and of the social gospel, and all churches and other movements and organisations that are aligned with or sympathetic to the Ecumenical Movement.
- 6.10 The Church, having been founded on the principle of Biblical Separation, and being affiliated with the B-P Church of Singapore, which is a member of the International Council of Christian Churches (ICCC), is likewise affiliated with the ICCC as long as the ICCC faithfully maintains its stand on Biblical Separation.

#### **Article 7 Main Practices of the Church**

The main practices of the Church are as follows:

- 7.1 **BAPTISM:** The observance of the Baptism of believers is by sprinkling on personal confession of faith in the Lord Jesus Christ. Infants of one or both the believing parents are to be baptised (Matt 28:19-20; Acts 2:38-42, 8:35-38; 10:44-48; 1 Cor 7:14).

- 7.2 REAFFIRMATION OF FAITH: Baptised infants upon coming of age in that they can satisfy the Board of Elders as to their faith shall be received into communicant membership by reaffirmation of faith.
- 7.3 THE LORD'S SUPPER: The remembrance of the Lord's death through the Lord's Supper shall be observed regularly, and normally all baptised believers (except baptised children of constituent members who have not reaffirmed their faith) whose conduct is consistent with their confession of their faith shall be received at the Lord's Table (Luke 22:14-29; Acts 2:42, 46, 20:7; Rom 14:19, 15:7; 1 Cor 5:6-8, 11, 23-26).
- 7.4 FELLOWSHIP AND DISCIPLESHIP: Every member shall participate in fellowship, prayer and instruction with other believers and the exercise of spiritual gifts for the edification of the Church (Rom 12:6-8; 1 Cor 12; Eph 4:1-16; Heb 10:23-25; 1 Pet 4:7-11).
- 7.5 EVANGELISM AND MISSIONS: The local Church in obedience to the Lord Jesus Christ, both as individual and collective witnesses, shall proclaim the Gospel to their families, neighbours, colleagues, friends, the nation as well as the regions beyond (Matt 28:18-20; Mark 16:15; Luke 24:44-48; Acts 1: 8; 1 Pet 2:9, 3:15).
- 7.6 STEWARDSHIP: Every member shall have the responsibility and privilege to contribute his gifts, talents, time and resources to the work of God and the extension of His kingdom. It shall also be the responsibility and privilege of each member to tithe and contribute willingly, regularly and generously according to his ability as God enables (Rom 12:1-13; 1 Cor 6:19-20, 16:1-2; 2 Cor 8, 9).
- 7.7 CHRISTIAN EDUCATION: The Church shall conduct a Christian Education programme to build up the members on the most holy faith (Jude 20) through Sunday School, Bible study classes, Bible study groups, Catechism classes, Christian publications, Gospel tracts and such other similar measures as the Church Session and/or Board of Elders may decide.
- 7.8 WORSHIP: All members shall meet regularly for the public worship of God the Father, the Son and the Holy Spirit and shall maintain family and personal devotions (Ps 27:4; Heb 10:24, 25; Song of Sol 1:6; Ps 122:1; Ps 1:1-3). Believing parents shall endeavour to bring up their children in the fear of the Lord and to lead them into a saving knowledge of the Lord by regular instruction of the Word of God (Prov 2:6; Deut 6:4-9; Eph 6:4).
- 7.9 WEDDINGS: The solemnisation of marriages between born-again believers. The groom must be a baptised believer and the bride either a baptised believer or a catechumen (2 Cor 6:14; Eph 5:21-33).
- 7.10 FUNERALS: The normal practice of the B-P Church is to bury the dead. A Christian funeral is to be conducted only for born-again believers.



## Article 8 Membership

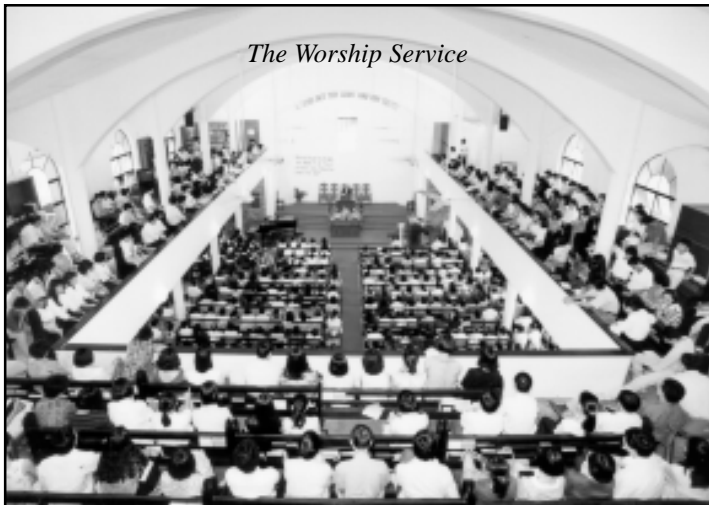
- 8.1 Membership of the Church shall be of two categories:
- 8.1.1 Communicant Members—Persons who can satisfy the Board of Elders as to their Christian faith, knowledge and manner of life, and who have been baptised or have reaffirmed their Christian faith or transferred from another B-P Church or another Bible-believing Church shall be Com-



municant Members. They shall be eligible to vote at congregational meetings provided that they are 16 years old and above. No member under the age of 21 shall be eligible to stand for election to the Session. No communicant member shall be a member of another church.

8.1.2. Non-Communicant Members—Baptised children of Communicant Members or of Christians who have not yet acquired Communicant Membership in the Church shall be Non-Communicant members.

8.2 If any member shall be found by the Board of Elders to have acted in a manner unbecoming of a member or by his act or omission be likely to hinder the witness of the Church or render it of ill repute, the Board of Elders shall request him to appear before the Board. The Board shall have the power to admonish, rebuke, suspend, depose or excommunicate the member in accordance with the



procedure laid down in the B-P Book of Discipline.

8.3 A communicant member shall remain a member of the Church until he dies or is transferred to another church or excommunicated.

8.4 Members are expected to strive conscientiously to live according to the light given to them by the Holy Spirit through God's Word, and to support wholeheartedly the services and activities of the Church.

8.5 Those below 21 years of age shall not be accepted as members without the parent's written consent.

#### **Article 9 Branches**

- 9.1 The Church may establish branches subject to the approval of the Registrar of Societies.
- 9.2 Such branches shall be under the control of the Church and bear the same name and shall function in accordance with the provisions of this Constitution and the rules made thereunder.

#### **Article 10 Membership in the Presbytery**

- 10.1 The Church, being a Bible-Presbyterian congregation having objects similar to those of the Bible-Presbyterian Church of Singapore, shall seek affiliation with that body for the strengthening of mutual fellowship, encouragement and unity among Bible-Presbyterian congregations in Singapore and, in particular, for the Word of God and the testimony of Jesus Christ (Rev 1:9).
- 10.2 The Church may resign from membership in the Bible-Presbyterian Church of Singapore provided that such a decision is adopted by a two-thirds majority vote at an Extraordinary Congregational Meeting. The quorum for this Meeting shall be two-thirds of the resident voting members in good standing. At such Meeting, the Presbytery or Synod of the Bible-Presbyterian Church of Singapore shall have the right to present its views or case. In the event of a lack of quorum, the Chairman shall adjourn the meeting for half an hour and should the quorum be still lacking, the matter shall be held in abeyance.

#### **Article 11 The Church Government**

- 11.1 The government, administration, and discipline of the Church shall be in accord-

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ance with the provisions of this Constitution and with the Form of Government and the Book of Discipline of the Bible-Presbyterian Church, except in those instances where specific statements in this Constitution supersede them.

- 11.2 The spiritual oversight of the Church in matters of doctrine, principles of government, church elections, admission and discipline of members and the administrative oversight of the Church shall be the specific responsibilities of the Board of Elders.
- 11.3 The general spiritual and administrative oversight of the Church may be delegated by the Board of Elders to the Deacons and Deaconesses.

## **Article 12 The Church Session**

- 12.1 The Church Session shall consist of the Pastor who shall also be the Chairman, Associate Pastor, if any, and/or an Advisory Pastor or Supervisory Pastor when necessary, Elders, Deacons, and Deaconesses if any. Unless with the prior approval in writing to the Registrar or an Assistant Registrar of Societies, all the Session members shall be either Singapore Citizens or Singapore Permanent Residents.
- 12.2 The Church which has no Pastor and/or Elder of its own, may co-opt a Pastor and/or Elder from another Bible-Presbyterian church who shall have all the rights and powers in the affairs of the Church.
- 12.3 The Church Session shall appoint a Clerk of Session who shall be the Secretary from among its members and define his duties and may appoint such other office bearers as it may think fit.
- 12.4 The Church Session may delegate specific powers to any one of its members and appoint such committees as it deems fit and to make such rules and standing orders to regulate the duties and powers of such persons or committees.
- 12.5 The Church Session may co-opt members of the Church or such other persons as it deems fit to serve on any committee.
- 12.6 The Church Session shall meet once a month or once in two months at such place and time as the Pastor or Board of Elders may determine. Emergency meetings may be convened by the Pastor/Associate Pastor/Assistant Pastor, or in his absence, by the Elder appointed to act for the Pastor. Such a meeting shall be also convened at the joint request of any two Elders.
- 12.7 A simple majority of the Session members present in Singapore shall constitute a quorum for the Session meeting.
- 12.8 The Church Session shall act by consensus or by a simple majority vote when necessary. The Moderator or Chairman shall have only the casting vote.
- 12.9 The Church Session shall at the Annual Congregational Meeting of the Church present a budget for the next fiscal year or period, and the previous financial year's accounts duly audited either internally or externally.
- 12.10 The Church Session, through the Clerk of Session, shall be responsible for keeping the following registers:
  - 12.10.1 An up-to-date Register of Members with full particulars of name, address, date and place of birth, baptism, reaffirmation of faith, transfer, marriage, death or dismissal.
  - 12.10.2 A Minutes Book to record the minutes of the Session, Board of Elders and of the Congregational Meetings.



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**Article 13 Election to the Church Session**

- 13.1 Candidates shall satisfy the requirements listed in 1 Timothy 3, Titus 1 and 1 Peter 5. Additionally, and to ensure better objectivity in selection, they shall fulfill the following conditions:
- 13.1.1 Demonstrate beyond reasonable doubt, and over a sufficient length of time, that they are faithful and mature members of the Body of Christ and faithfully devote themselves to personal prayer and study of the Word.
  - 13.1.2 Attend public worship and prayer meetings of the Church regularly unless prevented from doing so for valid reasons.
  - 13.1.3 Make a careful study of the Constitution, in particular the Principle and Practice of Biblical Separation and fully accept it.
  - 13.1.4 Be willing to participate wholeheartedly in the ministry of the Church, with the Pastor, and to devote time, talents and resources in such ministry which shall include serving in the various departments of the Church.
- 13.2 The Board of Elders shall nominate candidates for election to the Church Session. Nominations may also be submitted by any member of the congregation to the Board of Elders.
- 13.3 Proposals for election to the Church Session shall be carefully screened by the Board of Elders to ensure that only those with the essential qualifications and who are in full agreement with the doctrinal stand of the Bible-Presbyterian Church, in particular with its Principle and Practice of Biblical Separation, are considered for nomination and election to the Church Session.
- 13.4 Elected Elders/Deacons/Deaconesses shall be formally installed into office at a Service of Consecration to be held on an appropriate Lord's Day soon after election.

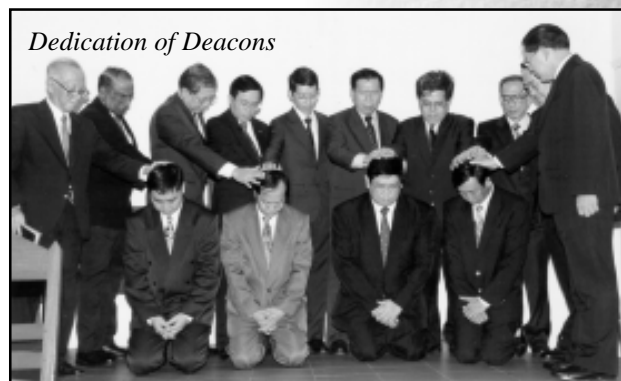
**Article 14 Pastors**

- 14.1 The Pastor and/or Associate Pastor/Assistant Pastor shall be elected by the members of the Church at the Annual Congregational Meeting by a majority of the votes cast and shall hold office for a term of three years but shall be eligible for re-election. The Pastor shall be the Chairman of the Session.
- 14.2 No Minister shall receive the call to be the Pastor of the Church save through the hands of the Presbytery or Synod of the Bible-Presbyterian Church at the instance of the Board of Elders (1 Tim 4:14).
- 14.3 The Pastor shall possess the spiritual, educational and other qualifications as set forth in the Bible-Presbyterian Form of Government or such other qualifications as the Board of Elders or Church Session may determine.
- 14.4 The Pastor and Associate Pastor/Assistant Pastor, Supervisory Pastor and Advisory Pastor shall be subject, through the Board of Elders, to the discipline of the particular Presbytery of the Bible-Presbyterian Church of Singapore, of which they are members. They may appeal to the Synod against the Presbytery's decision.
- 14.5 The Pastor shall have the general oversight of the spiritual life, regular service, ministration of the Sacraments of the Church and the ordination of Elders.
- 14.6 The Pastor shall be the ex-officio member and advisor of all committees connected with the Church.

- 14.7 The Pastor shall be the Moderator of the Church Session, except for prudential reasons, when the Board of Elders shall appoint one of its Elders as Chairman of a particular meeting.
- 14.8 A Pastor or retired Pastor of a B-P Church may be requested to serve in another B-P Church as Supervisory Pastor where a particular church is without a Pastor, or as an Advisory Pastor where a particular church having a Pastor still wishes to have the services of an additional Pastor as advisor. Both positions are honorary.

#### Article 15 Elders

- 15.1 The number of Elders in the Church shall not be more than one to every 50 communicant members. Where there are less than 50 communicant members, the Church shall have one Elder.
- 15.2 A candidate for election to the office of an Elder shall be a Deacon of not less than six years' standing, duly nominated by the Board of Elders and elected by a majority vote of the members of the Church at the Annual Congregational Meeting, save that the Board of Elders may in its absolute discretion, shorten the qualifying period.
- 15.3 Upon election, an Elder shall hold office for a term of three years and may be eligible for re-election.
- 15.4 An Elder may be elected in absentia, with his written consent.
- 15.5 An Elder, once elected and ordained, shall not be divested of his status as Elder when he is not re-elected or when he declines re-election. In either case, he shall not be a member of the Church Session or Board of Elders. He may attend meetings of the Presbytery or Synod when so appointed by the Presbytery or Synod.
- 15.6 An Elder, with the approval of his Board of Elders, may serve in another Bible-Presbyterian Church for such duration of time as may be determined.
- 15.7 An Elder shall endeavour by God's grace to serve in full conformity with the standards set forth in the Word of God (1 Tim 3:2-7 and Tit 1:6-9), joining with the Pastor in the government, administration and discipline of the Church, visiting the sick and sorrowing members, investigating delinquents and endeavouring to remedy any spiritual weakness in the lives of members.
- 15.8 Elders shall be subject, through the Board of Elders, to the discipline of the particular Presbytery of the Bible-Presbyterian Church of Singapore, of which they are members. They may appeal to the Synod against the Presbytery's decision.



#### Article 16 Deacons and Deaconesses

- 16.1 The number of Deacons shall not be more than six or one to every 40 communicant members, whichever is the greater number.
- 16.2 The number of Deaconesses shall not be more than four or one to every 100 communicant members whichever is the greater number.
- 16.3 A Deacon or Deaconess shall be elected by a majority vote of the members of the Church at the Annual Congregational Meeting, provided the candidate shall have attained 21 years of age at the time of nomination.

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- 16.4 Upon election, a Deacon or Deaconess shall hold office for a term of three years and may be eligible for re-election.
  - 16.5 They may be elected in absentia, with their written consent.
  - 16.6 They shall endeavour by God's grace to serve in full conformity with the standards set forth in the Word of God (1 Tim 3:8-13).
  - 16.7 Deacons but not Deaconesses may be requested by the Pastor or Elder to assist in the ministration of the Holy Communion.
  - 16.8 Deacons and Deaconesses shall be subject to the discipline of the Board of Elders. They may appeal to the particular Presbytery of the Bible-Presbyterian Church of Singapore to which their Church is affiliated against the decision of the Board of Elders.

#### **Article 17 Board of Elders**

- 17.1 The Board of Elders shall consist of the Pastor and Elders and, if any, the Associate Pastor, Assistant Pastor, Supervisory Pastor, Advisory Pastor.
- 17.2 The Pastor shall be the Chairman of the Board of Elders. In his absence or when deemed prudent, one of the Elders shall act as Chairman.
- 17.3 The Board of Elders may appoint or invite Deacons/Deaconesses to take part in any meeting of the Board of Elders without voting right.
- 17.4 The Board of Elders shall meet when necessary. The quorum shall be a simple majority of the members resident in Singapore.
- 17.5 The Board of Elders shall act by consensus.

#### **Article 18 Powers and Responsibilities of the Board of Elders**

Subject to Article 11 of this Constitution, the Board of Elders shall

- 18.1 be responsible for the spiritual welfare and ministry of the Church.
- 18.2 supervise all public worship and preaching services, the ministration of the Sacraments, Bible classes, prayer meetings, special meetings, and all similar efforts aimed at reaching the lost for Christ and at building up Christians in the faith.
- 18.3 receive members into the Church by confession and reaffirmation of faith and by transfer from other churches.
- 18.4 appoint Staff Workers and other office staff as it deems necessary.
- 18.5 exercise discipline in the Church according to the Word of God and the B-P Book of Discipline.
- 18.6 enquire into the knowledge and Christian conduct of the members of the Church.
- 18.7 call before them offenders with witness or witnesses from within or without their congregation.
- 18.8 admonish and rebuke those who are found to deserve censure, suspend or exclude offenders from the Holy Sacrament.
- 18.9 determine by itself or when it deems necessary, in consultation with the Deacons and Deaconesses all matters concerning the religious services and spiritual life of the Church and the suitability of candidates for election to the Church Session.

#### **Article 19 Congregational Meetings**

- 19.1 The management of the Church is vested in a general meeting of the members presided over by the Chairman. Any Congregational Meeting of the Church may



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- be constituted as a general meeting for the transaction of business, provided announcement of the said Meeting has been given from the pulpit at two regular worship services on the two preceding Lord's Days or by two weeks' written notice to members.
- 19.2 Congregational Meetings shall be opened with Scripture reading and prayer and closed with prayer.
- 19.3 Congregational Meetings shall be of two kinds, namely, Annual Congregational Meeting and Extraordinary Congregational Meeting.
- 19.3.1 The Annual Congregational Meeting for the transaction of business pertaining to the Church shall be held in the month of April.
- 19.3.2 At such Meeting, the Church Session shall report on the spiritual and temporal conditions of the congregation and announce plans for the coming year.
- 19.3.3 Items of business shall include the Clerk of Session's Report, the Treasurer's Reports, the Budget, election of internal Auditors, and any other matters on the agenda.
- 19.3.4 An Extraordinary Meeting for the transaction of particular business pertaining to the Church may be held at any time upon due notice being given.
- 19.3.5 Only such business as is specifically mentioned in the call may be considered at such a meeting.
- 19.3.6 The Session shall call an Extraordinary Meeting when so requested by one-tenth of the communicant members.
- 19.4 The quorum of the Congregational Meetings in the election of the Pastor, Associate Pastor, Assistant Pastor, Elders, Deacons and Deaconesses and in the amendments of the Constitution shall be a simple majority of all resident voting communicant members in good standing.
- 19.5 The quorum of the Congregational Meetings for all other business shall be one-third of all such resident voting communicant members in the transaction of other business.
- 19.6 In the event of a lack of quorum for the Congregational Meetings, the Chairman shall adjourn the meeting for half an hour and should the number then present be insufficient to form a quorum, those present shall constitute the quorum, but they shall have no power to alter, amend or make addition to any of the existing rules.
- 19.7 The election of the Pastor, Associate Pastor, Assistant Pastor, Elders, Deacons and Deaconesses shall be by secret ballot.
- 19.8 The election of Session members, and decisions on all other businesses of the Church shall only be adopted by a majority vote of those present except the amendments to the Constitution which shall not be adopted without a two-thirds majority vote of those present.
- 19.9 The Pastor shall be the Chairman of the Meeting except for prudential reasons, when the Board of Elders shall appoint one from among them as Chairman of the Meeting.

## **Article 20 Trustees**

- 20.1 The Church shall have the power to acquire immovable property and such other property as the relevant authorities shall permit in its name and vest it in trustees

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- not less than two or not exceeding four in number appointed by the members at a Congregational Meeting convened for such a purpose
- 20.2 Any trustee may resign his trusteeship.
- 20.3 When a trustee dies or is found to be of unsound mind, or becomes a bankrupt or emigrates from Singapore or ceases membership of the Church, or is incapacitated for any reason, his trusteeship is deemed to have ceased.
- 20.4 When a trustee is guilty of misconduct of such a kind as to render it undesirable that he continue to be a trustee, the Congregational Meeting may remove him from his trusteeship.
- 20.5 Notice of any proposal to remove a trustee from his trusteeship or appoint a new trustee shall be given in the Church Bulletin or announced at the regular worship service two weeks preceding the Congregational Meeting convened for the purpose. The address of immovable properties, names of trustees and any subsequent changes must be notified to the Registrar of Societies.

**Article 21 Finance and Audit**

- 21.1 The work and programme of the Church shall be supported by the freewill offerings and tithes of its members and gifts, donations from friends and by such other income as may be derived by the Church according to the Holy Scriptures.
- 21.2 The funds of the Church shall be used in accordance with the provisions of this Constitution.
- 21.3 The Session shall elect one of its members as Treasurer and another member as Assistant Treasurer, if necessary. (The Treasurer and/or the Assistant Treasurer shall not hold office for the same or related post for another consecutive term.) The Session may appoint a Finance Committee from among its members to take charge of the financial affairs of the Church. The Treasurer shall keep a cash balance of not more than \$1,000/- at any one time. All monies exceeding this amount shall be deposited with a bank designated by the Church Session. All cheques shall be signed by the Treasurer or in his absence the Assistant Treasurer, and one other Church Session member appointed by the Church Session.
- 21.4 The Church Session may appoint an auditing firm as external auditor to audit the accounts of the Church.
- 21.5 In addition to the external auditors, the Church shall elect two internal auditors who are not members of the Church Session, at the Annual Congregational Meeting of the Church.
- 21.6 The internal auditors shall hold office for one year and shall not be eligible for re-election.
- 21.7 The internal auditors and/or the auditing firm shall certify the correctness of the accounts for presentation to the Annual Congregational Meeting at the end of each financial year which shall end on 31st December.

**Article 22 By-Laws**

The Board of Elders or the Church Session may make rules not inconsistent with this Constitution for giving effect to the provisions of this Constitution for, but not limited to, the following matters:

- 22.1 The way and manner the activities of the Church business shall be administered.
- 22.2 The appointment of staff workers, paid secretaries, clerks and other personnel for the proper functioning of the Church.





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### **Section 23 Amendments**

- 23.1 No amendments to this Constitution shall be made except at a Congregational Meeting of the Church.
- 23.2 No amendments to the Constitution shall be adopted without at least a two-thirds majority votes cast by those present.
- 23.3 No amendments to the Constitution shall come into force without the advice of the Bible-Presbyterian Church of Singapore and the prior approval of the Registrar of Societies.

### **Article 24 Interpretation**

In the event of any question or matter arising out of any point which is not expressly provided for in the Constitution, the Board of Elders and the Church Session shall decide on the matter or the necessary steps to be taken.

### **Article 25 Prohibitions**

- 25.1 Gambling of any kind and the playing of paikow or mahjong, whether for stakes or not, is forbidden on the Church's premises. The introduction of materials for gambling or drug taking and of bad characters into the premises is prohibited.
- 25.2 The funds of the Church shall not be used to pay the fines of members who have been convicted in Court.
- 25.3 The Church shall not engage in trade union activity as defined in any written law relating to trade unions for the time being in force in Singapore.  
  
The Church shall not attempt to restrict or interfere with trade or make directly or indirectly any recommendation to, or any arrangement with its members which has the purpose or is likely to have the effect of fixing or controlling the price or any discount, allowance or rebate relating to any goods or services to be supplied by them.
- 25.4 The Church shall not hold any lottery, whether confined to its members or not, in the name of the Church or its office-bearers, Church Session or members.
- 25.5 The Church shall not indulge in any political activity or allow its fund and/or premises to be used for political purposes.
- 25.6 The Church shall not raise funds from the public for whatever purpose without the prior approval in writing of the Registrar of Societies and other relevant authorities.

### **Article 26 Dissolution**

- 26.1 The Church shall not be dissolved, except with the consent of not less than three-fourths of the members of the Church for the time being resident in Singapore expressed either in person or by proxy at a Congregational Meeting convened for the purpose.
- 26.2 In the event of the Church being dissolved as provided above, all debts and liabilities legally incurred on behalf of the Church shall be fully discharged. The remaining funds shall be given or transferred to the trustees for carrying out the objects similar to those herein before set out, or to be applied to such charitable organisations as the members of the Church may determine at a Congregational Meeting.
- 26.3 Notice of dissolution shall be given to the Registrar of Societies within seven days of the dissolution.

# A Doctrinal Positional Statement of Life B~P Church

IN ADDITION to Article 4 “Doctrine” and Article 6 “Principle and Practice of Biblical Separation” of the *Constitution of Life Bible-Presbyterian Church*, we affirm our position on (i) Bible versions, (ii) Bible translations and the KJV Bible, (iii) Biblical interpretation,

(iv) Biblical separation, (v) the account of creation, (vi) the nature of the Genesis Flood, (vii) the virgin birth of Christ, (viii) the second coming of Christ and the millennium, and (ix) the sufficiency of the Scriptures and power of the Gospel in personal counselling and in guiding church growth, as follows:



*The KJV Bible*

1. We do believe that the Hebrew and Greek texts that were used for the King James Version of the English Bible (KJV) were providentially preserved by God and are therefore closest to the original autographs of the Bible.

2. We do believe that the KJV is a true, faithful, and accurate translation of these Hebrew and Greek texts, and is therefore better than all of the other English Translations. We can without apology hold up the KJV and say, ‘This is the Word of God!’ while at the same time realising that, in some verses, we must go back to the underlying Hebrew and Greek texts for complete clarity, and also compare Scripture with Scripture.
3. We do employ the KJV alone as our primary scriptural text in the public reading, preaching, and teaching of the English Bible.
4. We do consider as unreliable all Bible versions (e.g. *The New International Version* or *NIV*) that modify or change the meaning of the original text or interpret it, instead of giving a literal and accurate translation, and which cast doubts and/or omit verses.
5. We do believe “the Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, every syllable of it, every letter of it, is direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him that sitteth upon the throne, faultless, unerring, supreme”.
6. We do dismiss the theories of Liberal and Modernist scholars who claim that the books of the Bible were edited compilations of stories, legends and ancient writings of many unknown human authors that were gradually adapted, edited, modified and compiled over hundreds of years until they reached their present form.
7. We do believe that the only correct way to interpret Scripture is by comparing verses with each other and harmonising their meaning. No part of the Bible ever contradicts another, and the verses that are difficult can be understood with the help of related verses that are easier to understand.
8. We do reject the method of interpreting the Scriptures that make the following claim: That one must use only verses that were written earlier than the Bible text being studied in order to shed light on its meaning, since using verses that are written at a later time to do this would result in reading into the text.
9. We do reject the teaching of Hyper-Calvinists that God loves only the elect, not the whole world (John 3:16), and claims that one cannot say to a whole crowd of sinners, “God loves you and wants you to live and not die”, since not all of them are elected to salvation.

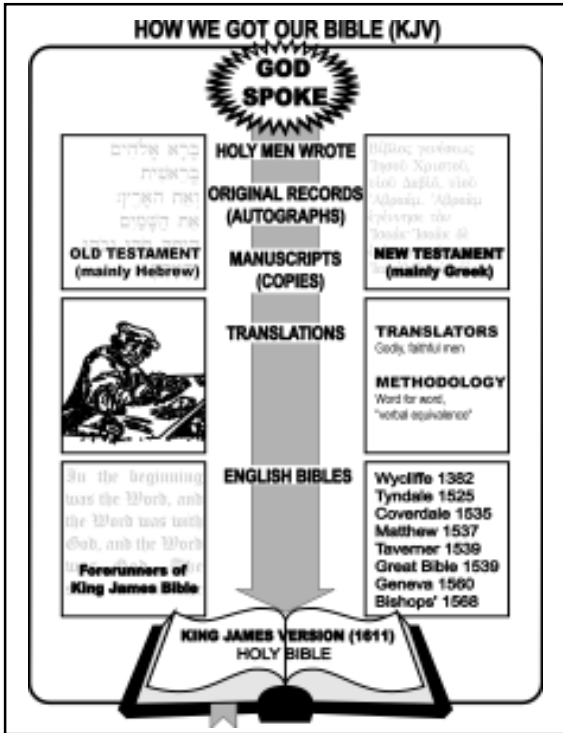
10. We do believe in the biblical doctrine and practice of personal and ecclesiastical separation from all forms of unbelief and apostasy, viz., Romanism, Ecumenism, Modernism, Charismaticism, and Neo-evangelicalism.
11. We do reject as false the tongues-speaking, demon-casting, faith healing, dreams and visions, words of wisdom/knowledge/faith, prophecies, slaying of the Spirit, holy laughing and dancing of the Pentecostal Charismatic, or Vineyard Movement.
12. We do believe that God created the universe out of nothing (cf. John 1:3; Col 1:16; Heb 11:3).
13. We do believe God created all things perfectly and very good in six literal or natural, and not figurative or poetic days.
14. We do believe the Genesis Flood was global or universal, and reject all other views which attempt to limit the geographical extent of the Flood.
15. We do believe Isaiah 7:14 is a strictly messianic prophecy historically fulfilled only by Jesus Christ who was conceived supernaturally in the womb of the virgin Mary by the power of the Holy Spirit as announced by the angel (Matt 1:22-23; Luke 1:26-35).
16. We do subscribe to the premillennial view of Christ's second coming (i.e. that Christ will return and then reign on earth for 1,000 years) that recognises that the specific promises God made to Israel concerning restoration to their land, with the Temple rebuilt, will be literally fulfilled to the Israelites, and not fulfilled spiritually in the Church.
17. We do reject the so-called "Biblical/Christian Counselling" of today (as taught by Gary Collins, Larry Crabb, Frank Minirth, et al) that is influenced by Freudian or humanistic methods which essentially question the sufficiency of Scriptures, and the power of the Gospel.
18. We do reject the modern-day Church Growth movement (as promoted by George Barna, Bill Hybels, C. Peter Wagner, et al) which advocates worldly techniques or carnal methods to increase church membership.
19. We do uphold and promote the good name, doctrine, and ethos of the Life B-P Church in accordance with God's Word, and do protect her from detractors and enemies from without and within.
20. We do love all who disagree with our doctrinal positional statement, even as God so loved the world (John 3:16) and as Christ has commanded us to love our enemies (Matt 6:44), and do pray that those who disagree with us will seek the truth diligently as God will draw near to those who draw near to Him (James 4:8) and His truth shall make them free (John 8:32).
21. We do serve the Life B-P Church because we love Jesus Christ who has called us to be members of this Church, and do intend with the Holy Spirit's help to faithfully declare "all the counsel of God" (Acts 20:27), and to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3), speaking the truth in love (Eph 4:15), to the glory of God the Father.

### Explanatory Notes

1. *"We do believe that the Hebrew and Greek texts that were used for the King James Version of the English Bible (KJV) were providentially preserved by God and are therefore closest to the original autographs of the Bible."*
  - a. It is often claimed that the Greek source text used by the translators of the KJV for translating the New Testament is of **inferior quality**. This subjective opinion was popularised by Westcott and Hort, who were trying to elevate a different source text above the Majority Text, which is the source text for the KJV. The thorough

research of John Burgon however has brought this opinion into serious question. It can be demonstrated that the Majority Text is of far superior quality to the Westcott and Hort text.

- b. The Westcott and Hort text present in a weakened form many of the passages of Holy Scripture which speak most plainly of the deity of Christ (e.g. 1 Tim 3:16). This made it appealing to Liberal scholars who tend to play down this doctrine. It omits many verses that are familiar to us, e.g. Mark 16:9-21, John 7:53- 8:11 (the woman caught in adultery), and 1 John 5:7, which gives clear teaching on the Trinity.



c. The Westcott and Hort text represents only a small family of documents which the Church as a whole rejected before the end of the 4th century and were not used for making copies. The more reliable Majority Text was multiplied and copied from generation to generation, and the great majority of existing documents (about 99.44 % of the 5,000 documents) exhibit a faithful reproduction of the true text.

d. The implication of accepting the Westcott and Hort text is that for 15 centuries (AD 330 to 1881) the true Church of God has not had the Word of God, but has been using a very faulty text all along!

2. *"We do believe that the KJV is a true, faithful and accurate translation of these Hebrew and Greek texts, and is therefore better than all of the other English translations. We can without apology hold up the KJV and say, 'This is the Word of God!' while at the same time realising that in some verses, we must go back to the underlying Hebrew and Greek texts for complete clarity, and also compare Scripture with Scripture."*

- a. Fifty-four men, including the greatest Hebrew and Greek scholars of the age, formed six companies to undertake the task of translation of the KJV. Using their Greek sources and the best commentaries of European scholars, and referring to Bibles in Spanish, Italian, French and German, they expressed the sense of the Greek in clear, vigorous and idiomatic English.
- b. The KJV translators were men of unquestioned faithfulness to the Scriptures, godly men whose one burden was to render a translation as close to the text as possible. They were men of impeccable integrity, with no hidden agenda of injecting some personal or sectarian views into their scripts. In contrast to this, some of the people who were involved in the new versions are definitely of questionable background. For example, the Revised Version, which was the first modern English translation of the Bible, had a Unitarian scholar named Dr G. Vance Smith on its committee. Dr Smith denied the deity of Christ and this infuriated the church so much that they demanded his removal from the committee. However, the influential Bishop Thirwall threatened to leave the revision project if Dr Smith was removed, and so the Unitarian scholar remained.
- c. The KJV has clearly stood the test of time for nearly 400 years and has seen abundant blessings poured out from God when it was used in the Revivals in England (Wesley, Whitefield), Scotland (Burns) and America (Jonathan Edwards), and in the powerful preaching of preachers like Spurgeon. The KJV has an excellent track record. Thousands of lives have been saved and blessed through it. In contrast to this, the short time that the NIV has been used by Neo-evangelicals, has seen greater compromises made by the movement as a whole. The signs and wonders movement which began at Fuller Theological Seminary, the birthplace

of Neo-evangelicalism is a case in point. The signing of the *Evangelicals and Catholics Together* document in 1994 is another. Overall, the NIV does not seem to have a good track record.

- d. It is claimed by some that the New King James Version (NKJV) is as good as the KJV, if not better than it, since it is also based on the Majority Text. Many of members of the committee for the NKJV were godly men. Among all the modern versions this is one that perhaps comes closest to the KJV. But there are also some serious deficiencies in the NKJV. The godly men in the committee had little control over how it finally turned out. They hoped to follow the KJV closely and just update the archaic words, but in the end it has unfortunately not just updated the archaic words but also altered many more words. (It has changed the KJV text in about 60,000 places) Some of the changed words were perfectly good terms in the KJV that should have remained unchanged. For example, the Comforter (Holy Spirit) in John 14:16, 26 and 15:26 and 16:7 has been changed to “the Helper” (following the NASV, and this is the same term used by Jehovah’s Witnesses).
3. *“We do employ the KJV alone as our primary scriptural text in the public reading, preaching and teaching of the English Bible.”*
    - a. Most of the elements of our church worship service are based on the KJV. How moving it is to hear our whole congregation saying the Lord’s prayer together with the words, *“Our Father which art in heaven, hallowed be Thy name...”* Any church that abandons the KJV for the NIV would have to end their Lord’s prayer without the words *“For thine is the kingdom, and the power, and the glory, for ever. Amen”* if they want to be consistent with their text! If we were to remove the KJV from our worship service many words and phrases in our worship would gradually lose their significance. For example, the “Holy Ghost” which we mention when we sing our *Gloria Patri* and *Doxology* would become obscure to those who use modern versions which do not have this term at all. Besides this, the lyrics of many of our best-loved hymns and old-time gospel choruses follow the KJV. For example, *“Great is Thy Faithfulness”* which is based on Lamentations 3:22-23.
    - b. Some dislike the KJV on the grounds that its English belongs to the 17th century and is archaic. Those who have studied literature would know that Shakespeare’s English is even more difficult to understand than KJV English. In almost any thick book there is always bound to be some words that the reader will not know. The KJV is the same. In most cases, the surrounding context of a word will give a good idea of what it means to the reader, who needs only to make the extra effort to learn and explain some of the old English words in the KJV. For example, “froward” means “wayward”, “usury” means “interest”.
  4. *“We do consider as unreliable all Bible versions (eg. The New International Version or NIV) that modify or change the meaning of the original text or interpret it, instead of giving a literal and accurate translation.”*
    - a. The KJV translators adhered to the **“formal equivalence” or “verbal equivalence” method of translation.** This means that they followed the text very closely and did not modify or change the meaning. They took no liberties with God’s Word, and only rephrased certain expressions, when changes were really necessary. The KJV reading may sometimes be hard to understand but that is only because it has given a **literal** translation of the wording of the Greek or Hebrew text. And the wording of the original text of a particular verse may itself be difficult to understand and may be interpreted in several ways as commentaries on that verse will show. Modern translators overcome the difficulty by **interpreting** the verses for the reader. But this totally obscures all other possible ways of interpreting them. What we read then may not be God’s Word any more but what some people think it means.

5. *We do believe “the Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, every syllable of it, every letter of it, is direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him that sitteth upon the throne, faultless, unerring, supreme.”*
  - a. We must declare the KJV Bible to be nothing less than God’s powerful inspired Word, just as any faithful translation of God’s Word into any language can also be presented as being His inspired word. In 2 Timothy 3:15-17, Paul refers to the Scriptures that Timothy had and calls them inspired despite the fact that he had only a copy. It is possible that he had the Old Testament in Hebrew, but it is more likely that he had the Greek translation of the Old Testament, since his father was a Greek and he lived in Lystra, which was definitely Greek-speaking. We can therefore confidently say, when we hold the KJV in our hands, that what we are holding is God’s inspired word.
  - b. We need to be firmly convinced that it is important to keep on promoting and using the KJV. As more and more English-speaking churches around us abandon the KJV for one or more of these newer versions, it is important to understand the reasons why Bible-Presbyterians should continue to hold on to it. We live in the end times and we cannot afford to be blind to the forces that are working around us in the Christian world. Our theological position is recognised by the version we use. For example, if a person promotes and uses the *Douay* version or Jerusalem Bible, he is probably a Roman Catholic. If a person promotes and uses the RSV or NRSV, he is probably Liberal. If a person promotes and uses The TEV, NIV or Living Bible he is probably a New Evangelical. In fact the NIV can with full justification be called the “New Evangelical Version” (NEV) because of the deep involvement of the National Association of Evangelicals in its production and promotion.
6. *“We do dismiss the theories of Liberal and Modernist scholars who claim that the books of the Bible were edited compilations of stories, legends and ancient writings of many unknown human authors that were gradually adapted, edited, modified and compiled over hundreds of years until they reached their present form.”*
  - a. One example of this is their theory regarding the writing of the first five books of the Bible (Genesis to Deuteronomy). While we believe that these books were factual, historical, inspired by God and written by Moses in the 15th century BC, Liberal scholars speculate that the events described in them did not take place, but were merely made up to explain the origins and reasons behind existing phenomena, and that they evolved as documents (named J, E, D & P) written between the 9th and 4th centuries by unknown writers and were gradually compiled into one. The same approach has been used on the four Gospels and other books of the Bible. The result of these theories is that the Bible is no longer regarded as being the Word of God, but as the words of men.
7. *“We do believe that the only correct way to interpret Scripture is by comparing verses with each other and harmonising their meaning. No part of the Bible ever contradicts another, and the verses that are difficult can be understood with the help of related verses that are easier to understand.”*
  - a. According to *The Westminster Confession of Faith*, chapter I, para. IX, “The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.”
  - b. This results naturally from the fact that all 66 books of the Bible were written by one author, God Himself, and would therefore be completely consistent.

8. *“We do reject the method of interpreting the Scriptures that make the following claim: That one must use only verses that were written earlier than the Bible text being studied in order to shed light on its meaning, since using verses that are written at a later time to do this, would result in reading into the text.”*
  - a. This method of interpretation is Neo-evangelical and originated from Walter C. Kaiser, who calls it “the Analogy of Antecedent Scripture.” Using this, Kaiser made an erroneous interpretation of the prophecy of the virgin birth of Christ given in Isaiah 7:14, claiming that the child who was born miraculously in Ahaz’s lifetime was his son, Hezekiah, who became the next king of Judah. (*The Promise Single-Meaning Hermeneutic*, Evangelical Journal 6 [1988]: 55-70.) We believe that Matthew’s interpretation that the prophecy was fulfilled only in the birth of Jesus must be used to interpret Isaiah 7:14.
  
9. *“We do reject the teaching of Hyper-Calvinists that God loves only the elect, not the whole world (John 3:16), and claims that one cannot say to a whole crowd of sinners, “God loves you and wants you to live and not die,” since not all of them are elected to salvation.”*
  - a. Hyper-Calvinism is the term used to describe a distorted form of Calvinism that goes beyond what John Calvin himself has taught. It teaches that God hates all unbelievers, and works all things towards their destruction. Both Calvin and the Scriptures however, teach that God relates favourably to the non-elect in two ways:
    - b. First, by the common grace that He shows to all men whether elect or non-elect. This common grace is seen in giving them gifts and talents, sunshine and rain, and time to repent of their sins. Consider Calvin’s words in his *Institutes* 2.2.14, “*The power of human acuteness also appears in learning these [i.e. the arts] because all of us have a certain aptitude. ... Hence, with good reason we are compelled to confess that its beginning is inborn in human nature. Therefore this evidence clearly testifies to a universal apprehension of reason and understanding by nature implanted in men. Yet so universal is this good that every man ought to recognize for himself in it the peculiar grace of God.*”
    - c. Second, by sincerely inviting everyone, elect and non-elect, to repentance and salvation in Christ. In his commentary on John 3:16, “that whosoever believeth in him should not perish”, Calvin wrote, “*The outstanding thing about faith is that it delivers us from eternal destruction. For He especially wanted to say that although we seem to have been born for death sure deliverance is offered to us by the faith of Christ so that we must not fear the death which otherwise threatens us. And he has used a general term, both to invite indiscriminately all to share in life and to cut off every excuse from unbelievers. Such is also significant in the term ‘world’ which He had used before. For although there is nothing in the world deserving of God’s favour, He nevertheless shows He is favourable to the whole world when He calls all without exception to the faith of Christ, which is indeed an entry into life.*”
    - d. Hyper-Calvinists are unable to see how God can be gracious to all, and yet at the same time be gracious to some, and willing to save all when He has already willed that only the elect would be saved. To them, it is a contradiction that God Himself cannot reconcile. It must be stated that there is no contradiction in the gospel offer, and in the grace God shows to both the elect and reprobate. In order to properly understand those concepts we must distinguish God’s decretive will from His desiderative will as Calvin himself did.
  
10. *“We do believe in the biblical doctrine and practice of personal and ecclesiastical separation from all forms of unbelief and apostasy, viz., Romanism, Ecumenism, Modernism, Charismaticism and Neo-evangelicalism.”*



- a. There are two kinds of separation, personal and ecclesiastical. Personal separation is that purposeful removal of oneself from all worldly philosophies and sinful activities. Ecclesiastical separation is that disciplinary measure exercised by a Christian or church against another Christian or church due to doctrinal impurity or positional compromise.
  - b. But many regard biblical separation as a negative, critical, judgmental, unloving and unkind practice. Many others are confused about it, and wonder why it is needed at all, not being informed about the ecclesiastical movements working in the world today. One needs to have courage and conviction then both to teach biblical separation as part of the whole counsel of God, and also to put it into practice.
  - c. Contrary to what many have thought, separation is not a minor point of doctrine or a denominational distinctive. This commandment is not limited to just one passage in the Bible, but can actually be traced through the Scriptures from beginning to end! For example, the Epistles abound with commands on separation: “*Be not conformed to this world*” (Rom 12:1-2), “*Mark them... avoid them*” (Rom 16:17), “*evil communications corrupt good manners*” (1 Cor 15:33), “*Be ye not unequally yoked together with unbelievers*” (2 Cor 6:14), “*come out...be ye separate*” (2 Cor 6:17), “*cleanse yourselves from all filthiness*” (2 Cor 7:1), “*Have no fellowship with...but rather reprove*” (Eph 5:11), “*Abstain from all appearance of evil*” (1 Thess 5:22), “*Withdraw...have no company with...admonish*” (2 Thess 3:6, 14-15), “*Withdraw from...shun*” (1 Tim 6:3-5, 2 Tim 2:16-21), “*not fashioning yourselves according to the former lusts...But be ye holy*” (1 Pet 1:14-16), “*Receive not those who abideth not in the doctrine of Christ*” (2 John 7:11), “*Earnestly contend for the faith*” (Jude 3).
  - d. In our present time, the application of this would include separation from Romanist, Eastern Orthodox, Liberal, Modernist, Pentecostal, and Charismatic teachers and churches, as well as those from any cults that deny the deity or work of Jesus Christ.
  - e. About 40 years ago, the majority of Protestant churches in Singapore did not regard Catholics as Christians. But over the last few decades, many Protestant churches began to accept the Catholic Church as being a valid Christian Church. And so they have stopped evangelising Catholics. Today the Anglican, Presbyterian and Methodist Churches would not mind having joint worship and evangelism crusades with the Catholic Church. They claim that the Catholic Church has changed its teachings at the 2nd Vatican Council and come closer to what we believe.
  - f. One important application of this principle is to refrain from any involvement in the **ecumenical movement**, known today as the World Council of Churches. We affirm the words of our Lord Jesus Christ recorded in John 14:6, “*I am the way, the truth, and the life: no man cometh unto the Father, but by me.*”
11. “*We do reject as false the tongues-speaking, demon-casting, faith-healing, dreams and visions, words of wisdom/knowledge/faith, prophecies, slaying of the Spirit, and holy laughing and dancing of the Pentecostal Charismatic or Vineyard Movement.*”
- a. The present-day Pentecostal Movement came into being in 1901, emphasizing “speaking in tongues” and “divine healing.” Their failure to “rightly divide the Word of Truth” led to many false teachings regarding the ministry of the Holy Spirit and produced confusion in the minds of the saved and unsaved alike.
  - b. In the 1960’s, a new movement took shape, sharing the basic doctrines of Pentecostalism but advocating a “stay in” rather than a “come out” policy with regard to church affiliations. This movement is commonly known as the “Charismatic Movement.” It involves not only various Protestant churches but Roman Catholic

churches as well. In fact, if one is able to “speak in tongues” or if he has experienced “healing,” he is accepted by the Charismatics with **little or no regard to his church affiliation or doctrinal deviation**.

- c. In the 1980s, the Signs and Wonders Movement appeared on the religious scene which made the Pentecostal/Charismatic false teachings even more appealing and dangerous. Why? Because this movement promoted the same, basic unscriptural doctrines held by Pentecostals and Charismatics while, in its inception, disclaiming any relationship to either of these groups, thus making it especially attractive to evangelicals and fundamentalists who did not want to wear the label of either group because of their deviant teachings and practices.
  - d. These movements are dangerous because they place **experience** above God’s word in authority. There is little emphasis on Bible study in Vineyard churches. The movement takes a pragmatic approach which is concerned with results and the results determine the truth. It places unscriptural and undue emphasis on **physical healing**. This stumbles many precious believers who are falsely taught that it is always God’s will to heal. Both the Scriptures and experience teach that God may use physical afflictions for refining, correcting and chastening (Heb 12:3-11, Job 23:10).
12. *“We do believe that God created the universe out of nothing (cf. John 1:3, Col 1:16, Heb 11:3).”*
- a. Thus we reject the theory of evolution, or the theistic evolution that is advocated by Neo-evangelicals and by the Roman Catholic Church which teaches that God created all things, but used the process of evolution to do it. Therefore Adam and Eve were apes that God “transformed” into humans.
  - b. Till today, evolution is an unproven hypothesis developed by 19th-century men, Lamark, Darwin and Wallace, who were influenced by humanist philosophy. Evolutionists do not all agree on what really happened.
  - c. Because we are created and not creatures that evolved out of pre-existing material, our existence is planned and purposeful; we are responsible to our Creator, human life is precious and marriage is not man-made, but ordained by God.
  - d. Many scientists are now convinced that the facts of science and biblical truths combine to declare that creation took place. The Institute of Creation Research (ICR) is steadily gaining ground.
13. *“We do believe God created all things perfectly and very good in six literal or natural, and not figurative or poetic, days.”*
- a. Some attempt to reconcile the creation account of Genesis to the billions of years of evolution by propounding that each day was actually an age. But theistic evolution cannot be reconciled with the biblical creation account: Birds existed (5th Day) before Land Creatures (6th Day). Whales existed in the seas (5th Day) before mammals on land (6th Day).
  - b. Each day must have been a literal 24-hour day because of the phrase, *“And the evening and the morning were the...”* (Gen 1:5ff). Furthermore, Exodus 20:11 says, *“For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”* The six days of creation are not distinguished in length from the six-day work week.
14. *“We do believe the Genesis Flood was global or universal, and reject all other views which attempt to limit the geographical extent of the Flood.”*
- a. Many today doubt the historicity of a Universal Flood, and to make the biblical account more credible, have postulated that the account just describes **a local flood**—one that affected only the Mesopotamian region. Those who advocate

this, believe that the writer was using “the language of appearance,” that is, the Flood appeared to be universal because it covered everything within man’s immediate scope of observation. The following confirms that the Flood was universal and not local:

i. **The Depth of the Flood** (Gen 7:19-20).

If the Flood were only restricted in area, it is difficult to comprehend the fact that it covered the highest mountains, even in a small area, without overflowing to other areas. The fact that water seeks its own level seems to be decisively against a local flood.

ii. **The Duration of the Flood**

It appears that the Flood lasted for over one year in all from the time Noah entered the ark until he left it; most of that time the water was upon the earth. No local Flood in history ever lasted that long. Any flood which endured for such a long period would, therefore, have to be universal.

iii. **The Size of the Ark**

Why would Noah build a vessel large enough to accommodate all the land species on earth when all he needed was one large enough to save the species indigenous to Mesopotamia, of which there must have been very few?

iv. **The Need For an Ark at All**

More fatal to the local Flood theory is the utter lack of any need for an ark in such an event, for Noah could easily have walked from the scene of the impending disaster, taking with him any animals which were in any danger of drowning. Why spend 120 years building a boat for which there was no real need?

v. **The Testimony of Peter**

In 2 Peter 3:3-7, Peter argues that at the end of this age God will destroy the world with fiery judgment. He bases his arguments for the extensiveness of this judgment on the analogy of the destruction by water in Noah’s time. If Peter is trying to teach a universal devastation by fire, which he assuredly is, why would he compare it to merely a local Flood in Noah’s time?

vi. **The Testimony of Rock Strata**

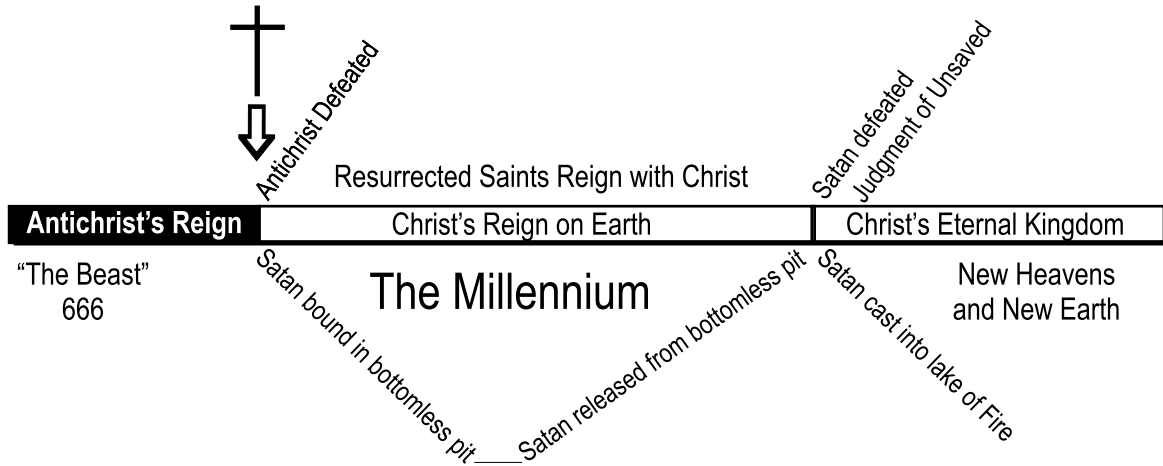
The great thicknesses of sedimentary rock strata found throughout the world, and the existence of huge canyons (eg. the Grand Canyon) can be best explained as the results of a Universal Flood.

15. *“We do believe Isaiah 7:14 is a strictly messianic prophecy historically fulfilled only by Jesus Christ who was conceived supernaturally in the womb of the virgin Mary by the power of the Holy Spirit as announced by the angel (Matt 1:22-23, Luke 1:26-35).”*

- a. Liberal scholars deny that this was the case, claiming that the Hebrew Word for “virgin” (*ha’almah*) should be translated “young woman” (cf. RSV) and claiming that the word *bethulah* would have been used if “virgin” was meant (cf. Gen 24:16). Hence, Isaiah had no intention of predicting the Messiah’s supernatural virgin birth, and Matthew misquoted this verse in Matthew 1:22, 23. Another view that removes the supernatural element is found in the Ryrie Study Bible which claims that the virgin was a woman that Isaiah was going to marry (Isa 8:3) and who would bear his child, but who was still a virgin at the time the prophecy was made.

- b. It can be proven that the Hebrew word “almah” was a common term never used in the Old Testament for anything else except for an unmarried and sexually undefiled girl (Gen 24:43, Ex 2:8, Ps 68:25, Song of Sol 1:3, Prov 30:19). The word “sign” implies a miraculous occurrence. It was to be wrought by “The Lord Himself.” Hence, it could not have been an ordinary birth due to Isaiah’s marriage to a virgin.
  - c. The view commonly held by many Neo-evangelicals today is that Isaiah was prophesying a virgin birth, but one which was to take place in Ahaz’s lifetime, as a visible sign for him, that God is with His people (Immanuel) to deliver them. This miraculous birth of a child in Ahaz’s lifetime would be a **type** of another virgin birth in the future, ie. the virgin birth of Jesus Christ. There were therefore two virgin births in history, not just one! This view is based on linking this verse with verse 16 of the text.
  - d. This view is unacceptable as it removes the uniqueness of Christ’s virgin birth, which is one of the main proofs of His Divinity and sinlessness. The name “Immanuel” (God with us) implies the very incarnation of God Himself. No one but Jesus Christ can appropriately bear such a name. The sign need not be fulfilled in Ahaz’s lifetime, as it was given to the “House of David” (Isa 7:13). The word “(to) you” in Isaiah 7:14 is in the plural form, and therefore cannot refer to Ahaz alone. The house of David continued to exist up till the time of Jesus Christ (Mary and Joseph were both descendants of David). There have been no other virgin births in history. The Strictly Messianic View is the only view that is scriptural.
16. *“We do subscribe to the premillennial view of Christ’s second coming (i.e. that Christ will return and then reign on earth for 1,000 years) which recognises that the specific promises God made to Israel concerning restoration to their land, with the Temple rebuilt, will be literally fulfilled to the Israelites, and not fulfilled spiritually in the Church.”*
- a. The other views are Postmillennialism and Amillennialism. According to those in the postmillennialist position, Christ will return after the thousand years and not before it. According to those in the amillennialist position, there is no literal 1,000 years. It is just a symbol for the present long period of time between Christ’s first and second coming.
  - b. The Premillennial view is preferred because it is based on a plain and literal interpretation of Scripture. If the plain sense of a passage makes good sense, there is no need for us to seek some hidden or symbolic meaning. The other views are based on spiritualising or allegorising the text. Furthermore, Premillennialism is the view that has stood the test of time. It was dominant during the first three centuries of church history, continued during the Middle Ages, among certain groups of faithful believers who were against the Roman Catholic Church, revived in the 17th century by a Calvinist theologian named Johann Heinrich Alsted, and promoted widely in the last two centuries by the Dispensationalists.
  - c. The Dispensationalists, however, believe that biblical history is split into many dispensations. While we disagree with them on this, we do hold to the same brand of Premillennialism. Their brand is Futuristic and not Historic. This means that the promises God made to Israel will be fulfilled in Israel, not the Church.
  - d. Those who hold the Historic brand of Premillennialism believe that the Church is now Israel in a spiritual sense. Israel is permanently displaced. God is not interested in them in a special way any more. Jews can only partake of the promises of God by becoming part of the Church of the Lord Jesus Christ. Since the Church has no part in the land of Israel, all promises of physical blessings like the land, peace and prosperity are then **spiritualised away** to mean heaven and the Christian life.

- e. The position we take is that there is **only One New Covenant and it was meant for the nation of Israel**. But because of Israel's rejection of their Messiah, the Church has come to benefit from the New Covenant, and only from its spiritual blessings. The physical blessings are **not** for the Church, but for Israel alone. The Bible foretells a time however when Israel will also benefit from the New Covenant, at the time when Christ returns and saves them. Then they will benefit **both** from the spiritual blessings as well as the physical blessings of the new covenant. Thus we believe that **God has not given up on Israel**. He still has some plans for them, that are different from His plans for us.



- f. We believe that this view is the one that is most **biblically based** of all. In Romans 11:17-27, the apostle Paul used the analogy of an **olive tree** to illustrate this. Let me summarise what he wrote: The Covenant is represented by an olive tree. The Israelites are the natural branches of this olive tree. But because of their unbelief they were broken off from the tree. We, who are branches from a **wild olive tree**, were then grafted into the olive tree. And when the Israelites turn to Christ, they will be grafted back into their own tree again. And it is certain that this is **going to happen** one day.
17. "We do reject the so-called "Biblical/Christian Counselling" of today (as taught by Gary Collins, Larry Crabb, Frank Minirth, et al) that is influenced by Freudian or humanistic methods which essentially question the sufficiency of Scriptures, and the power of the Gospel."
- This brand of Christian counselling is not derived from the Bible but from psychology and from Sigmund Freud who taught and advanced the idea that people's conscious thoughts and actions are driven by a powerful reservoir of repressed memories no longer directly accessible to the conscious mind. Freud invented psychoanalysis to uncover these hidden regions of the psyche through free association and dream analysis.
  - Such psychological notions filter down into the church through writers such as Larry Crabb, Frank Minirth, Paul Meier, Gary Collins, James Dobson, Charles Solomon and many more psychologically trained individuals. People then read, interpret and teach what they suppose is biblical, without recognising that their presuppositions are from psychology rather than from Scripture.
  - It promotes the idea that professional counsellors are better able than pastors, elders and other lay people, and that the Bible is not enough, to counsel Christians who have deep personal and emotional problems. It also encourages people to put the blame for their problems on their circumstances or on others, instead of bearing it themselves.

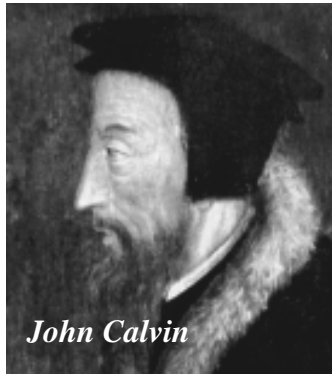
- d. True biblical counselling (such as taught by Jay Adams) is based on the following: That Scripture is sufficient for all the needs of man (2 Pet 1:3), that the ultimate cause of all problems is sin, that a person must acknowledge his personal responsibility to deal with sin, and that the Gospel alone can deliver a person from sin and gradually transform him through the work of the Holy Spirit and prayer.
- e. There are however medical causes for certain mental illnesses. There are great numbers of individuals erroneously referred to psychotherapy who are really suffering from physical disorders. A number of people, whose neurotic and psychotic behaviour has been caused by undiagnosed physical problems, have been treated by psychotherapy because the real cause was not recognized. Once the physical problem is correctly diagnosed and treated, the mental illness is also cured.
18. *“We do reject the modern-day Church Growth movement (as promoted by George Barna, Bill Hybels, C. Peter Wagner, et al) which advocates worldly techniques or carnal methods to increase church membership.”*
- a. George Barna is a researcher and writer whose books—*A Step-By-Step Guide to Church Marketing, Turning Vision Into Action*—are based on studies of effective churches and conducting polls to learn their methods of church growth, rather than on the Bible.
- b. Bill Hybels, author of *Honest to God*, is the senior pastor of the 12,000-plus member, Willow Creek Community Church located in Northwest-suburban Chicago. Hybels programmed his Sunday morning service to non-believers, and his service to believers on another day or evening. By this means, he hoped the newcomers would feel welcome, unthreatened and entertained through multimedia presentations, drama and sketches.
- c. The premise of Barna, Hybels and others is that the church must cater to the desires of the unchurched multitude.
19. *“We do uphold and promote the good name, doctrine, and ethos of the Life B-P Church in accordance with God’s Word, and do protect her from detractors and enemies from without and within.”*
- By God’s grace Life B-P Church has faithfully held forth the Word of Life (Philippians 2:16). Many movements and churches in history have deviated from their original conservative position after several generations. May the Lord help us to remain firm and steadfast.
20. *“We do love all who disagree with our doctrinal positional statement, even as God so loved the world (John 3:16) and as Christ has commanded us to love our enemies (Matt 6:44), and do pray that those who disagree with us will seek the truth diligently as God will draw near to those who draw near to Him (James 4:8) and His truth shall make them free (John 8:32).”*
- We believe that true love demands that we help others who are in error to see their errors, since love “rejoiceth not in iniquity, but rejoiceth in the truth” (1 Corinthians 13:6)
21. *“We do serve the Life B-P Church because we love Jesus Christ who has called us to be members of this Church, and do intend with the Holy Spirit’s help to faithfully declare “all the counsel of God” (Acts 20:27), and to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3), speaking the truth in love (Eph 4:15), to the glory of God the Father.”*

May the Lord enable all Lifers to remain faithful to pursue these objectives! ☪

# Identifying Our Bible-Presbyterian Faith

## Introduction

**T**HE BIBLE-PRESBYTERIAN Church movement in Singapore is now 50 years in the making, and still on the go. It is important for the B-P Church at this historical milestone to remember the precious truths that make it alive. Forgetfulness can turn a lively movement into a lifeless monument. It behoves us to review our precious biblical heritage in keeping to God's injunction—"Remember, and forget not" (Deut 9:7).



John Calvin

I will discuss our B-P Faith in 5 parts: (1) Our Roots, (2) Our Book, (3) Our Lord, (4) Our Work, and (5) Our Hope.

## Our Roots

### The B-P Faith is rooted in the Protestant Reformation and in Biblical Fundamentalism.

Why are we Bible-Presbyterian? First, we are Presbyterian because we trace our roots back to the 16<sup>th</sup> century Protestant Reformation. The Reformation produced these two Protestant schools: the Lutheran and the Calvinist. We come from the latter which is also known as Reformed or Presbyterian. We believe the Calvinist tradition to be the better school. We thank the Lord for Luther who led the way in freeing God's people from Roman Catholic bondage. Luther was the evangelist of the Reformation, but Calvin was the theologian. Luther primarily preached the Christian Gospel, but Calvin did more than that; he systematised the Christian Faith. Calvin's *magnum opus*—*The Institutes of the Christian Religion*—is perhaps the most influential book in Christendom, second only to the Bible, since the time of the

Reformation. Our founding pastor—Rev. Dr Timothy Tow—who has abridged the *Institutes* of Calvin has rightly observed, "Calvinism is Paulinism systematised."

As Calvinists, we adopt the Reformed confession in the Westminster Standards (1643-8), which elucidate the biblical worldview as found in covenant theology vis-à-vis dispensational theology. (See Rev. Tow's critique of dispensationalism in his book—*The Law of Moses and of Jesus*. See also my article, "Dispensationalism Examined" in the July '94 issue of *The Burning Bush*.)

We are also *Bible-Presbyterians* because of our Biblical and Fundamentalist roots. In this regard, we trace our biblical-fundamentalist spirit to Dr John Sung and Dr Carl McIntire. Dr John Sung (1901-1944)—the great Chinese revivalist—was instrumental in the salvation of our founding pastor. John Sung was a man of one book—the Bible. His preaching and teaching ministry left an indelible impression on young Tow Siang Hui. The Bible and Bible alone must be our sole basis for faith and practice. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt 4:4). During his ministry, John Sung spared no effort to denounce the poison of liberalism and modernism. He certainly knew how deadly this poison is, for he almost died from it at the apostate Union Seminary, or "Cemetery" as he would call it. Read Rev. Tow's *John Sung My Teacher* to appreciate John Sung's role in the history of the Singapore B-P Church.

Then there is Dr Carl McIntire—founder of the B-P Church and Faith Theo-



logical Seminary, USA, in 1937. Dr McIntire started the 20<sup>th</sup> Century Reformation against modernism, ecumenism, and a new enemy in neo-evangelicalism. Providentially led by God to study theology at Faith Seminary, Timothy Tow caught the fundamentalist spirit from McIntire.

Upon his return to Singapore in 1950, he took a separatist stand against the liberal Presbyterians, and founded Life B-P Church at Gilstead Road in obedience to the biblical command: “come out from among them, and be ye separate” (2 Cor 6:17). Since then, the B-P denomination, despite its separatist stand, has experienced rapid growth. As Bible-Presbyterians, we are biblical fundamentalists called to “earnestly contend for the faith which

was once delivered unto the saints” (Jude 3). For the whole story, read *The Singapore B-P Church Story* by Timothy Tow. A fine synopsis is offered by Blakely Baynes Hurst, “Confessionalism and Revivalism in the Singapore Bible Presbyterian Movement,” *The Burning Bush* 3 (1997): 69-83.

## Our Book

**The Bible-Presbyterian Faith is anchored solely on the divinely inspired and preserved Word of God.**

We believe that the 66 books of Holy Scriptures are the divinely inspired Word of God. The biblical word for divine inspiration is *Theopneustos*—“God breathed” (2 Tim 3:16). As such the Bible is not sourced in man but in God. Although God used His servants to pen the Scriptures, He Himself is the Author (2 Pet 1:21). When we say that the Bible is divinely inspired, we mean that not only the whole of it is inspired (plenary inspiration)—“All Scripture is given by divine inspiration” (2 Tim 3:16), but also *every word* of it is inspired (verbal inspiration), even to a jot and tittle (Matt 5:18). Al-

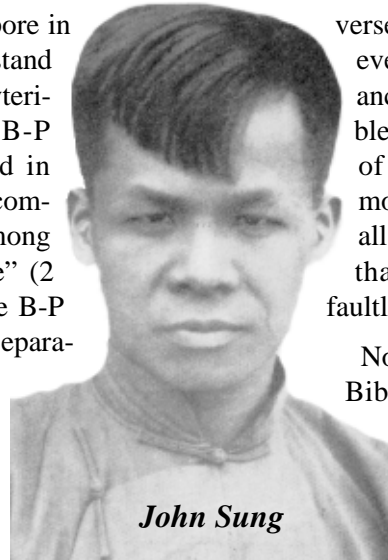
though the Bible is primarily a salvation textbook, it is absolutely without error when it deals with science, history, or geography. We affirm with Dean Burgon that “The Bible is none other than the voice of Him that sitteth upon the throne. Every

book of it, every chapter of it, every verse of it, every syllable of it, every letter of it, is direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him that sitteth upon the throne, faultless, unerring, supreme.”

Not only do we believe that the Bible is divinely inspired, we also believe that it is divinely preserved. The Westminster Confession states, “The OT in Hebrew ... and the NT in Greek ...

being immediately inspired by God, and by His singular care and providence, kept pure in all ages, are therefore authentical.” God promised in Ps 12:6-7 to preserve His Word: “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” We believe that the OT and NT Autographs (first manuscripts penned by the original writers themselves) were divinely preserved through the course of time in the traditional Hebrew Masoretic Text (OT) and the traditional Greek Received Text (NT), which underlie the Authorised or King James Version (AV/KJV) of the English Bible.

Insofar as the English Bible is concerned, we believe that the AV or KJV is the most faithful, accurate, and trustworthy version. We deem the many modern English versions like the New International Version (NIV) to be perversions. This is so because they are either (1) based on the corrupt Westcott and Hort Text which scissored away many portions of God’s Word (eg, the last 12 verses of Mark, John 7:53-8:11—the passage on the woman taken in adultery, and 1 John 5:7-8 on the Holy Trin-



*John Sung*



ity), or (2) translated by means of the dynamic equivalence method that takes the audacious liberty of changing the words of Scripture based on the whim and fancy of the translator; or are both. Man has no right whatsoever to delete or to modify God's Word, and as Bible-Presbyterians we oppose vehemently any and every attempt to tamper with Holy Scripture (Rev 22:18-19). For further study, read *A Theology for Every Christian—Book I: Knowing God and His Word*, by Timothy Tow and Jeffrey Khoo.

## Our Lord

**The B-P Faith believes in a sovereign and faithful God who is powerful to save His people to the very end.**

As Calvinists, we believe that God is in control of everything that happens in history, and that He keeps His promises made to His people in the Scriptures. This whole concept of God's sovereignty and faithfulness is succinctly expressed in Calvin's five points, namely, TULIP: (1) Total Depravity, (2) Unconditional Election, (3) Limited Atonement, (4) Irresistible Grace, and (5) Perseverance of the Saints. It is crucial to realise that the 1<sup>st</sup> point—total depravity—is the most important point. The other four points hinge on this first point. Unless we see man to be utterly corrupt and totally incapable of saving himself from the condemnation of sin, the other 4 points of Calvinism would be quite meaningless.

Is man totally depraved? The Bible indeed says that he is. The prophet Jeremiah clearly described the condition of the human heart: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer 17:9). The apostle Paul said, "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. ... For all have sinned, and come short of the glory of God" (Rom 3:10-11, 23). There is absolutely nothing sinful man can do to save

himself from the judgment to come. Since man is totally incapable on account of his sinful depravity to choose God, God must choose him if he is to be saved. This brings us to our 2<sup>nd</sup> point.

The 2<sup>nd</sup> point—unconditional election—teaches that God by His pure grace and mercy has chosen certain ones to be saved. God's election is unconditional because it is not in any way based on human merit or goodness. No human being in the first place deserves to be saved, but God has chosen some to be saved out of His own good will and pleasure (Eph 1:4-5). Jesus Himself said, "Ye have not chosen me, but I have chosen you" (John 15:16).

Although God has chosen a certain number to be saved, their salvation is not automatic. The penalty of sin must be paid (Rom 6:23); hence, our 3<sup>rd</sup> point—Limited Atonement. An atonement for sin must be made. Jesus Christ who is fully God and fully man—the *Theanthropos*—bore the penalty of sin on the cross as the perfect Sacrifice, shedding His precious blood for the remission of sins (Phil 2:5-8). The atonement is said to be limited because it is intended only to save the elect (Matt 1:21, Eph 5:25). But having said this, it is also important for us to understand that the atonement is in a sense unlimited for it is sufficient, applicable, and offered to all (John 3:16, 2 Pet 3:9, 1 John 2:2).

We are not Arminians who teach that the atonement is sufficient and efficient for all. Neither are we hyper-Calvinists who go to the other extreme by believing that the atonement is sufficient and efficient for the elect only. We rather affirm with Augustine and Calvin who taught this doctrine accurately when they said that the atonement is "sufficient for all, efficient for the elect." For further study, read our founding pastor's, *The Clock of the Sevenfold Will of God*, and "Lopsided Calvinism" in *The Story of My Bible-Presbyte-*



Carl  
McIntyre

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rian Faith; and my article, "Hyper-Calvinism in the Light of Calvin," in *The Burning Bush* 3 (1997): 89-96.

Will man in and of himself turn to God for the salvation that is made available to him by Christ? The answer is an unequivocal No. As stated earlier, man in his totally depraved condition will never come to God on his own. This leads us to our 4<sup>th</sup> point—irresistible grace. God draws His people to Himself. This call of His to salvation is irresistible. Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

Can a sinner who has been saved by the grace of God ever lose his salvation? The 5<sup>th</sup> point—perseverance of the saints—tells us that once a person is saved, he remains saved till the very end. God will preserve him, and will keep him from falling. Nothing whatsoever can ever separate us from God's love which is in Christ Jesus our Lord (Rom 8:39). Jesus promised His people eternal life, "and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). Once saved, always saved!

## Our Work

**The B-P Faith is a militant faith which separates from all forms of unbelief and apostasy.**

The B-P Church is a separatist Church. The Lord commanded the Church to be separate from unbelievers: "Be ye not unequally yoked together with unbelievers" (2 Cor 6:14). Not only with unbelievers, we are also to be separate from disobedient believers: "withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess 3:6). Other passages which teach the doctrine of separation are Rom 12:1-2, 16:17; Eph 5:11; 1 Thess 5:22;

1 Tim 6:3-5; 2 Tim 2:16-21; Titus 3:10; 2 John 7:11.

In this age of ecumenical apostasy and evangelical compromise, there is a vital need not only to believe the Bible but also to defend it. Jude's exhortation is most applicable: "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

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*"The Bible-Presbyterian Church is a separatist church. The Lord commanded the church to be separate from unbelievers."*

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Both Paul and Peter predicted that in the last days, there will be great apostasy and mass deception (2 Thess 2:3-4, 2 Tim 3:1-8, 2 Pet 2:1-3, 3:3-4). The Christian Church is today attacked not only by outsiders but also by insiders—those who have "a form of godliness, but denying the power thereof" (2 Tim 3:5). Although they profess Christ, they never actually possessed Him. So

today, we have the modernists who practically deny every fundamental doctrine of the Christian Faith. The Presbyterian Church of the United States of America (PCUSA) in its Auburn Affirmation of 1924 denied these five cardinal doctrines of Biblical Christianity: (1) the inerrancy of Scripture, (2) the virgin birth of Christ, (3) the substitutionary atonement of Christ, (4) the miracles of Christ, and (5) the resurrection of Christ. Having denied all these precious biblical teachings, we wonder why they even bother to call themselves Christian. As Bible-Presbyterians we take the side of Dr J Gresham Machen who denounced these attacks against his Lord, and defended the Faith. Machen's *Christianity and Liberalism* is a "must read" for every Bible-Presbyterian. Not only the Presbyterian denomination, but other mainline denominations like the Anglican, the Baptist, the Methodist, and the Lutheran, have also turned modernistic. Nevertheless we thank the Lord for the pockets of faithful remnants found in these denominations who, like the Bible-Presbyterians, have started their own separate churches.



The ecumenical movement is another deception that is plaguing Christianity today. Ecumenism is the satanically inspired attempt to bring about a unity between Roman Catholicism and Protestantism, and eventually between Christianity and all other religions. It is important to note that the unity that is fostered is based not on the Truth (i.e., the Word of God), but on so-called love. The oft-repeated ecumenical lie is “Love unites, Truth divides”. But the Bible clearly defines true love. The apostle Paul who said “the greatest of these is love”, also said “(love) rejoiceth not in iniquity, but rejoiceth in the truth” (1 Cor 13:6).

The World Council of Churches (WCC) has been the chief promoter of this false unity since 1948. But in the year 2000, the New World Order’s United Religions (UR) will take this unbiblical ecumenicity to a whole new level. Christians beware!

The ecumenical movement’s success in bringing about a false Christian unity can be clearly seen in the groundbreaking “Evangelicals and Catholics Together” (ECT) document of March 29, 1994. Among the 37 Evangelical and Catholic signatories of this ecumenical document were Bill Bright (Campus Crusade for Christ), Charles Colson (Prison Fellowship), Os Guinness (Trinity Forum), Larry Lewis (Southern Baptist Convention), Jesse Miranda (Assemblies of God), Mark Noll (Wheaton College), Brian O’Connell (World Evangelical Fellowship), J.I. Packer (Regent College), Pat Robertson (Regent University), and John White (National Association of Evangelicals). In the ECT document, they declare, “We together, Evangelicals and Catholics, confess our sins against the unity that Christ intends for all his disciples.” They go on to affirm, “All who accept Christ as Lord and Savior are brothers and sisters in Christ.

Evangelicals and Catholics are brothers and sisters in Christ.” In other words, Roman Catholics, Eastern Orthodox and Evangelicals are all “Christians.” To be consistent, they should also include Jehovah’s Witnesses, Mormons, Seventh-Day Adventists and others for they too accept Christ as “Lord and Saviour” in their own respective, albeit, unorthodox ways.

The ECT paper absolutely disregards the 16<sup>th</sup> century Protestant Reformation under Martin Luther, John Calvin, John Knox, Ulrich Zwingli, and others. These “evangelical” ECT endorsers have betrayed the Reformation.

The Alliance of Confessing Evangelicals (ACE) and the Trinity Foundation in the United States have done well to denounce the ECT as a treacherous act against the historic Christian faith. ACE’s Cambridge Declaration of 1996 reaffirmed the “solus” of

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*“Ecumenism is the satanically inspired attempt to bring about a unity between Roman Catholicism and Protestantism, and eventually between Christianity and all other religions.”*

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the 16<sup>th</sup> century Protestant Reformation, viz, *Sola Scriptura* (Scripture alone), *Solus Christus* (Christ alone), *Sola Gratia* (Grace alone), *Sola Fide* (Faith alone), and *Soli Deo Gloria* (for the glory of God alone). (Go to <http://www.alliancenet.org> for the full transcript.) The Trinity Foundation in its Reformation Day Statement of 1998 described the ECT documents of ’94 and ’97 as “unbiblical concordats,” and called on all Christians to “stand boldly against those today who are not being ‘straightforward about the truth of the gospel’ (Gal 2:14).” (See <http://www.trinityfoundation.org>)

The charismatic movement has been the ecumenical matchmaker between the Protestant Church and the Catholic Church. Bishop Moses Tay of the Anglican Church in Singapore admitted, “In many instances the Charismatic Movement has brought a fresh and deeper unity between Anglicans and Roman Catholics, and has broken down denominational, social, cultural and other barriers.” The charismatic movement

claims to be of the Holy Spirit. The question is raised: Can the Spirit who is pure and holy be the Source of such unequal partnership between believers and unbelievers, and unholy mixture of truth and error? This warning of the Lord in Matt 7:21-23 is timely, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” For more information, read Rev. Tow’s *Wang Ming Tao and Charismatism*, and my *Charismatism Q & A: Biblical Answers to Frequently Asked Questions on the Charismatic Phenomenon*.

Neo-evangelicalism started by Fuller Theological Seminary has succeeded in fostering a spirit of compromise among evangelical churches. The school has systematically torn down the defences of conservative evangelicalism by repudiating the biblical command of separation, and rejecting the biblical teachings on the verbal and plenary inspiration of Scripture, the creation of the world out of nothing by divine fiat in six literal days, the global extent of the catastrophic Genesis Flood, and many more. All this they did in order to be “respected” by modernists from whom they crave the miserable crumbs of acceptance and adulation. Many evangelicals today say they believe the Bible, but as Francis Schaeffer in his book—*The Great Evangelical Disaster*—had warned, “it must be the Bible as the Word of God in everything that it teaches—in matters of salvation, but just as much as where it speaks of history and science and morality. If it is compromised in any of these areas, as is unhappily happening today among many who

call themselves evangelicals, we destroy the power of the Word and put ourselves in the hands of the enemy”. Read also Ernest Pickering’s *The Tragedy of Compromise: The Origin and Impact of the New Evangelicalism* (BJU Press, 1994).

In the midst of increasing defection from the historic Christian faith today, Bible-Presbyterians, more than ever, need to stand true to Christ and His Word by refusing cooperation with churches and organisations that bear any of the modernistic, ecumenical, charismatic, and neo-evangelical traits. There is a vital need to take a declared position so that the lines of biblical fundamentalism and orthodoxy will be ever distinct and not blurred. We believe the Word of God and the Gospel of Christ must be preached in all their purity and entirety in obedience to our Lord’s Great

Commission until He returns (Matt 28:18-20).

A systematic study of the biblical doctrine of separation is offered in my book—*Biblical Separation: Doctrine of Church Purification and Preservation*.

## Our Hope

**The B-P Faith rests on the glorious blessed hope of a premillennial return of Christ.**

Since the beginning of its formation, the B-P Church holds to the premillennial doctrine of the second coming of Christ. We believe that Christ will return at the end of the Great Tribulation to put all enemies under His feet, and rule this whole world as King of kings and Lord of lords for a thousand years (Rev 20:1-7). This is clearly expressed in the Bible-Presbyterian edition of the Westminster Confession of Faith (WCF) under chapter 23—“Of the Last Things”: “God hath appointed a day (*which word in Scripture in reference to the last things may represent a period of*

*“There is a vital need to take a declared position so that the lines of biblical fundamentalism and orthodoxy will be ever distinct and not blurred.”*

*time including the thousand years following the visible, personal and premillennial return of Christ*), wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father” (words in italics were added to the original WCF by the general synod of the Bible Presbyterian Church, USA). For reasons why we hold to premillennialism, and not postmillennialism and amillennialism, please refer to my article, “Three Views on the Millennium: Which?” in *The Burning Bush* 5 (1999): 65-72. See also “Premillennialism” by Rev. Charles Seet, in *The Burning Bush* 3 (1997): 97-106.

Now there are two branches of premillennialism: the so-called historic, and the dispensational. Historic premillennialism like dispensational premillennialism teaches that Christ will return before the millennium. However, they differ significantly in their understanding of Israel’s place in God’s plan of salvation. Historic premillennialism adopts the same postmillennial and amillennial view that God has forsaken national Israel and replaced her with the Church. Dispensational premillennialism, on the other hand, says that although God is working actively in and through the Church today, He still has a salvific plan for national Israel, and will fulfil all His covenant promises to Israel as found in the Scriptures. The B-P Church takes this latter view.

Why do we take a dispensational rather than a historic premillennial view? It is because of our understanding of Reformed theology. Reformed theology emphasises the sovereignty of God in world history, and the faithfulness of God in fulfilling His covenant promises. Our God is a covenant-keeping God. His covenantal promises to Abraham and to David cannot be broken (Jer 33:19-26). Despite Israel’s disobedience, God remains faithful. He will

keep His Word (Deut 7:9). Time and time again in the Old Testament, Israel sinned against God by worshipping idols. God punished Israel but never forsook her. Although He consigned them to captivity in Babylon in 587 BC (2 Kgs 25, 2 Chr 36:17-20), consider how He preserved Israel through Daniel, Esther, and Nehemiah during this time. True to His promise, the Lord released them from captivity 70 years later under Cyrus—the Persian King (2 Chr 36:21-23, Isa 44:28, 45:1, Jer 29:10).

*“Reformed theology emphasises the sovereignty of God in world history, and the faithfulness of God in fulfilling His covenant promises. Our God is a covenant-keeping God.”*

The failure of Israel is seen also in her rejection of Jesus Christ—the promised Messiah (Gen 3:15, Deut 18:15, Isa 7:14, 9:6, Jer 23:5, Zech 3:8, 6:12). The Jews in crucifying their Messiah said, “His blood be on us, and on our children” (Matt 27:25). God eventually punished the nation when the Roman army led by Titus destroyed Jerusalem in AD 70. The Jews were driven out of their

land, and dispersed to all parts of the world. Since that time, they have suffered much persecution especially in the Jewish holocaust of World War II. God no doubt punished Israel, but did He forsake her? No, He did not. God had promised in Isa 11:11-12 that He would gather them back into their land a second time from all parts of the world. This promise began to see fulfilment on May 14, 1948 when Israel returned to Palestine, and became a full-fledged nation again. Israel will no longer be displaced from the land God had given her (Isa 11:13).

Although Israel today is still unconverted, her eyes will be opened when Jesus returns. Israel will finally acknowledge Jesus as the Messiah. To postmillennialists, amillennialists, and historic premillennialists who dismiss Israel from God’s plan of salvation, the Apostle Paul has these words, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own



conceits; that blindness in part is happened to Israel, until the fullness of Gentiles be come in. And so *all Israel shall be saved*: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For *this is my covenant unto them*, when I shall take away their sins” (Rom 11:25-27). “Hath God cast away his people? God forbid” (Rom 11:1).

The anti-Israel millennialists say “Israel” refers to spiritual Israel, namely, the Church. A careful study of Romans 11 shows that there is a clear distinction between Israel and the Church. The Church in Rome was predominantly Gentile. Now that the Church is blessed by God with salvation, Paul warned the believers not to misunderstand that God has replaced Israel with the Church—“God hath not cast away his people (i.e. Israel) which he foreknew” (Rom 11:2). Paul went on to explain that the Church is not meant to replace Israel but to provoke her to jealousy (Rom 11:11). This blindness of Israel will finally be lifted when the last elected Gentile is saved (Rom 11:25). So non-Jewish Christians ought not to despise unbelieving Israel. Israel is of the natural olive tree, while we Gentiles are wild olive branches grafted into the natural olive tree (Rom 11:17). Although God has broken them off, He is able in good time to graft them in again (Rom 11:23-24). Paul evidently saw a distinction between Israel and the Church in his analogy of the olive trees.

In keeping to the Davidic covenant (2 Sam 7:12-23), Christ the Son of David will rule over the whole earth in a future millennium (Zech 14:9, Rev 5:10, 20:6). The Davidic covenant of a worldwide government of God was surely not fulfilled by Solomon, nor by the kings that followed. Only Christ can literally fulfil the Davidic covenant (Luke 1:31-33, Acts 1:6). Christ will sit upon the throne of David and rule

over the whole world from Jerusalem for a thousand years (Isa 24:23 cf. 2:1-5, Jer 3:17, Mic 4:2).

This premillennial view of Israel was the view held by the Bible-Presbyterian denomination since the day it started. It was the view of Drs Carl McIntire, J O Buswell, and Allan A MacRae (see Buswell’s *A Systematic Theology of the Christian Religion*, 2:324-553, and MacRae’s *The Prophecies of Daniel*). Our founding pastor, having studied under McIntire, Buswell and MacRae at Faith Theological Seminary, returned with the same premillennial position (see his various books: *Coming World Events Unveiled: A Study of the Book of Revelation*; *The Gospel Prophets: An Applied Commentary on Isaiah and*

*“ In doctrine, we are Reformed and premillennial; in practice, we are separatistic and evangelistic. ”*

*Micah; In Times Like These: A Study of the Book of Jeremiah; Prophescope on Israel; The Story of My Bible-Presbyterian Faith; The Truth Shall Make You See; and Visions of the Princely Prophet: A Study of the Book of Daniel*). We believe that this view of Israel and of the end-times is most consistent with Reformed theology. The unity of the covenant of grace is founded on a gracious covenant-keeping God. God is gracious not only to His Church, but also to Israel. He will keep His Word.

### Conclusion

What are the distinctives of the B-P Church? In terms of doctrine, we are Reformed and premillennial; in the area of practice, we are separatistic and evangelistic. May we on this the 50<sup>th</sup> anniversary of the B-P Church appreciate our rich historical, biblical, and theological heritage. “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever” (Heb 13:7-8). ☞

Rev. Dr Jeffrey Khoo



# Reformation into The 21st Century

*(Message delivered by Rev. Dr T. Tow to Maranatha B-P Church at her Ninth Anniversary Thanksgiving, October 31, 1999).*

*Text: Jude 3,4.*

**W**HEN LUTHER NAILED the 95 theses on the door of the Castle Church at Wittenberg on Oct 31, 1517 to protest against the dark Roman System of Salvation by works, he set the 16<sup>th</sup> Century Reformation ablaze. It gave birth to the Protestant Church.

When Carl McIntire founded the International Council of Christian Church (ICCC) in Amsterdam 1948 to challenge the Ecumenical Movement of the World Council of Churches, he called for a 20<sup>th</sup> Century Reformation. While the Ecumenical Movement of the WCC was to dismantle the 16<sup>th</sup> Century Reformation by gathering all Protestants to reunite with Rome, the 20<sup>th</sup> Century Reformation Movement rallied the faithfuls to come out from among them and be separate. We heard McIntire's call and established the B-P Church in 1950 as a separatist Church.

The B-P Churches in Singapore, which have spread to all ASEAN countries and around the world, are a strong constituency of the ICCC. And Maranatha B-P Church which is celebrating your Ninth Anniversary Thanksgiving today is a **true son** of the 20<sup>th</sup> Century Reformation through your pastor Jack Sin. His timely publication of *The Reformation: Retrospect, Introspect and Prospect* is a vital contribution to the 20th Century Reformation.

Reformation is an ever-ongoing battle for the Faith. For no sooner is Satan subdued in one area of the fight, than he appears in another. He is a Hydra-headed Snake. The second half of the 20<sup>th</sup> century sees him spawning one hundred new ver-

sions of the Bible which are rightly called "perversions". These hundred newfangled versions are based on the corrupt text of Westcott and Hort.

Who are Westcott and Hort? They are what the apostle Jude revealed to be "men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (v.4). Westcott and Hort were two Anglican clergymen, Greek scholars who supplanted the Authorised Version, the King James Bible (KJB) with their corrupt text. Out of this corrupt text came a new translation, the Revised Version in 1881, to take the place of the KJB. Being the evil fruit from a corrupt tree, it died a diseased death in the earlier part of this century. In my boyhood, I possessed a copy of the Revised Version. Soon after this, it went out of print. But the KJB goes on forever.

Though Greek Scholars that they were, Westcott and Hort are now exposed to be false prophets, wolves in sheep's clothing. Both are modernists and liberals of the deepest dye. Dr D. A. Waite, Th.D., Ph.D., President of Dean Burgon Society, certifies them to deny all the fundamentals of the Faith, especially the doctrine of the infallibility and inerrancy of Scripture, the Virgin Birth, the Substitutionary Death and the Ressurrection of our Lord Jesus Christ. They ridicule Adam and Eve to be no more than a fairy tale, but take to Evolution as Gospel Truth. They were friends of Darwin and Freud (called by The Straits Times a Fraud). Westcott and Hort were secret worshippers of Mary.

Westcott started a club called the Hermes Club. This club for young people was infested with homosexuality. Later he founded the Ghost Club to communicate with the dead. It was dubbed the Bogey

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Club (Bogey means Devil). One who communicates with the dead is called a necromancer, which is condemned in Deuteronomy 18:11,12 to be “an abomination unto the Lord.”

Now, David asks, “Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully” (Ps 24:3,4). By their treacherous conduct to the Cause of Christ, they have disqualified themselves from touching the sacred Text.

But, they did. They intruded into the holy office. And what they did was **to tear away from the Bible** the equivalence of eight chapters of 1 and 2 Peter. Using two earliest Manuscripts of the Bible Codex Sinaiticus and Codex Vaticanus, the most corrupt according to Dean Burgon of Oxford, they mercilessly cut up the traditional Textus Receptus upon which the KJB is based. They scissored the last 12 verses of Mark, the passage of the woman taken in adultery (John 7:53-8:11) and the Johannine Comma (1 John 5:7) which clearly teaches the Holy Trinity; and numerous other parts of the Bible. A new Westcott and Hort text arises to topple the venerable Received Text, like Cain killing his brother Abel.

The God who inspires to write an infallible and inerrant Bible also preserves **an intact replica**, so that we have in the Received Text the **same infallible Word**. This is taught in the Westminster Confession and affirmed by David, “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” As Providence follows Creation, so Preservation of Scripture follows Inspiration. Yes, God who has given an infallible and inerrant Bible follows up to preserve it intact through the ages, even to eternity. Jesus reaffirms, “Heaven and earth shall pass away but my **words** shall not pass away” (Matt 24:35).

Now God, in His providence, has blessed the English-speaking world nearly 400 years with the KJB. But during the last 50 years, a flood of new translations, based directly or indirectly on Westcott and Hort, has invaded the Church. Under the guise of putting it in easier to read modern English, the New International Version (NIV) has now supplanted the KJB, insofar as Singapore is concerned. But the equivalence of eight chapters in the KJB is missing from the NIV. Hypocritically, why do the NIV publishers retain the last 12 verses of Mark and the woman taken in adultery passage in print? Being sharp businessmen, they know the household of faith will not buy their product if these two passages are left out. But, hey presto! They have cunningly deleted the Johannine verse 1 John 5:7 on the Trinity, because, being very brief, its deletion is not easily detected. Satan, like the Monkey god, has 72 disappearing tricks.

“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. For there are certain men (*Westcott and Hort*) crept in unawares, who were before of old ordained to this condemnation, ungodly men. . .” Reformation is an ever on-going battle for the Faith. Reformation into the 21<sup>st</sup> Century is the battle of the KJB vs the NIV and the hordes of “perversions” based on W&H.

If you are in a Church that uses the NIV, you should tell your pastor why he should not use it. If you cannot persuade him to change back to the KJB, then you should get out and join a Church that upholds it. You can play a part for the 21<sup>st</sup> Century Reformation. As B-Ps, we are in the 21<sup>st</sup> Century Reformation which is only 60 days away.

“The Lord gave the word: great was the company of those that published it” (Ps 68:11). Let everyone here today take a stand for the Truth wherever we go, till Jesus returns. Amen. ☩

*Rev. Dr Timothy Tow*



## The King James Bible vs. The Hundred Versions

UXBRIDGE L.M.

T. Tow Lowell Mason

1. The Bi - ble is the Word of God, In - er - rant and in - fal - li - ble,  
 2. God has pre - served it in the Text Re - ceived by His Church ev - ery - where.  
 3. Three hun - dred years it reigned su - preme, Un - til West - cott and Hort crept in,  
 4. When our foe comes in like a flood, God's Spi - rit will with - stand his wiles.

Pre - served for us from age to age. It stands God's Rock un - move - a - ble.  
 Through good and faith - ful men of God, The King James Bi - ble with - out peer.  
 And sowed the tares a - mongst the wheat, And for a time they seemed to win.  
 He tears a - way his 'ho - ly' mask, 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 corrupt text,  
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.

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# A Clear Bible Proof Text for the Doctrine of the Trinity

A Preliminary Examination of the Antiquity and Authenticity of the Johannine Comma (1 John 5:7f)

**F**IRST JOHN 5:7-8 in the King James (Authorized) Version reads, “For there are three that bear record (witness) *in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.*” The italicized words constitute the Johannine Comma (Gk: *koptein*, “to cut off”). The Comma proves the doctrine of the Holy Trinity that “There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory” (*Westminster Shorter Catechism*, Q6).

Why is this verse seldom used to teach the doctrine of the Holy Trinity? Other references are often cited, but why not 1 John 5:7f? One will often reply, “How can I when my Bible does not have it?” Therein lies the problem. With 1 John 5:7f missing in so many of the modern Bible versions such as the New International Version, the Revised Standard Version and the New American Standard Bible, it is no wonder that many Christians are ignorant of this verse. And even if they do know that this verse exists, they hesitate to use it because they have been deceived into thinking that it is not part of God’s Word. The NIV Study Bible, for instance, says that 1 John 5:7f “is not found in any Greek manuscript or New Testament translation prior to the 16<sup>th</sup> century.” On account of this they argue that 1 John 5:7 is spurious.

It is not true that 1 John 5:7 is absent in all pre-16<sup>th</sup> century Greek manuscripts and New Testament translations. The text is found in eight extant Greek manuscripts, and five of them are dated before the 16<sup>th</sup>

century (Greek minuscules 88, 221, 429, 629, 636). Furthermore, there is abundant support for 1 John 5:7f from the Latin translations. There are at least 8000 extant Latin manuscripts, and many of them contain 1 John 5:7f; the really important ones being the Old Latin, which church fathers such as Tertullian (AD 155-220) and Cyprian (AD 200-258) used. Now, out of the very few Old Latin manuscripts with the fifth chapter of First John, at least four of them contain the Comma. Since these Latin versions were derived from the Greek New Testament, there is reason to believe that 1 John 5:7 has very early Greek attestation, hitherto lost. There is also reason to believe that Jerome’s Latin Vulgate (AD 340-420), which contains the Johannine Comma, was translated from an untampered Greek text he had in his possession and that he regarded the Comma to be a genuine part of First John. Jerome in his Prologue to the Canonical Epistles wrote, “Irresponsible translators left out this testimony [i.e., 1 John 5:7f] in the Greek codices.” Edward F. Hills concluded, “It was not trickery that was responsible for the inclusion of the Johannine Comma in the Textus Receptus, but the usage of the Latin speaking church.”

This leads us to the so-called “promise” of Erasmus. Westcott and Hort advocate Bruce Metzger made this claim which became the popular argument against the Johannine Comma. He wrote, “Erasmus promised that he would insert the *Comma Johanneum*, as it is called, in future editions if a single Greek manuscript could be found that contained the passage. At length such a copy was found or made to order.” This view against the authenticity of 1 John 5:7f is parroted by many even today. Is this what truly happened? H. J. de Jonge of the faculty of theology, Leiden University, an authority on Erasmus, says that Metzger’s view on Erasmus’ promise



## 1 John 5:7,8 in Different English Bibles

### King James Version (1611/1769):

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

### American Standard Version (1901):

And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.

### Revised Standard Version (1952):

And the Spirit is the witness, because the Spirit is the truth. There are three witnesses, the Spirit, the water, and the blood; and these three agree.

### New International Version (1973,1978,1984):

For there are three that testify: the Spirit, the water and the blood; and the three are in agreement. [Footnote: Late

manuscripts of the Vulgate *testify in heaven: the Father, the Word and the Holy Spirit, and these three are one. And there are three that testify on earth: the* (not found in any Greek manuscript before the sixteenth century)]

### New King James Version (1982):

For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.

### New Revised Standard Version (1989):

There are three that testify: the Spirit and the water and the blood, and these three agree.

### New American Standard Bible (1995):

For there are three that testify: the Spirit and the water and the blood; and the three are in agreement.

“has no foundation in Erasmus’ work. Consequently it is highly improbable that he included the difficult passage because he considered himself bound by any such promise”. Yale University professor Roland Bainton, another Erasmusian expert, agrees with de Jonge, furnishing proof from Erasmus’ own writing that Erasmus’ inclusion of 1 John 5:7f was not due to a so-called “promise” but the fact that he believed “the verse was in the Vulgate and must therefore have been in the Greek text used by Jerome”. The Erasmusian “promise” is thus a myth!

It has been suggested that the Johannine Comma did not come from the apostle John himself but from an unknown person who invented and inserted it into 1 John 5 so that Christianity would have a clear Trinitarian proof text. Up until this point in time, no one has been able to identify this mysterious person who tried to “help” the church. He is probably a fictional character. In any case, it is highly

unlikely that 1 John 5:7f is the work of a well-meaning interpolator. When we look at the text itself, the phrase, “the Father, the Word, and the Holy Spirit,” naturally reflects Johannine authorship (cf. John 1:1, 14). An interpolator would rather have used the more familiar and perhaps stronger Trinitarian formula - “the Father, the Son, and the Holy Spirit”. “The Word” or “The Logos” of 1 John 5:7f points to the apostle John as its source, for it is distinctively John who used the term “the Word” to mean “Christ” in all his writings.

There is nothing in the Johannine Comma that goes against the fundamentals of the Christian faith. It is thoroughly Biblical and theologically accurate in its Trinitarian statement. There is no good reason why we should not regard it as authentic and employ it as the clearest proof-text in the Scripture for the doctrine of the Holy Trinity. ☞

*Rev. Dr Jeffrey Khoo*

*(Article published in Foundation magazine, May-June 2000)*

# Milestones Of The English Congregation Of Life Church

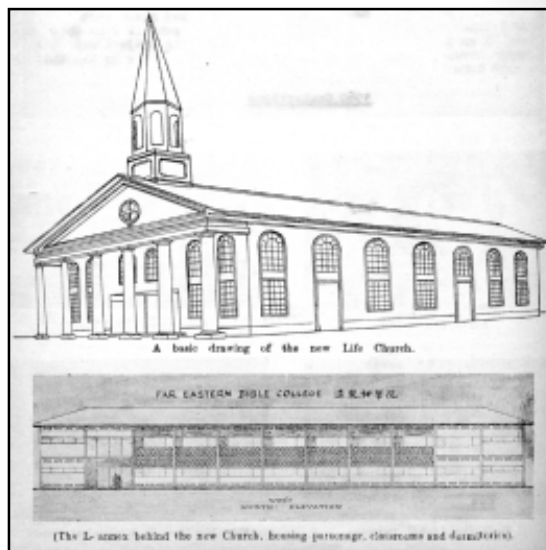
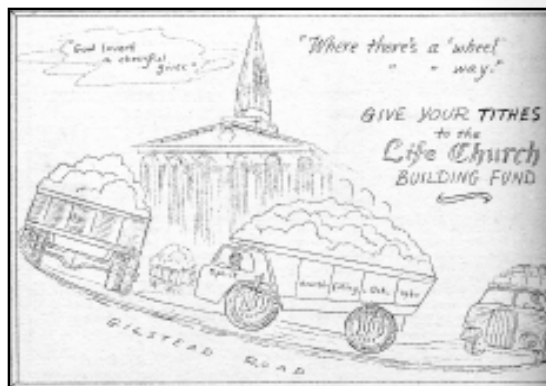


**O**UR CHURCH began as The English Service of Life Church (Say Mia Tng) when I answered the call of our Teochew-speaking Mother Church to pastor an English Service for a new generation of the English educated. Without an English Service, many of our young people were slipping to other churches worshipping in English. I had just graduated from Faith Seminary, USA and immediately we started on October 20, 1950.



The Services were held at our Mother Church, 144 Prinsep Street in the afternoon at 5.30 p.m. and the Sunday School at 4.00 p.m. Our young congregation was made up of 30 members transferred from the Mother Church with their children, totalling 50. The core members came from the *Chias*, the *Chans*, the *Hengs*, the *Hsus*, the *Lims*, the *Queks*, and the *Tows*. Of the founding members now worshipping at Gilstead are old-faithfuls from the *Chan*, *Heng*, *Lim* and *Tow* Clans. Other Lifers who joined Prinsep Street in the course of development now here are Elders Tay, Sng, Han and Koh and their families.

In 1955, we started a Building Fund. We prospected for land and through Rev. Quek we discovered Gilstead Road. We were among 22 other applicants, and by God's mercies, we were selected. (There was no tender system in those days.) We were granted a 99-year lease on our present property at \$1/- per sq. ft. as of 1957. Our land measures 52,223 sq. ft. Half of this area we paid in full, the rest at 4% interest per annum.

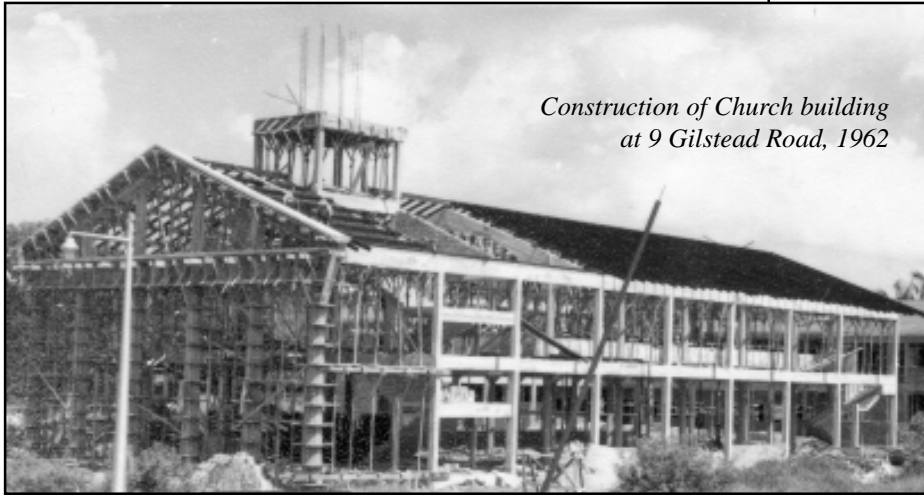


# Life

## Bible-Presbyterian Church

We held our last service at Prinsep Street with mixed feelings on October 14, 1962. We began worshipping at the FEBC Hall October 21, 1962 as the Church cel-

1979 and finish building New Life B-P Church in October 1983. We failed miserably in the first tender for Woodlands, but were given a second chance in 1980. This



*Construction of Church building at 9 Gilstead Road, 1962*

time we won against the Roman Catholic Church with a bid of \$20. The land measuring 42,000 sq ft cost us \$933,000 and the building \$2 million with fixtures. Totalling \$3 million, one tenth was paid by the New Life congregation which consisted of 60-70 Lifers transferred there. At this time Life Church congregation numbered 600.

ebred her 12<sup>th</sup> anniversary. Our Church was inaugurated on February 16, 1963 with Bishop D.A. Thompson of the International Council of Christian Churches officiating. The strength of our congregation was 250. The time of worship was advanced to the morning at 10.00 a.m. with Sunday School at 8.45 a.m.



*New Life, 1983*

As the Lord blessed David greatly for his desire to build God a house, so He prospered Life Church for going to Woodlands by greatly increasing our congregation at Gilstead Road. The Church could not contain the crowd in one service, so a second service at 8.00 a.m. was opened in 1987. The original service was advanced to 10.30 a.m. But with increase in Sunday School and the starting of more Fellowships the Church must expand horizontally.

From 1963 to 1979, this was a long period of extending the Gospel on the home front as well as to Malaysia and Indonesia.

At first we negotiated with Mr Reshti our Iranian neighbour of 6 Gilstead Road obliquely across the road. He agreed to sell his property of 23,000 sq ft at \$110 per sq.

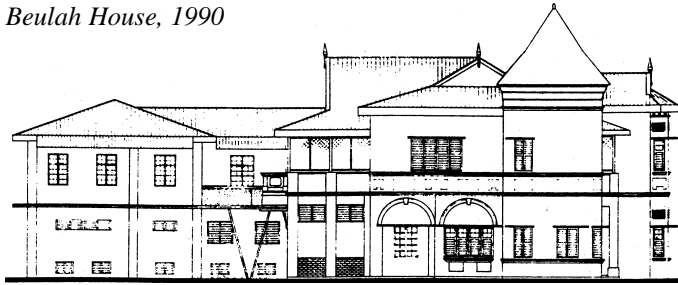
*Inauguration of Life B-P Church building on February 16, 1963 (For a full-size picture, open the fold-out at the end of the magazine)*

Our next great development was the struggle to take Woodlands in September





Beulah House, 1990



ft. But in no time a developer swooped down to snatch it at \$115. We were disappointed but with Romans 8:28 in mind we waited on the Lord.

Sure enough, Mrs Oh, landlady of the former Eye Clinic directly opposite, offered to sell us her prime property through Mr Ang Kheng Leng, our honorary architect for \$6.95 million. In the meantime someone chimed in to buy at \$7.2 million. The owner was shaken, but having promised the Church and our Lord (she was a Christian), she kept her word. The price was to be paid in four months.

As we had by this time accumulated \$2 million for the purpose of acquiring a property, we had to find \$5.2 million, or to bring in quarter million per week. We did not believe in bank loans. Humanly speaking, we could never make it, but with the spiritual and financial exercise in procuring Woodlands, we had confidence we could.

Amazingly, we kept to the target of a quarter million per week initially, but as we plodded on we lost stamina. It was at this point of time that the landlady relaxed to give us two more months to clear payment. What relief! "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor 10:13).

The way to cross our heavily flooded Jordan financially was by interest-free loans. \$3.2 million came in thus, half from outside friends. The people gave \$2 million. The strength of our congregation now was 1,200.

One week before D-Day, 30 April 1990, we still lacked \$380,000. We quoted King Hezekiah, "This day is a day of trouble . . . for the children are come to the birth, and there is not strength to bring forth" (Isa 37:3). We cried

unto the Lord as never before. The next and last Lord's Day we challenged both the

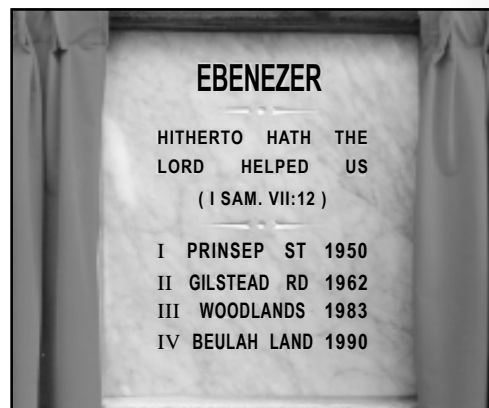


8.00 a.m. and 10.30 a.m. congregations to give. The congregations pulled together as one man, and we won! The people gave and pledged well over \$400,000. This is the third great development with the Lord's help. We were saved from taking a loan and much blood oozing in interest payment.

The fourth and last development is Mersing. For this great undertaking please read "Mersing, Ahoy!" (p.47) ☞

*Rev. Dr Timothy Tow*

*Dr Arthur Steele and Rev. Dr Timothy Tow at the dedication of Beulah House, October 1990*



*The Ebenezer stone, inscribed in 1990 to commemorate the milestones of Life B-P Church*

## The Founding of the Life B~P Church Chinese Service



**A** GROUP OF Lifers were travelling in high spirits to Cameron Highlands to attend a Bible Camp during the school holiday in 1965. When they were near their destination there came a bolt from the blue! Suddenly there was a collision between the car that was driven by brother Paul Tsao and a big lorry at Tapah. This sent the small car into a ditch. The late Mrs Nancy Tow, Mrs Tow Keng Chuan (Rev. Tow's aunt) and little Tow Le Anne were taken to heaven by that sudden impact. Brother Paul Tsao and Tow Lily were injured and taken to hospital. How saddened were the hearts of the campers!

Pastor Tow remained strong in the faith. He had the beloved dead taken care of and thereafter had their coffins sent back to Singapore. "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die" (Eccl 3:1,2). "He hath made every thing beautiful in his time: also he hath set the world in their hearts, so that no man can find out the work that God maketh from the beginning to the end" (Eccl 3:11). Pastor Tow, in obedience to God's Word,

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*"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"*  
- John 12:24

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yielded to the Lord in regard to the death of his wife, daughter and aunt. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). He continued to lead the campers up to

Cameron Highlands after the accident to stay the night there.

The founding of the Chinese Service sprang from this incident. The unexpected had happened though two young lives were preserved (Paul Tsao and Lily). As for the death of Mrs Nancy Tow, the aunt and eleven-year old Le Anne, who was to blame? Or was it the pre-determination of God to take them home? Indeed, it was through their death that many seeds sprouted. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

Praise the Lord for from the buried seeds quickly sprang the Chinese Service. On 22 October 1965, the people came together in high spirits to hold the inaugural Service. Among the early founders were Miss Chang Ching Ho, Mr and Mrs Tsao

Hsi, Mrs Lee Choon Ngee and Pastor. Today we have a membership of 200.

“As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev 3:19). In spite of the motor accident, Pastor Tow devoted his energies to the Chinese Service, especially to the Chinese-speaking older generation. Under his guidance, Mr and Mrs Tsao Hsi took an active part in the Service.

“Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil 3:13,14).

If it were not through the burying of the three seeds in the ground, how could the Chinese Service spring up so fast and bear the many fruits we have today? If Jesus were not crucified, shedding His pre-

cious blood to wash away our sins, and not buried to rise on the third day, there would not be the countless millions who are His fruits today.

Thirty-four years have flown since the Chinese Service was founded. Under Pastor Tow’s leadership, the Church has learned to serve the Lord, and to give to His cause. Today we support five theological students and three mission stations, namely, Tanjong Uban, Kuching and Cambodia (Moses Hahn). May the people there turn to the Truth.

All these years our pulpit has been maintained by pastors, elders, deacons and preachers who have done their best to exhort our members. We have grown spiritually and been strengthened in the service of the Lord. We are united in the extension of the Gospel. All glory be to the Lord. Amen. ☩

*Mrs Lee Choon Ngee*



## The Indonesian Service

**T**HE INDONESIAN SERVICE at Life B-P Church was first led by the FEBC principal, Rev. Timothy Tow, and a committee of FEBC students, comprising four Indonesians, a Malaysian and an Australian. By the grace of God an inauguration worship service to mark its commencement was held at the Jerusalem Court on 7 February 1982 at 4.00 pm.

In the early years, Rev. Tow and Haposan Siregar took turns to minister to a small congregation of 10 to 15 worshippers. When Haposan left us in 1987 for Medan, the pulpit was handed to various other Indonesian students, some of whom were Joseph Liu, Kiantoro Lie, Tram Epoi and Elia Chia. More recently, Samson Hutagalung took charge of the ministry until

he graduated from FEBC and left to serve the Lord at Calvary B-P Church, Batam. Haposan Siregar, Agus Siregar, Joseph Liu and Kiantoro Lie are now ordained ministers.

Over the years, 40 were baptised and two reaffirmed in the faith. Amir David, a founding member of the Kebaktian, was appointed the first deacon. Worship service commences at 4.00 p.m. every Sunday.



*“...since its inception  
no fewer than 600  
worshippers have  
attended the  
Indonesian Service.”*



Three Bible classes are run, one for adults and two for foreign housemaids. These classes commence at 3.00 p.m. and end at 3.45 p.m. every Sunday. Holy Communion is conducted on the second Lord's day of the month by Rev. Kiantoro Lie. Rev. Charles Seet preaches once a month.

A Youth Fellowship has been formed, and two church camps were held at Costa Sands in Pasir Ris in 1994 and 1995.

From a congregation of 10 to 15, the Indonesian Service at its peak grew to about 50 worshippers. As most of our members are students and domestic helpers, they leave Singapore either after their graduation or after completing their contract. When they return to Indonesia they

will bring with them the good news of salvation to their people there.

We thank God that, since its inception, no fewer than 600 worshippers have attended the Indonesian Service. These include members of the Indonesian community, who stay in Singapore for a short period only. There are also a few locals among them.

The treasurer of the Indonesian Service is Elder Charlie Chia, who has been faithfully supporting this ministry since it started. His wife generously provides the congregation with refreshments after the worship service. To God be the glory! 🙏

*Elder Charlie Chia*

Some of those who had served in the Kebaktian Indonesia are as follows:

- Rev. Haposan Siregar ..... Gereja Alkitab Presbyterian Protestan Indonesia, Betania, Indonesia
- Mariana Siregar ..... Gereja Alkitab Presbyterian Protestan Indonesia, Betania, Indonesia
- Rev. Agus Siregar ..... AGP church in Medan, Indonesia
- Rev. Joseph Liu ..... Gereja Presbyterian di Indonesia, Tanjung Pinang, Indonesia.
- Rev. Kiantoro Lie ..... Gereja Alkitab Presbyterian Protestan Indonesia Batam, Indonesia
- Daniel Arianto ..... Gereja Beritakan Injil, Djakarta, Indonesia
- Tram Epoi ..... Evangelical Church of Borneo (SIB), Kuching, Malaysia.
- Marilyn Nantha ..... Evangelical Church of Borneo (SIB), Kuching, Malaysia.
- Elia Chia ..... Gereja Kristen Kalam Kudus, Yogyakarta, Indonesia
- Roska Sihombing (Mrs Choi) ..... Life B-P Mission, Batam, Indonesia
- Yusniar Lumbantoruan ..... Life B-P Gospel Mission in Jakarta, Indonesia
- Dharmalingam. S. Surish ..... Missionary in Cambodia
- Samson Hutagalung ..... Calvary B-P Church, Batam, Indonesia

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# The Filipina Fellowship



**T**HE FILIPINA FELLOWSHIP was set up by Sister Jess Lim (now a missionary and pastor's wife in Chiang Mai, Thailand) some years ago to provide a fellowship for the growing population of Filipina domestic helpers worshipping at the Life B-P Church. The main aim of the Fellowship is to provide a strong foundation in the Christian faith for the Filipinas so that upon returning home at the end of their contracts, they will not fall back to their old ways of idolatry.

After sister Jess, sister Pauline Lee took charge in caring for the Filipina Fellowship followed by brother Tai Ji Choong, a student of the FEBC. It was at this juncture that Rev. Tow invited Mr Eduardo V. Morante to be the preacher for the Filipina Fellowship to help brother Ji Choong. As the preacher is a Filipino, Reverend Tow saw the potential and possibility of further growth for the Filipina Fellowship.

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*“The main aim of the Fellowship is to provide a strong foundation in the Christian faith for the Filipinas so that upon returning home at the end of their contracts, they will not fall back to their old ways of idolatry.”*

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After much prayer on God's calling, Mr Morante and his wife decided to attend and became members of the Life B-P Church. He is now in charge of the Filipina Fellowship.

A year after serving in the Fellowship saw an increase in the number of worshippers. In 1996 and 1997, seven Filipinas were baptised. The attendance has increased steadily from 10 to 15 worshippers at the 12.30 p.m. Fellowship.

During one of the 10.30 am English services at the Life B-P Church, the Filipino preacher noticed a group of Filipina housemaids talking among themselves outside the FEK classrooms. He presumed that they were Catholic believers as they paid no attention to the worship service that was going on. He then began a 10.30 a.m. Bible study for the housemaids. A year later, 10 Filipinas from this group received Jesus Christ as their personal Saviour and Lord, and five were baptised.

In 1999, after graduating with a master's degree, Mr Morante was granted permanent residency by the Singapore Government. Rev. Timothy Tow offered him the position of a full-time staff worker to serve with the Filipina Fellowship. The confirmation of this call was the baptism of seven Filipinas out of the 13 who received Jesus Christ as their Lord and Saviour. The Fellowship has increased gradually to 25 with a regular attendance of about 20 worshippers. This is due to the fact that some of the housemaids are granted only one day off a month.

During the Asian economic crisis, the attendance at the 12.30 p.m. Fellowship decreased as some of the housemaids were sent home and replaced by Indonesian housemaids. Despite this, some of these housemaids received blessings that encouraged them to wait for the Lord to answer

their prayers. One member was given an opportunity by her American employers to work for them in the U.S.A. while others found jobs elsewhere.

Most of the Filipinas came to the Fellowship without a saving knowledge of Jesus Christ although all of them claimed to be Christians. Hence, the focus of the messages was on the Gospel of Christ. The maids' written testimonies submitted for their baptism expressed their gratitude to God for their Christian employers, some of whom are members of Life B-P Church, for allowing them to attend the Fellowship regularly as this paved the way for them to know Jesus Christ as their Lord and Saviour.

The Lord has truly blessed the Filipina Fellowship. Praise and glory be to God for His marvellous work. ☩

*Mr Eduardo V. Morante*

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## The Burmese Service

*The founding  
members of the  
Burmese service*



**W**HEN REV. TIMOTHY TOW realised that there were many Myanmar people working in Singapore as domestic workers and in construction and the service industry, he encouraged his Myanmar students to start a

Myanmar worship service in order to carry out the Great Commission. By the grace of God, they started the service on 27 March 1994 with Rev. Tow speaking at the inauguration, interpreted by Titus San Ceu Lui. One of the students who founded the

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service was Rev. Andrew Kham, who is now ministering faithfully to the Burmese people.

The service has a clear set of objectives. The first one is to witness to the Myanmar people who work in Singapore. Secondly, for those who are Christians, the service will teach them to be God-fearing and worshipful Christians in the light of sound Biblical doctrines. Thirdly, the worship will be a praying service. Finally, we aim to support the missions back in our home country.

Our Worship Service is on Sunday at 12:00 p.m. But for practical purposes, we usually begin at 12:30 p.m. because members usually come at that time. Also, we students attend the Worship Service in Life Church at 10:30 a.m. The sermons are preached by FEBC students. After the Worship Service, we normally share the Gospel with friends whom we have invited to come. Members and students always testify that God really answers their prayers during our Worship Service. It is also a practice to visit our members especially when they are in trouble, hospitalised, or for other reasons.

When the service was first started, the members were from a variety of Myanmar tribes such as Burmese, Kachin, Chin, etc. However, right now as many people have returned home we, the remainder are Chin people. We use the Burmese language because not only it is our common language but also we Chin people speak different dialects. (The term Myanmar encompasses all the nationalities in Myanmar, which is a 'union' country. The term is used for the country, the people and the language.)

The Service is a place where Myanmar students get their homiletic train-

ing. Our principal always says we practically jump into the homiletic swimming pool. As a result, all those who have studied in FEBC become good preachers.

Our worship place is called Ever Green Chapel, situated behind the FEBC. The name is given by our Principal. We are very happy to have such a good place. However, we have had some problems too. When it rained heavily, the roof leaked but

it has now been repaired. However, when rain is accompanied by strong winds, we sometimes still get wet. Some members do complain about the place being noisy during our Service. Some feel uncomfortable worshipping under these conditions.

It is our problem too that some members and students go back home when their contract ends or when they have finished their studies or for some other matters. That is why we cannot grow in number. It

is our prayer that FEBC will take in new Myanmar students so that we can work together more effectively and encourage one another.

Even though we are small in number, we try to serve the Lord the best we can. As for missions, we support financially Rev. Andrew's and Amos's Gospel rallies at Khampat Village. We also help some students who go back home. We celebrate Christmas inviting friends to our Service.

We wish Life Church a blessed jubilee. We rejoice that we can be a part of the ministry with Life Church. It is our sincere prayer that God will preserve our Worship Service from generation to generation just as the principal and the founding students of this Service wish that it may carry out the Great Commission. To God be the glory for ever and ever. Amen. ☒

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*“Membership growth is a challenge for us. This is because some members and students return home when their contract ends, when they have finished their studies or for some other reason.”*

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*Louis Zung Hlei Thang,  
FEBC student*



# Thai Grace B~P Church

**F**IVE BIBLE STUDENTS from Bangkok gathered in a room at the Prinsep Street Presbyterian Church in the early 1970's to form a Thai Chris-

ried to Singaporeans, their husbands, and their English-speaking children.

Our Pastor delivered a message, "Are you concerned for the salvation of your own people.", at the Thai Service, Beulah House on the Lord's Day, 27 February 2000 at 3.00 p.m.. Our Pastor observed that the Thai Grace B-P Church had three main roles to perform. It is appropriate to quote him: "Most of your husbands, being Singaporeans and know little Thai and your English-speaking children, should be your first concern. Your second concern falls on your own people wherever they are to be found. Now thousands of Thais are working or studying in Singapore. Here is a good opportunity to convert them to the Lord. And finally, start a missionary Fellowship in your church. This will give you the opportunity to come together to pray for missions. Bring in missionaries to challenge you to greater effort. And when you gather for fellowship, this will further become a channel whereby you can send your money to support worthy missionaries back in Thailand. This concern for your own people needs the encouragement of Life Church, your mother Church."

*Dedication at Prinsep St where the Thai church began*



*Baptism of new believers on 27th February 2000*



tian Fellowship. It was the beginning of the Thai Grace Church.

In 1983 the Lord led the Thai Grace B-P Church through Prachan, a student of FEBC to the B-P Church in Gilstead Road. In the ensuing years the Lord's hand was seen blessing the work of Prachan. God loved and prospered the Thai Service. The number of worshippers gradually increased to over 75, consisting of Thai ladies mar-

The Thai Grace B-P Church is deeply grateful to have been so graciously accepted by the mother church when the Lord's hand led us back home after a few months away at the True Way Presbyterian Church in Queenstown. We praise and thank the Lord for His direction and guidance in leading us through many trials to triumph in His service. ☺

*Mr Wun Tat Sun*

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# The Prayer Meeting

**T**HE REGULAR TUESDAY night prayer meeting was started simultaneously with the Sunday worship service 50 years ago. The various achievements of Life B-P Church would not have been possible without the sincere earnest pleadings of the prayer warriors. The command to believers to pray corporately is found in God's word.

The "house of prayer" in Isaiah 56:7 is God's term for corporate worship and prayer. Christ reminded His disciples during a discussion on church affairs that they were to gather together on a regular basis for prayer.

As the prayer meeting is an 'asking' meeting we approach the throne of grace boldly seeking God's favour and blessings on the various ministries of the Church. We dare to ask big things from a great and gracious God for the good of the church. The sincere, affectionate and persistent pleadings have pleased God to answer our prayers in accordance with His will. No work of God can ever succeed without the prayers of His children. United in hearts and minds the prayer warriors storm the gates of heaven.

Many testimonies of God's deliverance from grateful children encourage the members of the prayer meeting. Many depart from the prayer meeting with hearts revived and challenged. Many increase in faith in their loving and living God. The heart-warming reports of the missionaries and those from the mission groups uplift the spirits and challenge some to serve God more fully. The latest reports on church development, members' health, current and future activities of the Church are usually first reported at the prayer meeting.

Prayer warriors have increased their skill and confidence in public speaking and public prayer. Members have improved

their private prayers by learning from the seasoned prayer warriors. The attitude of prayer is one of weak and needy children totally dependent on our heavenly Father.

The current use of the prayer list has ensured a more systematic and thorough coverage of all the prayer items. Individu-



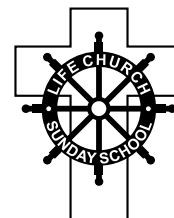
als with their various burdens and needs are prayed for. No item is too small for prayer.

As with many other churches, Life B-P Church has a similar problem of poor attendance at prayer meetings. Fewer than 10 per cent of the regular Sunday worshippers are present. Although the prayer warriors are few, the spirit of prayer is great because God has promised that, where two or three are gathered together in His name, He will be in the midst of them. The faithful band of prayer warriors have met regularly without let up because they know that God can and will answer all the prayers of His children as they cry out in unison to Him as a family.

If you love the Lord Jesus and His church, won't you join God's family in prayer every Tuesday? If you are unable to attend, won't you, wherever you may be, at least set aside 8.00 - 9.30 p.m. every Tuesday, and pray together with us to our God, our help in ages past, our hope for years to come. ☞



# The Sunday School



*“And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”*  
(Acts 2:42)

*“Till I come, give attendance to reading, to exhortation, to doctrine.”* (1 Tim 4:13)

## Introduction

**H**ERE LIE TWO very important principles concerning the Sunday School ministry. According to Acts 2:42, the New Testament Church programme consisted of

the Teaching Ministry, the Fellowship Ministry, the Worship Ministry, the Prayer Ministry, and the Evangelism Ministry.

Shortly after the founding of the first New Testament Church in Jerusalem God blessed the first fruits with 3,000 souls saved (Acts 2:41), and a new church membership roll was quickly created. In obedience to the Lord Jesus Christ’s first commandment to the church according to Matthew 28:19-20: “Go ye therefore, and baptising 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”, the apostles began to set up a local church membership with a clearly defined church programme. The fundamental objectives for the existence of the church are twofold: edification of saints, and evangelisation of sinners. The church is responsible for making new disciples for the Lord Jesus Christ. Discipleship is not optional. In order for the Christians to be skilled and equipped for the ministry of discipleship, it is necessary to set up a strong and comprehensive Christian education programme in the local church as first priority. The Sunday School ministry caters specifically for this calling and purpose, as set out in its constitution.

Our beloved pastor Rev. Dr Timothy was her first Sunday School teacher. On 22 September 1953, under the vigorous leadership of Dr Tow Siang Hwa, there was felt a great need to revamp the Sunday School programme.

Dr Tow was appointed superintendent by the interim committee, and under his guidance, the Sunday School was re-organised with Miss Sullivan of the CIM elected as its honorary secretary. Miss Sullivan introduced the Gospel Light lesson materials to the Sunday School. A Four Point System for Beginners (known as Nursery today) and the Primary Department, and a Six Point Record System for the rest whereby marks would be given for attendance at the Sunday School, etc., were adopted. The new Sunday School programme was launched on 27 September 1953 to all the seven classes, with a total enrolment of 82. The teachers were Dr Tan Cheng Im, Mrs Quek Kiok Chiang, Miss

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*“ We do not believe that the Sunday School is meant only for children and youths. In the words of Paul, every church member must adopt an attitude of continual learning.”*

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Cheng Im, Mrs Quek Kiok Chiang, Miss



A. K. Swarr, Mr Ang Kheng Chiang, Mr Lim Khng Seng, Miss Evelyn Lim (now Mrs Evelyn Tay), and Miss Quek Sok Jiu (now Mrs Chia Kim Chwee). The Sunday School reached its peak attendance on 18 September 1955 with a total attendance of 252. Later Elder Edmund Tay lovingly led and nurtured the Sunday School for 21 years as her general superintendent until 1994. Mrs Edmund Tay was also at the helm of the Sunday School ministry all those years.

### Objectives and Progress

The objectives of the Sunday School, namely, the edification of saints, and the evangelisation of sinners, remain the same the past 50 years. With increasing membership, the Sunday School infrastructure and curriculum were further developed to cater to the spiritual growth of our church members. In our Church, we pride ourselves to have a class for all age groups - from nursery to adulthood. We do not believe that the Sunday School is meant only for children and youths. In the words of Paul, every church member must adopt a continuous learning attitude. For those who are better equipped over time, they can contribute to the Sunday School ministry by becoming Sunday School teachers. Sunday School teachers are encouraged to attend the Far Eastern Bible College courses as part of their continuing education programme.

Today, our Sunday School has a staff of 80, including non-teaching members. This is an eightfold increase since the re-vamping of the Sunday School in 1953 by Dr Tow Siang Hwa. We praise God for the increasing Sunday School attendance too. Our average weekly attendance is about 350, representing a 425% increase from the attendance of 82 students in 1953. Certainly, there is much room for improvement in our weekly attendance since we have about 1,600 communicant members in our church.

### Sunday School Curriculum and Vacation Bible School

The Sunday School curriculum focuses on the teaching of the Westminster Confession of Faith, Larger and Shorter Catechism, and walking through the entire Bible as the students progress from year to year. Every year during the June school holiday, we organise an evangelistic Vacation Bible School (VBS). This year, Mrs

The Lord has blessed the Sunday School this year with the election of the following executive-committee members:

- General Superintendent: ..... Elder Sherman Ong Eng Lam
- Honorary Secretary: ..... Mrs Jennifer Goh
- Assistant Secretary/Registrar: ..... Mr Vincent Goh
- Treasurer: ..... Mrs Jasmine Tan
- Adult Department Superintendent: ..... Deacon Henry Tan
- Senior Department Superintendent: ..... Deacon Lim Ching Wah
- Young Teens Department Superintendent: ..... Mr Jonathan Tow
- Junior Department Superintendent: ..... Mr Chua Teow Tzing
- Nursery/Primary Department Superintendent: ..... Mrs Evelyn Tay



Tan Chwee Eng (wife of Deacon Tan Yew Chong) is the director of the VBS 2000. Under her leadership, we have a strong team of VBS staff, reaching out to some 350 students. Through the weekly Sunday School lessons and the annual VBS, the Lord has blessed us with many new young converts, who are being followed up by regular Bible study conducted by the Sunday School teachers, or by having them participate in Bible correspondent courses. God willing, we hope to establish a distributed learning Sunday School pro-

*Vacation Bible School 2000*

gramme via the internet to have a greater outreach.

### Teachers' Training Course

To facilitate the establishment of a strong teaching staff, we organise the Teachers' Training Course (TTC) for church members who intend to teach in the Sunday School. Over the years, we have scores of TTC graduates teaching in our

*The Kindy Class*



*An Adults Class*

Sunday School as well as other B-P Church Sunday Schools. Some FEBC students also help in the Sunday School. We usually have faculty members from the FEBC to conduct the TTC. In the past, Rev. and Mrs Edward Paaue were instrumental in teaching the TTC. Today, we have Rev. Dr Jeffrey Khoo, Rev. Charles Seet, and Rev. Colin Wong as some of our TTC trainers.

### Teachers' Day and Christmas Celebrations

The Sunday School celebrates Teachers' Day on the first Saturday of September each year with a staff gathering. We thank God for a great Christmas celebration for the entire Church last year. Both young and old came together to commemorate Christmas. Through all the informal interactions, our Sunday School students and staff are drawn closer to the Lord, and to each other.

### Challenges

The Sunday School continues to battle the spread of modernistic teachings, and the effects of affluence in our society. Many members are distracted by their individual pursuits of education, 'extracurricular' activities, and career building. The need to keep close to God by regularly attending the Sunday School cannot be overemphasised. It is our constant prayer that members will continue to love the Word of God.

### Conclusion

The Church has come a long way in building and developing the Sunday School ministry. Over the years, we have seen students who benefited from its programme and grew to become Sunday School teachers and church leaders. Also, we have witnessed some dropouts owing to lack of follow-up or indifference. The spirit of apostasy is creeping into the church. We must not let ourselves fall into this satanic trap.

May the Lord continue to bless our Sunday School ministry. May members continue to "give attendance to the reading, to exhortation, and to doctrine". Through the Sunday School, may the Lord also add many more souls into His kingdom weekly. Amen. ☩

*Elder Sherman Ong Eng Lam,  
General Superintendent*

# The Maturing of the Children's Ministry



*“Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey...And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” (Deut 6:3, 7)*

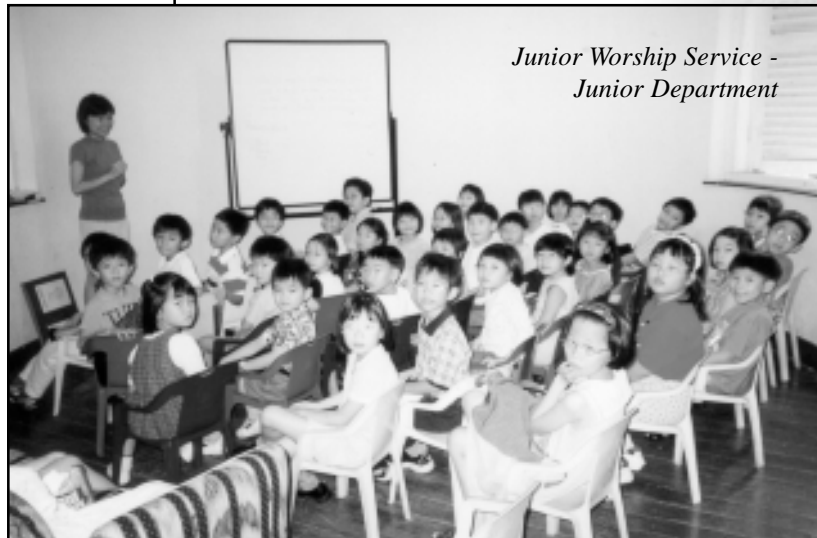
## In the beginning

**W**ITH the founding of the Life Church English congregation in the old Prinsep Street Life Church, children were gathered together to study God's Word at the feet of faithful Sunday School teachers. Later the Sunday School decided to start a Junior Worship Service (JWS) to help our children learn and practise corporate worship at the earliest age possible. Elder Edmund Tay was the progenitor of the JWS. Under his leadership, the Sunday School continued to support the JWS ministry. It was with this simple objective that the Sunday School continued to have a JWS under its supervision for many years.

## Formation of Children's Ministry

In the 1980's, the Junior Worship grew to a sizable group, and the leaders felt that it was time to restructure the entire JWS. The JWS had been blessed by having many speakers from visiting mis-

sionaries, pastors, full-time workers and students from the Far Eastern Bible College (FEBC). We remember fondly speakers such as Mrs Lehia Paauwe, and Rev. and Mrs Jim Turner. Rev. Peter Clements,



*Junior Worship Service - Junior Department*



*Bright Sparks*

who was still studying in the FEBC, was another regular speaker. We also had our own missionary to Thailand, Mrs Jess Tamee, who was in-charge of the JWS for many years. Other supervisors of the JWS were Mrs Tan Poh Yok, Mr Chua Teow Tzing, Mr Yeap Khek Teong, Mrs Priscilla Ng and Mrs Lee Liuh Chie.



*Inaugural Service of Young  
Lifers Worship at Beulah  
House, Oct 5, '97*

Meanwhile, Mrs Tan Poh Yok proposed the formation of the Life Church Children's Ministry. The JWS would become one of the six groups under this Ministry. Rev. Dr Patrick Tan was the adviser to the Children's Ministry. In 1993, it was handed over to me as the new Chairman-in-charge.

Hence, the Children's Ministry committee put forward a proposal to the Life B-P Church Session to incorporate a new teen ministry under the umbrella of the Children's Ministry. Several names were considered, such as Children Ministry Extension and Teen Worship Service. Finally, the committee decided to call it the Young



Lifers' Worship (YLW). This name reflects the age group of the young worshippers, and the transitional nature that they are being prepared for the adult worship. Apart from having the format and hymns planned as closely to the adult worship as possible, the YLW also joins the adult worship at 10.30 a.m. on the first Lord's Day of the month to observe the Holy Communion.



The topics planned for the YLW cater to the needs of their spiritual growth. The speakers come from the Session, the Sunday School, the FEBC and parents of the teens. This new ministry has been blessed of the Lord. Since its inception on 5 October 1998, the number of teens coming to the YLW has increased from 25 to about 60

today. Many of these teens have joined the adult worship after they left the YLW, instead of dropping out from the Church. Praise the Lord!

## **Need for Teen Worship Service – Young Lifers' Worship**

*The Young Lifers'  
Worship Service today*

In the 1990's, the Children's Ministry grew to about 250. The older children who had just finished their Primary School Leaving Examination (PSLE) found it difficult trying to follow the adult worship. The sudden transition from the JWS was recognised as a problem that needed immediate attention from the leaders. There were many teens who decided to drop out from the Church. Hence, the immediate action was to re-organise the order of worship for the JWS, trying to choose hymns normally used in adult worship. This affected the other children who were new to the JWS.

## **Conclusion**

The Lord has blessed the Children's Ministry and the Young Lifers' Worship in many ways. The children are taught the Word of God as instructed in Deuteronomy 6:7. Parents of the children and teenagers also benefit from their involvement with the work of this ministry. Our prayer is that God will raise church leaders and full-time workers from this ministry, both from the parents and their children. Amen. ☩

*Elder Sherman Ong Eng Lam*



# The Life B~P Church Choir

**T**HE LIFE B-P CHURCH CHOIR is a service choir. It is in attendance every Sunday at the 8.00 a.m. worship service, during which the worship introit and benediction are presented. About once a month and during special occasions in the church calendar, hymns and anthems are presented during the 8.00 a.m. and 10.30 a.m. worship services.

## **Our Theme**

“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)

## **Our Motto**

“Singing God’s Word  
To God’s People For God’s  
Glory.”

## **Our Goals**

It is our prayer that God will use the Choir ministry to glorify His name, to convict sinners and edify saints through the singing of psalms, hymns and spiritual songs, and to lead the Church to a deeper understanding of the role of music in the Church and in the life of the Christian. We also pray that God will fill and guide the Choir leadership with His Spirit to direct the choir according to His holy will, provide more musicians to be leaders, and more singers to serve in this ministry; and strengthen Choir members to be consecrated and disciplined in their service, striving to improve their skills in order to serve God more effectively.

## **In The Beginning**

The Choir’s roots hark back to the early days of Life B-P Church in Prinsep Street. Then, a small group of enthusiastic

members of the Youth Fellowship (YF) would get together in an informal group of usually six to eight men and women to present praise items during YF meetings. There was even a regular Men’s Quartet. Their repertoire consisted of hymns and Cliff College Choruses.



The Life Church Choir did not begin until 1956 when the 3<sup>rd</sup> General Assembly of the Far Eastern Council of Christian Churches (FECCC) was held in Singapore in August 1956. An 85-strong Combined Choir was formed to sing at the mass rally held at the Victoria Memorial Hall. The choir baton fell on 17-year old Philip Heng who led in “The Church’s One Foundation” and “Faith of Our Fathers”.

Following this event, a regular choir was formed with some 15 to 25 persons who met on Sunday morning for practices at the home of the Heng family at 18 Hooper Road. They practised hymns and presented them once a month at the worship service on Sunday evenings in Prinsep Street.

The Choir continued under Philip Heng’s leadership until his departure for theological studies in the United States in



*Choirs of the Bible-  
Presbyterian  
Churches and Chin  
Lien Bible Seminary,  
1970.*

# Life

Bible-Presbyterian  
Church

1958. He was succeeded by his younger brother Henry Heng, who was joined later by Elder O. J. Tassicker in the early 1960s.

Music continued to play an important role in Life Church and in the B-P circle. Several major events were organised, among them sacred music recitals, and combined choir events in conjunction with Gospel crusades, Christmas and the silver jubilee of the B-P Church.

## The Transition Years

Brother Henry Heng left in 1973 to serve in Calvary Jurong B-P Church, and



*Collaborating with other choirs from within the B-P circle. The Combined Choirs of Life, Calvary Jurong and Sharon BPCs, together with guest speaker, Rev. Dr Timothy Tow, in "SELAH" held on 30 September 1995 in Life Church.*

the Choir ministry became inactive for a number of years. However, during special occasions, the YF choir continued to present items such as several contemporary musical cantatas under brothers Peter Quek and Peter Tan.

After Rev. Dr Patrick Tan became the Associate Pastor in the mid 1970s, the Church Choir was revived when Mrs Anne Tan offered the second parsonage as a venue for Choir practices. Choir members then consisted mainly of young adults, with brother Edwin Seow as the pianist.

Thereafter, the Choir was led first by sister Penny Gan and then by brother Edwin Seow. The Choir expanded and sang during occasions such as Easter, our Church anniversary and Christmas. The Choir also provided musical support to Pastor for recordings of the Sunday

Evening Service broadcast on Radio Singapore.

## Becoming A Service Choir

In 1984, after much prayer and preparation, the Choir decided to extend its ministry to become a Service Choir, in attendance weekly during the 10.00 a.m. worship service. The aim was to enhance the spirit of worship through the singing of the introit and the benediction, in addition to presenting anthems every month. It was then that the Choir designed and wore its first blue choir robes as it took on this new area of service.

In December 1985, brother Edwin Seow left for Tokyo on overseas posting, leaving sister Elaine Ding to take over the reins. She was assisted by sister Lim Seen Seen.

As the Choir grew, an executive committee (ExCo) was set up to lead and manage the Choir. The first chairman was Ivan Kam. Subsequent committees were headed by brothers Rick Cheung, Lee Hock

Chin, Raymond Yeo, Edward Wong and Tan Beng Lee. Today, the ExCo is elected annually with conductors co-opted into the committee. Since April 1991, Dn Yiew Pong Sen has served as adviser.

## Musical Development

There are only two pre-requisites for joining the Choir: the singer must be a born-again Christian, and have a desire to serve God in the music ministry. Thus, many members do not have any formal music training. This is why a significant amount of time is invested in providing voice training, music theory and sight-singing skills during practices. Vocal classes with guest trainers, workshops and keyboard classes have been organised over the years to better equip members. Moving practices to Beulah House Music Room in July 1990 was a great help.

When sister Elaine Ding moved to Jakarta in May 1990, sisters Lim Seen Seen

and Susan Foong took over as the main conductors. Others subsequently roped in to fill this role included brothers Low Ming Kaan and Clement Tan, both of whom contributed a number of original compositions and arrangements to the choir repertoire. Since 1993, the Choir has had a series of conductors in brother Raymond Yeo, and sisters Endrina Tay, Julia Kwok and Judy Lee. The latest to take up this challenging role in the past year are sisters Eunice Chee and Sharon Chan.

The Choir is also involved in projects and ministries outside of its main role as a service choir. Among them are the following:



- Audio recordings – “The Gospel of Life” launched in December 1987, and “Comfort for Every Need” in April 1989.
- Combined musical projects with choirs from other B-P Churches as well as other fellowship groups in Life Church.
- Ministering within Life Church at Gospel rallies and other events organised by fellowship groups in other B-P Churches such as Maranatha and Calvary Pandan, and to outreaches such as mission stations, old folks’ homes and the sick.
- Organising music seminars/workshops for fellowship groups and church members.

### **Spiritual Growth and Fellowship**

Being in the Choir is not just about singing well technically. It takes one to experience the goodness of God to be able to

sing with the right spirit and with understanding. God requires that those called to serve Him must lead consecrated and holy lives.

Spiritual growth through Sunday School, Bible study, and Church prayer meetings are emphasised. Through devotions on Sunday mornings and during practices, we strive to remind members of the God they serve. Recognising the importance of prayer in empowering our ministry, we set aside 30 minutes every week after practice to share testimonies and pray for one another. Since 1994, the Koinonia (or Fellowship) Subcommittee has done much to enhance fellowship and encourage members to practice Christian care and concern for one another. Once a year,



Choir retreats are organised for a time of spiritual edification.

### **Pressing On**

Truly, the LORD has blessed the Choir and enabled it to grow to become an established ministry, numbering about 25 singers. Despite the departure of conductors, pianists and experienced members over the years for various reasons, the Lord has always sustained the ministry and supplied willing people to fill their places.

Pray for us that God will enable us to be disciplined in our service for Him despite the difficulties we face, and to constantly strive to serve Him more effectively.

The Lord has taught us much through this ministry. And we give Him all the glory and praise for what He has done in and through us, and for what He will accomplish in the years ahead while He tarries. ☪

*Endrina Tay*



*Growing for the LORD. The Life Choir today with its “next generation” of young members.*

# The Children's Choir

**T**HE CHILDREN'S CHOIR was started in 1980 by Mrs Ivy Tow. We held it at the Parsonage every Lord's Day during the worship hour of the Church. When the Church developed into the 8.00 a.m. and 10.30 a.m. Services in 1987, it shifted to coincide with the 10.30 a.m. Service.

*The Children's Choir presenting an item at Christmas in 1983*



ship and Bible lessons. The Bible and singing classes are divided into four groups. These occupy the main hall of the Parsonage, the Kitchen and two Balcony "pavilions", which are air-conditioned.

They also learn how to present Gospel puppet shows, and advance to two musicals entitled "Miracle after Miracle" and "To See a Miracle." These two musicals were presented not only to the Mother Church but also to Calvary B-P Church and Moriah B-P Church.

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*"Apart from rehearsing songs and hymns for presentation at the adult worship and Chinese services once a month, it has its own worship and Bible lessons."*

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*The Children's Choir Camp in 1996*

Beginning with a handful of children of Primary School age, 6 - 12, it grew until it reached about 50 members. Apart from rehearsing songs and hymns for presentation at the Adult Worship and Chinese Service once a month, it had its own wor-

The Children's Choir is self-reproductive. In the course of years the earliest comers graduate. Then they are channelled to the Adult Worship Service, having reaffirmed their faith. But there are also dropouts who make their own decisions. Those who could take part in the leadership become choir conductors, viz., Lim Suat Pek, Melissa Phua, Sara Tang and Ong Lin Xin. Others become pianists, such as Jemima Tow, Teo Li San, Tan Li Peng and Koh Wayne. Special assistants to the Matron

(Mrs Tow) are Sharon Seow, Lemuel Yiew and Terence Lum.

Another feature of the Children's Choir is the holding of Bible Camps. In the early years, from 1982, they were held in the Parsonage, extending to some adjoining FEBC dorms. When they became too big, the venue was shifted to the classrooms of Far Eastern Kindergarten. The Camps are run with the help of FEBC students who oversee them and teach them the Word of God. The best of meals are provided to the whole family. For recreation, the young campers are given outings, sometimes to the Zoo or the Bird Park.

"Steps to Eternal Life," wherein the children have learned the Catechism in one of our recent camps, has led a good number to know the Lord. Gospel videos are shown every night to further teach the Word and lessons on morality.

A final contribution by the Children's Choir is the presentation of Christmas plays. The Manger Story is never too familiar. Christmas is the most joyous season of the year for the Church, both old and young. Pray for the Children's Choir that it will remain always Christ-centred. Amen. ☩

*Mrs Ivy Tow*



## Singing for the Lord in Chinese

**I**N 1984, after Life Church started to hold Easter Sunrise Services at the Gilstead Road premises, a young FEBC student involved in the Life Church Chinese Service proposed that it present a song item on Easter Sunday morning. This young man was Peter Chng. That first choir consisted of young members of the Chinese Service, including Sandra Chay, Esther Lim, Shirley Ng and Mrs Peter Chng (who were also FEBC students). The item presented, "The Wondrous Cross", was sung in Mandarin. Everyone was too excited to notice that the item presented was more appropriate for a Good Friday service.

The establishment of the Chinese Choir came about at a time when the Chinese Service was experiencing a revival. Peter Chng was appointed the student preacher at the Chinese Service. As God blessed the Chinese Service with more members (both the young Chinese-speaking ones and the more mature parents of the English-speaking congregation), the choir began to take shape.

After its inaugural Easter Sunday Sunrise Service's 'Good Friday' item, the



Choir sputtered into life, recruiting anyone in the Chinese Service who could read Chinese and had the courage to sing in the main sanctuary. Every FEBC student attending the Chinese Service was automatically a member of the Choir. The same year, the Chinese Service went on its first carolling. The carollers were mostly members of the first Choir.

The Choir initially sang on three occasions – Easter, Christmas and the Church anniversary. These occasions called for brave members who had to appear before the combined English and Chinese congregations in the main sanctuary. Practice sessions then were ad hoc, taking place only when the occasions drew near. Mrs Lee Choon Ngee, a faithful leader of the Chinese Service from its inception and stalwart supporter of the choir from its hum-

ble beginnings, and Ms Rebecca Kwok, who led the choir in the 1990s, later mooted the idea of singing on a monthly basis. This called for a dramatic change in practice time and frequency. This changed several times before we arrived at the best arrangement – Sunday mornings from 8.15 a.m. to 9.30 a.m., which has continued to date.

Special mention must be made of Mdm Huang Pei Jin, an accomplished soloist and singing teacher, who led the choir in the mid-1990's. Although many in the Choir did not have any music training, Mdm Huang willingly took on the task of leading this Choir, whose members were mostly around the age of 50 or below 30. Through the tireless efforts of Mdm Huang, the Choir improved by leaps and bounds and even sang at a choir festival at the Calvary-Jurong B-P Church and the Chin Lien Bible Seminary.

After Mdm Huang left Singapore for Hong Kong, Ms Rebecca Kwok took over. Under the latter's direction, the choir sang in Cantonese for the first time and like a coming of age, graduated from wearing similar coloured outfits during presentations to donning flowing choir gowns. That first Cantonese item sparked an interest in singing in a language other than Mandarin. This benefited the members of the Chinese Service, many of whom converse in a Chinese dialect. The Choir has since sung choruses and songs in Cantonese and even in Hokkien. Even Rev. & Mrs Moses Hahn from Korea, who already had their hands full learning to sing in Mandarin, gamely sung in Cantonese and Hokkien.

In the 1990's, together with the Chinese Service, the Choir held its first Christmas Gospel rally. This has become an annual event and is the Choir's main Gospel activity. A potluck dinner, prepared by members of the Chinese Service and the Choir, has become a feature of this event. This buffet dinner, with more variety than the finest restaurants in or out of town and modestly excessive by traditional Chinese standards, has given members a chance to

fellowship with their unsaved loved ones and friends attending the Gospel rally.

Apart from singing accompanied by western musical instruments (like the piano and the accordion), the choir has used traditional Chinese instruments for its presentations. It has presented items accompanied by the Er-hu (two stringed bowed instrument), the Bo (Chinese cymbals), the Gu (Chinese drum), the Luo (Chinese gong) and the Mu Ban (wood blocks). These cultural instruments bring out the oriental flavour of the music in a way that

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*“ the choir has used traditional Chinese instruments for its presentations. ”*

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western musical instruments cannot do. This is unlike the modern instruments used in contemporary Christian music, which give a worldly character to the music.

On the first week of every month, the Choir celebrates the birthday of members for that month. A simple breakfast is prepared for consumption immediately after the practice session. This informal celebration affords the choir members a chance to catch up with one another for a time of fellowship. This is particularly useful for the 'permanent' members to get to know the 'transient' members such as FEBC students or foreigners working in Singapore. Several members have even brought their children or grandchildren along during practice, and the young ones look forward to this makan time.

A challenge for the choir is to keep focused on the reason for its constitution, that is, to praise God. This is sometimes forgotten in the hustle and bustle of practice and in the preparation for annual events like the Christmas Gospel rally and Christmas carolling. The Choir is also exploring other avenues of service in the Chinese Service. As our members age faster than ever before, the visitation ministry for the elderly sick will become an increasingly important ministry. Insofar as voice training is concerned, the choir is in the initial stages of preparing for its first ever music camp. God-willing, this will take place by 2001. ☺

Han Ming Kuang



# Why Far Eastern Bible College?



“WITHOUT the Bible College, the Church would die!” These words were said by the late missionary to China and friend of Far Eastern Bible College (FEBC), Rev. Dr Paul Contento. Our founding principal, Rev. Dr Timothy Tow, restates it in the positive, “When we build the Bible College, we build the Church.” Formal theological training is vital for church growth. In his book—*Forty Years on the Road to Church Growth*—our principal wrote, “Without proper Bible training, the Church that relies on self-taught evangelists or missionaries will be stifled in growth, inasmuch as the tether of their theological knowledge is short and the ability of their preaching skills is limited.” Many a self-made pastor have run off their bobbins due to a lack of intensive, systematic training in the Word. The trend is indeed towards the trained. Thus, in obedience to the Pauline mandate, “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 Tim 2:2), the Far Eastern Bible

College has been instituted. On April 28, 1962, the Rev. Dr Paul Contento laid the foundation stone, and prayed God to raise up a Moody or a Wesley from the halls of FEBC.

The founding principal, who is also the founding pastor of Life B-P Church,

was burdened to set up a Bible College as early as 1954. In those days, theology at the college level was taught by modernist professors. There was a crying need for a Bible-believing and Bible-defending training institute for the propagation of the Gospel and the defence of the faith in the

*The Faculty of FEBC when it opened on 17 September 1962*



*“There was a crying need for a Bible-believing and Bible-defending training institute for the propagation of the gospel and defence of the faith in the Far East.”*

Far East. There was a need to train Asians for Asia, to repel the stranglehold of “theological colonialism” of modernism and ecumenism. This same need remains today with the rise of new strains of virulent “isms”, viz. post-modernism, neo-evangelicalism, charismaticism, hyper-Calvinism, neo-Pharisaism, and the syncretism in heretical counselling and

church growth methods. With many a seminary in the West today drowned by the deluge of unbelief and apostasy, the need for a theologically fundamental Bible college is never so great.

FEBC, from the outset, has stressed the need for both spiritual cultivation and



# Life

Bible-Presbyterian  
Church

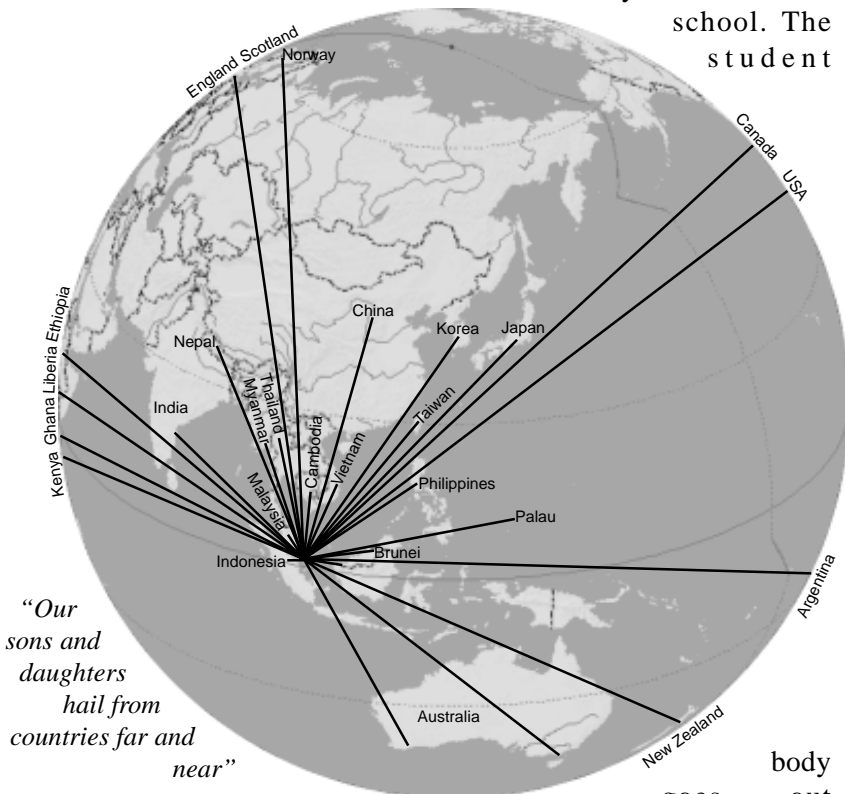
*Rev. Dr Timothy  
Tow, MDiv, STM,  
DD - Principal, and  
Lecturer in  
Systematic  
Theology, FEBC*



biblical scholarship. The first and most important period of the day is the morning chapel. Besides their private devotions, students also keep morning devotions in small groups. Prayer meetings are held every Thursday night. All students serve in some capacity in a local church to practise what they have learned in school. The student

cal courses are offered regularly to teach students the “how” of ministry. Of all such courses, homiletics (i.e. how to preach) is by far the most important. Every student will have to preach ‘live’ in the principal’s homiletics “swimming pool,” the highlight of the college week. Sink or swim, budding preachers are thrown into the deep end. Fellow trainees participate by giving constructive comments, under the careful supervision of the principal.

As regards biblical scholarship, FEBC offers a Bible-centred curriculum, based on Greek and Hebrew. In an age when seminaries are minimising the importance of the biblical languages, FEBC maintains the traditional requirement of three years of Greek (14 credits), and two years of Hebrew (10 credits) in its Master of Divinity programme. Bachelor of Theology students are required to take two years of either Hebrew or Greek. A thesis is required of all degree candidates. Besides the standard programmes of BTh and MDiv, the college also offers the DipTh, BRE, MRE, ThM, and two certificate courses for the laity. The certificate courses can be pursued externally. We are glad to note the increasing interest and attendance in our “Basic Theology for Everyone” night classes. Many lay people are taking these evening courses for credit, steadily working towards the Certificate of Religious Knowledge or Certificate of Biblical Studies. Although FEBC is established to train full-time ministers, it nevertheless considers the training of the laity to be an essential component in her role as the church’s handmaid in fulfilment of the Great Commission (Matt 28:18-20).



body goes out tractating every Wednesday afternoon, culminating in a Gospel rally towards the end of the semester. During the college holiday, students engage in short-term missions, or teach in church camps and retreats. Foreign students usually return to their home countries to contribute to their respective home churches. Practi-

FEBC was constituted to propagate the Reformed and premillennial faith which we believe is closest to the truth. This Reformed and premillennial system of theology the college inherited from Faith Theological Seminary (USA) where our founding principal studied under such theological greats as Carl McIntire, Allan MacRae, J O Buswell, R Laird Harris, and John Sanderson. It may be said that FEBC is the Faith of the Far East. Indeed, a pro-Israel premillennial view of the end-times is most



25th FEBC Graduation  
held on 14th May 2000

consistent with Reformed theology, which stresses the covenant faithfulness of God to His chosen nation (Ps 89:3, 33-36) as well as to His Church (Matt 16:18). FEBC also endeavours to carry the torch of the 20<sup>th</sup> Century Reformation Movement started by Dr Carl McIntire—the father of American fundamentalism—into the 21<sup>st</sup> century. As a spiritual SAFTI, FEBC sets high standards to train both men and women to become effective servant-leaders for the Church militant.

In its attempt to promote biblical and fundamental scholarship, the college publishes a theological journal—*The Burning Bush*—which has a distribution of 3,000. It is indexed by the *Christian Periodical Index* of the Association of Christian Librarians (U.S.A.), and enjoys an exchange agreement with other seminaries and their journals. Also, there is the FEBC Press which has thus far published over 40 books authored mostly by the college faculty. These are obtainable from the FEBC Bookroom, the distributing arm of the Press.

Beginning with just three students and one teacher, the college today is a hundred strong with a dozen in the faculty.

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*“Beginning with just three students and one teacher, the college today is a hundred strong with a dozen in the faculty. More than 350 have graduated over the last 38 years.”*

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More than 350 have graduated over the last 38 years. It has pleased the Lord to bring them in from all over the world (Argentina, Australia, Brunei, Cambodia, Canada, China, England, Ethiopia, India, Indonesia, Ghana, Japan, Kenya, Korea, Liberia, Nepal, Malaysia, Myanmar, New Zealand, Norway, Palau, Philippines, Scotland, Taiwan, Thailand, U.S.A., Vietnam). Most have returned to their home countries to

serve effectively in their areas of vocation. This is accelerated missions! The college has produced no less than 60 ordained ministers for the B-P Church. FEBC is one vital factor for the rapid growth of the B-P Church in Singapore.

By the grace of God, under the leadership of the founding principal, Life B-P Church and FEBC in symbiotic union will embark on its greatest project yet—the building of Beulah Tower! The Lord has used the college greatly in the last four decades. What does the future hold? What exploits for the Lord will the next generation accomplish? Should the Lord tarry, there is another story awaiting to be told, hopefully to the glory of God. So help us God! 🙏

Rev. Dr Jeffrey Khoo

# The FEBC Gospel Rally

**I**N THE WORDS of the Principal, “FEBC is not merely an Eastern Academy, but a spiritual SAFTI (Singapore Armed Forces Training Institute) for the nurture of the whole man. Mere classroom lectures and teaching by extension, without residential interaction between students and teachers, and between students and students, are half-baked education. There needs to be the moulding of character through communal living and worship, as exemplified in the Discipleship School of

training sheds learning the various doctrines and procedures of warfare. But all these theoretical skills would come to nothing if we did not put them into practice. And so in the afternoon, we would move out of the base camp to the training fields for our exercise where we would put into practice all that we had learned. This is how soldiers are trained so that they may be ready for battle.

So it is with the training of Christian soldiers in our spiritual SAFTI in FEBC. We cannot do away with the very important practical aspect of our training for the service of the Lord. Being trained to become His servants, can we miss out on evangelising to the lost when there are opportunities? Are we not called to show the way of salvation



*FEBC students praying just before a Gospel Rally*

*“In organizing the FEBC Gospel Rally, the most important task which the students must do is to pray without ceasing.”*

Christ on earth. Head knowledge that puffs up without heart knowledge is a great danger.”

One of the practical means to live up to the ideal is the Practical Evangelism session every Wednesday afternoon. This is a time each week when students set aside their theological books and assignments and go out in the hot afternoon to the various housing estates in Singapore to do witnessing and distribute Gospel tracts. The students go in the same spirit as the seventy disciples whom Jesus sent two by two into every city to sow the Gospel seeds (Luke 10:1). This is the time when the students apply all that they have learned of the Word of God in FEBC.

Practical training is of utmost importance. When I was in the army doing my National Service, our training programme was complete and proper. Every morning we would have our lessons in the base camp

to lost souls even as our Lord and Master was moved with compassion for them? (Matt 9: 36-38) And so Practical Evangelism has been part of the training right from the beginning of the setting up of FEBC in 1962.

However, it was not until 1995 that Practical Evangelism was given an added boost. Since that time, the students have had to work towards holding the FEBC Gospel Rally at the end of the semester. The students would organize the Gospel Rally in partial fulfillment of their course of study. The results of the first Gospel Rally were very promising, with good attendance and harvest of lost souls. The idea of implementing the Gospel Rally was mooted by the college Chaplain. It had the full blessings from the Principal. It was held every semester.

To date the college has organized ten Gospel Rallies. The first few Gospel Ral-

lies were held in the FEBC hall. As the responses were good every succeeding semester, subsequent rallies were then held in the Life B-P Church sanctuary. In planning the Gospel Rally each semester, the students had to work very hard going out every Wednesday to various housing estates, MRT stations and the streets to give out invitation slips and tracts. Twenty five thousand tracts would be given out. Out of these twenty five thousand invitations, only a small number would respond. In fact in the last Gospel Rally which was held in March 2000, we knew of only one person who came in response to the invitation which he received at the Yishun MRT station. Do we rejoice and say hallelujah? Did not our Lord say in Luke 15:7 that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance? We doubly praise the Lord for this person who came on his own through the invitation and indicated his decision to receive Christ as his personal Saviour at the end of the Rally.

In organizing the FEBC Gospel Rally, the most important task which the students must do is to pray without ceasing. Yes, prayer power! So each Wednesday before the students leave the campus to go into the housing estates and MRT stations, they will be praying earnestly for the Lord's blessing upon the Rally. Furthermore, each morning during their morning group devotions, the students will also be committing the Rally to the Lord in prayer. Truly the Lord has heard our prayers and blessed us with good responses. In the last rally held in March 2000 there was an encouraging attendance of about 100 people of whom half were visitors. Also there were

three lost souls who responded to the Gospel call and five others who indicated interest to know more about the Gospel. This is the Lord's doing.

"The FEBC Gospel Rally is the lifeline of FEBC", said the Principal. Many, if not all, other Bible colleges provide merely academic theological training. But it is in FEBC that the stu-

dents receive an all rounded training to be competent for the Lord's use in His harvest fields. "How then shall (the lost) call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom 10:14-15) Yes, in FEBC the students are trained to obey the

Great Unfinished Commission to "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). The words of our FEBC anthem, penned by our Principal, are pertinent:

*O Jesus Christ, Thou Son of God,  
Who came to save the world from sin,  
And have redeemed us by Thy Blood,  
That we may live and others win ...*

*O Holy Spirit from on High,  
Whom God the Father, Son did send,  
To touch our lips and tongues with fire,  
That we might speak, and men repent.*

Let us go out for the Gospel's sake, set by the Lord Jesus Christ and by His Spirit. ☩

*Tan Kian Sing, FEBC student*



*One of the 20,000 invitations distributed for the FEBC Gospel Rally held on 25th March 2000*

## From Life Book Centre to FEBC Bookroom

*“Give instruction to a wise man, and he will be yet wiser.” (Prov 9:9)*

**T**WO YEARS AND eight months before our going to teach in America, we reopened a Book shop at the L-corner of the FEBC Annexe, which was named Life Book Centre. This was January 1976.



The idea of operating a Church Bookshop was with us from the very beginning. Soon after pastoring the English Service, I became a self-appointed colporteur. I took both English and Chinese Bibles from the Bible Society and sold them with a view to spreading the Word. In fact we had a rubber stamp made with the name, “Malaysia Christian

Bookroom”, intending to use one of two small rooms at the entrance of the old Life Church at Prinsep Street for a start.

When the Church and College Complex at Gilstead Road was completed early 1963, we had the end room of the L-Annexe furnished for a proper bookroom, small though it was. It is now our Computer Room.

We stocked the Bookroom with Bibles and as many good Christian books as we could get. An FEBC student, who was assigned this book-selling, on a small scale, could earn enough to pay for her board. Whenever the pastor went on his up-country preaching to Batu Pahat, to Temerloh, he would bring along a box of Bibles and Christian books to sell. He got good sales, which helped the book business to carry on, while catering to the spiritual needs of the up-country brethren.

For a business enterprise to succeed, however, there must be one who is fully dedicated to it, like a soldier engaged in warfare. So, it is often seen in Chinese calligraphy, “May Your Business Thrive by that Martial Spirit,” (商战精神) etched on gift-mirrors for presentation at the inaugural of a trading company. This is a Chinese social custom. As we did not have a full-time manager, the little book business eventually folded up. For long years it sat idle.

Now, I wanted a person who would be willing to work with me without any conditions, inasmuch as such a book business is sacred unto the Lord. I found such a man in the person of Stephen Kuan who graduated with a diploma from FEBC. As our capital was small, we could pay him a humble salary for a start. This he gladly accepted. With the concurrence of the Session, we took over the L-Annexe corner which has a three-room floor area of 660 sq. ft. While making orders abroad, we went out together to bring in whatever stocks we could get locally. We took a good lot from Operation Mobilisation and, of course, Bibles from the Bible Society. All the books published by me up to now also went up the shelves. The business was governed by a committee appointed by Session, with the pastor as ex-officio.

Upon our return from the States, we were informed that Life Book Centre had come to the end of its tether, after three years and seven-and-a-half months. Stephen regretfully had to leave us, but we must acknowledge the part he played. Stephen was zealous, nevertheless, in tract distribution, so while he managed Life Book Centre, he imported free tracts from abroad on his own initiative for dissemination. He himself was saved by reading a Gospel tract. After Stephen left Life Book Centre, he joined the staff of Mount Carmel

B-P Church. Alas, Stephen is no more, for the Lord took him in 1986.

After a fortnight's closure, Life Book Centre restarted as Christian Life Book Centre (CLBC). CLBC was given to Paul Wong and Yiew Pong Sen to run. The Church was to be reimbursed at an equitable sum agreed between the parties. Henceforth, the book business must be "privatised" in order to succeed. When Yiew Pong Sen left, the new book business was entrusted to Paul.

With a thorough renovation of the old bookstore and the incorporation of an adjoining room, the Christian Life Book Centre increased her floor space to 1,000 sq.ft. From September 1979 the Christian Book Business, "under new management," outwardly "prospered." It is not the objective of a Christian bookstore to get rich on her customers, but rather to carry on as a ministry. From book-selling, CLBC branched into manufacture of Christian gifts and publishing in order to make ends meet.

The making of Bible verse plaques, the Ten Commandments tablets, JESUS SAVES clocks, Bible verse clocks, in both Chinese and English, and "Jesus is the Lord of my House" (基督为我家之主) in Chinese calligraphy from my father's brush has filled a void in many Christian homes. By printing this calligraphy and its English variation, JESUS SAVES, on Chinese art calendars, thousands are sold every year. The making of Christian music cassettes and CDs has filled many an empty soul with peace and solace. A Christian bookstore should be handmaiden to the Church.

By publishing books ourselves, we are enabled to sell them more cheaply, and thus increase readership. CLBC not only

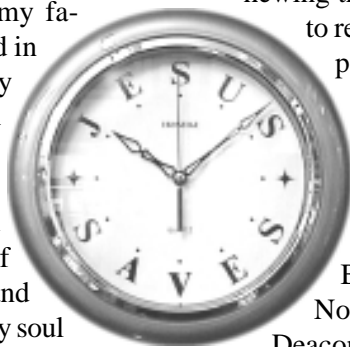
served the Church but also FEBC and other Bible Colleges. This is a facility not easily available to even well-established institutions. That the Bible-Presbyterians have their own book shop is taken notice of by Keith Hinton in "Growing Churches Singapore Style," published by OMF.

At that time I advised CLBC to hew a separatist line in the books they sell and publish. (1) Anything that is repugnant to



the Truth should not appear on our shelves. (2) Service is our business, prompt, efficient and courteous. (3) "Owe no man anything" (Rom 13:8) in all our business transactions. Remember the Book business is a spiritual work. It cannot succeed without the power of the Spirit.

In view of the fact that the CLBC was beginning to carry books and Bibles not hewing the separatist line, they agreed to return it to the Church. One important issue was their promotion of the NIV which is based on the corrupt Westcott and Hort Text which we reject. We are for the KJB only. So CLBC has become FEBC Bookroom since May 1996. Now under the directorship of Deacon Yiew Pong Sen in conjunction with Dr Jeffrey Khoo and the pastor, this Reformation Bookroom is beginning to prosper. "For we can do nothing against the truth, but for the truth." (2 Cor 13:8) ☞



*Rev. Dr Timothy Tow*





## Far Eastern Kindergarten

### Founding

**S** OON AFTER the opening of Life B-P Church followed by the Far Eastern Bible College at Gilstead Road, Pastor Tow's indefatigable zeal inspired by his scholastic vision, irked him to set up a Kindergarten as well. Upon com-



*Computer-aided learning at FEK*

pletion of the three-storey Church annexe, the FEK commenced classes on Monday, 28 April 1969, with fifty three young children. Thus God's Word to "train up a child in the way he should go; and when he is old, he will not depart from it", was obediently and effectively implemented.

### Management

The FEK has been an integral component of Life Church, managed by a board of directors appointed by Life Church Session. Rev. Tow himself was chairman of the board from 1972 to 1988 in spite of his other heavy responsibilities. Currently the board is comprised of:

Chairman: Elder E Mahadevan

Secretary: Deacon David Tan Boon Keong

Treasurer: Jonathan Tan Chong Keok

Members: Elder Edmund Tay Bin Thong

Deacon Seow Cheong Keong

Deacon Wee Chin Kam

Within a year of FEK's opening, by the grace of God, the Kindergarten increased its enrolment to 97 with a staff of five teachers and a principal. The influence of FEK as a foremost, reputable Kindergarten in the locality soon spread. From the beginning of 1971, it progressed to two sessions.

Session I : 8.15 a.m. – 11.15 a.m.

Session II: 11.30 a.m. - 2.30 p.m.

Today, thirty-one years on, by the Lord's mighty hand, mercy and guidance, FEK has a total enrolment of 145 with a proficient Principal, Mrs Jane Koh, seven teachers, a cook and a cleaner.

### Education Programme

If we can accept the premise that one desired result of education is to produce an intrinsically motivated learner, then the search for knowledge should follow Robert Louis Stevenson's "if you miss the joy of it, you miss it all", especially for pre-schoolers. Guided by this principle the Far Eastern Kindergarten's mission is to inspire its young pupils with the love of learning that will companion them through life. Further we subscribe to William Butler Yeats' often quoted insight that "true education is not the filling of a pail but the igniting of a flame". With this motto, the staff members aspire with passion to enhance the children's development and learning with sound Christian values and teachings.

FEK provides quality education in English and Chinese. This is made possible by having one English language teacher





*The FEK Principal,  
Mrs Jane Koh*

and one Chinese language teacher in each level per class.

In affirming the role of early childhood education as the foundation for life-long learning, the Kindergarten's programme is designed to give a varied and challenging experience for every child in physical education, music, art, science, mathematics, reading, basic computer science and educational games, thus developing their gross and motor skills. The children will experience an enjoyable and active 'group' life, and a variety of learning activities that will help them to cultivate a positive attitude towards learning and loving relationships. This is vital to family life and nation building.

### **Pre-Nursery**

In the new millennium, FEK has introduced pre-nursery classes with an enrolment of 20 children. Their daily schedule includes participation in art activities, block play, cooking, language arts, maths movement, music, role play, science, Bible stories, and development of gross and fine motor skills.

The curriculum reflects the programme orientation towards the child as an active and individual learner because it is through play that children of this age learn about themselves and the world. The mastery of fundamental physical and intellectual skills and concepts is achieved through active participation. In a warm and caring environment, emphasis is placed on positive self-image.

### **Overview**

In retrospect, FEK's role both in the Church and the community in particular, is one of modest pursuit. By God's grace, all year round, FEK is a hive of vivacity for both parents and children, engaged in activities such as sports day, concert day, and end-of-year graduation. It has also been mightily used of the Lord to bring many a parent to Church and the young to know our Lord Jesus Christ.

Over the years, the FEK has had its ups-and-downs in both staff turnover and pupil enrolment, yet by God's grace it has weathered through, and continues to give of its best to society as a recognized institution for early childhood education. This has been possible only through the dedicated yeoman service of successive members of the Board of Management. Some of these are our Pastor Rev. Dr Timothy Tow, followed by Rev. Dr Patrick Tan, the late Elder Seow Chong Pin, Mr Eio Eng Wah, Mr Joseph Tern Yuh Sheng, Mdm Chua Hui Tin, Mr Roland Wong, and Elder Tan Nee Keng. Their untiring contribution to FEK's success will always be cherished.

### **Conclusion**

FEK's objective is to provide sound early childhood education, in a warm and supportive environment. Our priority is to enable the children to imbibe good Christian values, enjoy learning, enhance their effectiveness in bilingual communication, and develop their creativity and sense of commitment to family and nation. This is in line with what the Minister of Education said on 22 December 1998 that children should grow up in a "total school-home community environment that is supportive and conducive to learning". All this has been successfully implemented by the mercy and love of our Lord and Saviour Jesus Christ. "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Cor 3:7). ☩

*Elder Eric Mahadevan,  
Chairman, FEK Board*



# From Telok Paku to Mersing - Our Church Bible Camps

Telok Paku, 1959



Telok Paku, 1960

“OUR CHURCH was one of the very first to hold Bible Camps for the young members. The early camps became a pattern to the many that have been held thereafter by our branch Churches,” recalled our founding Pastor. Indeed, the Bible camp has been an effective means of bringing souls to Christ and consecrating young hearts. Surveys taken by a Christian university indicate that about thirty percent of the salvation or dedication decisions are made at a camp. Among the advantages of the Bible camp are the concentrated teaching/preaching of the Word of God and the wholesome Christian environment for mutual fellowship and edification with fellow Christians and family members. In addition, there are

the dorm devotions and a quiet time when the camper gets alone with God in prayer and Bible study. There are separate programmes for children too. As for the Chinese congregation, they have had their own Chinese meetings.

The first Life B-P Church annual Bible camp was held at the old Telok Paku Government School, Changi from 18 to 24 December 1954. Fifty members registered for the camp. Rev. Wilson Wang of

Penang was the camp speaker. Among the ten young souls who yielded to the Lord were Philip Heng, now pastor of Galilee B-P Church and Lehia Tow (now Mrs Paauwe). Since the first Bible camp was such a blessing to the young people, a second camp was held at the same site from 11 to 18 August 1955. At this camp 23 souls were saved.

Telok Paku School continued to be the Church campsite in the 1950's. Rallying for the 6<sup>th</sup> Bible camp in 1959, Lawrence Leong testified that “the Lord has been with us for five years as we gathered together at each camp to seek after Him, to study His Word, to pray to Him and to fellowship with His people.” For the 7<sup>th</sup> Bi-

*Dining and accommodation at Telok Paku*



ble camp of 1960, which was held at Bedok Boys' School, the number of campers grew to 120. At the consecration night, the camp master, Joshua Lim, reported that "22 young people dedicated their lives unto God for the first time and 11 made a re-dedication".

In the 1960's, Lifers scaled new heights in search of campsites. In 1965 the Church was planning to hold a Family Bible Camp on Cameron Highlands during the Easter holidays. The theme was "With Christ On the Mount". The speakers were our Pastor and Rev. John Grauley, missionary from IBPFM. Deacon Joshua Lim was the camp master. There were 50 campers. As the convoy of cars was heading towards the foothill town of Bidor, an accident took place. Pastor recalled, "By a whirlwind, in a lightning flash ... Mrs Tow Keng Chuan, Mrs Nancy Tow and Le Anne were taken ... Paul Tsao at the wheel suffered internal injury ... Lily had a broken thigh and head injury."

In a testimony to his students at the FEBC, Pastor noted that the message of the Highlands camp of 1965 was "not spo-

ken 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 ... though He slay me, yet will I trust in Him". During the combined funeral service on 22 April 1965, the mountain theme song, "Is Not This The Land of Beulah", was sung by the fifty campers to "the sympathizing tears of the thousand mourners". One young soul received Christ up the mountain on the night of the accident. Back in Singapore, another soul who was spending a night at Deacon Joshua Lim's home was called to serve the Lord full-time.

Many more lives were changed and consecrated to the Lord. Mr & Mrs Charles Tsao, parents of the driver of the fateful car, gave themselves to the Life Church Chinese Service, which was founded after the accident.

The period from 1970 to 1999 saw the Session seeking for better resorts and campsites in West Malaysia and Indonesia. Some of the campsites included Port Dickson (Golden Sand Beach), Mersing's Rest House, Shah's Resort, Fraser's Hill, Awana Genting Highlands, Genting Resorts, Kuantan, Rivera, Waterfront Resort, etc.

In the 1990's, Calvary and Life B-P Churches had several combined camps. These combined efforts brought about mutual help and fellowship among like-minded B-P churches. Each year, the organizing committee, headed by a Session member, put in much time and effort into



*Rev. Dan Ebert III speaking at Shah's Beach Resort, Malacca, 1988*



## Bible-Presbyterian Church

*Frasers Pine Resort,  
1991 with Dr Paul  
Wagner*



the planning of the camp. With the guiding hand of God, each camp was a success. The participation of Life Church Chinese Service and the FEBC has brought a new dimension to our Bible camps. It is now a family camp where Lifers could bring along their Chinese-speaking parents and loved ones to be ministered to by our regular Chinese camp speaker, Sister Ng Sang Chew. Besides, FEBC students participating at the Camp could gain academic credits by fulfilling the requirements set by the College. Furthermore, the camp provides opportunities of service, leadership and on-the-job training for both the lay-Christians and the full-time seminarians.

In 1996 the Lord led our Pastor to view a piece of land fronting the South China Sea at Mersing. Mersing is only 2½ hours by road from Singapore. With the unanimous decision of the Session, the Church bought a 67,500 sq. ft. of prime

Camp features 14 family rooms, three men's dormitories, three women's dormitories, two meeting halls (the larger one could seat 250 people), and dining facilities for up to 250 campers. Built at a cost of more than \$2-million, it will double as a Gospel station. Due for completion by the end of 2000, Mersing Youth Camp will be Lifers' permanent campsite henceforth!

The journey from Telok Paku in the 1950's to Mersing in the new millennium is yet another reminder of God's rich blessings and faithfulness to Lifers. Lifers and all our like-minded B-P brethren and friends have a goodly and godly inheritance at Mersing Youth Camp. This beautiful seaside haven is a "crown" from the LORD in our jubilee year, where we may find physical and spiritual rest any time till we enter into "His rest" (Heb 4:10). Amen.🙏

*Sol Elite Bintan, 1999  
with Dr Morris  
MacDonald*

*Deacon Yiew Pong Sen*



## The Bible Camp's For Me!

Nay, I've never missed a single Bible camp.  
Be it Port Dickson, Malacca, Awana, Batam or Bintan.  
The camp venue gets better each year.  
I look forward to our very own campsite at Mersing.

The spiritual lessons I learn from each Bible camp  
Is tantamount to a year's church attendance.  
The Bible lessons that my seven-year-old son receives,  
Helps to train him up in 'the way that he should go.'

This time my octogenarian Mum will come along.  
The humdrum of life prevents much communication,  
And Bible Camp gives opportunity for sweet communion  
As we interact, relax and strengthen our relationship.

Beloved brethren, would you be a Mary or a Martha ?  
I would a Mary be and 'sit at Jesus feet'  
Than a Martha slogging at my workdesk  
And deprive my loved ones of a rest !

Come unto me all ye that labour.....  
Yes, the Master beckons to us who're work-laden  
To put away our cares and turn our eyes on Him,  
Who understands that our frail bodies need nourishing.

Nay, I've never regretted time spent at Bible Camp,  
In fact it's a foretaste of heaven on earth.

*Linda Chan*



# Walking Where Jesus Once Walked

*Pilgrims on the Mount of Beatitudes during  
the 9th Holyland Pilgrimage (1999)*



**I**N THE PAST 17 years, our Pastor has led a total of nine pilgrim bands to the Holy Land—Israel, Jordan and Palestine—to walk in the land where our Lord Jesus once walked. The term “pilgrimage” is used rather than “tour” because of the spiritual emphasis. Many have testified to the uplifting experience of seeing the Bible “come to life” before their eyes, and of worshipping and fellowshiping with Christians of other nations. Some have even gone a few times!

*These pilgrimages have sometimes included other places, like Rome (1993 and 1996), Greece (1994), Geneva (1996), England (1997) and Egypt (1994, 1995 and 1999).*

*In the following pages, **Elder Han Soon Juan** offers a personal look at a typical pilgrimage:*

**T**HE 17-day Pilgrimage to the Holy Land via London was a most fruitful, fulfilling and exhilarating spiritual experience, re-tracing the footsteps of our Lord and Saviour Jesus Christ; nevertheless, it was at times a gruelling one,

wearing out quite a few of the 50 pilgrims physically, including the writer.

Contrary to an ill-informed brother’s dismissal of our pilgrimage as a mere holiday, the pilgrims were unanimous in agreeing during an evening service-cum-sharing session that ours was a pilgrimage in the truest sense of the word.

For the three Lord’s Days away, Pastor delivered three full sermons, one at New Life B-P Church in London, and two at Baraka B-P Church in Bethlehem. In addition, he had to give an exhortation each evening we lodged at the Beit El Baraka, a mission-hospital-turned-hostel complex, meticulously manned by American missionary, Miss Davenport and her committed team. Along the way, Pastor read portions of the Scripture whenever appropriate, and took us back in time in his vivid exposition for our edification. Examples of this were when we were sailing into a storm in the middle of the Sea of Galilee, and when we were at the Mountain of the Beatitudes.

Our Holy Land Pilgrimage proper began on 7 May 97, the day after we landed



in Amman, Jordan. Our first stop was at a Dead Sea resort, where many a pilgrim had a floating time of cleansing - for their blemished complexion, that was!

Next was Mount Nebo, where Moses surveyed the Promised Land of the dramatic Jordan Valley, Jericho and the Judean hills beyond (Deut 34). Then it was the long haul along the historic meandering and mountainous King's Highway to Petra in the south.

the Temple in Jerusalem in 70 AD, some Jewish rebels held out in the Herodian stronghold for three years. On the eve of the Roman attack, the rebels, for fear of Roman revenge, especially slavery, committed mass suicide.

We drove north to Jericho, lying 250 metres below sea level and reputed to be the oldest city in the world, dating back to the 8<sup>th</sup> millennium BC. At an excavation



*“...we climbed the Mount of Olives, ... The summit commands a panoramic and breathtaking view of the walled city of Jerusalem.”*

The ruins and monuments of the Rose City of Petra, considered a most significant wonderland of the past, were used by the Nabateans to defend themselves against the Greek Emperor Antigonus in 312 BC. Many of us, especially the writer who were not game enough to trudge the rocky terrain for two hours, either hired a horse or a ‘chariot’ half the distance. The chariot ride literally shook us out of our joints and breath! We were rewarded and stunned by the magnificence of the rock formations towering all around and above us. We could not help but feel that we were in the midst of God’s wondrous creation.

We crossed the Allenby Bridge into Israel the next evening, and spent the night at Sodom by the south western bank of the Dead Sea.

A cable car lifted us up Masada, a mountain fortress looming over the desolate landscape on the edge of the Dead Sea. Present-day Israeli soldiers take their oath of allegiance here, reciting a warning and a promise in the phrase: “Masada shall not fall again”. Following the destruction of

site, the remains of the defensive city walls from this period could still be seen.

The next day we climbed the Mount of Olives, where Jesus taught His disciples, where He was made prisoner, where He wept for Jerusalem, and where He ascended to heaven. The summit commands a panoramic and breathtaking view of the walled city of Jerusalem. On the way down we stopped at the Garden of Gethsemane.

It was on the Mount of Olives that the Lord allowed two similar incidents to happen to two of our Korean brethren, which became the subject of Pastor’s exhortation at Baraka the very same evening. They were pick-pocketed of a total of US\$800. The first incident happened despite their being warned minutes before by our tour guide to be specially alert against thieves and robbers.

For the incident to occur twice had to be a confirmation of the Lord’s will, that, travelling and staying together as a small community of fifty, we were members of the same body (Rom 12, 1 Cor 12), and that we should learn to “bear one another



# Life

Bible-Presbyterian  
Church

*Petra*



*'The Jesus Boat'  
on the Sea of  
Galilee*



*Synagogue at  
Capernaum*



*Golgotha*



er's burdens" (Gal 6:2). From our common pool, we made good their loss. Only after the evening service did we realise what Pastor had meant when he was overheard comforting Rev. Jo soon after the incident that "weeping may endure for a night, but joy cometh in the morning" (Ps 30:5). Praise the Lord for this instant true-to-life object lesson at a time when individualism was on the rise.

Our second Lord's Day found us worshipping at the Baraka B-P Church. Pastor spoke on: "Man's Kingdom and God's Kingdom" from John 18: 33-37. It was preceded with the baptism of sister Christine David by Pastor, who declared that "joy shall be in heaven over one sinner that repenteth" (Luke 15:7).

In the light of their newly-acquired Palestinian self-rule, Pastor taught our Arab brethren that, while they were Christians in the Spiritual Kingdom, they had to assume their responsibility in the Material Kingdom of man. They had to pay taxes. Though the Jews under the Romans were a much under-privileged people, Jesus taught them to subject themselves to the authorities (Romans 13:1-7). In short they must be good citizens because freedom comes with responsibility.

As for God's Kingdom, we had to realise that we did not belong to it simply because of our church membership. We had to be born again (John 3:3), and our hearts baptised to ensure our heavenly citizenship. We had to obey the commandments of God. Our love for Christ had to be reflected in our giving to the service of the Lord. Luther had discovered for us that we were saved by grace, not work; yet, we had to be a people manifested by good works. Having seen prophecies fulfilled before our very eyes and confident of our Lord's return perhaps in our lifetime, Pastor exhorted the congregation to "occupy till I come" (Luke 19:13), so that we might not be unwittingly drawn into the "better life" of Man's Kingdom.

At the evening service, Pastor preached on the secret of wealth and happiness from Acts 20:33-35 and 2 Cor 9:8.

He gently warned us not to withhold the basic tithes, otherwise the nine tenths might be withheld from us. However, if we gave cheerfully, “God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work” (2 Cor 9:8).

The next few days saw us touring many interesting places. We saw the ruins of the ancient settlement of Qumran where the famous Dead Sea Scrolls were found in 1947. We also visited the Jacob’s Well, Nablus and Mary’s Well. The House of St. Peter, the ruins of an ancient synagogue, and the church of the first feeding of the multitude at Tabgha were next. From Capernaum in the north, we took the “Jesus’ Boat” to Ginnosar on the western bank of the Sea of Galilee.

The day’s highlight was in Baniyas, at the foot of Mt. Hermon, which is the source of the Jordan River. Most of us were content with dipping our hands in the crystal-clear cold water cascading from the melting snow in the mountain. But Master Bryce Stone, our ‘baby’ pilgrim was seen lying prostrate by the stream, having his whole head ‘baptised’ by immersion!

We then headed west to the Mediterranean visiting Rosh Hanikra at the Israeli-Lebanese border, the 12<sup>th</sup> century Crusaders’ fortress at Akko, Mt. Carmel, and Caesarea, where St. Paul set sail to Rome. In between we stayed overnight at a typical Kibbutz.

Then we hit south for Beit El Baraka, our home away from home. To both the sick and the weary, it was home sweet home. That evening, Pastor spoke about a tale of the two cities we had visited, namely, Jerusalem and Samaria. The latter, with all its past glories in huge stone pillars, lay desolate before us. It had been built to satisfy the will of man. The former, still bathed in its splendour, would continue to prosper because it had been established by the will of God. (Micah 1:1-6; 4:1-5) Bible prophesies came alive!

The Garden Tomb and the 6-km walk re-tracing the path followed by Jesus bearing His cross from the Judgement Court to Golgotha, the place of crucifixion were last on our itinerary. Though bearing no cross and armed with plenty of mineral water, we were completely exhausted. It was truly a moving spiritual experience!

Our last day was the Sabbath, and we again joined our brethren in worship at



*Beit el-Baraka*

Baraka B-P Church. Pastor’s message was about the two stages of God’s Providence. The text was Matt. 6:25-33. In His General Providence, God feeds “the fowls of the air” and clothes the “lilies of the field that even Solomon in all his glory was not arrayed like one of these”. In His Special Providence, God will take good care of us “for your heavenly Father knoweth that ye have need of all these things”. But blessing will be upon us only if we put God first in everything. We are better than philosophers who cannot tell of God’s providence. We can!

Our Pilgrimage was unique in that unlike many other pilgrims, we were not obsessed with dead stones. We were concerned with living stones. Rev. Awad, lay pastor of Baraka B-P Church summed it up succinctly by praising the Lord that our Annual Pilgrimage was not only a great blessing but also a tremendous encouragement to him and his flock at Baraka. AMEN. ☪



## Before & After School Care and Berean Fellowship



*Children at Jiemin  
BASC centre  
doing homework  
under guardians'  
supervision*



*Children of Huamin  
BASC centre  
outside their cabin*

**B**Y THE GRACE of our Lord Jesus Christ, the Before and After School Care Centre is a local mission of Life B-P Church to reach out to children of primary school age. Our Lord has given the vision and wisdom to Rev. Timothy Tow and the Church Session to support this work since September 1997 in obedience to the Great Commission (Matthew 28:18-20), and to the Lord's directive at Pentecost to "be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8b).

The BASC Centres are located within the premises of three Primary Schools at Yishun. The project is in partnership with the Ministry of Community Development, the Community Development Council and the Ministry of Education. The first two Centres began in May 1998 and the third in March 1999.

The managers of the Centres are called Guardians. They are mostly Lifers and some Christians from other churches. The role of the Guardians depends on their appointments and spiritual gifts.

The children have to pay a monthly fee. Subsidies for needy children are available from the Government. Excess funds from the non-profit Centres are used to organise activities, benefiting the children educationally as well as morally and spiritually. All full-time and part-time Guardians receive a salary from the Centres with CPF and medical benefits. Monetary love-gifts are given to volunteers.

The BASC children, with parental approval, are taught moral lessons from Bible stories. They are given the Word of God and the Gospel Message through activities organised by the Berean Fellowship such as Bible study on Saturday, Bible camps and outings during the school holidays in June and December.

Since the opening of the BASC Centres, about 80 children have come to know the Lord through the Berean Fellowship activities. The Centres, which can accommodate 156 children, have an enrolment of 117.

In addition, the Centres organise a Study-Help Programme to tutor the children in Science, English Language, Mathematics, and Chinese Language.

### **The Berean Fellowship**

The Berean Fellowship has been set up to support the BASC in the preaching of the Gospel and the Word of God. We thank our Lord that He has led Rev. Timothy Tow to be involved in this new work.

Since its inception, even children from the neighbourhood of Yishun and Woodlands, who do not join the BASC, have attended the activities of the Berean Fellowship.

We thank God for Lifers and brethren from other B-P Churches, who have used their precious time to serve the Lord in the ministries of the BASC and Berean Fellowship. The helpers have found it a great joy and blessing that many of the children, who are mainly from non-Christian homes, have accepted Jesus as their Saviour. They further praise the Lord that the children have grown spiritually from the teaching of the Word of God and from their love and personal testimonies. Consequently, there has been a marked improvement in the children's behaviour, to the delight and appreciation of their parents.

The activities of the BASC and Berean Fellowship are complementary. The children are being ministered to at the Berean Fellowship on Saturday and at the BASC on weekdays.

The Guardians concentrate on nurturing the children daily. They take care of them, teaching them moral lessons and ensuring they do their homework. Also, they make sure that they rest adequately, eat well, participate in physical exercise and honour God when prayers of thanksgiving and for God's blessings are being said before each meal or snack.



The Berean Fellowship meets on Saturday afternoon from 1.00 p.m. to 2.15 p.m. A typical meeting may consist of the following:

1. Praying, teaching the Word of God, encouraging God-honouring behaviour, group devotion, mentoring, counselling especially to the newly-converted, singing, playing games, discovering and coaching spiritual gifts, teaching hygiene, etc.
2. Be buddies to a few of the children who are firm in the Lord.

We praise our Lord, who has used the BASC and Berean Fellowship Programmes to bring more souls to His Kingdom. ☩

*Deacon Henry Tan*

*Study help programme for students at Berean Fellowship*

# The Visitation Ministry

**T**HE VAST pastoral ministry is not a one-man ministry. It is a team ministry. It includes many activities of the church of which visitation is one. The pastor of the church is expected to make pastoral calls, but the apostle Paul reminds us that we are members of one another and therefore, we should have the same care one for another (Rom 12:5; 1 Cor 12:25). Hence, every member of the church has a part to play in this vital ministry. We are one another's keepers.



*Visitation at the home of the late brother Max Ho at Christmas '98*

## What is it?

What constitutes the visitation ministry? It includes visiting members' homes, counselling troubled souls, ministering to the sorrowing, visiting the sick in hospital and prisoners in prison, and proclaiming Christ to the lost in a family.

The visitation ministry is a "heart" ministry, involving feeling, emotion and sympathy. Unfortunately, a setback in the visitation ministry occurs when things are done just for the sake of fulfilling a pastoral duty. When a pastor does his pastoral calls perfunctorily, it is tragic.

The visitation ministry is a joyous, exciting and rewarding one. The Lord Jesus said, "It is more blessed to give than to receive" (Acts 20:35). When you visit a brother who is in need, you are doing it in the name of Jesus Christ. Your act of love will encourage him. You may not be able

to say much but your presence will surely uplift him. Such an act God will not forget (Heb 6:10). He will reward you in due time. Jesus said, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt 25:40).

## Purpose

A church with a visitation programme will know the spiritual well-being of its members. The book of Proverbs says, "Be thou diligent to know the state of thy flocks, and look well to thy herds" (Prov 27:23). I believe the best yardstick to evaluate the spirituality of God's people is to visit them. When you hear about their vicissitudes of life, you will soon know the condition of their spiritual life.

The apostle Paul could not visit the Philippian Christians because of his confinement in prison. So he appointed young Timothy to go on his behalf to find out the spiritual welfare of the church (Phil 2:19). Paul was a true pastor. He cared for God's people. In Thessalonians he tells us how he cared for the believers as a nurse cherishing her children (1 Thess 2:7).

Though Paul was incarcerated in Rome, he had high hopes of seeing the Philippian Christians soon. Like Christ, he always put others before him. He placed others' needs above his own. He wanted to go home and be united with Christ, but he also felt that it was more needful for him to remain on earth to help in the spiritual welfare of the Philippians (Phil 1:22-26). It is only when the pastor visits his members that he can know the spiritual condition of his flock and minister to them more effectively.

God's people always like to seek advice from the pastor of the church. Somehow they feel that they can find strength through the pastor's counsel. Therefore,

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when the pastor visits them and gives them a listening ear, they are more than happy to receive him and share with him their problems. Also, when the pastor offers to pray for them, they feel blessed and assured that God will take care of the situation.

### **Benefits**

A pastor is a shepherd. Because he has a shepherd's heart, he enjoys making pastoral visits. Many a time, pastors do not know their members well. As a result, they are not able to minister to them effectively. One by one their sheep go astray. However, there is always joy to see members of the church walking in the truth. John, in his Epistle said, "I have no greater joy than to hear that my children walk in truth" (3 John 4). Joy fills our hearts when we see a member, who has gone astray, returns to the sheepfold after a brief visit to him.

Visiting church members whose families are non-Christians can be a challenge. I remember visiting a member's grandmother at a local hospital to share Christ with her. Her son resisted so vigorously that he created a scene in the ward. In no time everybody was looking at me. I didn't know what to do but pray to the Lord. The woman died without knowing Christ. However, there are occasions when the Lord opens doors for you to share the Gospel with people. I know of families that came to the Lord in this manner. Indeed, God works in mysterious ways.

### **Problems**

Some church members in the visitation ministry are reluctant to visit someone unfamiliar to them, fearing that there may be a communication problem. As the visitation ministry is a "heart" ministry, you need first of all to have a heart for people. How you minister to them is secondary because the Holy Spirit will grant you words of wisdom to meet the situation. Jesus said, "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" (Matt 10:19, 20).

The other problem is people. Nowadays, it is difficult to find a core of committed people for the visitation ministry. Every member of the church must make an effort to be a part of this ministry for the simple reason that *we are one another's keepers*. The book of Hebrews reminds us to consider how we may spur one another towards love and good works (Heb 10:24). Brothers and sisters, let us just do it!

### **Preparation**

When you visit a person or a family, there is something that you would like to say or do. Therefore, it is important to make preparation for it. Let me suggest the following:

1. Have a passage of Scripture ready to read. Choose something that suits the occasion.
2. Pray before you embark on the visit. We need to ask God to prepare us spiritually because we do not know what to expect when visiting a person (especially those in hospital).
3. Plan your programme. Everyone must know their parts. For instance, do not call upon someone to pray without prior notice. He may not be ready for it.

### **Challenge**

The task of visiting every member of the church is stupendous. The pastor(s) cannot meet the demands of the ministry. I believe that, by the grace of God and with the help of church members, the programme can be successfully implemented.

Many of you know about my desire to revive our church family worship and to minister to widows and widowers of the church (Matt 25:35-40). You can help me fulfil this vision by getting involved in this ministry. I foresee difficulties but together and with the help of God, we can succeed. Let me challenge you to pray earnestly for this visitation ministry. Let me encourage you as members of the church to involve yourself in building God's Kingdom. Amen. 🙏

*Rev. Colin Wong TC*





# A Nest for Sparrows and Swallows

The Ministry of Hospitality

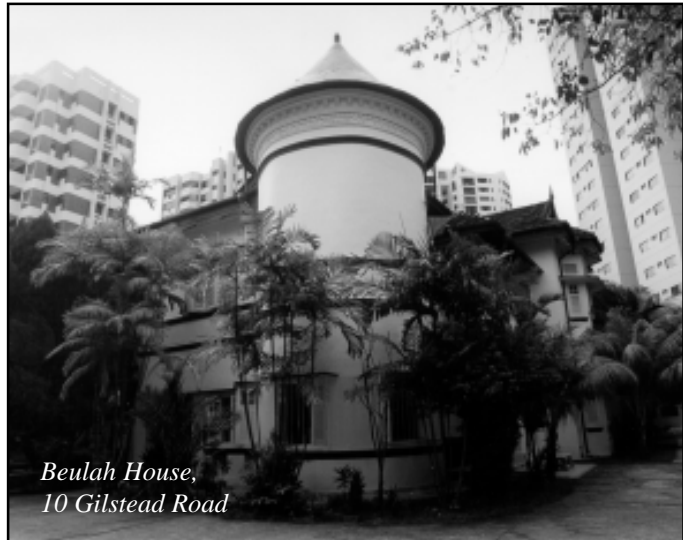
*“Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars. ... Blessed are they that dwell in thy house...”*  
(Ps 84:3,4)

**B**EULAH HOUSE, while providing a hostel for FEBC married students, has extra rooms for a hospitality ministry — for passing through missionaries and sick members of our Malaysian and Indonesian Churches who come for treatment, as well as to worthy outside boarders, even non-Christians. These are the sparrows and swallows, unclean birds, and yet they have found a resting place here as in the Temple precincts of old, according to Psalm 84.

By staying on holy ground, they have also become holy. How we thank God that by coming under the Gospel sound, through the English and Chinese Services at Gilstead Road, they have been converted. I have baptised at least five of them.

The first is a Malaysian. He was recommended by Mr Fan, a member of the Chinese Service. He had a job in the kitchen of Goodwood Park Hotel. Beulah House was a convenient place to stay for he could walk to his work everyday. This brother, being Chinese-educated, attended our Chinese Service. He soon believed the Lord, and I baptised him. After some years, he returned home to K.L. There he found Calvary Jaya B-P Church and he went there for worship. When he returned to Singapore for a visit, he would come to renew fellowship.

The second person I baptised came from Guanzhou, China. He was a history graduate of Jinan University, where he was



*Beulah House,  
10 Gilstead Road*

a communist officer. After reading the Bible forty days and nights, he came to see me one evening. He wanted to become a Christian. Having shown him the way of salvation, I baptised him. He returned to China and came again to Beulah House with his wife. Before they left us for good, his wife requested baptism, which I administered before the FEBC student body with Elder Mahadevan assisting. This was done on the day of their departure for China.







The third boarder from China I baptised is Miss Cai Houping. In the Life Weekly dated 22 Oct 1995 she writes, “I come from China. Because of the method of school education in China, I was a free-thinker, and didn’t believe in any God. In the spring of 1994 I came to Singapore, after suffering from a lot of things. At the end of the year, I came to Life B-P Church and asked for a lodging place. At first, Pastor Tow refused. But later, knowing that I came from China, he agreed. I settled down and found peace, and more important, I had a chance to get to know God. Slowly, I also could feel the change in my heart and mind. But still, I didn’t want to be baptised.

“God was patient, and He did not give up to save me. One year passed, and a thing changed my mind. In Sept 1995, I lost my job. Since I was a foreigner, and I had to apply for Employment Pass to stay on, the situation was terrible for me. For-



tunately, all the people in Beulah House cared for me and helped me, especially Pastor Cai, an FEBC student and his wife, and Deacon Yiew. Pastor Tow even prayed for me at the Tuesday Night Prayer Meeting.

“Thank God, three weeks later, I found a much better job. During the intervening time, since I was quite free, I read the Bible very often. I was able also to help three Chinese Koreans stranded in Singapore, but found shelter at Beulah House. From them I could see God’s almighty power and His arrangement too.

“I can’t wait any longer. For, having found Him to be true, I made up my mind to be baptised and became a member of Christ’s family. Praise the Lord.”

“Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars. . . Blessed are they that dwell in thy house. . .” (Ps 84:3,4). The list of boarders of Beulah House being brought to Christ is long. You may read more of their new joys of salvation in my autobiography. Suffice to say that our policy to give shelter to struggling young people, not only from China but also from the ASEAN countries, continues. And the story of their finding salvation through His Church also goes on.

For God is gracious. “And him that cometh to me I will in no wise cast out” (John 6:37)! “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt 11:28). Amen. ☩

Rev. Dr Timothy Tow

**T**HE LORD has wonderfully blessed our present age with advances in technology that have helped His work on earth. And there can be no better use for human technology than to advance God's Kingdom for His glory!

In today's fast-changing world, God's people can communicate electronically

and back issues of the Church weekly, order books from the FEBC Bookroom, and even download an electronic book or tract for their own library or to send to a friend.

A few clicks of the mouse will lead surfers right into the FEBC pages where prospective students who are called to full-time service can get the information they need, and enrolled students can find lecture notes of their courses.

There are also links provided to other useful Web sites that provide Bible study resources, news of happenings in the Christian world, and access to the Web sites of other B-P Churches in Singapore.

Improvements and updates are made regularly by the Webmaster. We praise the Lord that our Web site's good quality has

been recognised by Asiaco, an international body, and has received an award for being among the top fifty college Web sites in Asia. This was a competition among 30,000 Asian Web sites!

Several visitors to Life B-P Church have indicated on the feedback cards that they came to know about the church through the Web site. There have also been some inquiries for enrolment at FEBC made by those who browsed the college Web pages.

### The Prayer Network

The prayer network was set up to enable Lifers to be kept informed about urgent prayer requests that arise during the week from other members, such as sickness, bereavement and job loss. It also provides a channel whereby members can request for prayer from the Church for crises they are going through.



**Our Home Page:**  
<http://www.lifefebc.com>

with one another and with the world via the Internet. This has greatly facilitated the proclamation of the life-giving message of salvation and the ministry of equipping and edifying the saints. Such has been the case at Life B-P Church.

### The Web Site

Our Web site—[www.lifefebc.com](http://www.lifefebc.com)—was set up in 1997. It has served the needs of both Life B-P Church and FEBC, and has matured to its present form largely through the efforts of our diligent Webmaster, sister Loi Huey Ching.

From the home page, members can gain ready access to all the ministries and fellowships of the Church, learn about its history and doctrines, gain the latest updates on its mission endeavours, and sign up for evangelistic and follow-up Bible courses. They can also read the latest issue

The e-mail list grows as more Lifers acquire e-mail accounts. At present, there are no fewer than 370 e-mail addresses on the list. This means that an increasing number of members are receiving prayer items and witnessing the work of God's mighty hand as thanksgiving items are received of answered prayers.

This network has also been a blessing to our missionaries serving the Lord in far-flung fields. Through the e-mail access that most of them have, they are able to feel much closer to home and be assured

of good prayer support for their many needs. Some of them even send digital pictures of their ministry to bring us to the field electronically.

#### More To Come

Should the Lord tarry, the e-ministry of Life B-P Church will continue to be developed. There is great potential in the Web site and prayer network for a growing church; to coordinate mission trips, share resource materials, facilitate pastoral care and counsel, and to minister to overseas church members and shut-ins. ☒

*Rev. Charles Seet*

## The Public Address and Reformed Tract Distributors Ministries



**T**HE PUBLIC ADDRESS (PA) ministry serves alongside the Reformed Tape Library (RTL) to manage the audio-video (AV) system of the Church. The weekly task of the AV operational crew is to provide quality amplification and distribution of "live" sound and picture from the pulpit to the congregation located in the sanctuary, outside in the "red porch" area, and in the nursery rooms of the adjacent kindergarten block.

Besides manning the AV systems of our English and Chinese congregations, the crew also provide communication support to other church groups using our premises,

and for such events as the church anniversary dinner, FEBC lectures, weddings, church camps, VBS, etc. FEBC public lectures are recorded on audio tapes and made available through the RTL (located on the 2<sup>nd</sup> storey of the kindergarten block). The Sunday

Worship Services are available on both audiotapes and VHS videotapes. These tapes make useful gifts, especially for fellow Christians who go overseas for work or studies or who are bed-ridden at home.

A tape-copying service on high-speed duplicators is also available in the Tape Library. Lifers, who are automatically members of the RTL, are encouraged to use these recordings as another means to spread the Word of God. Tape recordings are not meant to replace attendance at Church Worship Services. Rather, they complement them.



To place an order for a tape recording, either fill in the yellow order slip and drop it in the box provided at the church entrance, or call the librarian @ Pager 960-858-00 any time.

The Tape Library and PA Ministry have provided many opportunities of Christian service to Lifers who have a keen interest and knowledge of managing professional audio/video production equipment. We have openings for dedicated men and women to serve in this vital ministry. Manpower is needed to set up microphones, loudspeakers, video cameras, closed-circuit televisions; to control and operate professional audio/video mixers/amplifiers, recorders and video cameras; to script, direct and produce video programmings; and to manage the Tape Library. We endeavour to render a prompt and reliable audio-video service to all our members for the glory of our Lord Jesus Christ.

For further information concerning the AV Ministries, please e-mail Deacon Yiew Pong Sen at

[viewps@mbox3.singnet.com.sg](mailto:viewps@mbox3.singnet.com.sg)

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*"...an estimated  
10,000 tracts have  
been distributed  
each year through  
the RTD."*

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## **Reformed Tract Ministry**

As a literature arm of the Church, the Reformed Tract Distributors (RTD) sources for relevant Gospel tracts from local and overseas publishers, in order to

maintain a constant supply of tracts for the tract-racks in the Church as well as for outdoor evangelism by Lifers and students of the Far Eastern Bible College.

Sources from which tracts are obtained include the Evangelical Tract Distributors in Canada, Gospel Tract Society, and Fundamental Evangelistic Association in the U.S.A. We also use tracts written by Rev. Timothy Tow, Rev. Jeffrey Khoo, and Rev. Charles Seet.

From our records, an estimated 10,000 tracts have been distributed each year through the RTD. Each week, about 200 tracts are displayed on the tract-rack at the church entrance. The tracts are made available free. Members are encouraged to use them prayerfully.

Christian Life Media Ministries is in charge of the RTD. For more information, please e-mail Timothy Ng Keng Tiong at [ngkt@yahoo.com](mailto:ngkt@yahoo.com) ☎

*Deacon Yiew Pong Sen*

# The Men's Fellowship



*“Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.” (Ps 127:1)*

**B**Y THE GRACE and mercy of the Lord, the Men's Fellowship (MF) has reached its tenth year of existence. All glory and praise be to the Lord for giving the MF a part to play in the Lord's vineyard. We are grateful that He has sustained and preserved us all these years.

On the morning of the Lord's Day, 7 January 1990, a group of happy Lifers, most of whom new in the faith and eager to have a taste of service for the Lord, were ushered into a memorable meeting. The humble venue was the open chapel next to the FEBC Library. The MF was inaugurated.

Besides Preacher J.P. David, others present were brothers Francis Sng Jin Seng, Chan Heng Leong, Henry Tan Kiat Siong, Seow Kim Guan, John Hoe Koo Cheng, Lee Foh Leong, Koh Hock Heng and George Tan Kok Eng.

As the Lord burdened our hearts to serve Him in the MF, He also spurred us on with encouragement from His Word in Philippians 2:4, which reads: “Look not every man on his own things, but every man also on the things of others.” This verse was adopted as the MF's motto. We had a burning desire to put His Word into practice.

The MF's objectives are as follows:

- to serve God and His Church,
- to enable church members to know one another,

- to use our spiritual gifts for His glory, and
- to propagate the Word of God.

To pursue these objectives, the MF has drawn up a programme of activities. The most regular activity is Saturday visitation. This is to visit a member's home on a Saturday evening for fellowship, exhortation based on a reading of His Word, and prayers.



This is how the Spirit of the Lord works in us to do the Saturday visitation, which is considered incomplete without the leader sharing from His Word by way of an exhortation or a testimony of His goodness. Indeed, we used to tremble as visitation leaders for we were not grounded in the Word. Praise be to God for He never failed to give us the grace to accomplish each visitation for His glory. To help us, Preacher J.P. David, the first MF's Adviser, directed that we study “The Cheque Book of The Bank of Faith” by C.H. Spurgeon. The visitation leader would choose a theme and the related Bible portion from this book and then model his exhortation after the one given by Spurgeon. We thank God for Preacher David who would painstakingly

*Ministry of Care and Concern*



vet the piece before the leader set forth with it and his team for the visitation.

Another encouragement from God's Word is Galatians 6:10, which reads: "As we have therefore opportunity, let us do good unto all men, especially unto them



Sharing the Word  
of God during a  
home visit

who are of the household of faith." We give financial aid to the needy through love gifts from the Pledge Fund.

The Lord has also burdened the MF for those who are sick or bereaved. Members are encouraged to make every effort to visit the sick in hospital and to attend wakes. We thank God for the exhortation in 1 Peter 3:8: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

We have the burden to provide the opportunity for Lifers, particularly MFers,

to interact with one another. The MF organises Families-Get-Together in which three to four families gather at the home of one of them for singspiration, a message from God's Word, prayers, and fellowship over refreshments.

The MF holds a meeting in the Greek & Hebrew Room on every 2<sup>nd</sup> Friday of the month at 7.45 p.m. for an evening of songs, encouragement and edification from God's Word, followed by refreshments.

The MF's current office bearers are as follows:

- Ex-Officio: Rev. Dr Timothy Tow
- Adviser: Elder George Tan Chin Peng
- President: Dn George Tan Kok Eng
- Vice President: Henry Tan Siew Peng
- Secretary: Lee Chee Weng
- Treasurer: Dn Seow Chong Kiong
- Members: Dn Henry Tan Kiat Siong  
Lee Him Buan  
Dn John Hoe Koo Cheng  
Fong Fook Heng  
Chan Heng Leong  
Ricky Lum Yan Kan
- Auditor: Alan Chia Boon Siong

May all praise and glory be to Almighty God as we pray for clean hands and a pure heart to serve him. 🙏

*Deacon George Tan*

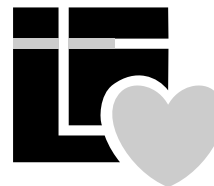
## The Ladies Fellowship

### The Beginnings

**I**N 1978, the Church felt the need to start a fellowship for women. Thus, with the help of the pastors' wives, the Life B-P Church Women's Fellowship (WF) was inaugurated. Its theme verse was: "For the love of Christ constraineth us". (2 Corinthians 5:14)

The first president was Mrs Gladys Sng. WF meetings were held monthly. In its infant years, the meetings were held either in Church or at members' homes. The membership was small.

Life B-P Church



"For the love of Christ constraineth us..."  
(2 Cor 5:14)

On Sundays, WF members helped to run a nursery that was set up to look after young children so that the parents could attend the Worship Service undisturbed.

The WF supported various missions in Kulai Besar, Kuala Lumpur, Northern Thailand, Burma, West Kalimantan Gospel Boat, the Far Eastern Bible Institute of Indonesia and the Hilltop in the Philippines.

For a number of years, the attendance at meetings was discouragingly low. Finally, as reported in the WF Newsletter of

1989, the WF was disbanded in 1985 due to a lack of participation from its members.

### **Revival of Women's Fellowship**

By the grace of God, the WF was revived on 11 November 1988 with Mr Colin Wong as the adviser and Mrs Gladys Sng the chairperson. In 1994, sister Jennifer Goh-Sim Mong Eng was elected the president and two years later, the baton was passed to sister Jennifer Goh Swee Kheng. From April 1998 to March 2000, she was assisted by sister Grace Seow (Vice-President), Judith d'Silva (Secretary), Jenny Kan (Treasurer), and Helen Eio, Enid Ling, Deborah Choi and Hedy Ho as committee members. Meetings were held in the evenings, on the second Friday of every month. While the time has not changed, the venue today is the Music Room in Beulah House. A typical meeting ends with refreshments lovingly contributed by the ladies. There are also celebrations of members' birthdays.

### **Significant Events**

In 1988, the WF anniversary was changed from the month of April to September. In mid 1990, the WF was allocated a room in Beulah House.

### **Batam Mission**

In 1990, the WF adopted the mission outreach in Batam, Indonesia, which was under the charge of sister Roska Sihombing. The WF extended its hospitality to sister Roska. Three visits were made to Batam to encourage her ministry in late 1994 and early 1995.

### **Changes in Name and Logo**

In June 1996, after consultation with Rev. Timothy Tow, the Women's Fellowship officially changed its name to Ladies' Fellowship (LF). Since then, Elder George Tan Chin Peng has been the adviser of the LF. The main reason for the name change was to correct any misconceptions that the LF was solely meant for more mature ladies.

In addition to the change in name, the LF thanks God for providing a beautiful new logo through then Missioner Charles Seet. Rev. Colin Wong aptly pointed out

that the big heart of the new LF logo signified a consecrated heart, a heart that wants to serve the Lord.

The mission statement of the LF is "to foster Christian love, care, concern and support among our ladies for one another and to do good unto all of the household of faith".



### **LF Membership**

In 1996, the LF Executive Committee felt that there was a need for ladies who wished to join the fellowship to sign up as members. This would ensure more commitment. Membership was renewable every two years. The members were grouped into three groups under the names of Faith, Hope and Charity. We praise God for 43 registered members as on 29 February 2000.

*A meeting of the Ladies Fellowship*

### **Home-going of sister Florence Chua and Auntie Nancy Leow**

The LF was saddened by the home-going of sister Florence Chua, a former treasurer, in 1999 and Mrs Nancy Leow in February 2000. However, we took comfort that we would meet them in Heaven one day.

### **Special Meetings and Outings**

The LF has organized four medical talks which were very well attended. The health seminar on "Pre-menstrual Tension and Pre-menopause" by Elder Dr Lim Teck Chye, which was held on a Saturday afternoon, saw a crowd of more than 100 ladies. At all the meetings, the speakers always instructed from the Word of God before they gave their medical advice.



# Life

Bible-Presbyterian  
Church

In September 1995, Rev. Stephen Khoo started a Music Appreciation and Application class on the fourth Wednesday of each month. This catered to the needs of those who loved to make a joyful noise unto the Lord.

The LF and Men's Fellowship (MF) have held a combined retreat at Kukup Village in Johor. It was an overnight stay and Rev. Stephen Khoo spoke on "How to make your lives count for Christ".



Visitation (1997) at the home of the late Elder Seow Chong Pin

## Core Activities

### Visitations

Visitations form an integral part of the ministry of the LF. We thank God for putting the love of God in our hearts for the widowed, the sick and the bereaved members and friends of our Church. We are glad to work closely with the Assistant Pastor, Rev. Colin Wong and the MF in this vital ministry. Visits have been made with the MF to the Dover Hospice, the 'C' wards of Tan Tock Seng Hospital, the Ang Mo Kio Community Hospital and the Break-through Mission at Christmas. We also thank God for the sweet fellowship at all the home worship gatherings and rejoice with our sisters for God's blessings of new homes.

The LF has also lent its support to the brethren at Maranatha B-P Church by attending the Worship Service at Maranatha every fifth Sunday for a number of years after the Church was first established.

## Hospitality

The LF praises God for enabling us to extend our hospitality to some of His servants and their families either on their homecoming from the mission fields or on their departure to serve in other countries.

## Evening Bible Study

We thank God for Mrs Ivy Tow who started a Bible Study class for ladies from 1995 to 1996. Through her ministry, members gained a better understanding of some books in the Old Testament. Conducted fortnightly on Wednesday evenings, the class was later suspended indefinitely owing to her busy schedule.

The Bible study was revived in July 1998 by sister Jennifer Goh-Sim Mong Eng. A modular Bible Study was conducted every Monday evening. The objectives were not only to study the Scriptures diligently but also to come together to share and pray for one another so that there would be better bonding. There was an average of nine ladies at each meeting. The Bible Study was open to both LF members and friends. The group completed a study on the books of James, Esther, Philippians and Genesis as well as a character study of some famous women in the Bible. All in all, it was a rewarding and enriching experience for the ladies and we thank God for sustaining us through two years.

## Conclusion

Finally, LFers should reflect on our Pastor's exhortation from Ecclesiastes 9:7-10 and Romans 12:6-13. When God has blessed us with good health, we should in turn live a temperate life and stay useful in the Lord's service. Let us be like the faithful band of women in Luke 8:1-3 and Mark 15:40-41, who ministered to the Lord behind the scenes because they were constrained by love and moved with gratitude to Him. May every LFER seek to grow in His grace and may the Lord Jesus Christ receive all the glory and honour for all the work done by the Marys and Marthas of the Ladies' Fellowship. ☺

*Mrs Jennifer Goh Swee Kheng*

# The Adults' Fellowship



**I**N 1980, the older Young Adults' Fellowship (YAF) members decided to form the Adults' Fellowship (AF) as they were getting too old to be called 'young adults'. Yet they wanted to stay actively involved in church in a fellowship group. Also, they wanted to move out of the YAF to make way for older members of the Youth Fellowship (YF) to join the YAF.

The AF was inaugurated in January 1982. The new group celebrated their last YAF anniversary and announced the formation of the AF at the same time. The members were excited as they regarded themselves promoted to a new body in which they could still stay together to serve the Lord. The motto, "To present every man perfect in Christ Jesus", based on Colossians 1:28 was retained as there was a need to continue growth towards Christian maturity.

The AF activities in the early years included speakers' meetings (held in the church, in homes and in outdoor locations), Bible studies, outdoor evangelism, retreats, barbecues, outdoor camps (at the PA site in East Coast Park), annual Bible camps (until the Church decided to hold the annual family camps), and hospital and home visitations. There were also games (mostly badminton). Financial support of FEBC students was contributed through the Pledge Fund.

Basically, all the activities were the same as in the YAF days, except that the topics chosen for meetings were more in tune with the needs of adults. Besides pro-



*Our Pioneers  
in the AF  
Exco*

*"To present every  
man perfect in  
Christ Jesus"  
- Adults' Fellowship  
motto*

viding opportunities for members to fellowship and to keep in touch, it was hoped that members would move on to serve in other areas of the Church. Hence, opportunities in chairing meetings, speaking and praying in public, and lead-

ing Bible study were provided. Through such training, AFers started serving in other areas of the Church such as the Sunday School, the VBS, the Missionary Fellowship and the Session.

The AF occupied the room beside the Jerusalem Court (now occupied by the EDP Office). A mini library was maintained in the room. Subsequently, books were contributed to the Sunday School library. Besides Bible study and prayer, members would flock to the room for the warm Sunday lunch fellowship. The room was 'home' and it was even vinyl-tiled in 1982 (or 1983) for easy maintenance.

In 1993, the AF organised their first mission in support of the Chiang Mai Church Annual Camp. That joint effort

# Life

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with Rev. Nirand and Jess, our missionaries there, was the first of a series of annual camps from 1993 to 1996 as the AF mission team brought back a good report of the Church's hospitality and love for the Lord. Indeed, through the AF's yearly visit and regular correspondence with the Chiang Mai Church members, they grew

bonding in Christian brotherly love grew stronger as many members were poor and encouraged by God's Word. As we ministered to our brothers and sisters in their homes, we were ourselves ministered upon and we truly thank God that we were used in His vineyard for His glory.

*A small group Bible study*



In 1999, the AF was introduced to our mission station in Kemaman, a town in Trengganu along the east coast of Malaysia. As this mission station lacks a full-time pastor or worker, the AF has assisted by teaching in the youths' and children's ministry. Dr & Mrs Wee are the pillars of the Kemaman Church. Every Friday, they open their home for Sunday School and Youth Fellowship and the AFers will take charge of these classes once a month. It has been a fulfilling experience as we see more children gathering there, enjoying the sumptuous food prepared by Mrs Wee and the Christian fellowship. We thank God for journeying mercies to and from Kemaman.

The AFers were called to assist in the 1st and 2nd Medical Missions and to organise a Teaching Mission to Cambodia in 1998 and 1999. God willing, there will be another Teaching Mission there in the year 2000.

*Serving God in Chiang Mai*



As the AF answers the needs of the various mission

accustomed to the AFers and soon brotherly affection developed.

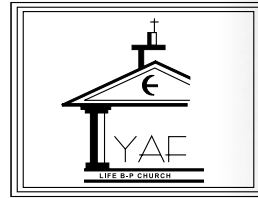
Visiting the Chiang Mai Church was one of the highlights for the AFers with preparation taking place early in the year. 'Old clothes' were accumulated and packed, gifts for children gathered, and messages, devotions and children's art and craft prepared. Apart from teaching at the Camp, AFers would also visit the Chiang Mai Church members' homes to share God's Word and encourage them in the faith. It was at these home visitations that

fields, we are mindful that we have to 'work, for the night is coming'. In addition to missions, we continue to invite speakers for our monthly meetings, and organise home visitations, nature rambles, outings to parks, annual AF retreats and Bible study. We thank God also for a library managed and operated by AF sisters. Many children and even parents enjoy this facility.

We thank God for the many avenues of service. By serving and blessing others, we are blessed ourselves. ☺

*Lim Pin*

# The Young Adults' Fellowship



**T**HE YOUNG ADULTS' Fellowship (YAF) targets young people aged 23 to 32 with a meaningful and fruitful ministry for them.

## ROOTS

The YAF has her roots in the Youth Fellowship (YF). In the early 1980's, the YF consisted of members ranging in age

## POLICY

The YAF's policy is to support the work of the church. One example was when the YAF rallied behind our Church in her endeavour to acquire Beulah House.

The YAF has also dedicated its first offering collection each month to support



*YAF Annual Retreat at Genting View Resort in 1992*

from 16 to 30. The older members felt that the fellowship was catering to too broad a spectrum of believers.

## FORMATION

Led by Seah Geok Leng, Shirleen Ong and Elgin Tay, the YAF was formed to bridge the YF and the AF in December 1981. The separation allowed both the YF and the YAF to better cater to the needs of their members. The same constitution, structure and organisation were adopted.

## SYMBIOSIS

Our relationship is symbiotic. That YFers will progress to join the YAF when they come of age is tacit. We have annual joint activities such as the YF-YAF Thanksgiving Anniversary and the "Loving and Caring" event.

our B-P youth camp project for the past four years.

Another event that will go into the chronicles of the YAF is the organizing of an essay-writing competition in 1990. We thank God for this unprecedented attempt to capture the vision of Lifers for the next decade should the Lord tarry. This resulted in the publication of a booklet encapsulating their thoughts on our Church.

The YAF supports the evangelistic outreaches of the Church through the Church film ministry. I am sure those of us who have watched the film "Blind Korean Pastor" were blessed by it.

The YAF is involved with the Far Eastern Bible College (FEBC). The YAF has been providing regular financial assistance to FEBC students, some of whom are

*A YAF Retreat in  
March '99*



Yap Kim Sin, pastor of Zion B-P church, Dohar, Haposan and Agus of Medan, and Burt Subramaniam, pastor of Bethlehem-Jurong B-P Church. In addition, the YAF dedicates two Saturday afternoons to canvass for the FEBC Gospel Rally.

YAFers are active in helping out regularly at the various overseas outreaches of the Church. Many have been regular visitors and assistants to Vacation Bible Schools, Gospel Rallies and other activities.

### **FAITH**

“Faith cometh by hearing, and hearing by the word of God” (Rom 10:17). To build up the faith of the believers, we have regular systematic Bible studies during our Saturday afternoon fellowship meetings. We invite servants of God to share with us the Word of God.

### **SERVICE**

Through the messages and Bible Study sessions, we pray that we would “be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet 3:15). This is especially important during our periodic evangelistic sessions when YAFers go witnessing and tracting in various HDB neighbourhoods. Engaging in Christian service is an integral part of Christian training for young adults, emulating our Lord “who came not to be ministered unto, but to minister”.

YAFers are given ample opportunities to serve the Lord in the various committees within the fellowship group. They can minister to others through the Agape committee, organise outdoor activities for the group, edit articles for the YAF newsletter “Channel”, and chair the regular fel-

lowship meetings. In these they discover their God-given talents and gifts, and use them for His glory.

### **GROWTH**

We have experienced the joy of serving in a fellowship. We have seen many who have been groomed and disciplined through the years and who are now more effective and mature in their outlook. Many YAFers have since moved on into other areas of service like the Sunday School and the Neighbourhood Bible Community. The roll of past YAF chairmen includes faithful men like Rev. Jack Sin, Elder Ong Eng Lam, Deacon Seah Geok Leng, Deacon Lim Ching Wah, Deacon David Tan and Deacon Victor Loo.

Indeed, the pioneers of the Young Adults’ Fellowship could not have chosen a more apt motto for the fellowship than “Unto faith and good works”.

### **BLESSING**

Truly, the Lord has blessed the YAF and its members. The Lord has graciously bestowed YAFers with good jobs, good testimonies in the workplace and good growth in our young families.

### **CHALLENGES**

Finally, let me share some challenges that the YAF faces.

First, it is important for us to maintain the good work done thus far. YAFers will have to continue to work and pray hard for the fellowship. We will have to encourage serious private and corporate prayer and study of the Word of God, as well as active participation in Christian service that we may be able to produce mature would-be leaders for the YAF.

The next big challenge will be to encourage the young adults in the Church to participate in fellowship activities. As it is, the tide of ever increasing demands at the workplace, the pursuit of continuing education and social commitments facing us have sapped the energies of many young adults in the Church. Without a firm

grounding in the Word of God, it will be easy for young people to compromise their beliefs.

Closely linked to this is the attitude towards courtship, marriage and family life. Already, some of our young adults have displayed traces of worldly attitudes in terms of priority, commitment, and expectation in the sacred institution of marriage. This issue, if not addressed, will also lead to serious consequences for the Church.

### FELLOWSHIP

We certainly thank God for the grace of fellowship in the church that the Lord

has provided for Christians in an unchristian world. The assembling of ourselves together and the exhorting of one another is so much the more important as we see the day of the coming of the Lord approaching.

“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend” (Prov 27:17). This is true in the fellowship setting, where we have enjoyed a closer walk with the Lord and love one for another.

All praise and glory be to His Name.



*Tai Mern Yee*



## Bringing Young People to Christ - The Life Church Youth Fellowship



ON 3 January 1953, a group of enthusiastic youth gathered at a small, old church in Prinsep Street for the Young People’s Fellowship. They met once every two weeks for prayer, singspiration and fellowship until the group grew so big that they decided to formally establish the group.

On 11 July that year, Life Church Youth Fellowship (LCYF) was formed. This was shortly after the founding of Life B-P Church in 1950. Dr Tow Siang Hwa, who was a medical student then, was their first president. The group began with two clear and simple directives:

1. to know Christ, and
2. to make Him known.

This was also the group’s motto.

The LCYF is the oldest Church fellowship and has been blessed with nurturing many committed Christian leaders and workers. Elder Han Soon Juan, a YF member in the 1950’s recalls: “I remember that our meetings were held in the garage at the back of our Mother Church in Prinsep Street. We sat on wooden benches, which may not be what you visualise them to be! These benches were made of a long

wooden plank with two legs on each end. They were crude looking. When we prayed, we knelt down on strips of linoleum on the hard, uneven and sandy concrete floor.”



Truly the Lord has blessed us from our humble beginnings. YF meetings are held in the air-conditioned FEBC Library at 10 Gilstead Road on Saturdays. For the last two decades, we have met for Bible Study in four Cell Groups (CGs) and then gathered at the FEBC Library for a message by an invited speaker. The leaders of YF are an annually-elected executive committee who in turn appoint the newsletter editor, Bible study leaders, follow-up leaders and chairpersons of ad hoc committees.

*A YF meeting in 1959, with speaker, Rev. Quek Kiok Chiang*



There are also regular evangelistic sessions to Toa Payoh and Ang Mo Kio Central.

### The Beginnings

But back in the 1950's, a typical YF meeting took place in a "smelly cockroach-infested hall" behind the old Life Church in Prinsep Street. YFers would begin by singing the YF anthem "To know Christ and to make Him known" and then recite the Apostles' Creed.



*The first Life YF  
Bible Camp, 1967*

Rev. Philip Heng usually led the meeting in chorus singing. It was great singing, a feature of YF that was influenced by Youth for Christ that started in Singapore in those days. Sometimes YF members would give a musical item accompanied by musical instruments such as the musical saw and violin. Music was an important feature in YF. It added joy and interest to the meetings. After singing, the group had Bible reading and prayer. The Prayer Secretary would give prayer slips to three or four members who would pray. Then a message would be preached and the closing hymn sung. Every member took turns to lead in singing, pray, read the Bible and chair the meetings. Much emphasis was given to training so that "no man (might) despise thy Youth".

### Teaching Faithful Men

An objective of the YF was to train leaders for the Church and the meetings and activities were geared to this end. Members would take turns in public speak-

ing. Dr Andrew Heng, who was at the first YF meeting, recounts: "A regular feature was sermonettes by YF members. Three speakers would give 15-minute sermons." The YF even had leadership training camps but talks on Biblical basis of leadership were not emphasised. Leadership was by example, just as Jesus said, "I came to minister and not to be ministered unto".

In the 1950's, the YF started with a dozen people and grew to more than 40 people. The members were mainly students in secondary and sixth form classes and working young adults. They held talks by inviting speakers and for variety they played sermon tapes on a tape recorder (a novelty in those days!).

Other objectives of the LCYF were and still are service and evangelism. Many YFers filled in the lack of manpower in the Church by teaching Sunday School. When the Sembawang outreach was started, a team from the YF volunteered to teach at the Sunday School. The group served at the Convalescent Home every Sunday afternoon and conducted Sunday School with the little children.

In 1976, a group of YFers led by the incumbent President Peter Quek went to Grace B-P Church to found the new Grace YF. Then, in 1979, LCYF Chairman Peter Eng led a group of YFers to found the new work in Woodlands which today is the New Life B-P Church. They met for weekly Bible study and evangelism in Kranji War Memorial and evangelised the Woodlands New Town.

YFers have also gone with Pastor on his missionary trips to Malaysia. The LCYF had an Evangelistic Band (EB) in which membership was voluntary. Members had to give a report to the EB secretary. YF members were involved in counselling those who raised their hands at Gospel meetings, which was customary in those days. Today, evangelistic activities are prayerfully planned and organised by the Outreach Committee.

The LCYF held combined meetings with other B-P Church YFs such as Calvary Jurong, Grace, Sharon, Zion, and Mt.



Carmel. They also started the Junior YF to reach out to the younger teens from 10 to 12 years old in Life Church. The ministry included fetching the teens for fellowship meetings and taking them home.

### **The Lord's Provision**

Other than spiritual food, the LCYF also had activities such as hikes, camps, retreats, picnics and sunset services at the Gap and reservoirs. Saturday afternoons were sports day. It was a time of growing up, experiencing the kindness of older brothers and sisters in Christ, learning many skills, making lifelong friends and experiencing the joys of leading others to Christ. Senior YFers made time and effort to teach the younger ones how to play the guitar, thus building them up for service in the future. Life in the LCYF was always exciting and spirit-filled.

Many too met their spouses in the YF. Deacon Seah Geok Leng and Audrey fondly remember how the Lord brought both of them together in the YF. They note that many of their dear Christian friendships, forged in the LCYF, have endured till now. They say, "When both of us got married, the whole YF was behind us, helping us in every aspect."

In the latter half of the 1980's, the LCYF was so big that they had to use the FEBC hall for meetings. Each meeting was attended by about 50 to 60 YFers from Primary 6 to Pre-U. When YFers invited their friends to YF, they were usually their classmates. Sometimes almost half their class came! In those days, quite a few YFers came from poor families and they had problems coping with finance. Fellow YFers contributed to finance their studies.

Leong Meng Soon, a YF member from 1988-1996 remembers, "YF was informal but serious in the study of the Word. Life was simple but meaningful then. Although we had less of the high-tech stuff, there was closeness and our favourite dinner haunt was either Newton Hawker Centre or Whitley Hawker Centre."

Systematic follow-up is important to the continuance of any ministry. YF lead-

ers often assign an older member to take care of some of the newer or younger 'sheep'. Meng Soon says, "In my time, new converts and visitors to the YF were well taken care off. There was a buddy system in which a more mature YF 'discipled' a younger one."

### **Pitfalls**

Every group has their problems and the LCYF was no different. The YF was confronted with the mundane problems of teenage BGR issues, parental objection,



*YFers during a Retreat at Beulah House, June 2000*

challenges of maintaining a good Christian testimony in our studies while attending all YF meetings and activities. There was a conscious effort to ensure leadership continuity and every chairman took on the responsibility to ensure that the baton was passed on. Those who did not like the way things were done left the organisation after creating problems but the remnants just carried on.

However, the LCYF must persevere in their motto, which is "To know Christ and to make Him known". Without knowing Christ in a personal way and sharing the Gospel, there can be no dynamism in the Church. The LCYF is essentially a ministry of bringing young people to Christ and helping them to mature in the faith. A good test of the effectiveness of the YF programme is to see ex-YFers in positions of leadership in the Church. ☺

# Lively Teens Fellowship

*“Remember now thy Creator in the days of thy youth.” Ecclesiastes 12:1*

**T**HE LIVELY TEENS Fellowship had its first meeting on 27 June 1987. The name “Lively Teens” was given by our Pastor Rev. Timothy Tow. Andy Lim, Khor Chiew Ling, Jemima Tow, and Jeffrey Khoo provided the initial leadership. The early years of the Lively Teens Fellowship (LTF) were difficult ones. This was reported in our 1<sup>st</sup> anniversary thanksgiving bulletin: “One year has passed and the Fellowship has experienced moments of ups and downs. There were times when we had only two persons coming to the meetings. The Lord knows how discouraging these times could be. But we struggled and prayed knowing that the Lord is real and He has a purpose for us.”

We are truly thankful and grateful to the Lord for sustaining the LTF till this day. One factor that has kept the Fellowship going was God’s provision of dedicated adult leaders through the years, namely, Edmund Wong, Mabel Koh, Tay Bee Heng, Chew Yee Fong, Teong Lai Tee, Julie Khoo, Quek Keng Khwang, Loi Huey Ching, Andrew Lim, and Mathews Abraham (FEBC student). There were many “graduates” of the LTF like Joy Sng, Timothy Tan, Terence Lum and Jason Ho, just to name a few. There were others that played a major role in the running of LTF. We also remember Mrs Tan Siew Hoon, who graciously opened her home at Chancery Court for special meetings, and Mr Michael Heng, who cheerfully supplied the refreshments week after week during those early and trying days of the LTF.

In June 1998, the adult leader Lai Tee had a calling to serve in another church. This opens up an opportunity for new adult leadership. It was also during this period that the Church’s Children’s Ministry felt



the call to cater to the teens. Although the main thrust of the Children’s Ministry was the provision of a worship for the children of Life B-P Church, there were members of the committee who felt it was time to cater and also look into the fellowship aspect of the teens development. With that, the Children’s Ministry, together with brother Teow Tzing, went into serving the Lord in LTF.

There have been many changes to the way LTF functions compared to when it first started. These are driven by what teens of today are. For one, the teens today are more independent and exposed to the knowledge explosion. Although the age group of LTF stands at 12 to 16 years, the teens are precocious and sophisticated. Herein lies the danger. Can we still reach out to them? The answer is yes, but the more mature among them must assume this responsibility. Like the Lord calling the 12 disciples, we too need a core group of teens to reach out to them. Hence in April 2000, LTF had its first elected leadership in 13 years. The adult leaders mentioned earlier have been slowly moulding and guiding them into their leadership role.

The LTF meets in the Chinese Room at Beulah House every Saturday at 3.00 p.m. Members meet for a time of singspiration, sharing, Bible study, and games. There are also special activities such as Bible camps, outings, retreats, and Christmas carolling. ☺

*Deacon Joel Seah*

# Evangelistic Band Fellowship



**R**EV. COLIN WONG, then a preacher, joined Life B-P Church in August 1987. Shortly after, he was asked by Pastor Tow to start the Evangelistic Band—after the tradition of Dr John Sung—to evangelise on Sunday afternoon. Within a short period, he gathered some like-minded people and shared with them his vision. The young people were excited and showed great interest and enthusiasm. Within a year, about 30 people joined the Evangelistic Band regularly, knocking on doors to share Christ in the housing estates. They also visited parks and public places to distribute Gospel tracts. Some souls came to know the Lord and follow-up work was done faithfully.

As time went by, Rev. Wong noticed that many of these young people did not belong to any fellowship group. The need to form another fellowship to cater to their needs became stronger each day. He began to discuss his desire with the young people, and he challenged them to respond to the call to start a new fellowship.

The Evangelistic Band Fellowship (EBF) was formed in August 1988. A committee comprising mature Christians met to draft the constitution. Everyone was excited about what God would do in and through their lives. The objectives of the EBF are as follows:

1. To instruct Members on the Reformed Faith,
2. To exhort Members to Holy Living,

3. To encourage God-Centred Worship, and
4. To foster Christ-Centred Fellowship.

In the beginning, the EBF met every Friday night, at 7.30 p.m. in the Greek and



*A Sunday afternoon evangelism session in 1992*

*“...everyone is also strongly encouraged to witness in the housing estates on every first and third Sunday of the month.”*

Hebrew Room. However, since the 1990’s, it has been meeting on Saturdays at 3.30 p.m. at the same place. The messages preached by various B-P ministers, preachers and leaders of the Churches are designed to meet the needs of members and visitors. The last Friday—but now it is on a Saturday—of the month was spent interceding for members and ministries. Now,

everyone is also strongly encouraged to witness in the housing estates on every first and third Sunday of the month.

The cell groups meet once a month for Bible studies. Missions is heavily emphasised at the fellowship. Visiting mission stations like Kelapa Sawit B-P Church, Air Bemban and Bukit Batu on the last Saturday or Sunday of every third month is one of the ways to expose members to missions. Besides running regular activities on weekends, the fellowship also organises seminars, picnics and games.

The official publication of the EBF is "The Pilgrims' Voice". It consists of testimonies, exhortations, articles and announcements. It is published three times a year for the edification of its members.

Although the EBF comprises people of various ages, all aspire to "the glory of God and the salvation of fellow men". It has been 12 years since its inception. The Lord has been good to us. We praise and thank God for initiating



ing the EBF to meet a particular need of the Church. Amen. ☪

*Rev. Colin Wong TC*

## Growing With The Chinese Youth and Adults' Fellowship

**T**HE CHINESE Young Adults' Fellowship (CYAF) was started in August 1984 by a group of young people worshipping and serving in the Chinese Service. It had regular meetings for Bible study and messages. This was initiated by a group of Far Eastern Bible College (FEBC) students, who were equipping themselves in the college for their future ministry. They started with the view of building the faith of young believers in the Chinese Service through the study of God's Word and regular fellowship with members of the body of Christ, as well as of making Christ known through sharing the Gospel with friends invited to the Fellowship. These students included brothers Peter Chng and David Wong, and sisters Sandra Chay, Esther Chai and Lee Seow Kiang Frieda. Other members were mainly young believers who had just come to know Christ. They in turn invited their siblings, relatives and friends to the meetings.

After the FEBC students graduated, they were called to their respective fields of service. Brother David Wong served as a full-time preacher at Kulai Besar B-P

*"The CYAF endeavours to continue serving the Lord by sharing the Gospel with the unsaved who are Mandarin-speaking, be it locally through evangelism or overseas through the VBS and short trips to our mission stations."*

Church and was later ordained a minister. Sister Sandra Chay taught for a season in the Far Eastern Kindergarten and later served as a preacher in Hebron B-P Church. Sister Esther Chai returned to serve in Kelapa Sawit B-P Church, and sister Lee Seow Kiang Frieda (now Mrs Frieda Seet) subsequently served in the Philippines with Rev. Charles Seet as missionaries sent by Life B-P Church. Brother Peter Chng served as a preacher of the Chinese Service and was later ordained. He continued to

guide the growth of the Fellowship with sister Tan Joo Eng as the chairperson. Subsequently, Rev. Chng was called to pastor the B-P Church of Western Australia in 1990.

The strength of the CYAF dwindled with the departure of this core group of

members who were called separately to serve in other fields. Coupled with the fact that there was only a handful of young people in the Chinese Service, the CYAF committee had to stop the Fellowship meetings for a season in 1990.

However, in 1991, the young people in the Chinese Service, though small in number, felt the need for a Fellowship to encourage one another in the Lord as well as to share the Gospel. Hence, the CYAF was revived in October 1991 under the leadership of sister Tan Joo Eng with fewer than ten regular members. This new group, with Elder Sng Teck Leong as adviser, met once a month in the round room of Beulah House to listen to God's Word being preached. We continued to have Colossians 2:6,7 as our theme verse: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

It could be discouraging to see only three other believers during the CYAF meetings on occasions; however, the love of God spurred us on. More often than not we had to invite speakers from other B-P churches as we did not have a full-time preacher in the Chinese Service. God was gracious in supplying His messengers though there were few Mandarin-speaking preachers who held firmly to the separatist, fundamental stand of the B-P movement.

More importantly, God also led more young people to worship in the Chinese Service. The bulk of this new influx came to the Chinese Service with the vision to serve together with the senior brethren in the Chinese Service. It was through this that God gave the increase to the CYAF; consequently, we had about fifteen members meeting once a month. Gradually, we progressed to meeting fortnightly. Today we have weekly meetings.

With the gradual increase in the frequency of Fellowship meetings, the committee planned for Bible study, messages, visitation and evangelism in the programme. While we still have to invite

speakers from other churches, God continues to be faithful in calling brethren from our midst to serve Him full-time, including brother Hendro from Indonesia who serves with Eden B-P Church and sister Tan Bee Choo, who still studies in the Bible college. Recently, brother Calvin Loh who was with the English Service and graduated in May this year, has answered the call to serve full-time in the Chinese Service. He is presently our preacher and leads the CYAF in the study of Galatians.



Our adviser Elder Sng constantly encourages the group to serve in the VBS organised by various B-P churches like Kelapa Sawit and Tanjung Uban to encourage the brethren there. He also opens his house to us for our meetings so that we could have a cosy place for sharing after the message.

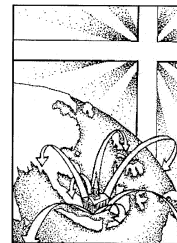
The CYAF endeavours to continue serving the Lord by sharing the Gospel with the unsaved who are Mandarin-speaking, be it locally through evangelism or overseas through the VBS and short trips to our mission stations. We pray that God will continue to equip us to edify and build up the saints in the love and knowledge of our Lord Jesus Christ with the keen awareness of His soon return. Concurrently, we would continue to encourage our members, as the Lord enables each of us through the gifts and talents He bestows, to serve together with other members in the body of Christ. Members may help in teaching Sunday School, in translation, as PA crew, or in other areas. Please pray with us that the CYAF will continue to shine for our Lord with His enabling as He tarries. ☩

Lee Chia Liang



*Fellowship during the Lantern festival*

# Missionary Fellowship



**I**N DECEMBER 1989, a proposal was put forward by all the nine Fellowships to form a Missionary Fellowship to promote mission awareness among Lifers. Six months later on 2 June 1990, the Missionary Fellowship (MsF) was in-

only are personnel found within the Life B-P Church but also the Far Eastern Bible College (FEBC). Rev. Dr Timothy Tow, senior pastor of Life B-P Church and principal of FEBC, has been our ex-officio and adviser the past ten years.



*The MsF Committee  
2000/2001, together with  
past Session advisers of  
the MsF*

augurated. The MsF's motto, "Together into Missions", reflects our objectives, which are to:

- (1) promote mission awareness in the church,
- (2) pray for missionaries of the Church and related foreign missions,
- (3) challenge Lifers to missionary service,
- (4) co-labour with the Church in missionary work,
- (5) initiate and coordinate short-term mission trips with specific objectives, and
- (6) carry out decisions of the Church session with regard to missions.

The Antioch church – whose disciples were first called Christians and which sent forth the world's first Christian missionaries - becomes the model for our vision. The strategy is for Lifers and like-minded Christians to serve together. Not

Some of those who have served in past MsF committees included Rev. Dr Patrick Tan (pastor of New Life B-P Church), Preacher Colin Wong and Missioner Charles Seet (assistant pastors of Life B-P Church), Mrs Nirand Tamee nee Jess Lim (missionary to Thailand), Deacon Jack Sin (pastor of Maranatha B-P Church), Pauline Lee (church staff worker), Ho Heng Sau (missionary to Saipan), and Deacon Henry Tan, Mark Chen and Quek Keng Khwang (current FEBC students). Other men and women included session advisers, Elders Edmund Tay, George Tan and Eric Mahadevan, as well as representatives from the nine Fellowship groups.

Over the years, as God has blessed Singapore, giving to missions by Lifers has increased steadily. Mission-minded believers also come together to watch, pray and participate. They are prepared to stand in the gap as in the days of Nehemiah, each ensuring that the task ahead progresses with haste. As the Antioch of South East Asia, Life B-P Church in Singapore is likened to a mission hub for ASEAN. The Missionary Fellowship is grateful to individuals and groups who have come forward to meet the challenge of the mission stations.

### The First Five Years

The main thrust of our activities included the following.

- (1) We established ties with mission stations by sending mission teams to Indonesia, North Thailand, West and East Malaysia, the Philippines and Myanmar. Fellowship groups were tasked to adopt some of



these stations and to go regularly to minister to their needs.

(2) Funds were remitted to purchase essential items for ministry work such as a photostating machine for the Far East Fundamental School of Theology in Myanmar, a van for a church in the U.S.A. and a motorcycle for Medan. Most of the funds came from offerings and pledges by fellowship groups.

(3) Quarterly meetings and anniversary services were held to highlight mission work and issues related to the Great Commission.

(4) We began to publish our bimonthly "Focus on Missions" and monthly prayer letters.

(5) We had regular meetings with the other Fellowship groups to share our mission goals and programme.

#### The Second Five Years

In addition to the activities of the first five years, the second five years saw greater emphasis on these.

(1) We organized medical missions to the Philippines, Vietnam, Myanmar and Cambodia.

(2) A revamped quarterly "Focus on Missions" was published for distribution to all Lifers and a number of B-P churches. Also published was a booklet, "Practical Guide to a Mission Trip", for use by mission teams.

(3) We participated in local missions such as the BASC (Before and After School Care) centres coordinated by Deacon Henry Tan and his team.

(4) More FEBC students were involved in our mission teams to the ASEAN countries. Some of our members were enrolled in the FEBC to be trained for the ministry.

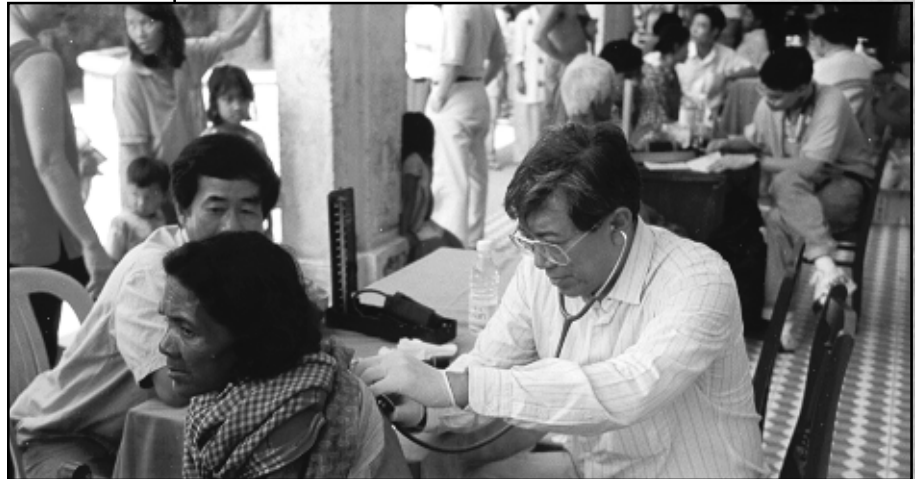
(5) We co-ordinated support for five Vietnamese church groups and for two Vietnamese families studying at the FEBC.

#### The Years Ahead

We see the continuing role of the Missionary Fellowship as follows.

(1) We feel a duty to care for the staff members of the Life B-P Church and the FEBC, including the pastors, missionaries, other full-time workers, lecturers, administrators and students.

(2) We shall endeavour to mobilise individuals, families, neighbourhood Bible study groups, Fellowship groups, the Sun-



day School and others to contribute with a passion to missions.

(3) We hope to provide opportunities for service in local and foreign missions through a coordinated programme of ministering to the needs of mission stations. Whether it is serving in the nursery, looking after toddlers or building up others in the knowledge of the Word of God, we need to have a burden for lost souls. We pray more Lifers will be encouraged to commit themselves to serve the Lord full-time.

"The Lord hath done great things for us, whereby we are glad" Psalm 126:3. It is truly by the grace and mercies of God Almighty that the Missionary Fellowship has been blessed with ten fruitful years of service. Let us continue to "visit the Gentiles (unsaved ones), to take out of them a people for his name" Acts 15:14. "Except the Lord build the house, they labour in vain that build it" Psalm 127:1. ☪

*Dr David Cheong*



*Medical Mission to Cambodia, 1999*



## The Neighbourhood Bible Communities



*FOLLOWING OUR LORD'S instruction in Acts 2:47 'to add to the church daily such as should be saved,' Life B-P Church has started many outreaches to bring sinful man to repentance and a saving knowledge of our Lord and Saviour Jesus Christ. One such outreach is the Neighbourhood Bible Community (NBC) started many years ago to cater to the growing population of the church. This is indeed an ingenious way in helping many members as well as visitors to integrate into the church family by meeting in small groups near their homes. Since the starting of the first NBC in 1988, the number of NBCs has grown over the years.*



*Birthday celebration at  
Bedok NBC*

### Bedok NBC

**B**EDOK NBC began in April 1998 with about twelve Lifers and their children, who live in the vicinity of Bedok and Tampines. Meeting every third Friday evening of the month at the home of brother Tan Kian Sing, it has now grown to over 20 adults and 16 children, with a children's programme running at the same time as our Bible study. Since it was formed, members have studied: the Christian family, the book of Philippians, Creation Science and the Lord's Prayer.

The following are testimonies of Bedok NBC members:

"Personally, the lessons learnt have brought us much closer as a family, not just in the awareness of God's presence in our

family but also in our prayers and Christian living within and outside the home. The monthly NBC meeting is a much coveted time of warm fellowship where we get to know fellow worshippers better. Otherwise, we would at most smile or nod our heads on Sunday and consider ourselves 'familiar'. The sharing of one's testimony encourages our hearts that our God is truly a true and living God who exercises His loving kindness to all who call upon Him. The NBC is a break from our routine and has truly enriched our daily walk with God."

"We thank God for starting the NBC at Bedok. He has indeed blessed this ministry as we see how He has brought His people in the east to study the Word of God together. Every month, we cherish the warm fellowship we have with brethren, whom we otherwise would hardly meet in church."

"My wife and I have benefited much from the Bible study on the Christian family. The personal sharing and testimony of how each family leads their lives is a greater encouragement to us. Our group has established a routine whereby in each meeting, someone will share a short testimony of how he or she has become a Christian. This helps us to know one another better."

May the Lord continue to bless the members' lives as they seek to fulfil our mission statement: "To glorify God by growing together in our commitment to the Lord and to one another through Bible study and fellowship."

*Rev. Charles Seet*

### Bishan NBC

**I**N 1988, the Bishan NBC was formed at the home of brother Paul Wong, the host and coordinator at that time. Preacher J.P. David was its first leader. At that time, brother Paul Wong's home was at Bishan, hence the name Bishan NBC. Initially, there was a total of about a dozen members.

Brother Paul Wong, Elder Edmund Tay and brother Alan Chia took turns in

being the leader. Although the lessons were initially based on each book of the Bible, that was replaced by topical lessons owing to popular demand.

As both Preacher J.P. David and brother Paul Wong left the Church several years ago, the NBC has been held at the home of brother Alan Chia. The current leaders are Elder Edmund Tay and brother

Others found the group not suitable and moved on.

The NBC programme was drafted by the Church NBC central committee. We soon felt that we needed something that was customised to our uniqueness. We were and still are a family-based group. Our concern for marriage, children's spiritual growth and parenting prompted us to take a practical ap-



Alan Chia. In general, members of Bishan NBC are older than those from the other NBCs.

*Alan Chia*

### **Bukit Batok & Choa Chu Kang NBCs**

**O**UR NBC was started in the third quarter of 1989. Rev. Patrick Tan initiated this project. The appointed leaders for our NBC were then deacons Geoffrey Tan and Tan Nee Keng. Deacon Joel Seah widely publicized our NBC but there was moderate response. We gathered faithfully on alternate Friday nights. This frequency was later changed to every first and third Friday in 1995. This change was to allow one of us to attend the Ladies Fellowship that was held on the second Friday of each month.

It took much work before we got a decent group together. Indeed, the Lord was faithful. We remember some nights when only one family showed up for Bible study at the home of Elder Geoffrey Tan. We would spend the night fellowshiping and praying instead.

Gradually, we saw our NBC grow. Elders Geoffrey and Nee Keng were exemplary as they often invited church members and visitors to join us. Soon the other NBC members followed their example and we began to have a steady stream of visitors. Some stayed on to become regular members.

proach to Bible study. This flexibility allowed us to tackle problems concerning our work and career. We were often blessed by Revs. Timothy Tow, Patrick Tan, Stephen Khoo, Charles Seet, Jeffrey Khoo, Goh Seng Fong and Colin Wong. Indeed, the most recent visit by our beloved Pastor, Rev. Tow, prompted us to transform doctrine into action and challenged us to offer the 10<sup>th</sup> container of sardines, biscuits and clothing to Cambodia. With God's mercies and grace, the container was assembled and delivered before Christmas 1999. It was a great blessing to be able to share God's goodness with the Christians there.

Another unique feature of our group is the retreat. This has become an annual affair. Whether the retreat is in Batam or Genting, it is always a time of spiritual refreshment. The quality time we have had with one another and our loved ones is a good means to further enhancing our fellowship.

It has been 11 years since we started and we have grown into a group of 16 families. As children are welcome to our Bible study, we are running out of homes that are big enough to accommodate all of us. Altogether there are more than 50 of us!

In January 2000, we divided ourselves into two groups, calling ourselves Bukit Batok NBC and Choa Chu Kang NBC.

*A family outing of Bukit Batok NBC*

Again the Lord's hand was so evident as the demarcation was so distinct that no planning was required about how to divide the members. So as not to lose our original identity, we use the same programme and meet simultaneously at different locations. We have also planned to have combined NBC meetings on a regular basis.

Without the guidance of our beloved Pastor, it is doubtful that our NBC would have come thus far. So may our Lord be ever gracious to us as we remain faithful to His Word.

*Dn Seah Geok Leng and  
Mrs Audrey Seah*

**Bukit Timah NBC**

**T**HE BUKIT TIMAH NBC was one of the first to be established when the NBC project was launched in 1988.

After meeting in three locations, our NBC is now hosted by Deacon Wee Chin Kam in his Balestier home on the third Friday of each month. Brother Eduardo Morante is the current Bible study leader and brother Lee Chee Weng the coordinator.



*Bukit Timah NBC*

The group has completed a survey of the Bible. It has also completed studying a number of Old Testament and New Testament books. Although the group's focus is the study of the Bible, there is good fellowship after each meeting. The group also enjoys the occasional potluck dinner held on certain occasions during the year.

Brother Morante, an FEBC graduate and a full-time worker of the Church, usually uses the expository approach in teaching the Bible. Occasionally, he switches to using the 'question-and-answer' method although no one will be asked questions directly. Brother Morante introduces interesting anecdotes from his personal life – not

just in Singapore, but also in the Philippines, Australia and the Middle East - to show the grace of God working in the life of the ordinary Christian. His teaching is Reformed and Bible-Presbyterian.

The average attendance is around 9 adults and some children. There is room for a lot more to join us. We welcome those living in Thomson, Newton, Bukit Timah, Whampoa, Moulmein, Toa Payoh and Towner. We have no other motive or motivation in meeting other than to know Christ and to keep close to Him in our walk together as fellow pilgrims on earth. Amen.

*Dn Wee Chin Kam*

**Henderson NBC**

**N**BC HENDERSON was inaugurated on 11 October 1989 at Elder and Mrs Sng's residence. Meetings were held on the second and fourth Wednesday of each month. Our attendance averaged 12 people.

Initially, all the NBCs unanimously agreed to embark on a survey through the Bible. Rev. Colin Wong, our Bible study leader, would provide notes to facilitate



members in their study. Elder Sng would assist in leading Bible study during Rev. Colin Wong's absence. After each session, we would fellowship over light refreshments. When Rev. Colin Wong left for further studies in the States, God provided us with an able replacement in Mr Khoo Hock Seng, a cousin of Elder Tan Nee Keng.

In many ways, we have fulfilled the objective of the NBC. Apart from studying God's word, we also rejoice with those who rejoice and weep with those who weep. When members get married or if there is a bereavement in their family, we would rally to support. These are means of showing practical Christianity.

At the end of each session, we are required to apply one specific lesson learnt from our Bible study. During the next meeting, we would share whether we have applied what we learnt previously.

Over the years, our attendance has dwindled after many members moved to new estates in Bishan and Pasir Ris. Although there are only seven regular members now, we are very much a cohesive group. Moreover, everyone is actively involved in other areas of ministry such as the VBS, the Sunday School, the Adult Fellowship and the choir. So far, none of us have been found wanting in serving the Lord in our respective capacities. We have wonderful fellowship in NBC and our spiritual life has been blessed by our feasting on God's Word.

We are grateful to Rev. Colin Wong and brother Khoo Hock Seng for their spiritual guidance. May God help us to grow in faith as we endeavour to apply His truth in our lives. To God be the glory!

*Elder Sng Teck Leong*

### Hougang NBC

**D**URING our courtship years, Amos and I, together with another couple, brother Albert Pang and sister Eliza were in a Bible Study Group led by then Deacon Ong Eng Lam. Deacon Ong encouraged us to consider setting up another group to study the Word of God.



*Hougang  
NBC*

NBC Hougang was formed at the end of 1995 by Amos, who was a part-time FEBC student. The first year was difficult because we found it hard to get good speakers for our meetings. We prayed about the matter and the Lord sent us Rev. Dr Goh Seng Fong. His messages focused on the building of a Christian home.

Pastor Goh took a great interest in both our physical and spiritual well-being. We began with lessons on understanding more about ourselves. When we came to the topic, "Experiencing God", we learnt obedience and praying more fervently for one another. We became forward-looking and began to get interested in foreign missions. One brother gave generously to missions as God had blessed his business. Two of them went with Pastor Goh on mission trips to Mandalay. After the study on the topic, "Emerge", Pastor Goh introduced us to "A Time to Grow".

We are now encouraged to grow up in our spiritual life. May the Lord give us the courage and strength to grow up and out of our NBC so that we may learn to lead others and start a new group.

Our NBC consists of four families, namely, the Tays, the Lums, the Fungs and the Hoons, and brother Jacob Lim.

*Amos and Michelle Hoon*

### Queenstown NBC

**T**HE QUEENSTOWN NBC was inaugurated at the home of brother and sister Timothy Ng Wai Kuen in Tanglin Halt Road on 18 April 97. Meetings were held on the fourth Friday of each month. Our average attendance was eight. To get more people to join us, we contacted Lifers who were living in the Queenstown area.



*Queenstown NBC*

Our objectives were to conduct Bible study, evangelism and worship and to have fellowship among members. We were encouraged by the sharing and prayer sessions during the meetings.

Initially all the members of this NBC requested Elder Geoffrey Tan to be the Bi-

ble Study leader and brother Timothy Ng to be the co-ordinator. We had a series of Bible lessons about practical Christian living. As the Bible study continued, more visitors joined this NBC. Among them were sister Siew Leng and brother Sebastian Yap and his family. At the beginning of 1998, Rev. Kim Kah Teck was approached to lead in Bible study. He was able to share the Word of God from the book of Joel with the members until his calling to serve in Kemaman Life B-P Fellowship.

In May 1998, Mrs Timothy Ng was expecting her first child and brother Timothy Ng had to live near his mother-in-law's house. However, it was by God's help that brother Sebastian Yap was willing to open his house at Mei Ling Street for the continuing ministry of the Queenstown NBC.

*Elder Geoffrey Tan*

### Sengkang NBC

**T**HE LATEST NBC to be established is Sengkang NBC, in the northeast corner of Singapore. Started on 1 September 2000, it brings the present number of NBCs to eleven. Sengkang is a new HDB estate located between Hougang and Punggol, and some Lifers have already shifted there. Among them is the family of Brother Eduardo Morante, who has been



*Inauguration of  
Sengkang NBC*

leading in Bible study at Bukit Timah NBC, which meets on the third Friday of the month. This leaves him free to host and lead a Bible study on the first Friday of the month. Since the Lord has blessed him with this new home in Sengkang, he felt the burden to start a new NBC there.

We praise God for four people who have responded to the call to join him. If you are living in Sengkang or moving there

soon, we invite you to come! The first series of Bible study will be the book of Jude.

*Rev. Charles Seet*

### Thomson NBC

**T**HE THOMSON NBC was formed on 28 October 1998. Elder Geoffrey Tan, Rev. Colin Wong and Rev. Charles Seet initiated the Thomson NBC because there were a number of church members living in this area. Deacons Victor Loo and David Tan were approached to co-ordinate this NBC. With much prayer, both of them took up the challenge.

The NBC started with about a dozen families in their twenties to early forties with young children. Today, it has grown to about twenty families. Being a young NBC, we decided to go back to basics. Thus, in the year 1999, the NBC studied Bible interpretation led by Rev. Charles Seet, followed by a book study on Ephesians by Rev. Colin Wong.

We managed to squeeze in a topic on Creation vs. Evolution led by Dr. Andrew Heng. There was a growing concern that, more and more the theory of evolution being taught in schools and places of higher learning, is undermining what the Bible teaches. Dr. Heng covered considerable



*Inauguration of Thomson NBC*

ground with the help of videos to disprove the theory of evolution.

This year the NBC has gradually progressed to building a strong Christian family. A three-month course was taught by Rev. Goh Seng Fong, a lecturer of the Far Eastern Bible College and a specialist in family matters. The programme may include Medical Ethics and a study of 1 Peter, culminat-

ing in an evangelistic rally at the end of the year.

Other than receiving God's Word, our NBC members have been encouraged to serve within the NBC. Hence, many have stepped in to help with the children's ministry. Each month a group of ladies will prepare lessons, stories and art and craft to teach the young in God's Word. The men are especially encouraged to take turns to chair meetings. Some of our brothers feel that the monthly meetings are not sufficient to foster closer fellowship, so they organize get-togethers, outings and sports periodically. Our NBC also supports an FEBC student with the offering collected each month.

Our programme is as follows:

- NBC Worship - In addition to the Sunday worship, all members are encouraged to meet in a home near theirs to worship God (Acts 2:46).
- NBC Fellowship - Members fellowship one with another with the host providing refreshments (Acts 2:46, Heb 10:25).
- NBC Bible Study - A leader conducts the Bible study (Acts 17:11).
- NBC Evangelism - Members are encouraged to bring their non-Christian friends to the meeting (Acts 17:11,12).

The Thomson NBC prays and seeks your prayer that we will be able to achieve the NBC's objectives with God's almighty power and to help Christians grow in love and service for God and his people. May our NBC shines brightly as a lighthouse to show sinners the Good News that salvation has come through our Lord and Saviour Jesus Christ.

*Deacon David Tan*

### Woodlands NBC

**W**E WANT to thank the Lord for the commencement of the Woodlands NBC on 14 January 2000. This NBC was the result of God's leading hand. Elder Tan Nee Keng felt a need to set up an NBC in Woodlands as his workplace was in Woodlands. This burden was shared with Rev. Charles Seet casually when they were on a trip to Batam. This was independent of the fact that a sister by the name of Tricia Ang, who has been attending Life

Church for 2 years, approached me that she wished to open her new house in Woodlands for NBC. One day, I was told by Rev. Charles Seet that Elder Tan had the burden to set up an NBC in Woodlands. I was gladly surprised and immediately responded that sister Tricia Ang was keen to open her new home for NBC. Indeed we believe that nothing happens by chance and that this realisation of the Woodlands NBC was all by His sovereign and directive will.



*Woodlands NBC*

The NBC is attended by Elder Tan Nee Keng, Gideon and Eunice, Tricia Ang and her son, and Keng Khwang and Huey Ching. Rev. Charles Seet and Elder Geoffrey Tan came to encourage us at the first meeting. We had a time of singspiration, fellowship and learning the purpose of the NBC from the Word of God. Although small in numbers, we believe that God will in His time give the increase.

We hold our NBC every second Friday of the month from 8.00 to 9.30 p.m. Besides the adults, we also have a children's programme conducted by Huey Ching. The adults study the correct Biblical interpretation and the children the Shorter Catechism.

By attending the Woodlands NBC, we expect much spiritual benefits from the Lord in terms of growing spiritually; in supporting, encouraging and edifying one another in Christ.

We covet prayers for Woodlands NBC that many Lifers living in Woodlands and Sembawang will take this golden opportunity to attend our NBC, and for Tricia Ang's husband that he will accept Christ as his personal Saviour. ☩

*Quek Keng Khwang*





# Missions in Malaysia

## Peace B-P Church, Selangor Introduction

**T**HE STORY of Peace B-P Church may seem a sad one. It has been in existence for 17 years but hardly any progress has been made. Still we have to adore and praise the faithfulness of our Lord Jesus Christ for the Psalmist says, “I

will take the cup of salvation, and call upon the Name of the Lord” (Ps 116:13).

### 1983 - 1987

The founding of Peace B-P Church owes much to Rev. Timothy Tow, the Pastor of Life B-P Church, for his far-sightedness and fervent enthusiasm for the propagation of the Gospel. I remember vividly that I returned from Kuala Kangsar Lutheran Church, Perak in mid 1983 and

wished to plant a Gospel outreach at my house in Taman Sri Melati, Selangor. I wrote to Rev. Tow, who had just come back from the U.S.A., about my desire. He responded immediately. Thus the work began in September 1983 and Life B-P Church promised to contribute S\$500.00 monthly for my livelihood until September 1992 when we became self-supporting. We are grateful for the help.

We started a Sunday school and reached out to the families of the children. In the evening we conducted Bible classes in the homes which received us.

### 1987 - 1990

This was our nurturing period. We remember the peak attendance at our Sunday school was only 25. When it was time for the children to profess their faith, they were forbidden to do so by their parents who also pre-



*The Night Service  
congregation*





vented them from further coming to Sunday school. Despite this setback, Rev. Tow helped us to extend our work to A1-1 Block A, Taman Selayang Segar, which was a flat of 878 sq. ft. We started the work in 1990 and it progressed well in the beginning. Gradually, it became more and more difficult because of my health and manpower shortage. Also, evangelisation in an area full of idolatry was not easy.

#### **1990 to date**

We have been consolidating our position but we are still struggling.

#### **Conclusion**

Our work at A1-1 Block A, Taman Selayang Segar will be moved to Bukit

Berrentung, Rawang, about 15 km from our home base. This will take effect after June 2000.

We may sell the property at A1-1 Block A, Taman Selayang Segar and use the money to rebuild our old house at 70, Jalan Melati -11 into a two-storey building so that the second level will be used entirely for the Church. We covet prayers for this project.

We have baptized 49 members. Our attendance is about 25 and 15 at our morning and evening services respectively. Our monthly offering is about RM1000 with the pastor drawing an allowance of RM500.

*Rev. Liew Hon Seng (Pastor)*



## **Kemaman Life B-P Church**

**R**EV. JOHN LING, a graduate of the Far Eastern Bible College, was the resident pastor of the Presbyterian Church in Jalan Jakar, Kemaman. It was a Chinese congregation with a kindergarten. Rev. Ling had repeatedly invited me to attend his church, but each time I declined because I could not understand Mandarin.

Rev. John Ling realised the need to have an English service. The Lord moved Rev. Ling to seek help as he was not physically fit. While pastoring the Chinese congregation, he saw the necessity for the Presbyterian Church to be independent. The congregation was consulted. The majority agreed and the name of the church was changed to Life Presbyterian Church. Rev. Ling could now seek Rev. Timothy Tow's help to arrange for speakers for the English service without the need to seek permission from the Synod of the Presbyterian Church in Kuala Lumpur. There was also no objection from the local session.



The inaugural service was on 1 July 1994. Rev. John Ling laboured hard for the Church. He had to get up at 4.30 a.m. to fetch speakers and helpers from the bus stop to the Church. We thanked God for motivating the speakers and helpers from Singapore to make the eight-hour journey here each time. The regular speakers from Singapore were Dr. Jeffrey Khoo, Dr. Chin Hoong Chor, Rev. Wee Eng Moh, Rev. Cheong Chin Meng, Preacher Patrick Leong, Dn Yiew Pong Sen and Dn Henry Tan. From Kuala Lumpur were Rev. Lee

Kim Shong and Rev. Lim Jit Thye. There were Rev. Koa Keng Woo and Rev. David Wong from Johor, and Rev. Kim Kah Teck from Kuantan. There were many other church workers not mentioned by name who had helped us, and we appreciated them just as much. The Youth Fellowship and Evangelistic Band Fellowship of Life Church were a great help to us.

With the exception of the return bus tickets, the expenses for sending speakers to Kemaman were paid for by Life Church. All church workers that helped us paid for their own transport. We appreciated the gifts in the form of publications and finance from Life Church and from individuals.

All went well until Rev. John Ling fell sick with heart failure. He had to resign and went to Singapore for treatment in June 1996. The Chinese congregation appointed Rev. Peter Wee to stand in for him. The English congregation continued as before. Soon there were problems. Rev. Peter Wee wanted to know whether our Church was Presbyterian or Bible-Presbyterian. The Chinese congregation then declared themselves Presbyterian and sought help from the Synod of the Presbyterian Church in Kuala Lumpur. The Synod sent Rev. James Seah to visit us twice. The majority of both congregations were not too concerned whether we were Presbyterian or Bible-Presbyterian. All we wanted was to worship God in peace. I still do not see how one or two individuals could inflate the issue. Finally, we were forced to make a choice. On 22 May 1998, we had a meeting and agreed to let the members decide.

On 29 May 1998, the majority decided to separate. That was painful because of the bonds of fellowship that had developed. From then, some families were split

into separate churches. Some could not decide and continued to worship in two churches. We decided to separate so we could serve the Lord better without being bogged down by human issues and interests. After the separation, money held in fixed deposits was divided. We were thankful for material and financial aid from Life Church and Calvary Jaya B-P Fellowship in Petaling Jaya. Most of all we were thank-

ful for the prayers on our behalf. We thank God for Rev. Lee Kim Shong who guided us through our painful birth. We called our church Kemaman Life Bible Fellowship. There was one unexpected development. A handful of members of the Chinese congregation decided to join us. We could not refuse them. So the Chinese congregation of our fellowship, led by Rev. Kim Kah Teck, was started.

On 12 June 1998, we worshipped at 2346, Taman Bersekutu, Kemaman. This semi-detached house served us well until 25 December 1999 when we found it too small. On 7 January 2000, we moved to 1<sup>st</sup> floor, Lot 573, Jalan Che Teng, Kemaman. This is our present place of worship. It is a shop lot and more spacious. Now we call our Church the Kemaman Life B-P Church. If the Lord blesses us again with more members than the premises can accommodate, we will move again.

We thank God for moving church members, preachers, church workers and donors to make contributions in time, in cash and in kind to build this Church to what it is today. We ask God to forgive us if we have caused any to stumble in our endeavour to serve Him, for in our frailty, we sometimes do things which may seem right in our own eyes. We pray that He will guide us to do that which is right in His sight. Amen.

Dr Wee Tiong Soon

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*“The inaugural service was held on 1 July, 1994. Rev. John Ling laboured hard for the church. He had to get up at 4.30 a.m. to fetch speakers and helpers from the bus stop to the Church.”*

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## Tadika/Gereja Selamat B-P, Kuantan

**T**ADIKA/GEREJA SELAMAT was founded while Rev. John Ling was pastoring the Kemaman Life B-P Fellowship. It received the full support of Rev. Timothy Tow of Life B-P Church. On June 26, 1995, the purchase agreement to buy a property for the Church was signed between Southern Bank Berhad and Rev. Ling Yok Hang and Dr Tow Siang Yeow. A sum of RM 150,000 was paid to the vendor. Renovation work cost a further RM 140,000. Rev. Ling was concurrently the pastor of Tadika/Gereja Selamat.

On the 27 June 1997, the work at Tadika/Gereja Selamat was handed to Rev. Kim Kah Teck by Rev. John Ling, who had to go to Singapore for urgent medical treatment. After his discharge from hospital, Rev. Ling returned to serve the Lord in Kelapa Sawit. A Ford van was acquired to facilitate the work, which included travelling to serve the Lord twice a week in Kemaman Life B-P Fellowship. The last service was on the advice of Rev. Tow.

Tracting, conducting Gospel meetings, Bible study and vacation Bible schools and running a kindergarten are some of our activities. We also conduct Bible study in English and Chinese and prayer meetings in Kemaman. The Chinese Bible study group later developed into a Chinese worship service. For a year, before Rev. Joseph Liew was ordained, every first week of the month, I had to administer the Lord's Supper in Tanjong Uban, Indonesia.

The first VBS from 17 to 19 December 1997, organised by Deacon Henry Tan and sister Wendy Teng, proved to be successful. There was an attendance of about 30 children, of whom ten were enrolled in our Saturday School. The VBS that followed were two each in 1998 and 1999, which saw a good turnout.

Our kindergarten outreach has made modest progress. It is very competitive to operate a kindergarten because there are over twenty such centres within 2 km of



*Saturday Gospel meeting  
in February 1999.*



ours. Also, the turnover rate for good registered teachers is high. For the years 1998 and 1999, we had an average enrolment of 12 pupils.

*Peace B-P Church in  
Kuantan, registered as  
Selamat Kindergarten*

*Rev. Kim Kah Teck (Pastor)*

N.B. In June this year, Mrs Simone Wee of Kemaman Life B-P Church was able to take over the administration of the kindergarten outreach in Kuantan. This allowed Rev. Kim Kah Teck to return to his ancestral home in Malacca to start a new church. This also makes him available to assist in the growing work of Rawang and Tangkak B-P Churches.

*Rev. Kim preaching at  
the new church in  
Malacca*



## Kulai B-P Fellowship

**I**N FEBRUARY 1973, Life B-P Church bought over 266 Kulai Garden, a corner terrace house and established a mission station there. This was the very beginning of Kulai B-P Fellowship. Rev. Liew Hon Seng was the first pastor assigned to start the work. For the next few years, Rev. and Mrs Timothy Tow, together with some FEBC students, took turns to come and minister to the children and youths from the neighbourhood, through Sunday School and Bible Study. Thus the Kulai B-P Youth Fellowship was formed in 1975. Life B-P Church was supporting this ministry.

On the first Sunday of August 1980, the first proper Sunday worship service was inaugurated with Rev. Freddy Yong taking over as pastor. During his tenure, the church building underwent some minor renovations. The front porch and the backyard were extended. The Church was then known as Kulai Besar B-P Church. A church committee was formed to assist Pastor Freddy. Calvary B-P Church took over the support in 1984.

Pastor and Mrs Freddy Yong moved back to Singapore, owing to their children's education. In 1985, David Wong, an FEBC student, took over the pastoral work. Both Mr and Mrs David Wong started Calvary Kindergarten in 1986. Because of space constraint, the neighbouring house, 264

Kulai Garden was rented as the parsonage. Meanwhile, Kulai Church elected its first Session.

In 1990 Rev. David Wong was ordained and two years later, the church became financially independent. For the extension of the Church ministry, a shop-lot at 145-A Main Rd, Kulai, was rented as our worship hall in 1993. The Church was registered under the Society Act and its name was officially changed to Kulai B-P Fellowship for registration purposes.

On 27 December 98, an extraordinary general meeting was held to seek permission from members to empower the property search committee to suggest or buy any suitable property for Kulai B-P Fellowship. This proposal was accepted by all members. On 24 January 99, the Session and the property search committee proposed to buy a corner shop-lot at 1141, Jalan Jambu Satu in Taman Muhibah, Saleng, at a price of RM 385.000. A building committee was formed to look into this matter. The Lord is to be praised for His mercies and providence in moving the hearts of His people from far and near to give so spontaneously and sacrificially towards the purchase of this property. On 31 July 99, we were able to dedicate our new church building to the Lord. Our 19th thanksgiving anniversary was held the following day on 1 August 99.

*Rev. David Wong (Pastor)*

*Dedication of  
the new church  
building,  
31 July 1999*



## Kelapa Sawit B-P Church

**A**S YOUR FIRST daughter, Kelapa Sawit, together with her offshoots - Air Bemban and Bukit Batu B-P Church - extends our heartfelt congratulations to our Mother Church on her 50<sup>th</sup> anniversary. We praise God for the great things He has done for you all these years.

Since January 1952 when Dr Andrew Gih relinquished Kelapa Sawit mission to the joint support of the Evangelistic League (late Leona Wu) and Life B-P Church (Rev. Tow), Kelapa Sawit has been blessed with much guidance and financial support. To God be the glory.

From a humble beginning of 10, its congregation has increased to 100. Many have been baptised and are now in other parts of Malaysia and Singapore. Preacher Ng Sang Chiew has been serving in Kelapa Sawit, Air Bemban and Bukit Batu since 1982. Mrs John Ling, lady preacher and co-founder of Air Bemban and Bukit Batu, also pioneered the work.

Special mention must be made of our late beloved Rev. John Ling, advisory pastor of Kelapa Sawit B-P Church. After the first Mrs Ling passed away in 1985, he enrolled for theological training at the Far Eastern Bible College. After his ordination, Rev. Ling served in Kelapa Sawit for a season before moving up to Kemaman, Trengganu in 1992. He started the English Service there in July 1994 with Life B-P Church's help. In 1995, he acquired a handsome property in Kuantan. Four years later, Rev. and Mrs Ling resigned from Kemaman Presbyterian Church to head this new ministry in Kuantan. Owing to poor health, Rev. Ling returned to Kelapa Sawit, leaving the work to Rev. Kim Kah Teck. In recent years, God has raised up Dr Wee Tiong Soon to spearhead this work.

Rev. Ling had been serving faithfully and quietly until being called home to glory on 4 March 2000. But the work in Kelapa

Sawit, Air Bemban and Bukit Batu must continue. Last year, Kelapa Sawit celebrated its 47<sup>th</sup> anniversary with Rev. Tow as the speaker. The Church has grown from strength to strength. The Sunday school and the literature department have been producing the church weekly to nurture the members in the faith.

The church choir, through its music ministry, has gone even as far as Kuala



Kangsa (Preacher Joshua Khoo's Church) to evangelise. In November 1999, it collaborated with the choir of Kulai Besar B-P Fellowship to hold an evangelistic musical at Kelapa Sawit, Air Bemban, Bukit Batu and Kulai Besar.

Since 1996, the Vocation Bible School (VBS) has been propagating the Gospel to kindergarten children of these three churches. Organised by Life B-P Church under Elder Sng and sister Ada, their teams often comprised members from Life Church fellowship groups. All this was interspersed with revival meetings to meet the spiritual needs of members. Prayer meetings were also held in members' homes in Malaysia and those living in Singapore.

Special mention must be made of Rev. Colin Wong, Joshua Chua and Calvin Loh of the Evangelistic Band. They have been helping our three outreaches periodically.

### Air Bemban

In 1976, the late Mrs John Ling and another co-worker conducted Sunday School in the Air Bemban Primary School to reach out to this new village. Through



# Life

Bible-Presbyterian  
Church

her effort, a two-unit corner house was bought. As moderator and supervisory pastor, Rev. Tow inaugurated the work in Air Bemban on 13 September 1986. Through Mrs Ling's guidance, the Church grew slowly but steadily. Today, it flourishes under Preacher Ng Sang Chiew and Tee Chung Seng, an FEBC student. Ms Zhang Yen Jun and her husband, together with the Kelapa Sawit B-P Church session, continue to offer advice and support.



*Children at Vacation  
Bible School in Kelapa  
Sawit B-P Church*

Now, the Sunday School averages 30 students while the worship service is attended by 10 regular members. Most of the members are actively involved in church activities from Friday evening to the Lord's day before they return to Singapore because they work there. Preacher Joshua Khoo has been helping us in this ministry until he graduated from FEBC in 1996.

In heeding the Great Commission, Air Bemban has become a lighthouse in bringing the Gospel to the kindergarten children through the VBS programmes.

## **Bukit Batu**

This ministry started in October 1983 on the eve of New Life B-P Church's inauguration. It began when Mdm Ew Ah See was interested in Christianity after her husband passed away. From then on, Rev. Tow, the then Elder and Mrs John Ling were compelled to start a work in Bukit Batu. Preacher Ng Sang Chiew, together with her friends from the Fishermen of Christ, spent two solid weeks tracting the whole village.

At first, the Sunday School was conducted in a rented house. However owing to opposition from neighbours, the work was temporarily curtailed. Preacher Ng Sang Chiew subsequently conducted the Sunday School under a durian tree. This was situated beside a 25,000 sq. ft. of land bought with the help of Life B-P Church. To date, this plot of land remains undeveloped. Meanwhile, the first van partly sponsored by Life B-P Church helped to expedite mission work. We are indeed grateful for the loan from Mother Church to purchase this station wagon.

In no time, another empty house was rented in April 1987. On 4 July of the same year, the worship service was started. Preacher Sang Chew headed this work with the help of Esther Chai, the late Rev. John Ling, session members, Sunday School staff and young people from Kelapa Sawit B-P Church.

After this house was returned to its owner, we eventually rented a house on a hillock next to a Telecom station in June 1998. We thank God that sister Lee Sock Keng, a Chin Lien graduate, was willing to serve the Lord there. The Sunday School resumed immediately the following June and the Junior Youth fellowship was reinstated too. Although the attendance is not very encouraging, the work still goes on. We look forward to the day when the Sunday Service and the Adult and Youth Fellowships can be held simultaneously. Nonetheless, we continue to persevere with the Evangelistic Band led by Rev. Colin Wong periodically coming to help us. The Lord be praised!

Last but not least, Life B-P Church has set us the example in heeding the Great Commission. Pray that we will have the spirit, faith and spiritual stamina to press on, even as your pastor Rev. Tow has led you by the Spirit of God. Happy 50<sup>th</sup> anniversary. God's richest blessings be upon all of you until He comes!

*Elder Sng Teck Leong*



## Rawang, Bukit Gambir and Tangkak BPC

“**B**UT YE SHALL receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8) Indeed, the Mount of Olives Commission of our Lord has moved the session of Rawang and Bukit Gambir B-P Church to witness and serve across the dead water (Sungai Mati) of Muar to the foot of Mount Ophir (Tangkak) and to the East coast of Malaysia.

*Faith of our fathers, living still,  
A second house of prayer we raise -  
A beacon beaming brighter far  
From Muar's dark streams across  
the waves.  
Faith of our fathers, holy faith,  
Shine through thy sons  
till break of day.*

The founding “faith of our fathers, (is) living still” today. The second house of worship has been standing firm along the left at the 9-km Muar-Segamat road since 1972, and ministered by Rev. Tow. Bearing his teaching, Rawang B-P Church and Bukit Gambir B-P Church have both served earnestly as “a beacon beaming brighter far from Muar’s dark streams across the waves.”

The ministry has since grown with the ordination of Rev. Koa to serve both in Muar and Rawang, and in outreaches in Bukit Gambir, Tanjong Pinang and Kemaman. He also teaches in FEBC. Rawang B-P Church has been preserved from a lot of difficulties over the years, and its congregation is awaiting the Lord for more open doors of service.

The children’s ministry has been the ‘seed bed’ for Rawang B-P Church. The VBS for children, jointly hosted with Bukit Gambir in 1995 and with over 400 children in attendance, was a success. The recent VBS from 27 to 28 May 2000 attracted

140 children in Rawang and 170 children in Bukit Gambir. A team of Lifers, led by Dn Henry Tan and brother Keng Khwang, served at the VBS to experience such work in Malaysia.

Bukit Gambir B-P Church, on the other hand, witnessed the ordination of their pastor, Rev. Liew in January 1999. The outreach has expanded into a congregation of some 30 regular members with an active Youth Fellowship and a Kindergarten Ministry. The Lord has moved the hearts of brethren from Calvary B-P



*Rawang VBS held in May 2000*



Church, Singapore to support the ministry of Bukit Gambir B-P Church. The Chinese Youth Fellowship of Pandan Calvary B-P Church has been serving faithfully every year in Bukit Gambir B-P Church’s VBS. Most recently, sister Wei Peng of Calvary Pandan has served as the speaker for the first teen camp, organised by Bukit Gambir B-P Church from 29 May to 2 June 2000.

Guided by the vision of “a beacon beaming brighter far from Muar’s dark

*Rawang brethren together with Rev. & Mrs Tow and FEBC students during a trip to Malaysia*



streams across the waves”, a team of Lifers, FEBC Korean students and Rawang and Bukit Gambir combined choir served in Kuantan B-P Church’s Gospel rally during the FEBC mid-term break on 16 March 2000. Rev. Koa was the speaker for the Gospel rally, and with the sons and daughters of God gathered in the hall, a revival meeting was held after the rally, with the precious message from Rev. Tow, who tirelessly travelled the long journey not only to visit old friends but also to serve our Lord unceasingly.

On his journey to Kuantan, Rev. Tow had the opportunity to bless the work of the Tangkak B-P Church’s outreach and to learn of the need to acquire a shop house as a place of worship for Tangkak. The establishment of Tangkak B-P Church is another faithful testimony of our Lord, who moves and works wonders through Rev. Koa and Rev. Liew and others. Tangkak B-P Church was inaugurated on 2 January 2000, setting the pace to reach out to the lost souls in the community and beyond.

Currently, there is a regular attendance of about 25 brethren with new friends from Tangkak. The first group of six from two families have all received Christ and were baptised during the Easter Service by Rev. Koa. The new house of worship, cost-

ing RM 200,000, is a two-storey shop unit located at Taman Sri Tangkak with a floor area of 1680 sq. ft. By the grace of the Lord, Tangkak B-P Church will carry the torch further to shine along the North-South highway and the East Coast of Malaysia.

Rawang B-P Church is gaining momentum, and since June 2000, the worship hour has been advanced from 4.00 p.m. to 10.00 a.m. Our Lord has been preserving and will continue to provide all that is needed for the ministry to grow and expand in Rawang and Bukit Gambir. Tangkak B-P Church will be a beacon “shining through thy sons till break of day”, the vision of our beloved pastor, Rev. Tow since 1972.

The Mission Statement of Rawang B-P Church is as follows :

1. to follow the “Faith of our fathers, holy faith”,
2. to become “a beacon beaming” in truth and in the Word of God, and
3. to reach out and “beam brighter far from Muar’s dark streams across the waves”.

一. 先賢之信 二. 警世明灯 三. 远照彼方

*Sim Peng Sin*

## Our Mission to Kuching, Sarawak

**O**UR MISSION to Kuching, Sarawak, began in September 1984 as a Kindergarten under the charge of Kim Kah Teck and wife Pauline Wong, both FEBC graduates. Pauline, being a native of Kuching and a teacher, became our foothold in this capital city of East Malaysia. Kah Teck is a West Malaysian.

Rev. Peter Chua, pastor of Sharon B-P Church, became interested in this mission. So we transferred this work to their care. To tie this work to Sharon, we named

the Kindergarten, Sharon Rose. The school had a good start with an enrolment of 45.

In the course of development, Kah Teck staked a claim to a rural settlement and built a two-storey wooden church 25ft x 25 ft. where he operated both the Kindergarten and a Church. The work struggled for a few years.





When Kah Teck and Pauline decided to take further theological studies in Taiwan (they were both bilingual), the work was handed to Bong Boon Chong, through the recommendation of Rev. Djunaidi. Bong Boon Chong had studied three years at an OMP Bible School at Singkawang, Indonesia, 100 miles south of the Sarawak border, where Djunaidi was one of the teachers.

For a better location, Bong Boon Chong left the wooden church and rented the upper level of a corner terrace house not far from the wooden church. I have visited the new premises and consider it an ideal meeting place for a congregation of 50.

As Sharon B-P Church is English-speaking and Bong Boon Chong Chinese, communication between them was not very easy. So Sharon B-P Church handed it back to Life B-P Church some five years back.

As public transport in Kuching is primitive and there are few bus lines in the city, Life B-P Church bought a new Toyota van to facilitate the movement of our preacher Bong. Immediately the Church attendance shot up. Now there is a regular attendance of 25. Moreover, an Indonesian Service was started three years ago to cater mostly to Indonesian students studying in Kuching. This new congregation has also an attendance of 25.

Since we took back Kuching from Sharon, this work has come under the support and supervision of our Chinese Serv-

ice (Elder Sng Teck Leong). Below is a report on our Chinese congregation's visit to Kuching B-P Church penned by Samuel, Elder Sng's son.

Over the National Day weekend, a contingent of 15, led by Elder Sng, went on a trip to Kuching, Sarawak. The purpose was to visit the mission station which

Life B-P Church initiated in 1984 and thereafter committed to the care of Sharon B-P Church. Due to difficulty in commu-



*Preacher  
Bong Boon Chong  
and family*

nication between the English-speaking Sharonites and the Chinese there, this mission station was handed back to Life B-P Church Chinese Service to oversee the work.

On Friday, we gathered at Changi Airport for a short word of prayer by Elder Sng before boarding the MAS plane at 8.45 a.m. After 1¼ hours of flight, we arrived in Kuching. Preacher Bong and his wife were there to receive us. Then, our tour agency brought us on a city tour for the rest of the day before lodging at the Holi-



*Lord's Day  
Worship in  
Kuching,  
November 1998*



day Inn Damai Lagoon Resort. The next two days, we were on our own.

On Saturday, we travelled inland to visit Tram Epoi's long house ministry in Marau Kelasau, a small Dayak village situated some 140 km from town. This was arranged before our trip with Tram and preacher Bong, who volunteered to ferry us with their respective convoys. Our church treasurer, Elder Chia, had recently dedicated the Marau Kelasau Evangelical Church of Borneo, which took a year to complete. The gruelling journey, which took approximately five hours, was interspersed with several breaks.

Upon arrival, the two resident evangelists immediately beckoned the Dayak villagers to congregate inside the chapel for a short worship service. A few choruses were sung before Tram introduced the Singapore delegation. This was followed by Elder Sng's exhortation from John 3:16, ably interpreted by a Dayak lady. Canned foods were also presented to the villagers for their hospitality. Before leaving, a visit to one of the decrepit long houses gave us a glimpse of their living conditions. Returning to the resort by late evening, we retired for the day.

Early on the Lord's day, two mini vans were at the resort to ferry us to

preacher Bong's church. Situated on the second level of a hardware shop in the suburban district of Jalan Kedandi Tabuan Dasun, its spacious hall, with two adjoining rooms, could easily accommodate 80 people. The worship service and Sunday school commenced concurrently at 9.30 a.m. Comprising four families, 20 students and our group, the hall was filled to the brim. After preacher Bong's exposition on Luke 22 in Mandarin, Elder Sng exhorted the congregation on the unfinished work of the Great Commission and shared his personal testimony. A joint gift of \$1,000 from our English and Chinese Services was presented to them. They received it gratefully. The worship service ended with fellowship over light refreshments. Due to time constraint, we journeyed back to prepare for our return to Singapore. We thank God that the resort graciously extended our check-out time, enabling us to acquire some rest.

In the evening, Preacher Bong, his wife and two others were at the airport to see us off. We were truly blessed with good weather and safety throughout the trip. It is our prayer that the brethren will continue to grow in their faith and good works. All praise and honour be unto God. ☩

*Rev. Dr Timothy Tow*

# Indonesian Missions ~ Towards Self-Support



*Kalimantan: Rev. Andreas Djunaidi*

mote riverine village to preach the Gospel to the Dyaks which otherwise could not be reached.

After sailing the Kapuas for three years, the Lord led Djunaidi to acquire land at a cheap price with our help at the refugee settlement at Siantan, Pontianak. We bought several pieces for him. Thus provided, he built an orphanage, a kindergarten, a church and a parsonage. He bought another piece of land with help from Jakarta and built a school up to secondary level, and with funds from Life Church and Far Eastern Bible College, a Bible Institute costing S\$150,000. As the kindergarten and school generated income, Djunaidi became self-supporting after a few years.

Rev. Djunaidi fell into the river about five years ago and became paralysed to this day. We paid for his hospital expenses incurred in Singapore. He is retired in Kalimantan, supported by his son. We remember him for his good work all the years with us.

The second outreach to Indonesia is North Sumatra (Medan). This involved the Siregar Family. Dohar, the eldest son came

*Medan: The Siregar Family*

**O**UR MISSION to Indonesia began in 1971 when we visited Kalimantan. In quick succession, the Lord led us to North Sumatra in 1972, to Riau Islands (Tanjung Pinang) in 1973 and to Batam in 1989. The last outreach is Jakarta.

Our contact in Kalimantan is Rev. Djunaidi. First of all, we cooperated with him in the construction of a Gospel Boat which cost S\$50,000. With this boat to sail the length and breadth of the Kapuas, Indonesia's mightiest river of 1,000 km, he was able to reach its headwaters at Putussibau. This abuts the headwaters of Jason Linn's territory of East Borneo served by the River Mahakam that flows down to Samarinda. The Gospel Boat, observed to be "better than ten churches", was able to penetrate many unreached villages along not only the mighty Kapuas, but its many tributaries. "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl 11:1). I had the opportunity of sailing on this boat with Rev. Koa Keng Woo and Kimiko Goto, my FEBC students, to Biong, a re-

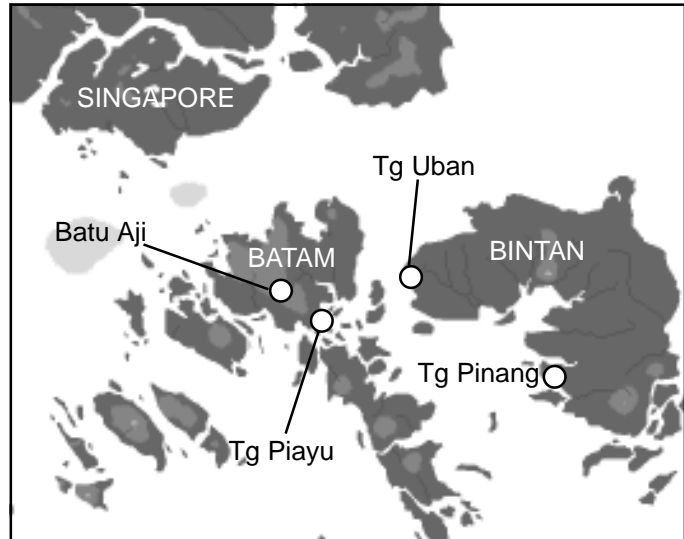


# Life

## Bible-Presbyterian Church

to FEBC and was soundly converted by studying Calvin's Institutes. He returned home to spread the good news. This brought salvation to his father, an elder of the old Batak Church. He left his old church to become a Bible-Presbyterian. Eventually, for the shepherding of a B-P congregation in Medan, he was ordained. He was an ex-Government servant and very proficient in English.

Blessings came upon two younger sons, Haposan and Agus, who were converted while attending Gospel rallies in Medan. These two also joined FEBC. After graduation they returned to bolster an infant B-P Church.



Now he is able to run a Bible School on the strength of income from the two schools.

In the course of these developments, Galilee Church decided to support Agus, the younger brother. Galilee Church bought

a property at Belawan for Agus to develop a church. Up in the mountains at Kota Baru where Life Church had built a simple chapel, Agus succeeded to supervise it with Sister Mariana, another FEBC graduate, manning the station.

Life Church's third outreach to Indonesia is Tanjung Pinang

in the Riau Islands. This began in 1973. The Pastor of Life Church went to help, at the retirement of Rev. Tan Peng Koon, as Moderator. We also helped them financially. Pastor Tow visited this Zion Presbyterian Church until the early nineties when he gave over the supervision to Revs. Bob Phee and Koa Keng Woo. We ordained preacher Joseph Liu so that the Church would have its own full-fledged shepherd. With Joseph Liu's son, a graduate of an Indonesian Seminary, coming for further training at FEBC, the future of Tanjung Pinang is bright. They are self-supporting not only from us financially, but spiritually.

Tanjung Uban



Galilee took over this ministry by buying a property which provided a house for the church services and rooms to run a school.

When Haposan took over the church and school, there was a need for expansion. So Life Church bought the next door land for S\$43,000 on which he has extended several classrooms. This has raised the enrolment to 500.

Some years later, FEBC bought him another property, less than 100 yards from the established school, and there he added more classrooms. With earnings from these two schools, he became self-supporting.



*Dedication of  
Tanjung Piayu B-P  
Church, 1996*

Out of Tanjung Pinang has come Tanjung Uban. About six years ago, with the support of Life Church Chinese Service, we branched out together to Tanjung Uban, a seaport to the north of Pinang. This work has been under the direction of Elder Sng Teck Leong. The Church is made up of three families. The leading family is the Su family. Mr Su, who was a temple warden, was converted with his whole family of eight.



*A Children's outreach  
of Batu  
Aji B-P  
Church*

1989 saw us sending Roska, another FEBC graduate to Batam. In the last decade, Roska has developed two kindergartens, which have grown into primary schools, alongside two churches at Batu Aji and Tanjung Piayu. The former has an attendance of 70 and the latter 40.



The last outreach to Indonesia is Jakarta. Yusniar, who studied four years at FEBC, was sent four years ago to start a children's work in Jakarta. The work is still mobile because she has had to move house recently. She has a ministry also with *kampung* women. She gives

a regular report. She is fully supported by Life Church at S\$300 a month.

Indonesian Missions—Towards Self-Support. The next field to attain self-support is Batam, we pray. Amen. ☺

*Sunday School  
Ministry of Yusniar  
Lumbantoruan in  
Jakarta*

*Rev. Dr Timothy Tow*



# Missions in Myanmar

## A Brief History of Far Eastern Fundamental School of Theology (1987 - 2000)

**T**HE Far Eastern Fundamental School of Theology (FEFST) was established on 21 May 1987, under the leadership of Rev. Robert Thawm Luai, founder of the Evangelical Presbyterian Church of Myanmar (EPCM), as the founding principal, who was also the only member of the teaching staff for that year.



*Rev. Dr Timothy  
Tow and Rev.  
Robert Thawm  
Luai at the  
dedication of the  
new building in  
1996*

The school was started with 17 students from 4 different denominations. The enrolment was beyond our expectations. We were sure that this was God's approval of our new seminary in partial fulfilment of our involvement in the Great Commission in Myanmar. This Bible Seminary is totally sponsored by Life B-P Church, Singapore.

At that time, we did not have any teaching facilities. Students had to sit on the floor for class. Owing to a full workload from 8.00 a.m. to 4.00 p.m. everyday for a number of months, I was extremely exhausted and fainted during lecture. I recovered only after two months of medical treatment. To make matters worse, we were confronted by demonetisation of currency notes on 5 September 1987. Eighty per-

cent of our money was frozen, and we were in financial predicament. We still remember our days of confusion and agony.

In 1988, we appointed two more full-time and five visiting lecturers as the number of students increased to 30. Unfortunately there was a political uprising in Myanmar in August 1988. The uprising was specially serious in Yangon City. The only alternative was to shift the Bible School to Falam in Chin State because the headquarters of the EPCM is located there. After one year the uprising subsided, and when peace and security were restored by the military government, God enabled our school to shift back to Yangon in August 1989. This was a blessing in disguise because the new Government officially gave us permission to re-open our school in Yangon. Therefore FEFST was officially registered and recognised by the Government of Myanmar.

The first graduation exercise was held on 26 September 1992. FEFST conferred the B.Th on nine students, and awarded the G.Th and the C.Th to two and four students respectively. We had a large turnout at the graduation ceremony. This was a milestone in the history of FEFST, with the reaping of its first fruits for the advancement of the Gospel in Myanmar.

In 1992, our school increased its faculty to 15, comprising six full-time and nine visiting lecturers. The enrolment jumped to 83 from 14 different denominations. The students hailed from seven states in Myanmar. To date, FEFST has graduated more than 100, who serve the Lord as pastors, Bible teachers, missionaries, church leaders, and teachers in Bible schools in Myanmar. Presently, we have an enrolment





*FEFST students and Lifers at the dedication of the new building, February 1996*

of 99 students. FEFST represents 16 denominations from 8 states. It has nine full-time and two visiting lecturers from Myanmar and five from the Far Eastern Bible College (FEBC).

FEFST was founded on the Word of God. Therefore, it is fundamental, Bible-believing, promoting a strong Protestant Reformed Theology and holding to the premillennial view of Christ's return.

The FEFST has adopted a two-semester system. Each semester consists of 17 weeks of study. The medium of instruction is English for all subjects, except for the course in Falam-Chin Vernacular Bible Study. We offer courses leading to the award of the following: the Certificate of Theology (C.Th), the Graduate of Theology (G.Th.), the Bachelor of Theology (B.Th.) and the Master of Ministry (M.Min.). The Master of Ministry Course has been offered in cooperation with FEBC since February 1999.

### **Properties and Facilities**

We leased three adjacent buildings, which we named Bethel House in 1987, Ebenezer in 1987 and Calvin Building in 1990. In 1992, with the help of Life B-P

*“To date, FEFST has graduated more than 100, who serve the Lord as pastors, Bible teachers, missionaries, church leaders, and teachers in Bible schools in Myanmar.”*

Church in Singapore, we bought Bethel House for Kyats 5.3 million. After that we bought a piece of ‘green’ land (0.25 acre) for Kyats 34.3 million at the back of Calvin and Bethel buildings. With the help of Life B-P Church, we built a four-storey building (100’ x 50’) on this plot of land, which now houses the seminary. The foundation stone was laid by Rev. Robert Thawm Luai, the principal of FEFST on 18 November 1994. Two years later on 18 February 1996,

we were able to hold the dedication service for the new building, officiated by Rev. Dr Timothy Tow, pastor of Life B-P Church. The ceremony was graced by 50 brothers and sisters, including elders, deacons and members from Life B-P Church and the Evangelical Presbyterian Church of Myanmar.

The ground floor of the building has a dining hall, a kitchen and a common toilet. The first floor is the Chapel, which also serves as Immanuel B-P Church, Yangon. The second floor consists of class rooms, a library and the college office. The top floor is the dormitory, which can accommodate one hundred students.

*The Heidelberg  
printing press  
used to print the  
Falam Bible*



*The 1st instalment of the  
Falam Bible: the Gospel  
of Matthew*

## **Falam-Chin Bible KJV Project and Heidelberg Offset Printing Press**

After 20 years of translation by many Bible scholars and sages, the Lord has given us the opportunity to print the Falam-Chin KJV Bible with help from Life B-P Church. The previous versions of the Falam-Chin Bible were corrupt, translated from TEV with errors and omissions.

The translation of KJV Falam-Chin was begun by Rev. Joseph Thang Hup, BD, STM (Dallas Theological Seminary) in 1980 under the Bible International (BI) mandate. In the course of time, the BI's consultant changed his mind and suspended the KJV translation, saying that he preferred NIV rather than KJV. We, the fundamental groups, though diffident about bearing the burden of the unfinished work, undertook the whole project of KJV translation by faith alone. With God's mighty hand leading us, we finished the first draft by 1987. When Rev. Dr Patrick Tan visited us in 1987, we reported the matter to him. He not only encouraged us to go ahead with the work, but also gave a report about it in the Life B-P Church bulletin on 28 December 1987.

As a result, the EPCM, at its annual general assembly of 1987-88, voted to form

a committee to supervise and oversee the translation work. Thus the new checking committee was formed on 20 May 1989, and Rev. Robert Thawm Luai was chosen as its chairperson. The Committee comprised a good number of elderly people and experienced men from different backgrounds and denominations. The final checking was completed in 1993. In fact, I gave my work reports to Rev. Tow twice, in 1988 and 1989. We were silent about this matter for a long time because we were fully engaged in the construction of our college building (FEFST) and in the Church planting works of EPCM.

The Lord has never failed to give me a new opportunity. In February 1999, when Rev. Dr Jeffrey Khoo, academic dean of FEBC visited FEFST for the M.Min. programme, I informed him about the translation work. He responded enthusiastically and advised me to print it before the end of the millennium. After Dr Jeffrey Khoo left, the faculty of FEFST undertook the final checking, which was done verse by verse. Then we computerised it. The translation was done by the verbal equivalence method. Beginning with the Gospel of Matthew, we worked consecutively through the NT, using as our guide the books, "A Textual Key To The New Testament, A List of Omissions and Changes" written by G.W. & D.E. Anderson of Trinitarian Bible Society, and "KJV-NIV Debate" by Dr Jeffrey Khoo.

The whole project, in my annual report of 12 May 1999, was given to Rev. Dr Timothy Tow. He gladly accepted it. God in His sovereign will causes all things to work together for good (Rom 8:28). In fact, in 1998, Rev. Dr Timothy Tow, on behalf of Life B-P Church, offered to give us a brand new Heidelberg Offset Printing Press 46 QM, costing S\$ 87,000. With it we could easily undertake the printing of the Falam-Chin KJV Bible. Now we have already finished printing ten thousand copies each of the four Gospels. God willing, we hope to finish the New Testament before the end of this year. May the Lord help us. Amen. ☩

*Rev. Robert Thawm Luai*



### Standing on God's Word in Myanmar

**L**ET ME TAKE this opportunity to express my thankful heart to the Senior Pastor Rev. Dr Timothy Tow and all the Lifers for their kindly concern and assistance upon our ministry in Myanmar.

Indeed it is very difficult to stand firm for the Lord in the ministry here, where all kinds of erroneous spirits are working so hard. But I thank the Lord that the Life B-P Church has taught me sound doctrines, and accepted me as a missionary to stand firm for the Lord in Myanmar since I started the orphanage ministry in Yangon, under the Yangon B-P Church in 1994. So I am glad to say that the Yangon B-P Church and the orphanage ministry under it have been born of Life B-P Church and we are your real daughters.

By the grace of God and the prayers of members of the Life B-P Church, the Lord has blessed our mis-

*Rev. Andrew Kam & family at  
Tui Khal Village*

sion. Compared to others, our B-P churches are very few and small but in the sight of God we are so proud to be B-P because we know whom we believe and the sound doctrines we uphold. I strongly believe that the Myanmar B-P churches will become stronger because our foundation is the Word of God.

I praise the Lord for giving me the opportunity to work for Him in Myanmar with the help of Life B-P Church. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labour (1 Cor 3:8). I am so happy to know that the Life B-P Church could stand strongly as a good

Mother to so many Christians even in other countries.

I am also so happy that the Life B-P Church is commemorating its 50th anniversary. May the Lord richly bless Life B-P Church and the senior Pastor Rev. Dr Timothy Tow and all Lifers. May the Lord continue to use the Life B-P Church to be the channel through which much blessing flows to many of His people around the world. Amen. ☩

*Rev. Andrew Kam*

*Newly-baptised members  
of Yangon B-P Church,  
June 1999*



# Building Churches in Thailand



*Property purchased in  
December 1999*

**I**N 1979, AT the invitation of her ex-classmate, Ms Fam Chuay Lai, sister Jess came to Life B-P Church. In 1980, she enrolled in the Far Eastern Bible College in preparation for full-time ministry with her only Christian sister June's support. She then earned a scholarship from the second year onwards. The Lord then called her into the mission field in Thailand where temples are found in every nook and corner. There, she was burdened to build many churches for the Lord.

In 1981, she joined a family Bible camp in Pattaya with Grace Baptist Church, Bangkok. Upon graduation in 1984, she was com-

*Members of Life B-P  
Church Chiang Mai*



missioned as a missionary by Life B-P Church, working alongside the Frontier Labourers for Christ among the hill tribes of Chiang Mai within the Golden Triangle. She experienced very cold weather during her first year. The wind blew through the walls of the tribal bamboo house, and all she had was a small blanket, which could hardly keep away the cold.

In 1987, their spiritual parents, Rev. and Mrs Timothy Tow, officiated at their engagement and wedding. Nirand Tamee was also trained at the FEBC on a Nazareth B-P Church's scholarship. After graduation, he returned to Chiang Mai with his wife, Jess and two children, Paul and Ann, to set up Life B-P Church of Chiang Mai on 2 June, 1991. The following year the Church of four grew into a congregation of about 60 worshippers. A building fund was set up. The Lord blessed the church with an off-shoot in Ban Long, Prao District through Mrs Linda Elliot from the Thai Service.

In 1997, Mrs Elliot's mother was saved and baptized during her visit to Singapore. Three were baptized at Ban Long. Another blessing was the new Chinese congregation worshipping alongside the Thai at Life B-P Church of Chiang Mai through Mr Johnson Wong, a Shanghainese expatriate from Hong Kong.

December 1998 saw the building of Ban Long Gospel Hut through the Life Missionary Fellowship and a brother from Maranatha B-P Church. December 1999 saw the purchase of a 1,280-sq.m. corner property with three buildings, with the help of Life B-P Church and with the local building fund.

It is the challenge of Life B-P Church of Chiang Mai to build a two-storey tabernacle for the Lord on the newly-acquired property. Now it is still very much like a house church. Another challenge is to enter Pangmayaw Buddhist Village, about half an hour's drive from Ban Long. Laos, our neighbouring mission field is also our target.

In the meantime, Life B-P Church of Chiang Mai is working towards self-support through the setting up of a language centre this year. ☞

*Jess Tamee*



## Missions in Cambodia

### Rev. Jonathan Lee in Phnom Penh

**O**N MY FIRST mission trip to Cambodia, I was faced with the atrocities of civil war. The sight of fighting, bloodshed and dead bodies on the road made me fear to live in such a dangerous place. I thought that I would never step in Cambodia again.

But on returning to Singapore, Rev. Timothy Tow, my pastor and teacher revealed to me his dream of sending missionaries to Cambodia and Laos. He said, "As you know, I'm almost 80 years old. Actually, I want to go to Cambodia and Laos as a missionary but I'm too old. So you go in my place, and I'll pray for you." I could not give him an immediate reply because what I had seen on my first visit there was still fresh in my mind. When I shared this conversation with my wife, she commented, "How can you refuse his plan to send you as a missionary? Don't worry, you go. I'll take care of the two boys. You go first. If it's really too difficult, you come back. Don't reject pastor's proposal because he is your teacher and pastor." With this assurance from my wife, I was ready for Cambodia.



### Children's and Youths' Ministry in the Slum Village

Things looked bleak upon my arrival. Poverty and sickness were everywhere. Fear and hopelessness were written in the faces of the Cambodians. I heard shooting almost every night. I was extremely fearful and I desperately cried out to God many times to preserve my life. I was the only Christian in the slum village and my inability to speak Khmer worsened the situation. When I tried to gather the children to the mission house to study the Bible, the villagers were suspicious because of cases of children being kidnapped and sold overseas.

But God enabled me to show them compassion. I ate very little to save money for the poor. I bought food and stationery for the children and paid the school fees for some of them. I brought the sick to see the doctor for tuberculosis, eye cataract and

minor surgery. I also provided vitamins and bathed the dirty, undernourished slum children, cut their hair and trimmed their fingernails. All this lasted for one entire year, and sometimes I became feeble and almost ill. But God was gracious to sustain me through that year.



*Firstfruits of the slum ministry, baptised by Rev. Dr Timothy Tow*

Gradually, the villagers began to trust me. This led to the commencement of English classes with a group of 9 to 11 year-old girls. Through these classes, God eventually blessed us with over 150 church members at the slum village. Education was the key to their spiritual development. Without it, they would not have been able to comprehend our Bible teaching. Today, Bible lessons and hymn-singing are conducted along with the English and Chinese lessons.

A greater need was that of the youth who did not attend school but idled their time away. Many of them became gangsters and prostitutes. I decided to send them for vocational training to acquire special skills in computing, shoe-making, music, piano or guitar playing, painting, tailoring, hairdressing, and car, fridge or other electrical-appliance repairs.

I praise and thank God that the three years of hard groundwork have borne fruits. Most of the youth can now speak English and some of them became interpreters for my teaching and preaching. Recently three of them have become Sunday School teachers for the younger children. As they evangelised their families and friends, five mothers came to know the Lord Jesus Christ, and they formed a women's fellowship, which has now increased

to nine. Though young in faith, these women are zealously seeking to grow spiritually.

## **Orphanage Ministry**

Initially, we planned to help the orphanage for only a month. My two co-workers and I fasted and saved on meals to buy bread and corn for them. But after two weeks, this began to take a toll on our health, and so we decided to cease helping the orphanage. When we distributed bread and corn to the orphans for the last time, I noticed a little girl crying because she knew that it was our last visit. Her tears touched our hearts to continue with the ministry at the orphanage.

Presently, 235 children and 15 adults attend the Lord's Day worship at the orphanage. They are also taught the Bible, hymns and English thrice a week. By the amazing grace of God, the children have changed since the first time we saw them. There is no more crying, as they have found hope for living through the spiritual lessons they received.

## **Suffering for Christ**

There were many instances when the ministry was hindered by ill health. I was at death's door three times. Twice I suffered dengue fever and the doctors I saw could not detect it. It was finally diagnosed by a pastor-cum-doctor who visited me. Once, my heart grew weak and I became so stiff and rigid that I could not even move my fingers and toes. Thinking that this was the end, I asked all the villagers to come to my bed, to hear me preach for the last time. I told them, "I'm going to die now. I'm sorry. I have shown you Jesus Christ. After I have died, you must keep on believing in Jesus Christ as your only Saviour." They all cried. Many of the adult villagers who were still outside Christ now promised to turn to Christ. The children knelt at my bed and prayed fervently for me in tears, "O God, if you are really alive, please save pastor's life." God's love and mercy truly endures. My life was spared in answer to their prayers.

There were many others who suffered for Christ in this slum village. My Korean co-worker contracted a skin disease with



sores and pus all over his legs, buttocks and back. A Canadian-Korean sister, Min Hee, suffered asthmatic attacks after serving for four months. She also had five sores on her back, each the size of a golf ball.

Through those trying moments, I have learnt that one must have the full calling of God in order to serve in this dry and barren land. Who would want to stay and take care of the slum people and the poor and dirty children? It is always easy to say so much about love and the desire to serve, but love without action is plain lip service. The epitaph of a martyred missionary reads, "Love talked-about is usually turned away, but love demonstrated is irresistible. He loved the Khmer people in Jesus' name."

### **Difficulties to Overcome**

Cambodia is a good place. The people are intelligent, but because of national poverty, they lack proper education. Children at the orphanage drink, bathe and wash their clothes using the same dirty water of the Mekong River that flows in front of the orphanage. They suffer from poor nutrition and lack money to attend school.

In addition, this country is steeped in Buddhism. People here are born into this religion and are taught from young to bow to any monks they see. Every primary school has a temple and compulsory classes on Buddhism. While people are dying from

hunger, rich men spend millions of dollars building huge and grand temples in vain attempts to do good works. All of these add to the difficulties of evangelising the people of Cambodia.

But the real problem lies not in the mission work nor in the mission field. It lies in the hearts of Christians. If we Christians learn so much about love and yet do not



*Rev. Jonathan Lee with the orphanage children*

apply what we learn, how can mission work continue? As far as my village people and children are concerned, they are most ready to open their hearts to know Christ, yet no one is willing to come to serve the Lord in this dry and barren land.

With our growing congregation, we can hardly accommodate the worshippers every Sunday in our small mission house. There is simply no room for us to start any new ministry. So please remember us in prayer that God will provide us with all that we need to build a proper church building.

*Rev. Jonathan Lee*

## **Ministering in Kompong Som, Cambodia**

### **Rev. Moses Hahn**

**A**FTER REV. MOSES HAHN completed his three-year MDiv course at FEBC, he waited for the Lord to guide him to China. This had been his prayer for three years, but the doors remained firmly closed.

"There was no answer from any church when I expressed my willingness to become a missionary to China," Rev. Hahn recalled. "I wondered why the Lord did not open doors for me. I thought my Bible training in Chinese was sufficient. I had attended the Chinese service for three

years, and had listened to New Testament tapes in Chinese more than 20 times. Now, my course had ended, and still nothing. What was wrong?" Rev. Hahn was assailed by questions.

Then in July, civil war broke out in Cambodia and many missionaries left Phnom Penh. Jimmy Rim came to Singapore and visited FEBC. Rev. Hahn met him at Beulah House and heard how desperately Cambodia needed Gospel workers. Rev. Hahn was convinced then that God was leading him to Cambodia. After that, he visited Rev. Dr Timothy Tow to discuss



# Life

## Bible-Presbyterian Church

*CheungKo  
B-P Church*



*Rev. & Mrs Moses  
Hahn at a village*

the matter and received much encouragement and advice.

With God's guidance and the full support of FEBC, Rev. and Mrs Hahn arrived in Cambodia in late August 1997. Jimmy Rim, who had had much experience in Cambodia, suggested that Rev. Hahn begin work at Kompong Som, and thus he started the following month.

### Overcoming the Challenges

Life in Cambodia was hard. Due to the civil war, the country was unstable. Burglars, thieves and gangsters were major threats. Rev. Hahn said, "We lost many items, and our house

was invaded by gunmen. We could not sleep at night and this made us weak and easily tired."

To make things worse, Cambodians are partial to loud music, and Rev. Hahn's neighbour was a karaoke fan. "The noise from the secular music made us even more tired," he said. However, after moving to a new house, many of these problems were solved.

Another difficulty Rev. Hahn faced was getting a Bible school permit from the government's religious department. "We waited one year to get the permit. In the case of the village church, we had to go through six steps, and the authorities gave

us a hard time at each step. The only thing we could do was pray," he said.

### God Opens Doors

The Lord has blessed Rev. Hahn's ministry and has opened doors for him to other cities in Cambodia. One of these is Pailin, and the first visit was made in January this year with Jimmy and the Pugog mission team. They met the vice deputy governor who asked them to teach the children of Pailin. He also assured them that getting a church permit would not be difficult.

Rev. Hahn said, "In Pailin, 6,000 children are growing up without any education. The standard of living here in terms of water, electricity and education is worse than in Kompong Som. The people here are also simpler. They truly need the Gospel."

Subsequently, the team visited Pailin twice in April: early in the month and during the Khmer New Year. On the second visit, Phannith went along, and they went around the whole city and visited a gem mine. The third visit saw an addition of three students. The team went to a local church, probably the only one in Pailin, and had the opportunity to share on general matters of the church. And in May, the newly married Phannith and Thear will be going to Pailin again.

### Milestones

#### The Guest House Period (September 1997 to December 1998)

- Rented a room in a guest house
- Served at a local church and taught English and Korean to the congregation. Later stopped serving at this church as Rev. Hahn could not accept the Charismatic ways of the church, as well as the lifestyle of its leader
- Taught English at a secondary school in the evenings

#### The Old Mission House Period (January 1998 to December 1998)

- Started a Bible school at the old mission house with seven students

- Started Kompong Som B-P Church in June: Rev. Hahn taught Bible classes; Mrs Hahn taught English and the children; Dr Chan taught Bible classes in the short term
- Set up three rural churches: Botsemoan B-P Church, OoknhaHeng B-P Church and SmacDeng B-P Church

### **The New Mission House Period (December 1998 to date)**

- Moved to a bigger and safer house
- Bible school has 20 students—12 live with the Hahns and 4 study at FEBC
- Planted four more rural churches: Tomnubrolork B-P Church, VealThom B-P Church, CheungKo B-P Church and Oil Palm B-P Church
- Vietnamese mission house established in December 1999
- Ottreth teaching ministry started in January 2000

## **Rev. David Koo**

*Q: Please share how the Lord called you to serve Him in Cambodia.*

**I** WAS BORN in Bu Yoe, Chung Cheong Nam Do, South Korea, in 1959. A church was established there a long time ago. When I was a child, I attended Sunday School at that church. I had a strong faith during my childhood. But then, before I became a teenager, my family moved to Seoul and I stopped going to church.

When I was a student, I was far away from God. After I graduated from school, I got a job in a trading company. I lived as a worldly man. One day, I faced suffering that I could not solve by myself. At this difficult time, my older brother preached the Gospel to me. It was through this period of suffering that I turned to the Lord, repenting of my sins and accepting the Lord Jesus as my personal Saviour.

From that day on, my life changed totally. After I was born again, I prayed earnestly for my life, committing myself into God's hand. God willing, I wanted to

be a missionary—anywhere. My main prayer item was always, “Oh Lord, please send me to the mission field.” My goal was to live only for the Lord Jesus.

I studied at Bob Jones Seminary in Korea for five years. After that, I served at Yang Kok Presbyterian Church in Korea as an assistant pastor. Later, I was also able to study at FEBC for two years. All this was provided by the grace of God. During my studies at FEBC, I had the opportunity to go on mission trips in Southeast Asia. I went to Malaysia, Thailand and Indonesia, but found that there were a lot of missionaries there.

In July 1997, Cambodia experienced a civil war. I had an interest in Cambodia, and I was reminded of the movie, “The Killing Fields”. At the same time, three of my Korean friends went to Cambodia on missions. When they returned, they told me that Cambodia needed missionaries and asked me, “Will you go?”

I prayed over their request and in September, I went to Cambodia for a closer look. It was clear that Cambodia needed God's soldiers. I witnessed the tears, the diseases, the poor, the suffering and the idolatry. The missionaries were few, and a lot of people were going to hell. I visited a local church and saw a woman suffering from disease. I cried and prayed, “Oh Lord, please send me to Cambodia for missions.” I was sure that God wanted me to go to Cambodia. When I returned to Singapore, I discussed the matter with my wife. She cried. But she obeyed God's command, and I truly thank my wife and my three beloved children for standing by me.

But I had a question—Who would support us? Thank God that He knows our needs. I met Rev. Dr Timothy Tow and



*Rev. David Koo  
and family*

asked about support. He told me that Life B-P Church would be glad to help us. Thus, on December 23, 1997, my family and I arrived in Cambodia, with sister Monica, supported by Life B-P Church. If Life B-P Church did not support us, we would not be in Cambodia today. Now, I am able to be a missionary in Cambodia, carrying out the Great Commission of our Lord Jesus Christ.



The computer class  
ministry

I wish to express my sincere thanks to Life B-P Church, our beloved Pastor, Rev. Dr Tow, Mrs Tow, and all Lifers for their brotherly love and support through our 29

months in Cambodia. I would also like to thank others like the medical and mission teams which came to Cambodia to encourage us.

I am sure that sooner or later, Cambodia will be fully exposed to the message of salvation in Jesus. Now is the time of God's ministry, now is the day of work for the Lord Jesus in Cambodia. My family and I will be here for a long time ministering in Cambodia. Please continue to support us in your prayers. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps 27:1)

*Q: What were the initial difficulties you faced and how were they overcome?*

A: We had an accident involving three of our Bible students, one Korean brother, Pak, and a Singaporean brother, Benedict Tan. Our beloved brother Som Koi was called home to be with the Lord.

In Cambodia, there are a lot of people suffering from various diseases, and they will ask us for money to pay for hospital bills and medicines. Sometimes, they ask for money for food.

When we ask for permission to do church work, the government ask a lot of questions and make things very difficult for us. Finally, we are concerned about the safety and security of my family and I, as

well as the short-term missionaries. There are many robbers and kidnappers in Cambodia.

To deal with these difficulties, we prayed and prayed. God always answered our prayers and helped us to overcome our problems. In addition, our brethren Lifers always upheld us and supported us in prayer.

*Q: What are some of the significant dates in your work?*

A: In February 1998, we started a church worship service and computer classes.

*Q: How many churches and baptised members do you have, and how many villages have been reached with the Gospel?*

A: The present number of churches is 12. To date, we have 599 baptised members. A lot of villages, including Sihanoukville, Prenup District, Stung Hav District, Kampot Province, Kampong Cham Province, and King Island have been reached with the Gospel.

*Q: What are the doors that have opened or are opening?*

A: Now that Cambodia has opened up, we have no problems preaching the Gospel. The worry now for the government is that the people are converting to Christianity. Before, there were about 100 churches and 30,000 members. But today, there are approximately 400 churches and more than 100,000 members. So now the government is coming up with a lot of rules to protect the state religion, which is Buddhism.

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## Brother D. Surish

**W**HEN I BEGAN my theological studies at FEBC, my Pastor and Principal Rev. Dr Timothy Tow asked where I would serve after graduation. At that time, I was still searching and praying for God's guidance. I replied that my options were open. Rev. Dr Tow then advised me to pray for the third-world countries.

After a few months, the Lord placed a burden for Laos in my heart. From that



day on, Laos was on my prayer list. In the meantime, I was instructed by Pastor to help at the Indonesian service, which I did till my graduation. At the request of Dr David Cheong, I also assisted with the mission team to Chiang Mai, Thailand, in between my semester holidays.

After graduation, I still did not receive any clear indication from the Lord regarding Laos, but I continued praying and waiting on Him. It was then that the door to Cambodia opened for our Korean brethren—Rev. Jonathan Lee, Rev. Moses Hahn and Rev. David Koo—and the urgent need for missionaries there became clear. After much prayer, I consulted Rev. Dr Tow and asked for his advice on Cambodia. He encouraged me to assist our Korean brethren in Cambodia while waiting for an open door to Laos.

I immediately e-mailed Rev. Lee to inform him that I was available for Cambodian missions. However, he replied that he had enough workers and referred me to Rev. Koo. When I called Rev. Koo about helping him in his ministry, he responded joyfully and asked me to go over as soon as possible. After gathering as much information as I could about mission work from our B-P missionaries, a date was set for me to be commissioned by the pastors of Life B-P Church.

I arrived in Phnom Penh on March 12, 1999. Rev. Lee warmly welcomed me to his mission station and the next morning, I caught a bus to my next destination, Kompong Som, which is about four hours

away. Rev. Koo and his Bible students were on hand to greet and welcome me when I got there.

On the first week of my stay at Rev. Koo's mission house, I was given a one-week orientation of the classes conducted and the province churches. The following week, I was told to teach in the Bible school and preach at the churches.

Thank God for exposing me to missions in my student days! This gave me the experience I needed to adapt to the various difficulties I encountered, especially in the water, the language and the Cambodian sanitary system. By God's grace, I managed to overcome culture shock. I praise and thank God for His grace which is sufficient in overcoming every obstacle I face as a missionary. God has been so good to me all my days in Kompong Som. By guiding me each step of the way as I do His work here—pastoring the church members and seeing to their spiritual and physical needs—He has kept me safe and sound.

The Lord has given the increase. Over a period of a few months, through weekly evangelism with the student body, the total number of churches has grown to 12. About 200 church members have been baptised within the year. The Cambodian mission field is vast, but manpower and resources are limited. There are still many villages that have not heard of our Lord Jesus. If only our brethren in Singapore were constrained by the love of God to come over as co-labourers to work in His vineyard! ☺

*compiled by Joscelyne Chan*

*Brother Surish  
Dharmalingam  
teaching the children*

## The Sending of Relief items to Cambodia

Since September 1997  
Life Church has sent a total  
of ten containers filled with  
relief items, for our  
Cambodian brethren.

The Cambodian  
government has sent two  
letters of appreciation which  
are reproduced here.



Loading a container



KINGDOM OF CAMBODIA  
Nation Religion King

MINISTRY OF SOCIAL  
AFFAIRS, LABOUR

Fax: 855-23 427 322

Date : 08 April, 1998

From: HE Suy Sem, Secretary of State  
Ministry of Social Affairs, Labour and  
Veteran Affairs, Kingdom of Cambodia

To: Life B-P Church in Singapore and Rev. Timothy Tow

Dear Life B-P Church in Singapore and Rev. Timothy Tow,

On behalf of the Ministry of Social Affairs, Labour and Veteran Affairs of the Royal Government of Cambodia and on my own behalf, I would like to take this opportunity to express our deepest thanks to Life B-P Church in Singapore and Rev. Timothy Tow for the donations of containers which includes: Milk Powder, Biscuits, Sardines, Baked Beans, Children's clothing, Toys, man & woman and girls' clothes etc. These stuff are to be distributed for the poor and orphan children who are extremely in need in the rural areas.

Anyway, thanks for the kind activities and the endeavours of Rev. Jonathan Lee Young Lyong in the cause of helping the our poor people and orphan children.

We still require the continued and strong support from Life B-P Church in Singapore and Rev. Timothy Tow.

Once again, I am most grateful for your assistance for the well-being and future of the Cambodian children.

Sincerely yours,



Suy Sem  
Secretary of State, Ministry of Social Affairs,  
Labour and Veteran Affairs, Kingdom of Cambodia



Kingdom of Cambodia  
Nation Religion King

Ministry of Social Affairs, Labour  
Vocational Training and Youth  
Rehabilitation

*SPECIAL*

Phnom Penh 12 April 1999

To : Life B-P Church in Singapore and Rev. Timothy Tow

On behalf of The Ministry of Social Affairs, Labour, Vocational Training and Youth Rehabilitation of the Royal Government of the Kingdom of Cambodia and my own behalf, I would like to take this opportunity to express our deepest thanks to Life B-P Church in Singapore and Rev. Timothy Tow for the donations of 2 containers which include: Sardines, Children's clothing, Toys, Women and men Clothes etc...

These stuff are to be distributed for poor and orphan children who are extremely in need in the rural areas and slum villages in Phnom Penh. We also thank you for the medical team who treated 1300 patients in Phnom Penh as well as the countryside.

Thank you for your kindness expressed through these activities and for your co-operation with Rev. Jonathan Lee Young Lyong. Together you have worked for the cause of helping our poor people and orphan children. We are still in need of the continual and strong support from Life B-P Church in Singapore and from Rev. Timothy Tow.

Once again, I am most grateful for your assistance for the well being and future of the Cambodian children.



Sincerely yours,  
H.E. HTH SAM HENG  
Minster

cc: Ministry of Foreign Affairs and International Cooperation



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# Witnessing God's Marvellous Work in Vietnam



**W**HEN ASKED by church members how my mission trip to Vietnam went, I have only one thing to say, "It was good to my soul." There is no doubt that the recent trip to Vietnam has done me good spiritually. Besides ministering to the usual groups and interviewing potential students to study at FEBC, I also had the opportunity to meet with two "unofficial" church leaders. One



of Salvation" was well received. It ended by noon. Then lunch was served. At 1.30 p.m., Mark began his first part of the session on "Biblical Separation." Though the materials were heavy at times, the people enjoyed them thoroughly. There were some good questions asked. Mark ended his session by 4.00 p.m.

On the second day, we met at another place. This time, we met at a shop house.



*Rev. Colin Wong teaching God's Word to God's people*

of them invited Mark and me to his home. He shared with us his testimony. He has been a pastor for more than 20 years. His ministry is mainly in the countryside. He also ministers to the needy on the Thai-Vietnamese border.

We left Singapore for Ho Chi Minh City, Vietnam at 9.10 in the morning and arrived there safely at 9.45 (Vietnam time). Thank God for a pleasant flight. Pastor Cu and Deacon Du received us warmly. After we checked in at the hotel, we had discussions and prayer. Since we did not have any training sessions that day, Mark and I went for a walk in the city. We did some shopping.

On the first day of our training session, Pastor Cu and Deacon Du came to the hotel and fetched us for breakfast (traditional Vietnamese noodles) at 7.30 a.m. and later to the meeting place at the church. The session began at 8.30 a.m.. There were 12 people. Some were unable to come because of work. The session on "Assurance

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**VIETNAM**

*"God is doing a marvellous work in Vietnam. Though it is still a "closed" country, there is a great spiritual hunger in the hearts of the people."*

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The noise of the traffic made teaching difficult. However, by the grace of God, Mark and I were able to instruct His people. As usual we began at 8.30 in the morning. I taught them the Book of Esther, with special emphasis on the Sovereignty of God. And Mark continued his second part of the session on "Biblical Separation" and finished by noon.

On the third day, we met with another house church group. We were told that its



# Life

## Bible-Presbyterian Church

workers were having a forty-day fasting and prayer time. There were about 50 of them congregated in a small house worshipping and praying to the Lord. I taught them the Book of Esther, with special emphasis on the Sovereignty of God and "Christian Unity" from the Book of Philippians. The session lasted three hours.



*Christian workers supported by our Church Fellowships*

How did the trip to Vietnam do good to me? The answer is through God's people. In this trip, God opened the door for me to meet different people. Their testimonies truly blessed my heart. In God's providence, Thuy (one of the deaconesses of the church) brought us to meet her husband at the market place. Brother Vu sells lacquerware for a living. He has been ministering to the boat people for some years. He has a desire to study God's Word. However, his standard of English may not be sufficient for him to come to FEBC. The following day, he brought with him a pas-

tor who spoke better English. We were very blessed by his testimony. He is a self-trained Bible student. He reads Spurgeon, Watchman Nee, Andrew Murray and other fundamental writers.

He has a good library. His godly wife is a translator. She has translated many English Christian books into Vietnamese. The Lord has also blessed their children. Four of them are now studying theology overseas and one is in law. He is another good contact the Lord has given us.

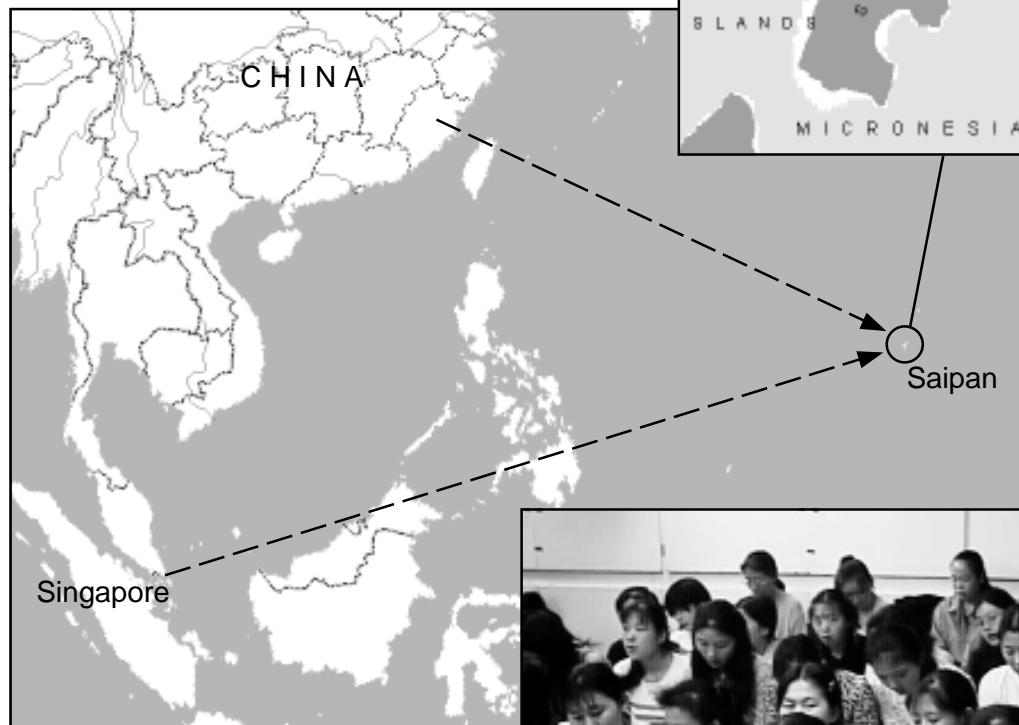
I also met with the five workers our church Fellowships support. They were very grateful for their support. However, there were other needs they had to meet, like repairing their broken wooden houses. One of them had to sell her land to repair her house. Sometimes it is very hard for them to bear these needs. However, they continue to look to their Provider. Their faith in God is highly commendable.

The interview which I had with the potential students also blessed my heart greatly. They are a special people of God. They are "special" because God has tried them and found them "much more precious than of gold that perisheth" (1 Pet 1:7). Indeed, the words of James aptly apply to them: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas 2:5) I pray that God will provide their needs and make it possible for them to come to FEBC to equip themselves for the Christian ministry.

God is doing a marvelous work in Vietnam. Though it is still a "closed" country, there is a great spiritual hunger in the hearts of the people. Thousands of people are coming to the Lord every year. God is indeed drawing His own to the fold. He is also preparing His people to do a task in the near future. I am glad that I can be a part of God's programme in Vietnam. To God be the glory. Amen. ☩

*Rev. Colin Wong TC*

# Serving the Lord in Saipan



*Reaching out to Chinese nationals who work in Saipan*

**R**EV. TIMOTHY TOW and Elder Cheng Wei Nien of Calvary came with Rev. Pang Kok Hiong to Saipan in December 1991. They assessed the situation there by holding discussions with the pastor and elders of the Korean Presbyterian Church. They were in agreement that Calvary should send Rev. Pang Kok Hiong and his family to Saipan as missionaries to reach out to the mainland Chinese.

Life B-P Church, through Rev. Tow, donated many copies of 'Yao Li Wen Da' and 'John Sung My Teacher' (Chinese version), calendars, Jesus Saves key chains, etc. to the Saipan Mission after the Pangs came.

In October 1996, Rev. Tow and Elder Cheng visited us again to assess the possibility of starting a Chinese Bible College. At least two teams of Lifers came on short term mission trips. Cheu Yueh, Whee



Kheng and Heng Sau came in June 1996, and Amos, Michelle Hoon, Tan Koon Eng and Siau Khai Soon in December 1997. Calvin Loh came once. Before she graduated from FEBC, Ho Heng Sau came twice to help out for a month during her vacation in November 1995 and June 1996 respectively.

Heng Sau was sent by Life B-P Church to co-labour with Rev. Lee and Rev. Pang in June 1998. Rev. Pang and Rev. Lee had been serving together in this Church for almost seven years before the Lord sent them much help. They are, namely, Msner Lee Jung Ae and Hannah Yeo for a year

# Life

Bible-Presbyterian  
Church

*A night meeting at  
the church*



*Commissioning of  
Ho Heng Sau,  
missionary to  
Saipan*



and Heng Sau. Later this year, Dr Wei and family came to assist the school and the Chinese Church.

Our weekly activities are as follows:

**Monday:** Prayer Meeting in the dormitories,

**Tuesday to Friday:** Night Meetings led by Rev. Lee, Dr Wei and Pastor Pang 9.30 p.m. to 11.00 p.m. New Seekers' Class led by Msner Lee, brother Gerard and sister Heng Sau

**Saturday:** Provincial Fellowship

**Sunday:** Morning Worship and Children Sunday School concurrently at 11.30 a.m.; Afternoon Class led by Rev. Lee, Rev. Pang and Dr Wei; Evening Service at 7.15 p.m.

Heng Sau's responsibilities are as follows: 1) typing and printing of weekly, 2) duplicating of cassettes, 3) helping in the Sunday School, 4) leading in Bible study and new seekers' class, 5) handling of Church finance, 6) driving the church

van to ferry the brethren to church and dormitories, and 7) seeing the brethren off at the airport.

Serving the first year was not an easy task as Hannah and Heng Sau had to help in Eucon International School. Many times we were physically exhausted. However, God was good to us. His grace was sufficient for us. The brethren in the Church, their love and their thirst and hunger for God's Word encouraged and blessed us. Often they showered us with love, care and concern. Their sincerity in their prayer to our loving Father often put the writer to shame.

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*“Many times we  
were physically  
exhausted.  
However, God was  
good to us. His  
grace was sufficient  
for us.”*

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The Lord blesses the work here not only because of their fervent prayers for the Church but also because of your supplication for the work here. We are mere instruments used by God to extend His kingdom. The writer is specially grateful to God for giving her the

opportunity to serve Him in Saipan. Despite her many weaknesses, God is so gracious to use her in this work here. She has learnt many lessons as she serves together with her seniors. Pastor Lee continues to labour faithfully by not asking Dr Wei or Pastor Pang to stand in for him even during his daughter's visit to Saipan. Msner Lee is a woman of prayer; wherever she goes, she gives thanks to God. Dr Wei has a servant heart; he will do anything that comes his way. Pastor Pang deeply loves his flock; he can remember all their names and needs. ☺

*Ho Heng Sau*

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# Glorifying God in the Shuttle Ministry



**J**ESUS SAID to His disciples, "...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." In the words of Hudson Taylor, "The great commission is not an option to be considered, but a command to be obeyed."

I always consider myself as a foolish vessel used of God for His own glory and honour. My wife and I count it a real privilege and honour to serve the King of kings and the Lord of lords in the shuttle ministry. Homer Duncan said, "When we are available, God can use us, when, where and as He wills." It is God's irresistible grace and Christ's compelling love and the impelling "Go" of the Gospel which motivate us to go wherever He leads us.

We never dreamed of ever being given this great privilege and opportunity of serving God overseas but somehow the call to stand in the gap came in February 1987 through Dr Tow Slang Hwa. This was our first experience of serving overseas. We were called to Perth, Western Australia, where I stood in for Rev. Mark Heath, whose going to Perth was delayed because his visa was not ready then. My wife and I ministered for two months before Rev. and



*Elder & Mrs Khoo  
Peng Kiat at Hope  
B-P Church,  
Adelaide,  
South Australia*

Mrs Heath took over. Thereafter, we were requested to minister in a house church in Melbourne. Initially, it was in the home of Mr and Mrs Loke Tat Luen but when the numbers grew, the group moved over to a bigger house just opposite the Lokes, belonging to Mr and Mrs Eric Choong. We praise and thank God for giving the increase numerically. In the words of the apostle Paul, "I have planted, Apollos watered; but God gave the increase" (1 Cor. 3:6). And not long after this, God provided us a bigger place, a classroom in Clayton Primary School. Again in no time, the numbers grew and we moved to a gymnasium in the same premises.

All praise and glory to God Almighty! God works in a mysterious way,



for in so short a time He provided us with a beautiful House of God, Bethel (formerly owned by A.O.G.), located in the suburb of Oakleigh at 10 Downing Street. Dr Tow Siang Hwa organised a team of preachers from Singapore B-P churches to minister the Word in rotation so that the needs of the pulpit are fully sustained throughout the year. My wife and I have been doing this shuttle ministry for almost 12 years, each time serving between three to six months. The Lord in His own perfect timing has provided a resident Pastor in Rev. Stephen Khoo for Bethel B-P Church since 1997.

God gave us another privilege and opportunity to serve in Hope B-P Church in Adelaide when Rev. and Mrs Ed Paauwe left for the U.S.A. on furlough some years back.

In 1998, we were called to help out in the New Life B-P Church in Salusbury Road, London, co-labouring with Dn J.J. Lim (who is now an ordained minister serving in Pilgrim Covenant Church). We helped out for a couple of years, each time for a period of three months. In 1999, the Lord, through Dr Tow, arranged for us a wider ministry; this time again to New Life B-P Church in London, and thereafter to Calvary B-P Church, Toronto to relieve

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*“When we are  
available, God can  
use us, when, where  
and as He wills.”*

*- Homer Duncan*

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Elder Daniel Chew and then to Vancouver B-P Church for a short stint before we returned to Singapore.

In the same year we received a Macedonian call to help out in Sydney B-P Church, where Elder and Mrs Koh Kim Hiang had

been appointed to look after the flock. Here again we stood in the gap for them. Recently, another call has come through Elder Koh to relieve him for four Lord's Days from 5 March 2000. How true it is that the labourers are few but the harvest is plentiful. Jesus said, “The harvest truly is plentiful, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Matt 9:37-38). Furthermore, Jesus said, “Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest” (John 4:34-35). How true it is that “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Ps 126: 6).

In 1999 my wife and I went twice to Brunei at the request of Rev. Peter Wong to stand in for him as he came over to study at the Far Eastern Bible College for a short term. Some time in September of the same



year we were again called to serve in New Life in London for six weeks and thereafter to Calvary B-P Church in Toronto for five weeks and Vancouver B-P Church for three weeks. We count it a great privilege to be given this opportunity in being involved in this global ministry. We thank God for the provision of all our needs and for preserving our going out and coming in all these 13 years of shuttle service for the Lord. Indeed the eternal God is our refuge, and underneath are the everlasting arms (Deut 33:27). Thus far the Lord has been our great help. He has never failed us in all our years of serving Him. It is the joy of the Lord that has been our strength and He has loved us with an everlasting love. What and how shall we render unto the Lord for all the benefits we have received since our salvation? "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph 2:10).

Here are some of my experiences which I have gleaned from my ministry and which I would like to share with you. In serving God and His people and even those who are not members of the household of faith, **attitude** is important. What is our attitude to service? "Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. With good will doing service, as to the Lord, and not to men" (Eph 5:6-7; Col 3:23). In serving God, there should be no discrimination, for God is no respecter of persons (Deut 10:17; Acts 10:34; 1 Pet 1-17). Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt 25:40).

In other words, in serving God, those considered insignificant in the eyes of the world are important in the sight of God. Our Lord takes every little act of service done out of love and in the name of Jesus into consideration. In serving God, little things are important. All around us are little things that need to be done for other people whoever they may be. They are things all of us can do, and if we do them

without any recognition or reward, God considers them as acts of service for Him. And He will reward those whose motive for service is altruistic, for He searches the heart. Jesus said, "And, behold, I come quickly: and my reward is with me, to give every man according to his work shall be" (Rev 22:12). So, "...let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal 6:9-10).

The slogan composed by our beloved Pastor is worth quoting and put into practice: **"Do something good for Jesus everyday. Do something good for Jesus wherever you go, even out of the way!"** In serving God, the attitude of servanthood, of humility, is important as exemplified by our Lord and Saviour Jesus Christ. Jesus said, "If I, then your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14-15). In serving God, the love of Christ must be seen in and through us to others. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17) Always remember that it is by demonstrating His love in and through us that others may know that we are His disciples. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

As for my wife and me, we will serve the Lord as long as we have the breath of life, the health and strength, both physically and mentally. "The Lord has done great things for us whereof we are glad" (Ps 126:3). What a privilege, what a joy and what an opportunity God has accorded us, unworthy and unprofitable as we are, foolish vessels, earthen vessels. Paul said, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor 4:7). Amen. 🙏

*Elder Khoo Peng Kiat*



# Labouring in His Harvest Field



Quek Keng Khwang  
teaching at a VBS in  
Rawang

*“For the love of Christ constraineth us...” 2 Cor 5:14a*

**I** THANK GOD for the opportunity to be involved in mission work as far back as 1992 when I had the privilege to join Rev. James Chan, pastor of Calvary Jurong in spreading the Gospel to the Hill Tribes in Northern Thailand. I also had the opportunity to participate in New Life B-P Church’s outreach in Johore Bahru B-P Church every weekend.

Since transferring to Life B-P Church in 1996, I heard so much about her mission outreaches. But I was then much caught up with my secular work and taking a day off seemed so difficult as I would be afraid of the backlog that would accumulate. I came to a point that I thought I was indispensable to my department. I always made excuses and procrastinated in responding to calls for helpers to go to Malaysia. However, deep inside me, I knew that the love of Christ indeed constrained us to go forth to do the Great Commission. But sad to say, I quenched the Holy Spirit by my pride and procrastination.

Since 1991, the Lord had placed in my heart to serve Him full time. But I was unsure and I was convinced that I was not up to it. I was more comfortable being a layman than a full time worker for the Lord. Struggling with this calling, coupled with this pride of indispensability and procrastination made me feel most miserable.

For seven years, I was in misery even though, by the grace of God, I was doing well in my job. Finally in December 1998, I surrendered my life to the Lord to serve Him full time. It was only then that I had peace in my heart.

Studying in FEBC was the best opportunity to go out for missions. The Lord graciously opened many doors for me to go to those mission stations which I had excused myself from going since transferring to Life B-P Church. Lim Pin, a former committee member of the Missionary Fellowship and now chairman

of the Adults Fellowship was the first one to invite me to Kemaman with Dn Henry to minister to the youths. This was followed by Paul Cheong another AFer, who invited me to participate in Kelapa Sawit VBS.

It was indeed an eye opener to minister to the youths in Kemaman. They

were enthusiastic about knowing God’s Word and sincere in seeking the truth. Most of them were from non-Christian homes and they were very challenged by the Word of God.

The children of Kelapa Sawit were a refreshing change from the Singaporean students I taught in Life Church. They were very eager and enthused in singing songs

*“...the love of Christ  
constrains us to  
enter into His  
harvest fields. Shall  
we not be compelled  
by His love to seize  
every opportunity to  
serve Him?”*

of praise. When we taught them the Word of God, they were very attentive.

I knew Dn Henry more through the trip to Kemaman and also being classmates in FEBC. He is a man of missionary zeal for the Lord. He always challenges me to go all out for the Lord. By his example and zeal, I am very much inspired and challenged. I had the opportunity to go as far as Kuantan, a bustling town in Pahang which is about six hours by bus from Singapore to be involved in the VBS conducted in November 1999. Although the VBS was held during the Northeast Monsoon period, the Lord marvellously withheld the rain throughout our journey there and during the VBS. Even when there was rain, it was reduced to a slight drizzle. The weather was very crucial in deciding the attendance of the VBS. Truly the Lord of the harvests had graciously and lovingly taken care of the weather so that the children were able to attend the VBS in hordes to hear His Word.

God is always able to send His labourers to His harvest. Although some-

times it is very trying for the organisers of mission trips to canvass for helpers, the Lord always provides the people in His good time even to the very last hour. We could also see the hand of God in everything even to the minutest details. My faith is always strengthened to see that the Lord never fails in His promise that He will be with us always even unto the end of the world (Matt 28:20).

The mission trips are meant to bring the blessings of God upon the people we reach out to. But we are being blessed instead. Their enthusiasm and love for God's Word has always brought us to shame and jolted us out of our complacency. Our hearts are always revived and drawn closer to the Lord whenever we go forth to serve Him in missions.

Indeed the love of Christ constrains us to enter into His harvest fields. Shall we not be compelled by His love to seize every opportunity to serve Him? He will never fail nor forsake us as we step forth with faith to the regions beyond. ☩

*Quek Keng Khwang*

## Our B-P Faith and Practice

*A message by Rev. James Chan at Calvary B-P Church (Jurong) on May 2, 1999.*

IT HAS BECOME necessary for me to preach on the distinctives of our B-P faith and practice, although I must admit that I do not relish the circumstances under which I have to address this issue. But I must because, of late, some young people in our Church have questioned our practice at Calvary B-P Church (Jurong). And they have charged that our teaching is not in accordance with the Bible, and our practice is an abomination to God.

One of them quoted from the B-P Church Constitution Article 4.1:

*"The doctrine of the church shall be in accordance with that system commonly called 'The Reformed Faith' as expressed in the Confession of Faith as set forth by*

*the historic Westminster Assembly together with the Larger and Shorter Catechisms".*

He has accused the B-P Church of taking "a stand that is far from the Reformed Faith". He charged the Church leaders with misinforming others and demanded that this particular clause be removed from the B-P Church Constitution.

Dearly beloved, we do not misinform others about our B-P faith and practice. We know that the Westminster Confession of Faith does not cover biblical separation (Article 4.2, 4.12). We also know that not all Bible scholars have the same interpretation of it. For this reason, we state clearly the chief tenets of the doctrine of the Church in the Constitution (Article 4.2, pp. 2-3).

The Board of Elders take a serious view of these allegations, and the matter has to be settled immediately. Thus we have to

screen all our leaders and Bible teachers from both the English and Mandarin congregations.

If there are people who disagree to or are unhappy with our B-P faith and practice, we lovingly encourage them to go to a church that shares their convictions. And we wish them well. They should not stay in the Church and try to influence others with their views. This is in agreement with the vow they have made when they became our members.

### **We are Bible-Presbyterians**

Beloved, we are Bible-Presbyterians.

We are not Orthodox Presbyterians or Reformed Presbyterians or Free Presbyterians. They may differ in their practice from us, but we do not have the right nor do we want to charge that just because they are different, therefore what they do is unbiblical.

As Bible-Presbyterians, our emphasis is on the Bible, the Word of God. The Word of God is our only rule of Faith and Practice. Our adoption of the Westminster Confession of Faith is to show that we hold to the Calvinistic doctrine. We have made clear that our view on the doctrine of eschatology is premillennial (Article 4.2-7). We sincerely believe that our teaching and practice are closest to the Bible. We believe that our faith and practice is in accordance with the Word of God. Therefore, we do not intend to change our Church Constitution, neither do we need to reform our faith and practice.

Two of the young people who have resigned their membership gave twelve reasons for their leaving. We are not sad over their departure because throughout history, good men have chosen to differ. But we are concerned over their persistent charges that we have erred in the faith and that our practice is unbiblical. As your Church pastor, I have to show members and friends of Calvary B-P (Jurong) the reasons for our faith and practice.

### **1. Are musicals wrong?**

They believe that “whatever is not commanded in the Holy Scripture is forbidden . . . such as presentations, dramas, sketches, musicals, etc., which Christ and the Apostles neither practised themselves nor gave approval of such activities, as being part of the worship of God or the declaration of His glory”.

We believe that, what is not mentioned in the Scripture, need not be forbidden. We do many things that are not mentioned in the Bible such as Youth Fellowship, Adult Fellowship, Sunday School, Awana Club,

etc. Are these forbidden? No! We worship in a church building while some worship in hotels. Are they forbidden because Christ and the Apostles did not do that? No!

Presentations, dramas, sketches and musicals can be effective means of communicating the Gospel if they are done in a proper manner and at the right occasion. In Ezekiel 4, 5, God used “drama” as one of His teaching methods to convey his message to His people

through Ezekiel.

In our Church, the main instruction in the Worship Service always comes from the preaching of the Word of God. On certain occasions such as Bible camp testimony time or the Christmas Praise Service, we have musicals or sketches, but the main instruction is still from the Word of God. Is it wrong? No!

### **2. Is it wrong to sing hymns?**

They also believe “that it is not acceptable unto God, in the singing of uninspired hymns and songs as being part of the worship of Him. This applies to the public and private worship of God, and in any Christian gathering. . . . The singing of uninspired hymns and songs is a violation of the Second Commandment. . . . The only acceptable means of worshipping and glorifying Him in singing according to the Holy Scriptures, is only to be taken from the inspired book of Psalms found in the written Word of God.”

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*“If there are people who disagree to or are unhappy with our B-P faith and practice, we lovingly encourage them to go to a church that shares their convictions. And we wish them well.”*

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We believe that singing in the Worship Service or at any Christian gathering is not limited to the book of Psalms. Paul, in Ephesians 5:19, says “*Speaking to yourselves in psalms and hymns and spiritual songs.*”

Psalms refer primarily to the Old Testament psalms put to music. It is “a song designed to be sung with the accompaniment of instrumental music . . . one of the sacred poems contained in the book of Psalms (Acts 13:33 quoted Ps 2:7) . . . any sacred poem formed on the model of the OT Psalms, as in 1 Cor 14:26.” (Charles Hodge, *The Epistle to the Ephesians*, The Banner of Truth Trust, p. 304)

Hymns refer primarily to songs of praise to God. They are probably distinguished from the psalms that praise God in that they specifically praise the Lord Jesus Christ (e.g. Col 1:12-16; 1 Tim 2:5; Rev 5:9-10).

Spiritual songs were songs of testimony, which “signify spontaneous outpourings of praise under the leading of the Holy Spirit” (Leon Morris, *Expository Reflections on the Letter to the Ephesians*, Baker, p 177.).

In our hymnal, *Revival Hymns and Choruses*, we may classify “The Lord is our Shepherd” (Hymn 344) as a psalm, “The Old Rugged Cross” (Hymn 199) as a hymn, and “Jesus is the Joy of Living” (Hymn 125) as a spiritual song.

Paul’s intention is to encourage Christians to use a great variety of sacred songs to exalt the Lord and not to limit to the OT Psalms only. There are Christians who want to sing only the psalms. There are also others who choose not to sing them. We have no quarrel with them. But as Bible-Presbyterians, we choose to sing “psalms and hymns and spiritual songs”.

### 3. Are musical instruments wrong?

They believe that “the existence of a choir or the use of musical instruments, as part of worship to God in the New Testament Church, is not according to Holy

Scripture”. Their reason is that such practices are not recorded as being part of the worship in the New Testament church.

As Bible-Presbyterians, we believe that there is nothing wrong to use musical instruments or to have the choir sing in the worship service for two reasons. It was done in the Old Testament time. And we are encouraged by the Apostle Paul to use music in our worship (Eph. 5:19).

Some authors instructed that their psalms be sung to stringed accompaniment (Neginoth) as in Psalms 4, 6 and 67. Others were to be sung with wind instruments (Nehiloth; flute accompaniment) as in Psalm 5. Still others were to be sung with a choir as in Psalms 42, 44 and 45 (sons of Korah who were singers in the Temple Choir).

They charge that the choir and musical instruments in the church merely provide entertainment that draws the worshippers’ attention from God. I can only say that there are many things that draw men’s attention from worshipping God, and these mainly have to do with the problems of the heart. If the heart is not right, even the songs of angels would not draw man to worship God. Therefore, we do not see anything wrong to have the piano, the organ or the choir in the worship service if it is done in a proper manner.

### 4. How do we keep the Sabbath?

They believe that “the teaching and practice of the church (with reference to Calvary Jurong) on the Christian Sabbath is not according to the teaching of the Holy Scripture. The Holy Scripture requires the keeping of the whole of the Lord’s Day for public and private worship of God (Exodus 20:8–11), except for works of mercy and necessity (Mat 12:1–13)”.

They charge that some leaders “failed to teach the proper way of keeping the Lord’s Day”. They further charge that some church leaders violated the Fourth Commandment when they requested prayers for themselves and others making business trips on the Lord’s Day.

“We believe that, what is not mentioned in the Scripture, need not be forbidden.”

We agree that the Holy Scripture requires the keeping of the whole Lord's Day for the Lord and His service. However, we disagree with their application of keeping the Lord's Day. For example, a man may be flying back from the United States on a Saturday. Halfway across the Pacific Ocean, it is the Lord's Day. Should he, then, get off the plane? Or take another situation; a person is required to meet his business client on Monday morning. He is unable to travel on Saturday because of work commitments. The only day to travel is on Sunday in order to meet his client on Monday. Should he travel? Our friends say "No!" We beg to differ because it is a work of necessity.

## 5. Must the bread of the Lord's Supper be physically broken?

They "are of the view that the proper manner, of observing the Lord's Supper, includes the physical and actual breaking of the bread before the congregation, before giving it to the communicants, which at times, our minister failed to do so".

We believe that, in the breaking of bread, the Bible does not command the pastor to follow every single step that the Lord has done. If it is a command, then I have to take a loaf of bread and break each piece for each of the communicants. That is because the word "gave" (Matt. 26:26) in Greek is in the imperfect tense; it means that the Lord Jesus went on giving, himself breaking a piece for each of His disciple. More importantly, I think the question that needs to be asked is this: Is our present method of administering the Lord's Supper in anyway less meaningful or unbiblical? Again, I stress that there are other churches that do things differently from us. If they want to break the bread, let them break the bread. If they want to drink from one chalice, let them do so. We have no quarrels with them. But just because we choose to do some things differently, it does not make us less biblical. We do not have to apologise for the way we do things in Calvary Jurong.

## 6. Is using the title of "Reverend" wrong?

They believe that "the use of the title 'Reverend' addressed to any ordained min-

ister is not according to Holy Scripture. The title of 'Reverend' is only attributed to God's name (Ps. 111:9) and none else. Thus, it is not to be given to any man, regardless of his office or status, because this honour is only attributed and due to God alone".

"Reverend" is used to refer to the character of the office rather than to the individual. It dignifies the work rather than the worker. Paul, in calling himself an apostle, says, "*I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office*" (Rom. 11:13).

On the title of "Reverend", Dr John R. Rice has this to say, "The word simply means in English that the man is a minister. It means nothing more than that." It does not mean that we worship the minister who uses that title. In English usage, the title has simply become synonymous with minister, preacher or pastor. So it is perfectly proper to use the term.

It is hurtful to cause division and strife over the meaning of words to which the Bible does not attach special or important meanings. And it is foolish to accuse a preacher of blasphemy because he is addressed as "Reverend", as it would be to accuse a physician of sinful pride in allowing himself to be called "Doctor". "Doctor", in common language, means a physician. "Reverend" means a minister (John R. Rice, *Here is my Question*, Sword of the Lord Publishers, pp. 146-147)."

## 7. Is our method of electing elders wrong?

They are of the view that the "church's method of the election of elders, found in Article 15 of the church constitution, section 1, is not in accordance with the Holy Scripture". They say it is not a "promotional exercise".

We agree that the election of an elder is not a promotional exercise. We do not see it as such. The calling of the elder is to servanthood and not superiority. Our church motto, Mark 10:45, calls us to minister in the pattern of our Lord Jesus Christ. It is presumptuous of the dissenters to think that people seek the office of eldership for the sake of a promotion.



We believe that the Bible does not give us a full and definite pattern for church government. As a result, churches today have many different forms of government. Each church tries to form the government of the church according to its understanding of the Bible. Our form of government is based on the “Form of Government” and the “Book of Discipline” of the B-P Church, with some modifications to meet our local needs (Article 11).

I belabour the point again; there are churches that do things differently from us. Just because we differ, it does not make them more right than us.

### 8. Is it wrong for deacons to preach?

They “are of the view that the office of a deacon belongs to that of serving tables and not to the ministry of the Word (Acts 6:1–6). In allowing a deacon to preach the Word is contrary to the teachings and instructions of the Holy Scripture”.

But they have forgotten that Stephen was a deacon (Acts 6:5) and he preached the Word of God. His sermon is recorded in Acts 7. Philip was also a deacon (Acts 6:5) and he went to preach in Samaria (Acts 8:4–10). Apollos was not even a deacon, yet he preached.

### 9. Is celebrating Christmas wrong?

They believe that the celebration of Christmas, Easter and other religious festivals “have no warrant, authority or approval from the Holy Scripture” and that these festivities are “not only displeasing to God but also an abomination unto Him (Deut 12:31)”.

We believe that there is nothing wrong to celebrate Christmas and Easter, for it is to remember the great work of salvation done by our Lord Jesus Christ and to preach the Gospel. We also believe that it is God’s desire for us to remember His work among His people. This is reflected in both the Old and New Testaments.

In the OT, the Israelites were commanded to celebrate certain religious feasts so as to remember His mighty acts. For ex-

ample, the Passover or the Feast of Unleavened Bread is celebrated on the 14<sup>th</sup> of Nisan (April) to commemorate the deliverance of the Jews from Egypt and the establishment of Israel as a nation by God’s redemptive act. In the NT, the Lord Jesus also wants us to remember Him during the participation of the Lord’s Supper. He says, “This do in remembrance of me” (Luke 22:19).

If we know how to celebrate the birthday of our loved ones, is it wrong to celebrate the advent of Christ in a meaningful way and to preach the Gospel? The angels, the shepherds and the wise men have done

it. Why can’t we? After all, it is the Lord’s command that we remember Him. This implies not only His death but also His birth and resurrection. These events emphasise the complete ministry of Christ for our salvation.

### 10. Is it wrong for a woman to speak publicly or lead in prayer?

They “are of the view that the practice of the church, in allowing women to speak publicly in preaching, teaching and leading in prayer is not according to Holy Scripture (1 Cor 14:34–35; 1 Tim 2:11–14). This also applies to the teaching of children or the younger ones”.

We believe that, in principle, man is to lead in all these areas. However, this is not absolute. There are occasions when men are incapable or reluctant to fulfil these ministries, and the ladies are needed to fill the gap. In the OT, we have Deborah (Judges 4-5). In the NT, we have Priscilla, the wife of Aquila (Acts 18:24-26). For more details see Rev. Timothy Tow’s book, *The Story of My Bible-Presbyterian Faith*, pp.106-108.

In the mission field, there are many women missionaries doing the work which men are reluctant to do. Kelapa Sawit B-P Church was taken care of by Miss Ng Siang Chew. Awana Club and Junior Worship – from the nursery to the young teens – are run by many faithful female teachers because few brothers have responded to the

*“‘Reverend’ is used to refer to the character of the office rather than to the individual. It dignifies the work rather than the worker.”*

need. Let me again quote from Rev. Tow in his letter to the Calvary Missions Fellowship on 22 April 1994: "I take my hat off to women missionaries and preachers. There is no law forbidding them to preach when men are reluctant to venture out. Let the first male to criticise the women speakers be sent to the frontiers to take their place. Amen?"

### 11. Is our marriage ceremony wrong?

They "are of the view that the 'ceremony' of the solemnisation of marriage as practised by the church is glorifying to men, robbing God of His glory and injuring the blessed name of the Blessed Trinity". They are particularly opposed to "the marching in of the bride with musical accompaniment and the invoking of the name of the Blessed Trinity in the process of the solemnisation".

We believe that in a wedding, the main focus is on the bride and groom because they come before God and man in a solemn vow to live together. Nevertheless, the glory must go to God who is the Source and Author of all life and the Builder and Maker of homes. The use of the processional and recessional with musical accompaniment does not rob God of His glory. Neither is it wrong to invoke the name of the Holy Trinity to bless the couple. The benediction is given as a sign of God's approval.

Again, this is a matter of liturgical difference. Different churches will do things differently. Let none condemn another just because we do things differently.

### 12. Is our third point of Calvinism wrong?

They "do not agree with the third point of Calvinism as expounded by some of the leaders of the B-P churches, which is often quoted as follows: Christ's death is sufficient for the world and efficient for the elect".

We believe that Christ's death is sufficient for all and efficient for the elect because it is taught in the Bible.

Sufficient for all – Matt 11:28; John 3:16; 1 Tim 2:3-4; 2 Pet 3:9; 1 John 2:2.

Efficient for the elect – John 10:12, 26-27 (For details, please read, Rev. Tow's *The Story of My Bible-Presbyterian Faith*, pp. 93-100).

### Conclusion

I am sorry to say that the young people who left us have chosen to hold an extreme view on the teaching of the Bible and the practice of the Christian faith. I believe they have reached their positions because they have elevated books written by men to be on par with the divinely inspired Word of God. And in some cases, they have even reached conclusions in areas where the Bible is silent.

The Bible is the final authority of our B-P faith and practice. We can see no more than what God has revealed to us in His Holy Scriptures. And we can go only as far as the Word of God takes us. To take one step farther would be pure

conjecture based on man's finite intelligence (whoever that man may be – John Calvin, Charles Spurgeon or the Westminster Divines). And we must understand that no human explanation that contradicts the Word of God is valid. We must always go back to the Bible. That is why we are Bible-Presbyterians.

Let me sound a word of caution to all, especially parents, concerning what I would deem as the unethical practices by some of the young people who left the church. Through their persistent attempts in using the e-mail, they seem intent on influencing and confusing others who have chosen not to share their convictions and follow in their way. Therefore, I warn those in our midst who have received such articles to throw them away.

Finally, I want to assure all our members that what we teach and practice at Calvary are in accordance with the Word of God. Let us work together to protect the Church and to advance the Gospel till the Lord's return. Amen. ☩

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*"If we know how to celebrate the birthday of our loved ones, is it wrong to celebrate the advent of Christ in a meaningful way and to preach the Gospel?"*

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# Does Paul Absolutely Forbid a Woman to Speak in Church?



**T**HOSE WHO SAY SO quote 1 Tim 2:11,12, “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” The stress in this injunction is not to usurp authority over the man. The reason is given in the following verses, “For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” (1 Tim 2:13,14). Gen 3:16 continues, “and thy desire shall be to thy husband, and he shall rule over thee.”

Hence we do not ordain women pastors or elders which are the province of men. But for women to teach other women and children, there is no infringement of Paul’s injunction. For in every rule promulgated by God or man, there are always exceptions. Joel prophesied, and he was quoted by Peter at Pentecost, “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your **daughters** shall prophesy,... And on my servants and on my **handmaidens** I will pour out in those days of my Spirit; and they shall prophesy” (Acts 2:17,18). To prophesy is to preach. Moreover in Acts 21:8,9 the four virgin daughters of Philip the Evangelist, one of the seven, are mentioned as those who did prophesy. In the light of these examples we must conclude Paul’s statement on woman in 1 Tim 2:12 is not absolute.

A concrete example of this exception is the case of Priscilla, the wife of Aquila.

“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and

mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly” (Acts 18:24-26).

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*“...we give to women students of Far Eastern Bible College an equal opportunity to train in the Homiletics Class that they might speak better to women groups and Sunday School children after they graduate.”*

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In view of the fact that three times the name of Priscilla is placed before the name of Aquila (Acts 18:18; Rom 16:3; 2 Tim 4:19), it is believed by many scholars that Priscilla in fact excelled her husband in the knowledge of the Scriptures, and was the better teacher to Apollos. Paul saluting Priscilla first before Aquila in Rom 16:3 shows his high esteem for the woman. God is no respecter of persons (Acts 10:34; Deut 10:19) and in Christ “there is neither male nor female: for ye are all one in Christ Jesus” (Gal 3:28).

Dr Lois G. Dickie, Professor of English in Faith Seminary, wrote in her book *No Respector of Persons*:

Nevertheless in modern times, there have been great men of God who advocated and supported the leadership of women even in churches.

John Wesley appointed women as leaders of the Bristol Classes; he later permitted women to become local preachers and itinerant ministers. Charles G. Finney, president of Oberlin College, the first co-educational college in the world, claimed that the Scriptures do not deny women the right to speak or

write in mixed assemblies. Dwight L. Moody encouraged Frances Willard to preach the Gospel. "Historically, one half of the human race", wrote Dr James Hastings, "is the direct result of the Christian principle that all are one in Christ" (*The Greatest Men and Women of the Bible*, Vol. 6, p.369).

In the light of the above teachings and examples, we give to women students of Far Eastern Bible College an equal opportunity to train in the Homiletics Class that they might speak better to women groups and Sunday School children after they graduate.

Women are trained not in vain to fill the gap left by men in default. When I visited Vietnam in 1995, I learned of the relinquishing of nine pulpits by fleeing pastors. Miss To Gan, a graduate from Alliance Bible Seminary, Hong Kong, a worker in one of the churches, had to assume leadership. She had not only to manage the pulpits of those nine churches but to face up the authorities. Who says a woman is not allowed to speak in church?

Let this be a lesson to those who make a mountain out of a molehill in the matter of subjecting women from taking any leadership in Church. Watchman Nee, leader of the Little Flock in China, insisted women must cover their heads in Church. This ran counter to Dr John Sung's interpretation of 1 Cor 11:15,16; he did not stress the need of covering the woman's head.

Watchman Nee's requirement of women to cover their heads split members of the same family. In the extended Ong family that I knew, aunt and niece became enemies overnight. One joined Watchman Nee's Church while the other remained with John Sung. Aunt and Niece would not speak to each other. They separated. Beware young leaders of the B-P Church. Your zeal for some minor point of doctrine can cause sad divisions between members unlimited.

And when they stress on the minutiae of law, like Pharisees on tithing mint and rue, and pass over the love of God, are they not taken to task by our Lord? (Read Luke 11:42) ☞

*Rev. Dr Timothy Tow*

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## Is It Wrong to Eat Out on the Lord's Day?

**T**HOSE WHO want to eat "inside", we do not criticise them. But let them not criticise those who eat "outside".

Nevertheless those who eat "inside" contend that when we eat outside we are making the restaurateur to work on the Sabbath Day and break God's commandment.

And here is an interesting illustration. An English minister of the Gospel visited our Churches and stayed at a Singapore hotel. When it was learnt he would attend the Sunset Gospel Hour of my brother's Church, i.e., Calvary B-P Church, my brother invited him to dinner the same evening. He politely declined, and his reason was he could not eat "outside". But I

wondered, "Would he be eating in the hotel? At any rate he had to stay in the hotel on the Sabbath Day. Won't he be making the hotelier to work for him?"

We who eat "outside" see it this way. When we eat at a restaurant, and usually it is run by Gentiles, they have no knowledge of Sabbath or no Sabbath. Working to earn a living on the Lord's Day for the Gentile is the same as working on other days. Not having a law, they break no law. So when we eat in the restaurant we do not cause the restaurateur to work on our behalf.

There is a situation in the Old Testament where one man's meat is another man's poison. While it is prohibited to the Hebrew to eat an animal that dies of itself,

it may be sold to the Gentile for his consumption. Deut 14:21 says, “Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God.” Here we see two sets of law applying to the same situation.

By drawing an analogy, we do not break any Sabbath law when we eat “outside”. We do not cause the Gentile restaurateur to work for us so as to break the Sabbath Law (which is unknown to him). So we eat outside with a pure conscience.

By eating “inside”, our wives, particularly, have to sweat it out and do we not then make them break the Sabbath? To be consistent we should work out our Sabbath like the orthodox Jews. To keep the Sabbath strictly, they would cook a big pot before Friday 6.00 p.m., which is the beginning of the Sabbath. To keep the food warm for the Sabbath which begins from Friday 6.00 p.m. and ends Saturday 6.00 p.m. they leave a flicker flame on. They



*“Working to earn a living on the Lord’s Day for the Gentile is the same as working on other days. Not having a law, they break no law.”*

eat out of the pot the whole of Saturday, without lifting a finger, and without a chore. For them to eat “inside” while having to sweat it out in the kitchen on Saturday is breaking the law. How’s that?

**“The Sabbath was made for man, and not man for the Sabbath”**

“And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the

sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath” (Mark 2:23-28). ☞

*Rev. Dr Timothy Tow*



## Is It Wrong to Take Public Transport on the Lord’s Day?

**T**HE LORD’S DAY is our Christian Sabbath. On the principle that we are to keep the Sabbath rest, we should not cook nor should we make others work for us. Therefore some Christians will not take public transport on the Lord’s Day. Therefore some would trudge all the way, sometimes two or three miles, to church.

On this principle there should be a curtailment of work on the Lord’s Day.

Shops should close, and as in the case of Amsterdam which we visited in 1950, trams stopped running. Today all trams and buses are running, with the changing of the times.

Now the Sabbath is made for man, and not man for the Sabbath. Works of necessity and humanity are exceptional to the rule.

Thus, hospitals are open. There are always emergency cases, accidents, which

must be given first aid without delay. There are the maternity wards. When a woman enters labour on the Lord's Day morning, you cannot prevent her from giving birth in order to keep the Sabbath. You cannot say, "Wait till Monday morning."

The need of utilities for the whole city must be maintained for obvious reasons. The provision of public transport falls in line with what is stated above. Is it therefore good or bad to take public transport on the Lord's Day?

For that matter, flying. This is more and more a modern necessity. In answer-



*"...some Christians will not take public transport on the Lord's Day...some would trudge all the way, sometimes two or three miles, to church."*

ing a call to preach in another country one might have to fly on a Sunday. The law of necessity permits, surely.

But if one is going on a vacation, one should certainly avoid flying out on the Lord's Day. If the plane leaves in the night, then one should worship the Lord first in Church before leaving. For, we indeed do need His protection to give us journeying mercies.

One should not be limited to keeping a rule just for the Day, but be con-

scientiously linked to the Lord, every hour of the day and every day of the week. Puritanical Legalism leads to Pharisaism. ☞

*Rev. Dr Timothy Tow*

## The Relevance and Imperative of a Continuing Reformation Today

### Introduction

**T**HERE ARE significant developments in Christendom this decade. Over the past six years, we have seen Protestants making greater concessions to the Roman Catholic Church in the historic signing of *Evangelicals and Catholics Together 1994 and 1997*. There is a strong prevailing disposition in the neo-evangelical community to give up, or at least to minimise, the major doctrinal differences between Protestant Churches and the Roman Church. There is either a lack of understanding of the gravity of the matter, or a deliberate and calculated betrayal of the Protestant faith. As we commemorate the 483<sup>rd</sup> anniversary of the sixteenth-century Protestant Reformation, we need to ask the crucial basic question of why

the Reformation took place, and whether there is a need to continue today in the spirit of that Reformation.

### Why Reformation?

Why was there a Reformation in the first place? One of the reasons was the **re-discovery of the attractiveness of the pure gospel**. After the Renaissance (thirteenth to fifteenth centuries), the minds of the people in Europe were open to the exploration of the arts, literature, and ancient culture. People in Europe began to question the teachings and practices of the established church. Desiderius Erasmus of Rotterdam, the humanist scholar, did the Church a great favour by producing his *Greek New Testament* in 1516 (Previously, only Latin versions were available). Men



like Thomas Bilney, Luther and others read the New Testament in its original language first-hand, and began to discover for themselves the spiritual vitality and beauty that was lacking in the medieval Church. They could not contain their spiritual excitement in rediscovering **the watershed doctrine of justification by faith alone**. It gave meaning, purpose and life to the Church, and the revival spread throughout Europe. Is this prized heritage something to be jettisoned overnight? We need to pray for wisdom and discernment, and not barter the truth for 'peace', to our detriment in these hazardous times.

### A Falling Away

Today, religious movements, generally, teach that we have to placate the gods with a 'good life and the works of our hands', while some teach that we are ourselves gods. The teaching which came through the Reformation, stands apart as radically different from the rest. It proclaims Christ and Him crucified as the all-sufficient basis for salvation, thus restoring New Testament Christianity (1 Cor 2:2). As Jesus says in John 14:6 "*I am the way, the truth, and the life: no man cometh unto the Father, but by me*".

**The Middle Ages were times of theological declension**, like our own. Indulgences, masses, ceremonies, rosaries, works, the veneration of saints, and the worship of relics, reigned supreme in the hearts of the ordinary people in the Church for 1,000 years. The clergy of the Middle Ages were blind spiritual guides, and their unmarried monks were often guilty of moral excesses, corruption, and gluttony. The people were starved spiritually and frustrated. As Isaiah said, they waited for light (Isa 59:9). The Waldenses (led by Peter Waldo) provided that light in the pre-Reformation days of the twelfth and thirteenth centuries, but were mercilessly persecuted and martyred. But the sovereign Lord had predestined a time of revival. John Wycliffe, a pre-Reformer of the four-

teenth century, asked an English commoner how he hoped to go to heaven. He replied that his priest had assured him that he could buy his way to heaven. That would probably be the answer you would get from most people living during those times. **The Reformation broke that yoke of bondage and delivered men from a work-for-your-salvation religion**, restoring the doctrine of salvation through faith in Christ alone (Rom 1:17; Eph 2:8-9; Titus 3:5).



### The Priesthood of Believers

**The Reformation changed the role of the clergy.** Luther called himself a pastor, not a priest, because the Bible teaches the universal priesthood of believers (1 Pet 2:9). For example, he refused to hear auricular confession. After more than 1,000 years, 'priests' became redundant in the Church, for those who know Christ Jesus personally have direct access to the throne of grace and need no intermediaries. Every man is to pray directly to his God because Christ Jesus is our only Mediator (1 Tim 2:5). Luther, Calvin and others married and started Christian families. Children were catechised and brought up in the fear and nurture of the Lord. Celibacy was a burden the Lord never meant his servants to bear (1 Tim 3:1-5). The late medieval era became a period of enormous interest in Christianity. People flocked to Wittenberg to hear Luther, to Geneva to hear Calvin, and to Zurich to hear Zwingli. Similarly, John Knox was to bring the Reformation to Scotland later. The attraction of indul-

*The central panel of the Monument to the Reformation at Geneva - Farel, Calvin, Beza and Knox*

gences, sanctioned by Pope Leo X to raise money for the rebuilding of St Peter's Church in Rome, faded. Enlightened people began to realise that **forgiveness is rich and free in Christ Jesus alone, and not a commodity that can be bought in the 'spiritual' marketplace.** The financial corruption and spiritual deception of the Church were finally over.

## The Knowledge Based Christian (KBC)

**The Reformation brought home the importance of Christian Education.** In medieval times, only the priests were educated. Now, all true believers need to understand their new-found faith. The Bible is given to them in their own vernacular language, and they can read it,

relish it and apply it. The knowledge based Christian (KBC) is our answer in this treacherous and deceptive ecclesiastical world of the last days. Thank God for Rev. Dr Timothy Tow and Rev. Dr Quek Kiok Chiang, the founders of the B-P movement that caught the vision of the 20th century reformation movement in a time of a great falling away in the ecumenical movement, the Charismatics, New Age Movement, Freudian Psychology, Alpha Course and other outlandish spiritual phenomena. The B-P Church and other Bible-believing Churches must continue to propagate the gospel, and fervently and faithfully contend for the faith that was once delivered to the saints (1 Thess 2:15).

One of the great ideas of the Reformation was to unveil the enormous wealth of Holy Scripture and have it savoured by the common people. Calvin encouraged learning in Geneva, and soon John Knox of Scotland and others came from afar. With the invention of the printing press by Johann Guttenberg in 1454-1455 (a divine provision), literature could be duplicated

quickly and disseminated all over Europe. Exegetical works, commentaries and biblical theological textbooks like Calvin's Institutes, flooded Europe. These relieved the people of erroneous and heretical preaching and practices. The Reformers' motto was 'Back to the Scriptures', and this dramatically influenced all aspects of West-

ern thought. The Reformation was surely one of the most life-shaping and life-changing movements in modern history. **The biblical illiteracy of the common people, that had darkened minds for so many centuries, was finally over.** Hosea 4:6 says, *'My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no*

*"The Reformation was surely one of the most life-shaping and life-changing movements in modern history."*

*priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.'* That curse was in large part removed by the Reformation. The Church regained its true sense of spiritual direction. It rediscovered the real dynamics of the early Church in expository preaching, a proper observance of the sacraments, true worship, prayer and evangelical repentance. **It was almost a second Pentecost, a revival initiated by the Holy Spirit.**

## Conclusion

Why was there a Reformation? Because there was a lost gospel to be re-discovered in all its fulness because the Church had veered from the straight and narrow way. So till today, the **Reformation gives us biblical bearings, landmarks and pertinent lessons** with which to address the issues and problems of our own times. Let us, then, make use of the inspiration and resources of the past, be enthused and zealously affected again for the **continuance and the conservation of true religion** according to the pure gospel of Jesus Christ. ☒

Rev. Jack Sin

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# The Mercies Of The Lord



“Blessed are the merciful, for they shall obtain mercy,” says the Lord.

“The quality of mercy is not strained,  
It droppeth from heaven as the gentle rain,”  
So asserts the Sage.

But sadly, in these last days, wars and rumours of wars, nation fighting against nation,  
The strong oppressing the weak, the rich intimidating the poor,  
Adam’s stock depraved, behaving like animals:  
To conquer and aggrandize, power-mad and merciless,  
Is the order of the day!

Dark images linger of the gas chambers at Auschwitz,  
Of massacres at Nanking, Rwanda et al.  
Shades of the “killing fields” of Cambodia;  
“Ethnic-cleansing” in Kosovo and Bosnia;

Inter-religious, inter-tribal and racial rioting and killings smoulder on, totally unrelenting!  
Hearts are fearful, what with nuclear proliferation and missile-testing adding to the gloom!

We know Thy coming is soon, but “O Lord, how long?”

“Hush!” — Know ye not that the Lord is Father of mercies and the God of all comfort?”

The Lord indeed is most merciful and gracious, healing the sick, raising the dead;

Forgiving the repentant Samaritan woman at the well;

Mercifully receiving the remorseful Zacchaeus, abiding at his house as an honoured guest;

Giving hope to the hopeless, telling the believing thief,

“Today shalt thou be with Me in paradise.”

For His mercy is from everlasting to everlasting!

The Lord’s soon coming is the blessed hope of all believers.

But after the “Rapture” the Lord will return to establish His millennial rule on earth.

Man will not fight man, and the animal kingdom will also enjoy peace:

“The wolf also shall dwell with the lamb, the leopard shall lie down with the kid;

the calf, the young lion, and the fatling together;

And a little child shall lead them” (Isa 11:6).

True peace, harmony and mercy will then prevail.

“Even so, come Lord Jesus!”

—Elder Dato Tow Siang Yeow

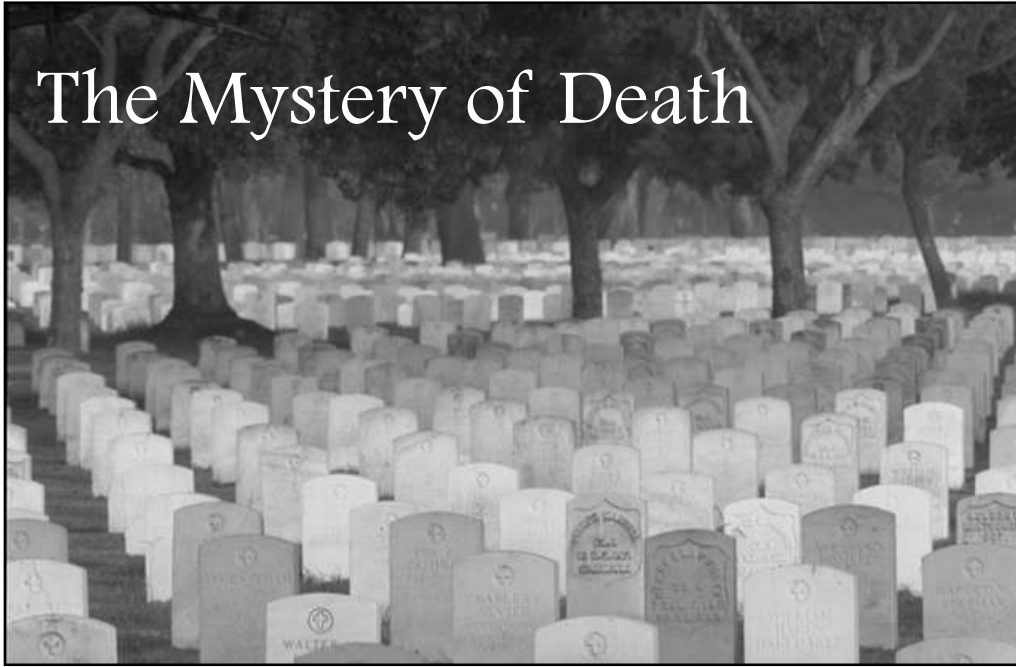


## WATCH!

How many books have been written  
Thro' all these years, of Christ's return?  
And how many have even gone  
Farther than anyone has done:  
Setting for all the very year  
Our Lord in glory will appear  
To rapture all of His elect  
And rescue each of them intact  
Before the Earth gets swallowed up  
By Tribulation's bitter cup?  
One book has even set the date  
So none who heeds will need be late!  
1916, or '94  
No, neither 88 or more  
And this volume said '98  
Which has sneaked by at any rate!  
With Pentecost now come and gone  
What now, you watchers of the Dawn?  
Discouraged? No, you need not be,  
For none will know just when, you see!  
Our Lord's command is simply this:  
"WATCH!" for we know not when it is!  
Search the scriptures and mark it red.  
Count just how often "WATCH!" was said.  
All the days and dates indicate  
Man's infinite mind. They complicate  
Life, so I say to one and all:  
WATCH! And you'll never miss the call!

—John Tow

# The Mystery of Death



*(The uncompleted sermon by Mr Chew Fook Wah, FEBCer, on the afternoon of March 20, 1985 before he was suddenly called to glory)*

**B**EING A HEATHEN and an “idolator of idolators” for 57 years, I have noticed the greatest fear amongst the Chinese is death, and after death, what? This is what I intend to share with you this evening. Of course when witnessing to the unsaved, many other relevant factors will come to mind, such as life is short, eternity is long, sin is black, hell is certain and heaven can be yours, etc. From experience, I never try to apply all these points to witness to one individual; it depends on his/her personal needs and response. Don’t try to use a large bunch of keys to open one lock; just use only the right key.

The Bible tells us that “it is appointed unto men once to die”. This nobody will dispute but all will agree to. The big question that confronts us is “After death, what?” Death is a dark mystery that faces each one of us. King Solomon said long ago, “There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war. . .” (Eccl 8:8). No one is exempted from facing that final conflict with the “King of Terrors”.

The Chinese have proverbs which express fear and perplexity in the face of death. One saying goes like this: “A troubled life is better than a peaceful death” (好死不如恶活). It is better to live to face a sea of troubles than to die peacefully. Another wise saying is, “Death is not the conclusion of things” (死不是一了而了). Those who want to kill themselves will soon find out that death does not end all their troubles. After death, what? The thought of that undiscovered country where no traveller ever returns from makes us all cowards. We fear death, mostly because of the dark mystery that enshrouds it, hiding from our eyes the nature of that fearsome “something” that lies beyond the grave. What is it?

“If a man die, shall he live again?” (Job 14:14). This was Job’s question asked more than fifteen hundred years before Christ. It is a question that still haunts us today in this twentieth century. What happens to us when we die? I am not referring to our physical bodies; we know that answer too well. I mean what happens to the real persons who live in our bodies? We all feel that our bodies are only temporary dwelling places. The Bible fully agrees to this as we can see in 2 Peter 1:13-14, where Peter refers to his physical body as a tabernacle or tent, like the temporary shelters

used at certain seasons of the year in Palestine by shepherds when obliged to live far from home in order to find pasture for their flocks. What happens to the real us, when we must lay aside our physical tents in the day of death?

There are six different answers to this question:

(1) Some say that our soul will go into a coma or profound sleep and remain in that unconscious state until the future judgment day. At that time we will be totally unaware of anything that's going on until the resurrection day comes at last. This is the theory of "soul sleep".

(2) Others say that after the unrepentant sinner dies, he will be punished briefly as his sins deserve. Then he will be totally annihilated—blotted out of existence. He will be as though he has never been while only those who are righteous will continue to live on and on after death in a state of bliss.

(3) Still others say that only those who lived like saints in this life have any hope of going directly to heaven when they die. Most people will first go to purgatory, a place of pain and suffering that is not punitive but only corrective. In that place of suffering, their personal sins will be slowly purged away, particularly so if the living relatives remember them and have masses said for them. Only after this purging process has been completed will they be permitted to pass from purgatory into heaven. However, according to this teaching, certain sinners, who die unrepentant or outside the church, will go directly to hell with no hope of ever escaping.

(4) Some say that, when we die, the real self inhabiting our bodies becomes a ghost and has the power to wander about at will in this world, helping living relatives who offer sacrifices to it and who continue to do honour to the departed, but bringing much trouble upon the family if this spirit of the departed relative is ne-

glected and not properly cared for. Many claim to have been visited by the ghost of a dead husband or a dead wife. Parents of young men claim that the ghost of the deceased son has returned to them and has spoken to them, or made his presence felt in some startling way. So, many believe that when our bodies die, the soul that departs from the body becomes a mobile and very powerful ghost who must be treated with great fear and respect or there will be bad trouble in the home.

(5) Others again believe that, when a person dies, his soul appears on earth in another visible form; it may be in

the form of a cow, or of a fowl or fish, depending upon the amount of merit he accumulated during his particular existence on earth. Some may come back as human beings, belonging to a higher or lower caste in society, again depending on the holiness of their previous existence. This process

goes on and on until he reaches his final bliss, the extinction of all desires or perfect nothingness! That is why some people in India sweep the path in front of them as they walk, lest they accidentally crush underfoot some insect which may be the reincarnation of a naughty grandfather whose soul has come back into this world as an ant because he did not live a holy life when he had a chance in this world as a human being.

(6) There are the skeptical intellectuals who try to tell themselves that the soul of man has no real future existence, for the simple reason that man has no soul as a separate and different entity. All he has that may be called spiritual is his intellect, his emotional life, and his power of choice. All that will live on after he dies is the impact he may have made upon the world while living. All that will live on are the benefits that his life has imparted to mankind and the contributions he has made to human progress. That is all that will live on after he dies, according to this belief. For example, what has lived on after Shake-

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*“What happens to the real us, when we must lay aside our physical tents in the day of death?”*

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spere are his matchless poems and plays. What has lived on after Thomas Edison are his inventions. What has lived on after Abraham Lincoln are the results and influences of his emancipation of the slaves.

According to these modern skeptics, the only life which we may have after death is that which is perpetuated through the influence that we have had on mankind while living. Other people will enjoy the results of our life after we die, for we will not be able to enjoy anything after we die, for we will have passed out of existence forever.

Of these six ideas about what happens to us at death, which one is true? Or are they all wrong?

We read in Shakespeare's play how Hamlet contemplated suicide but later hesitated over the following words about death: "To be, or not to be: That is the question: Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against a sea of troubles, and by opposing, end them? To die: to sleep: no more; and by a sleep to say we end the heart-ache and the thousand natural shocks that flesh is heir to, 'tis a consummation devoutly to be wished. To die, to sleep: to sleep: perchance to dream: ay, there's the rub; for in that sleep of death what dreams may come when we have shuffled off this mortal coil, must give us pause.

"For who would bear the whips and scorns of time . . . when he himself might his quietus make with a bare bodkin? Who would these burdens bear, to grunt and sweat under a weary life, but that the dread of something after death—the undiscovered country from whose bourn no traveller returns—puzzles the will, and makes us rather bear these ills we have than fly to others that we know not of? Thus conscience doth make cowards of us all. . ."

It was this uncertainty of what comes after death that caused Hamlet to hesitate to take his own life.

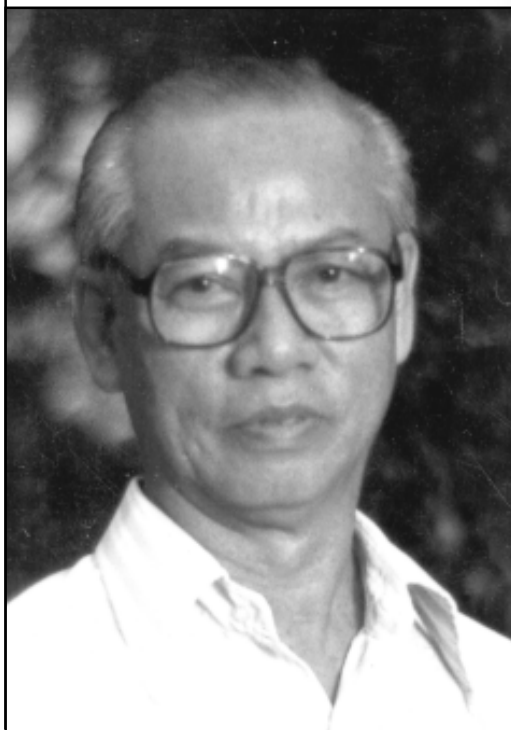
Hamlet spoke of death as that undiscovered country from whose bourn no traveller returns. Hamlet had forgotten his history.

One Traveller did return. His birth date is the jewelled pivot upon which history itself turns. All history is related to that date by our saying that an event took place in such and such a year B.C., or in such and such a year A.D. What do we mean? By B.C. we mean "Before Christ", and by A.D. we mean Anno domini or the year of our Lord. Who is Christ? Who is the Lord? He was the great Traveller who from the Cross of Calvary took His journey into that undis-

covered country from whose borders no traveller had ever returned . . .

(Ed. Note: Chew Fook Wah did not. **But Christ returned on Easter Day by rising from the dead. Hallelujah!**) ☞

*"Christ...was the great Traveller who from the Cross of Calvary took His journey into that undiscovered country from whose borders no traveller had ever returned..."*



# Taking a Trip Down Memory Lane

**I**T WAS NOT without a feeling of nostalgia on that morning in May 1957 when my wife of two weeks loaded her belongings into my waiting Morris Minor parked outside her Tiong Bahru home. For this would be her maiden trip to Malaya, having hitherto lived all her life in Singapore! We would be embarking on a new existence in Malaya, leaving behind friends and relatives and particularly church friends! And so I gave up my post as Treasurer of Life B-P Church whilst my wife had to give up hers as Registrar of the Sunday School.

After saying our ‘good-byes’, we drove off and soon were crossing the Johor Causeway into Johor Bahru, where I had been earlier appointed Medical Officer at the General Hospital. For my wife, this was going to be a new way of life amidst a strange environment away from the congeniality and warmth of her parental home. But by the grace of God, she got used to it and we were able to make a go of our marriage despite our rather unsettled way of life.

That was only the beginning of our ‘odyssey’, which would last the best part of the next 40 years! Soon enough, we were required to go on our first transfer to a District Hospital. The date coincided with Independence Day, 31 August 1957, which saw us heading for Segamat, a railway town 115 miles from Johor Bahru. Those were the tense days of the Malayan Emer-

gency and we were regularly stopped by police manning road-blocks. Our car, like all others, was thoroughly searched for food and firearms. All towns and villages

along the way were fenced in by double rows of barbed-wires to prevent Communist insurgents from entering and carrying out nefarious activities.

As it was my first experience of being in-charge of a hospital as well as being the only Medical Officer to run it – two other Medical Officers’ posts being vacant because of Malayanisation – I felt overwhelmed! I could only pray to God to uphold me in this very difficult situation with which I found almost impossible to cope. Hardly a year later, with nerves frayed and patience exhausted, I wrote in, threatening to resign. I thank the Lord that He made a way out for us, as I was transferred back to Johor Bahru on promotion as a Registrar.



*“...we praise and thank the Lord for preserving my family and me from harm and danger in the forty years of journeying in Malaya...”*

Subsequently, I was offered paid study-leave to do the Diploma in Public Health at the University of Malaya in Singapore. I accepted, and successfully completed the course. I was then posted to the Public Health/Administrative Division of the Ministry of Health. Wishing to do well in this new field, I put my heart and soul into Public Health and Preventive Medicine, which covered a broad field including disease control.

I was put in charge of the Yaws Elimination Campaign which covered most of



East and Central Malaya with Headquarters located in Temerloh, Pahang. I found the work challenging, requiring visits to remote kampong areas to check on the work being carried out by Yaws Control Teams. I also found out that there was no church or Gospel witness in Temerloh.

By God's leading, Life B-P Church sent Rev. Ng and Rev. Tow to survey this 'virgin', untouched area and to contact like-minded brethren living in Temerloh and nearby Mentakab with a view of starting a missionary outreach. So the Temerloh Gospel Centre was started using the facilities of our spacious government quarters. A core group of willing workers - Dr & Mrs Ng Eng Kee, Dr Hooi Siew Hwa, Staff Nurse Teo Li Hua and ourselves - launched out in establishing an English Sunday School, which grew rapidly in numbers. Today, a flourishing church gives glory to God, and is evidence of God's blessing on the efforts of the pioneers.

Subsequent to this episode, I was transferred every two to three years, usually on promotion. All in all, we moved nine times, serving in six different states. The implications of these moves meant frequent uprooting and re-location to new environments. Finding a good church to attend was not always easy. Some places had no churches, and in others where there were, they might not have appealed to us because of doctrinal or other differences. Still, we found churches to attend and serve in the limited time at our disposal.

There is much that I could recount from the years of moving around the country, but suffice it that I should relate only our last posting to Johor Bahru in September 1975. By the grace of God, I was appointed State Director of Medical and Health Services. This appointment covered a period of seven years until my retirement in 1982. Shortly after, I joined a doctor friend in opening a rural medical clinic in Pasir Gudang. This was necessitated by the fact that my government pension was not quite enough to see my youngest daughter through university. I thank God for this provision, and once Grace had graduated I gave up practising altogether.

With more time on my hands, I had vague yearnings to catch up on lost ground and equip myself better in serving God. We also toyed with the idea of moving back to Singapore. God indeed heard our prayers, and things started falling into place. On 2 April 1997, with all arrangements finalised and packing done, we crossed the "home stretch", the Johor Causeway, and finally, into Singapore! It was an emotional moment, reminiscent of the crossing of the River Jordan by the Israelites as they reached their 'Promised Land'.

How forty years have gone by! Time indeed passes by swiftly "as a tale that is told" (Ps 90:9). But we know that the Lord has a purpose in directing our footsteps all these years. We are now located much nearer to our New Life B-P Church, enabling us to play a more active role in the various ministries of the Church. We thank the Lord for past opportunities in serving Him in Temerloh and Johor Bahru and presently, in Life Church and FEBC. And indeed, we praise and thank the Lord for preserving my family and me from harm and danger in forty years of journeying in Malaya (now Malaysia) for "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). 🙏

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*Elder Tow Siang Yeow*



# From the Life Church Pulpit

**I**N HIS FIFTY YEARS of pastoral ministry in Life B-P Church, Rev. Dr Timothy Tow has amassed a wealth of preaching experience that few have ever achieved. Out of the hundreds (or perhaps even thousands) of sermons that he has preached from the pulpit of Life Church and other pulpits around the world, many have been preserved through publication (e.g. *From Millennium Bug to Millennium Bomb*). Reproduced below for your edification, are three condensed typical sermons preached in 1997, 1999 and 2000 respectively.



## Leading A Godly Life Through Hard-times Ahead

(New Year's Eve Message to YF and YAF)

*Text: Eccl 9:9-12*

**T**HE RECENT CRASH of Silkair 737 near Palembang in which 104 lives were lost, including 46 Singaporeans, brings eventful 1997 to a close with a doubly sombre note. No one would expect such a tragedy to happen when it is a brand new aircraft of 10 months under the helm of an experienced pilot with 6,900 flying hours. How true is our text which says, "the race is not to the swift. . . nor yet favour to men of skill; but time and chance happeneth to them all" (Eccl 9:11).

"For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare: so are the sons of men snared in an evil time when it falleth suddenly upon them." This statement is again vividly illustrated by the sudden death that befell the victims of the Silkair disaster.

The lesson for us is clear. The best airline in the world, with a perfect record for safety, can no more be fully relied upon.

We must put our trust in God. "As chance and time happen to all", and we do not know when disaster might strike, let us make sure we can face death without fear, any time. "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Can you say that? Can you meet your Saviour with confidence? Yea, even with joy which is our Blessed Hope, should He come in 1998.

Having made sure our salvation so that we can face any eventuality, let us occupy till He comes. Let us lead a godly life, a life that is without blemish, well-pleasing to Him through hard times ahead.

For Young Lifers and YAFers, I have two points to make, according to our text (v.9,10) in my advice to you on how we should live. We should not be conformed to this world (Rom 12:1), i.e., to the lifestyle of this present age. For example, we should not follow the worldly ways of in-

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dulging in time-consuming sports “for bodily exercise profiteth little” (1 Tim 4:8). We should not go to the cinema for the fleshly films, nor go to parties that serve intoxicating drinks. And you know many of the newfangled things that I am not acquainted with. All these indulgences dissipate the strength and glory of your young life. These can lead only to destruction. I need not talk about smoking, which is universally judged anti-social, nor drinking, for you are all royal sons of God (I Pet 2:9)! King Lemuel’s mother has this word to say

to him and to us, “It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts” (Prov 31:4-6).

How about sex? You cannot eat the cake and have it. I am not talking of free sex, casual sex, promiscuous sex. “Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell” (Prov 9:17,18). Aids, Aids, Aids! I am talking of couples intending to marry and you may decide it is okay so long as it is okay. But in my counselling of Church members and those outside our Church there are the cases that did not work. The peerless example of Joseph and Mary should teach young couples to keep their virginity to the Day they make their vows.

Not given to such worldly living, you should put your heart and soul to building up your career. Young Lifers, your days are very competitive. Most of you are in tertiary education. I need not tell you to work hard. “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (v.10). You have to make hay while the sun

shines. You must succeed at whatever level of attainment God has given you the talent to achieve. If you are not cut out to finish a tertiary education, be content with a Poly diploma. Calvin says it will spell disaster for you, a one talent man, to try to do a five-talent man’s job. Whatever your hands find to do, do it with thy might, and God will bless you for it.

The YAfer, now having obtained his or her degree, can go further. But do not attempt beyond your means, like those going to China to invest. Many tell me they

have lost out. We have the results of the Suzhou project. “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. . . But godliness with contentment is great gain.” Be not ambitious for the world, but rather for the Lord. Therefore do not fall away from attending Church and prayer meetings, and do not neglect your personal devotion and

the gathering of your loved ones in devotion together as a family. Be a Bible-Presbyterian not only in name but also in deed, reading the Bible everyday.

The next point logically following career is marriage. It is the will of God generally that a man should marry when he comes of age and so with the woman. “Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.” This is the lot given us in this temporal world of 70 to 80 years. Every Christian should be happily married.

But we have a problem of those coming of age and are not married, especially among our young ladies. Here comes a great temptation and that is to marry outside the fold. To marry a non-Christian, a Roman Catholic or a Seventh-Day Advent-

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*“Like the Vietnamese boat people, let us pull our oars together, helping one another, through hard times ahead. As the Chinese saying goes, “Striving together in the same boat.””*

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ist is fraught with sorrows and tears. This has proven true time and time again. I had a young lady worshipping at our Chinese service. She was engaged to a Chinese-educated fellow saved from drugs. But some time before the wedding day he fell back into drugs again. I advised the young lady not to marry him, but being pressurised on all sides, she gave in. A few months after the wedding, she met me sheepishly. She was then divorced. She said to me, "Pastor, you are right."

Though your case may not be as bad as this, oil and water do not mix. An American pastor-friend of mine had a son who was in love with an R.C. girl. His father warned him not to marry her, but he persisted. He and his wife were divorced in six months. Should you be stuck in such a situation, Wang Ming Tao advises that you should get out of it. To break now before marriage is ten times better than after you are married.

As another year piles up on you, look up and trust the Lord, your Heavenly Father, who knows best. Seek ye first the Kingdom of God and His righteousness, and He will work things out for you. There are later marriages that work out even more wonderfully as in the case of Boaz and Ruth. To those who have decided to live a single life, why not dedicate it to serve the Lord full-time?

This is my message to you, Young Lifers and YAFers, as we cross into 1998. In the light of Scriptures, we are living in the last days and perilous times shall come.

This currency crisis will bring in a foreseeable greater crisis in exactly two years when trillions will have to be spent to combat the Millennium Bomb or Computer meltdown. And we are living in the Computer Age. This one item alone will bring great upheaval to our livelihood. But the Scriptures predict also an overturning in the physical world. There will be famines and pestilences, earthquakes and wars. In the spiritual realm the Church will be dominated by false Christs and false prophets.

These warnings go unheeded, "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them" (Eccl 9:12).

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet 4:7-10). Like the Vietnamese boat people, let us pull our oars together, helping one another, through hard times ahead. As the Chinese saying goes, "Striving together in the same boat."

Leading a godly life together through hard times ahead will be worth it all when He comes again to save us from a world that will soon be destroyed.

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## The Higher Will of God Over Our Lives

(Message delivered at the 10.30 a.m. Service, 5 December 1999)

*Text: Man's goings are of the Lord: how can a man then understand his own way? (Prov 20:24)*

**T**HE TEXT may be restated to read, "There is the Higher Will of God over our lives." It may be focused more sharply, "There is the Higher Will of God over our travels."

Travel is very much a part of modern living. In my young days, Singaporeans

were all confined to our island State. Rarely would any Singaporean venture out to Kuala Lumpur, the Malaysian capital. Today almost every Singaporean travels out of town, and many go to distant countries, bringing their family and children with them. Singaporeans travel for business, for study abroad, or for vacation. Oftentimes, their schedules are altered by unforeseen circumstances. For, we cannot see beyond a day into the future. "Go to now, ye that

say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that" (Jas 4:13-15).

When our travel plans are changed, let us not be disappointed but rather give thanks to the Lord. For we have a living and true God who is also our Governor and Provider. He is in control of every circumstance. It is He who has willed it, and it is for our good. "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).

A classic example of God's Higher Will operating in man's goings is the case of Paul travelling on his second missionary journey. When he planned to go somewhere into the province of Asia, the Holy Ghost forbade him. So he turned to go northeast into Bithynia, and again the Spirit suffered him not. A humorous commentary of the Spirit forbidding Paul to proceed to Bithynia is given by Rev. Tai Po Fu, our Taiwan missionary friend. He said that if Paul had succeeded in the north-eastern route, he would end up in China. Now the Chinese are very selfish. If they had received the good news of the Gospel, they were likely to keep it for themselves. So the Holy Spirit led Paul to Troas. There came a vision. Paul saw a man standing on the shore of Macedonia beckoning him to come over and help them. As a result, Paul went *trus* (*straight* in Malay) into Europe. From Europe, the Gospel spread to America, and thereafter, to the Far East. God changed Paul's plan for good (Rom 8:28).

I had a similar experience when I yielded to serve the Lord a second time. Having obtained admission to study at Dr Marcus Chen's Chungking Seminary in West China, I made my way to Shanghai to take a further 2,000-mile journey by boat on the Yangtze River. My Aunt in Shanghai thought that was crazy, when there was

a better Seminary by Dr Chia Yu-Ming in Nanking only 150 miles away, like Malacca is from Singapore. She bade me to hear Dr Chia, who happened to be in Shanghai, speaking at a Conference. By attending his meetings, I agreed it was more sensible to study in Nanking than Chungking. God changed my plan for good, for it was through Nanking that I got a scholarship to study at Faith Seminary in America. After 3 years I returned to Singapore in 1950 and have since been your pastor.

Now, let me relate the story of our going to New Zealand for a holiday, and how three-fourths of the way, the Lord thwarted our plan, and we had to come home abruptly. My toenail developed an abscess and being a diabetic I feared complications. I returned quickly with my wife and son Jonathan and was admitted to hospital. The doctor-on-duty ordered me to be warded for my toe was in danger of ending up amputated. That night, the whole Church prayed. The Lord heard their prayers and I was discharged in two days. Though discharged, my full recovery was prolonged. Nevertheless, God had a higher plan to get me back early. All things work together for good to them that love God (Rom 8:28). I thank God for His Higher Will for my life. I should not grumble, but rather thank the Lord. When you have your travel plans cut short, who knows God is thereby saving you from a greater danger?

The experience of a sister of this Church in the Silkair disaster near Palembang, Indonesia two years ago is a good illustration. This sister went to Jakarta with her boss. They were booked on the ill-fated Silkair flight but missed the plane through unfinished business. When it was announced that the Silkair flight crashed with total loss of life, wasn't she glad that both the lives of her boss and hers were saved!

On a holiday in New Zealand, we travelled hundreds of miles, yea, beyond a thousand, and we were back preserved from accident. But when we returned safely, we forgot to thank Him for journeying mercies. I believe we all owe the





Lord for His safekeeping, and thanksgiving is in order. Rather than buying insurance, we who have a living Saviour to watch over us are more insured than ever.

My recent experience has taught me to take better care of the life God has given me. There is the human responsibility under God's sovereignty.

It teaches me, through the injured toe, that life is frail as David has discovered through his illness in Psalm 39. Therefore one must use time wisely, to live productively for the Lord and to hasten unto the coming of the Day of God.

It teaches us all who luxuriate in good health to be thankful unto Him. Bless the Lord, O my soul, and forget not all His benefits.

Now to the non-Christians. Those who are outside Christ live a precarious

life. They are under the oppression of a blind fate. In their daily livelihood they do not have the trust and security in a God who watches over us. They get the fortune-teller to choose a good day for their travel. They buy travel insurance not to assure them of no accident but rather to meet with the accident and get some compensation from it. I call this negative insurance. What a fearful and insecure life! Let me urge you to receive the Lord Jesus, the Son of God, to be your Saviour and you will be freed from the darkness of a life without God and without hope in the world (Eph 2:12).

“Man's goings are of the Lord.” Though he cannot understand the Higher Will of God that changes his course, he knows that under God's guidance, all things work together for good to them that love Him. Amen.

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## Are The Haves Responsible For The Have-nots?

(Message delivered at 8.00 a.m. Service on 19 March 2000)

*Text:* Lev 19:9-10; Mark 7:10-13

*Restated: Are the rich responsible for the poor?*

**I**N THESE DAYS of fierce competition for a living, we are hearing more and more of the importance of upgrading, going regional and global and entering the rat race of e-Commerce. Every message by the politician is on riches and more riches. We rarely hear of caring for the poor. The poor are not in the parlance of the rich and mighty. In this rat race, the poor are rather left out. In fact they are the more exploited. The small fish are eaten by the big.

It is only when you turn to the Bible that you find the poor remembered by a just and merciful God. There is plenty of teaching on taking care of the poor, both in the Old and New Testaments.

Moses says, “If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy

poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth” (Deut 15:7,8). This statement is reinforced by the Apostle James in the NT, “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone” (Jas 2:15-17).

Now, let us turn to the first part of our Bible text, “And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God” (Lev 19:9,10).

This law lies behind the gleanings which Ruth, the poor Moabite daughter-

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in-law of Naomi, had gleaned after they returned from Moab to the field of Boaz in Bethlehem. The corners of the field and the droppings of sheaves of grain in the field are the portion of the poor and needy. The rich landlords are responsible for the poor of the nation.

When the poor pass through the land, say an orchard of figs, they can pluck the figs from the trees to eat, but they cannot carry out anything extra (Deut 23:24,25).

Then there is a law which blesses the Levites, the poor and strangers, "At the end of three years thou shalt bring forth all the tithes of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest" (Deut 14:28,29). Thus, even among the Muslims, they have a practice of feeding the poor on Hari Raya Haji. In Malaysia, in a certain village, seven rich people will buy a cow costing between \$1,600 and \$1,800 and have it slaughtered and distribute the meat to the poor. In Singapore 130 sheep will be imported from Australia and the meat given to thousands. Truly the poor are not forgotten in the face of the Lord.

In the NT we read of the Apostle's decree to the Church to remember the poor. In our work in Cambodia, we have hordes of poor people who come under our ministry. To relieve them, Life Church has in the last two years sent 10 containers of surplus clothes, sardines, biscuits and baked beans. In turn Lifers are blessed.

Every year we apportion our Christmas offerings to needy (especially sick) members, missionaries and missions. And when we celebrate our Church anniversary, we invite all FEBC students and boarders of Beulah House to dinner. This is in obedience to our Lord's command, "But when thou makest a feast, call the poor. . . And thou shalt be blessed; for they cannot rec-

ompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13,14).

When we do works of charity we are blessed of the Lord. Suffice it to quote three verses. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Ps 41:1). "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse" (Prov 28:27). There is a Chinese proverb akin to this. Lastly, "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). This blessing is experienced by those who gave or loaned to Beulah House. They have not become poorer but richer. There are several cases of those who loaned to the Lord; but converted their loans into gifts, for they were thankful for the abundant blessings that had come upon them during the interval.

To take care of one's aged parents is all the more incumbent on us (Mark 7:10-13). But in Jesus' time there were the unfilial children who tried to defraud by declaring "Corban" on their dues to parents, that the portion owing them is given to God. Thus, they claim exemption. Now the dutifulness of children to parents is very much a part of Chinese ethics. The Jews and the Chinese have this law in common.

When children are grown up and well-established they should take care of their parents. Even when their parents are well-to-do and do not need their funds, it is good to show their love to them by taking them out to dinner once in a while. It is good as children to bring something nice to dad and mum, in their remembrance.

By so honouring them, they inherit long life. Filial children are so blessed, and so are the rich who exercise responsibility for their poor brethren.

Are the haves responsible for the have-nots? The rich responsible for the poor? The world has no time to answer this question, but the Word of God has given us many lessons that we must learn. Amen. ☪



# Singapura

T. Tow

Samuel A. Ward



1. O Fair-est Isle of Sout - hern Seas, Thy wa - ters are so blue; Waft by a bal - my  
2. Our fa - thers came to this green shore, From ma - ny climes and lands; They found a ri - cher  
3. On thee we've built a new ci - ty - First great port of the world. Let Right pre - vail and  
4. To - day we sail as one na - tion, Our flag is fly - ing high; May our Cap - tain by



o - cean breeze, Thy land is decked with dew. Sing - a - pu - ra! Sing - a - pu - ra! Thou  
life in store Be - neath just ru - ling hands. Sing - a - pu - ra! Sing - a - pu - ra! Thou  
E - qui - ty, Not by might nor by power. Sing - a - pu - ra! Sing - a - pu - ra! So  
wise ac - tion Steer us with Com - pass nigh. Sing - a - pu - ra! Sing - a - pu - ra! Light -



fa - voured Isle of ease. God bless thee yet with Thine in - crease, And peace from year to year.  
ha - ven of the free. God bless thee yet with Thine in - crease, And peace from year to year.  
may thy sons serve thee. God bless thee yet with Thine in - crease, And peace from year to year.  
ship of li - ber - ty. Sail on un - to pros - pe - ri - ty And peace a thou - sand years.



# Images From The Past

## '50s

*Christmas Party at the home of the Vanderput family at Halifax Road in 1955*



*A Sunday School Class in 1958*



*Bible Camp at Tanah Merah Holiday Camp in 1960: Speaker - Rev. Antonio Ormeo*





*A Wedding in Life Church, May 1963*

# '60s & 70s



*Life Church Session, 1968*



*A Sunday School  
Primary  
Department music  
item at Christmas,  
1975*



*Life Church Session, 1979*



'80s  
&  
'90s

*Easter Sunrise Service at MacRitchie Reservoir in 1980*



*The Sunday School in 1986*



*Life Church Session, 1993*





1950-2000