

# Malaysia



# Christian

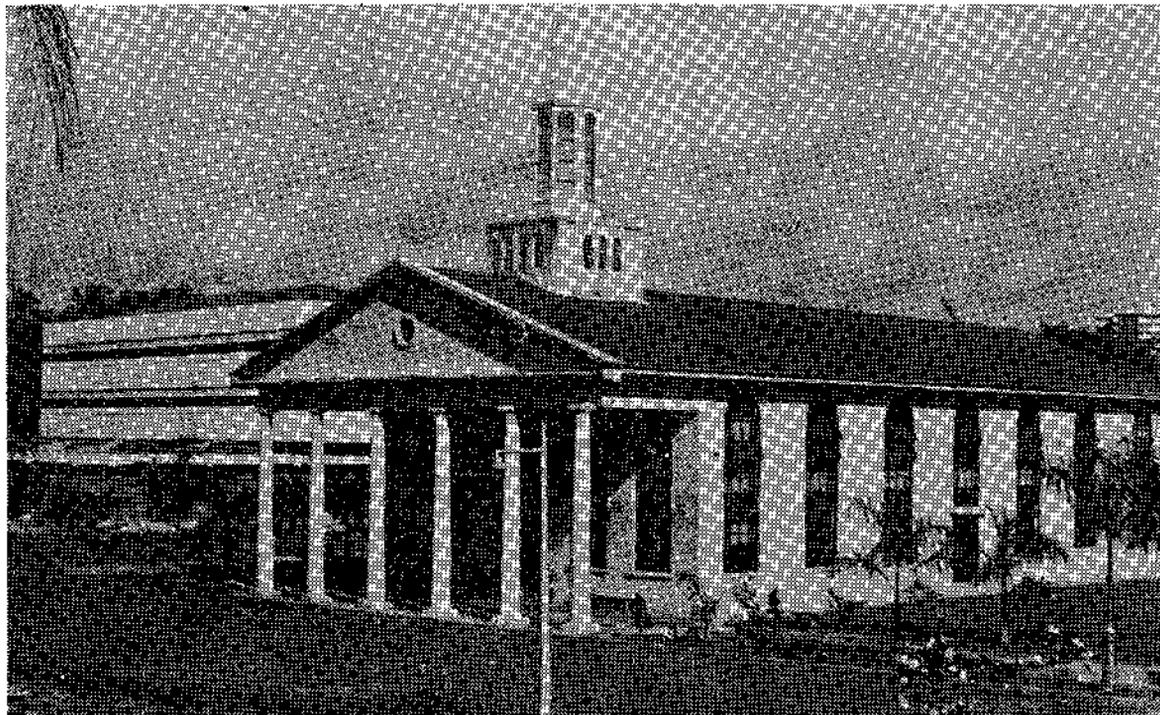
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"FOR THE WORD OF GOD AND FOR THE TESTIMONY OF JESUS CHRIST"

FAR EASTERN BIBLE COLLEGE SECOND GRADUATION ISSUE



Life Bible-Presbyterian Church, 9, Gilstead Road, Singapore-11.



Far Eastern Bible College, No. 9A, is annex to No. 9. Car park, front left, will soon have three-storey Extension. See p. 16.

## CURRENT TRENDS IN THEOLOGY

By Rev. John E. Grauley, B.A. B.D., S.T.M.

(A paper presented to the Graduates Christian Fellowship, May 1, 1967)

### A BRIEF HISTORY OF THE DEVELOPMENT OF LIBERAL THEOLOGY

"Have you not heard of the madman who on a bright morning lit a lantern and ran into the market-place, crying incessantly: 'I am searching for God?'... As it happened, many were standing there who did not believe in God, and so he aroused great laughter. The madman leapt into their very midst... 'Where is God', he exclaimed, 'well, I will tell you. We have killed him—you and I. We, all of us, are his murderers. But how did we do this deed? How did we manage to drink the ocean dry? Who gave us the sponge to wipe away the whole horizon? What were we about when we unchained this earth from its suns? Are we not falling incessantly? Backwards, sideways, forwards, in all directions? Can we still talk about 'above' and 'below'? Are we not wandering, lost, through an infinity of nothingness?... Is night not approaching, and more and more night?... God is dead! God remains dead! And we have killed him!"

These words were written by the German philosopher Friedrich Nietzsche near the end of the nineteenth century. The madman in his story went on to say: "I have come too early... This immense event is still on its way... it has not yet reached the ears of men."<sup>1</sup> The message has reached the ears of men in our day through theologians in the Christian Church. Though unworthy of the name theology, the God-is-dead movement is the most talked about trend in modern theology.

#### Process leading to non-theism.

Non-theism is the inevitable result of a process that began within European Christianity in Nietzsche's day. Immanuel Kant (1724-1804) taught that although God exists, objective revelation from and about God is impossible. Post-Kantian liberals looked upon the Bible as a record of the religious experiences of ancient people. Christ was honoured as a man without parallel, divine in the sense that he reflected divinity in his superb humanity. Mistrust in the Scriptures gave rise to doubt concerning every major doctrine of Christianity.

During this period deism, the view that God created the world and then left it to be governed by natural laws, became prevalent. Charles Darwin's *The Origin of Species*, published in 1859, was grasped by many as the explanation needed to rule God out even as Creator. Evolution was subsequently applied to nearly every area of thought. Dr. Bernard Ramm

comments: "Evolution has been taken (e.g. Spencer) as the key interpretation concept of the universe. The universal law of evolution has been invoked to explain the development of the cosmos, the solar system, the elements, the crust of the earth, man, and all social institutions—marriage, family, agriculture, legal systems, political systems, economic systems and religion."<sup>2</sup>

Men of thought began to regard the scientific method as the key to all truth. Anything that could not be proven empirically was disparaged. The extreme rationalism, however, was to sting itself with its own tail like a befuddled scorpion. As scientific research progressed certain things were discovered which were clearly beyond reason, such as the quantum theory, aspects of the theory of relativity, the influence of the unconscious mind in psychology, and others. Also the rationalist's view of the world was causing man to feel that he was nothing more than a cog in the mechanism of a goddess world, a link in a long meaningless casual chain. The misuse of reason led to a dead-end street.

#### The father of existentialism.

The search for meaning apart from the God of the Bible reversed directions. Philosophers began to look within for answers rather than at the outside world. The pendulum began to swing away from extreme rationalism to extreme irrationalism and the result was the founding of a new school of thought known as existentialism. Soren Kierkegaard (1813-1855) is regarded as the father of existentialism.

The main ideas in his philosophy are: the absolute paradox, the concept of dread, and the "jump into the abyss" or leap of faith. The absolute paradox arose from the impossibility to reconcile the temporal with the eternal. For example, Kierkegaard refers to God's promise to Abraham and the subsequent request to offer Isaac as a sacrifice. This was an apparently senseless demand, according to Kierkegaard, which engendered a feeling of dread or despair in the aged patriarch. This was to be endured for three days as Abraham and Isaac journeyed to Mount Moriah. This experience of dread (angst) must be a completely shattering experience, a feeling of nothingness. Finally as the father raises the knife above the son, there is the leap into the void which Kierkegaard says ends in "the arms of God." He explains: "To make the movements of faith, [I must] shut my eyes and plunge confidently into the absurd."<sup>1</sup>

The most damaging aspect of Kierkegaard's thought as far as the evangelical is concerned is his view of revelation. His absolute paradox constitutes a revolt against any attempt to posit an objective revelation from God, either in nature or in the Bible. Dr. Cornelius Van Til says: "For Kierkegaard, any form of direct revelation of God in history is said to be impossible."<sup>2</sup> The God of Soren Kierkegaard is an unknowable and indeterminate God. His Christ is not the Christ of the Scriptures.

<sup>1</sup>(Die frohliche Wissenschaft, S125.)

<sup>2</sup>(The Christian View of Science and Scripture. The Paternoster Press, London, 1964, p. 192.)

<sup>1</sup>(Fear and Trembling, Princeton, 1941, p. 44.)

<sup>2</sup>(Christianity and Barthianism, The Presbyterian & Reformed Pub. Co., Phila, 1962, p. 289.)

The secularization of Christianity which includes the death-of-God movement has its roots in Kierkegaard's existentialism. Dr. Van Til comments further: "Taking his point of departure in the consciousness of man independently of the revelation of God through Christ directly revealed in Scripture, Kierkegaard has found his result in a complete secularization of Christianity"<sup>1</sup>

### CONTEMPORARY LIBERALISM

#### Theology of Karl Barth.

Karl Barth (1886-19) was greatly influenced by Kierkegaard and incorporated many of the Danish philosopher's views in his *Commentary on Romans* which was published in 1919. Barth is the leading figure in neo-orthodoxy, which to a large extent supplanted the old liberalism. Barth regards the Bible as "all the way through fallible human words,"<sup>2</sup> but his theologizing and that of his disciples sounds very evangelical. For this reason it is very deceptive. Dr. Klaus Runia observes:

"In a way this new method is even more dangerous than the earlier open criticism. The Liberal attitude was clear and honest. Everyone knew where the Liberal stood. The reinterpretation method, however, is apt to confuse the whole matter. New ideas are launched under the cover of the old formulations. Quite often the terminology used is identical with that of the older orthodoxy, but the contents are quite different. Usually one will not hear an outright denial of truths accepted by the Church for many centuries. They are simply passed by in silence. As one has aptly remarked: You do not find the heresies in what is said, but in what is omitted."<sup>3</sup>

Today Barth denies that he is influenced by existentialism. He speaks of his theology as "theology of the pure Word of God." However, his view of revelation and history has not substantially changed: his God, like Kierkegaard's, is unknowable; his Christ is a false Christ.

#### Emergence of Heidegger.

Martin Heidegger (1889- ) emerged as one of the leading atheistic existentialists. He followed Kierkegaard to his leap into the abyss, but for Heidegger it was a leap into nothingness rather than a leap into the arms of God. Heidegger sees man struggling for true selfhood in a godless world. To be caught up by the opinions of the masses is to suffer unauthentic selfhood.

#### Bultmann's reinterpretation of Heidegger

Heidegger's thought stimulated the thinking of Rudolf Karl Bultmann who interpreted the

New Testament using Heidegger's existentialism. Bultmann is most famous for his influence on New Testament interpretation. To him the New Testament does not tell us about Jesus but relates what the early Church thought about Jesus. Their ideas were expressed in the thought forms familiar in that day. Bultmann believes that the early Church so radically altered the record that it is impossible to know anything about the historical Jesus except that he died on the cross. In order to get at the real message of the New Testament all of the mythical elements must be removed. After the New Testament is demythologized its true meaning is revealed by pumping Heidegger's thought into the remaining shell. For example, the resurrection simply becomes the realization of authentic selfhood on the part of the disciples.

I remember reading an article in a liberal periodical in which the writer was struggling with the problem of making Bultmann clear to his congregation on Easter Sunday. Obviously, to water down the triumphant resurrection to a talk on obtaining true selfhood is difficult.

Some time after reading the article I was participating in an evangelistic meeting in the state of Delaware in the United States. Though it had no connection with the meeting, we heard the report during the week that a minister in a nearby town had gone down into the basement of his parsonage and hung himself. I was startled to find that this minister and the author of the article were the same man. It may be unfair to read too much into the incident, but it does point up the fact that there is no message of life and hope in Bultmann's reinterpretation—only despair.

#### Three brief sketches.

The German-born American, Paul Tillich, used the salvation facts of the New Testament as symbols which were to be understood existentially. He spoke of God as the ground of our being and not as self-existent, self-conscious personal Being.

Dietrich Bonhoeffer, who was martyred by the Nazi regime in Germany because he was involved in a plot to kill Hitler, spoke of a coming religionless Christianity which would involve an abandonment of the Christian world-view completely.

It was left for Bishop John A. T. Robinson to explain Bultmann, Tillich and Bonhoeffer to the popular mind. The little book, *Honest to God*, hit the theological world like a bombshell. This was not because it had something new to say, but because it said in rather plain language what the new liberals meant.

#### Death-of-God theology.

The death-of-God theology emerged in the favorable atmosphere created by the Bishop of Woolrich. It should not be surprising that God's death should be proclaimed after a series

<sup>1</sup>(Op. cit., p. 306.)

<sup>2</sup>(Kirchliche Dogmatik, vol. 1, p. 565.)

<sup>3</sup>(I Believe in God . . . , The Tyndale Press, London, 1963, p. 51.)

of theologies which completely obscure His glory and His Word. J. Rodman Williams points out in his book, *Contemporary Existentialism and the Christian Faith*: "Existentialism, philosophical and theological, atheistic and non-atheistic, non-Christian and Christian, is quite closely related to the obscurity of God. It matters not whether this be the 'silence of God' (Sartre), the 'absence of God' (Heidegger), 'the concealment of God' (Jaspers), 'the non-being of God' (Tillich) or 'the hiddenness of God' (Bultmann)... the obscurity of God might indeed be called 'the eclipse of God.'"<sup>1</sup>

One of the leading death-of-God theologians is Thomas J. J. Altizer of Methodist-related Emory University. Altizer unfolds his views in *The Gospel of Christian Atheism* which was published in 1966. Altizer gives his personal testimony in the preface to this work. He relates that he was led to an acceptance of the Christian faith while reading Tillich. He also says that his route to theology has been through studying the history of religions. It is apparent that he is also heavily influenced by William Blake, Nietzsche and Hegel.

Altizer calls particular attention to the Buddhist concept of seeking to pass from flesh to spirit by a radical world negation and an identification with the original unfallen cosmos. He says that all religion is a reaching backwards to attain the perfection of the "primordial totality." However, he claims that Christianity, which in its true form is radical and religionless, reverses the process. That is, radical Christianity, is a moving from spirit to flesh or in the direction of new humanity. Radical Christianity, therefore, is forward moving rather than backward moving and so offers hope for the chaotic world.

Altizer sees the incarnation as a symbol of the forward-moving process of spirit to flesh. The crucifixion is symbolic of God dying in order to make the new humanity possible. There is no resurrection: God remains dead. His complete disintegration is necessary to the forward-moving process. Any reference to the transcendental is looked upon as heresy. It is regressive and crippling. Altizer sees the fall as symbolic of a barrier to the backward reach for the original primordial totality. Man has been driven out, and there can be no turning back. All that is sacred must undergo a complete metamorphosis into the profane if the new man is to emerge.

Paul M. Van Buren also concludes in his book, *The Secular Meaning of the Gospel*, that God is dead, but he comes to his position by a different route. He uses a defunct form of linguistic analysis to show that the word "God" has no meaning for modern man. J. H. Gill says that Van Buren rests his case on a philosophical movement "long since... laid to rest."<sup>1</sup>

Strange as it may seem the death-of-God theologians talk of being devoted to Jesus Christ. Again this is not the Christ of the Scriptures

but a projection of the liberal mind. Altizer follows William Blake in seeing Christ in every human hand and face. Christ is used then as a symbol for man in order to make an atheistic humanism appear to be somehow "Christian."

### SECULARISM INFECTING SINGAPORE.

#### Secular views not confined to West.

It may appear that this radical, religionless Christianity is confined to western universities, but this is not the case. At least the secular theologians have voiced their views in Singapore since the beginning of this year. The first was Joseph Matthews of the Ecumenical Institute in Chicago. Dr. Matthews told a group of Singapore church leaders that the Christian Church is being forced to "radically alter its faith." He implied that evangelical Christianity is a carry-over from the middle ages and that Christians ought to disregard what they have learned in Sunday School. He also said "The congregation must understand that you don't go to church to meet God but to awaken to the fact that you will meet God outside. This is secularism. Dr. Matthews would like to wipe out the distinction between the Church and the world. Secular theologians look upon the separation of the Church from the world as the first heresy which altered the direction of the Church away from its true mission.

Dr. Matthews also spoke of the need for Southeast Asian Christians to take a key role in the revolution taking place in the world. Since this word is used with increasing frequency in ecumenical circles it is well that we understand something of its meaning.

#### Meaning of revolution.

In an article in *Christian Century* Harvey Cox explains that "revolution" means political and social revolution brought about by the Church in cooperation with non-Church revolutionaries.<sup>2</sup> Cox feels that the Church has made a great mistake by not identifying itself with political revolutions. (He quite clearly includes Marxist revolutions.) He says that the Jesus the Church needs is the "Jesus that destroys the temple." He goes on to say that the "figure of Jesus provides the key" to closing the gap between the Church and revolutionary movements.

This is not just the opinion of one man but the opinion of many leading liberals. The 1966 Conference on Church and Society sponsored by the World Council of Churches spoke of the urgent need for changing the structures of society "by violence", if necessary.

Another name given to this program of revolution is the "New Evangelism." Since all liberals are universalists it is meaningless and even repugnant to them to talk of individual

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<sup>1</sup>(Prentice-Hall, 1965, p. 63ff).

<sup>1</sup>"Has the Spirit of Confusion Bewitched the Secular Theologians?", *Christianity Today* (December 23, 1966), vol. xi, no. 6, p. 13.)

<sup>2</sup>"The Place of Theology", *Christian Century* (January 5, 1966), p. 9.)

## HOW SOON IS JESUS COMING?

By Timothy Tow.

How soon is Jesus coming? Adventurous foretellers have prognosticated as close as 1972. These are doomed to error who set dates! Our Lord declares, "But that day and hour knoweth no man, no not the angels of heaven, but my Father only" (Matt. 24:36).

Now, whilst we are forewarned from such audacious computations, Christians should not lapse into the other error of wilful ignorance. We are amply told of the knowledgeability of the nearness of Jesus' Return. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32,33). Whether the fig tree in this parable denotes Israel or not, Bible students should have discovered the oft-recurring theme of Old Testament prophecy on Israel's Restoration as prerequisite to the Messiah's coming. And, inasmuch as the founding and preservation of the House of David was essential to Christ's first advent, the Restoration of Israel is vital to the Second. (Indeed, the prophecies on the Second Advent of the Messiah far outnumber those on the first.) The Restoration of Israel is essential to Christ's Second Advent in the same sense as an aerodrome is essential to an airplane's coming to land. And, the nerve centre and control tower of Israel's Restoration is the City of Jerusalem!

Thus, the Restoration of the Holy City is given by our Lord as a sign, an epochal event, pointing to His Return. In Luke's record of Christ's discourse on His Return our Saviour adds, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:24b-27.)

For nearly 2,000 years the Jews have been expelled from the Holy Land and City, and dispersed to the ends of the earth (Singapore had 2,000 before the War, but now only 300). Jerusalem has been trodden down, through the centuries, by Romans (A.D. 135), Arabs (636), Crusaders (1099), Mamelukes (1254), Turks (1517), British (1917), Jordanians (1948) until one day, on May 14, 1948, its Restoration was heralded by the Refounding of Israel as a nation by United Nations Partition.

The victory of Israel over the fourteen Arab nations in the six-day war in June this year, and thereafter the Annexation of the Old City to the State of Israel, puts an end to the Gentile domination, so that our Lord's prediction on

Jerusalem's Restoration is marvellously fulfilled before our eyes. We have just passed or is passing a major signpost on our road to meeting Jesus' Second Coming.

Immediately Jerusalem was annexed, the age-long Jewish aspiration of rebuilding the Temple was discussed (Time, 30.6.67.) This talk of rebuilding the Temple connects us with Jesus' further prophecy on the desecration of the Temple of the end-times by the Antichrist (Matt. 24:15), called "that man of sin" in II Thessalonians 2:3, whose appearance in the centre of the arena of prophetic events signals the climax of the eschatological drama—the descent of the Messiah on Mount Olivet (Zech. 14:1-4.) to save His kinsmen. Therefore, how soon is Jesus coming depends substantially on how soon the Temple is rebuilt! Problems there are multitudinous lying across the path of the Temple's rebuilding, as there were in the rebuilding of the Second Temple under Zerubbabel, 536-516 B.C. But in these days of supersonic travel and super-blitzes, there is no telling that the Third Temple (not counting Herod's) might not be rebuilt with dramatic suddenness! Truly, we are living in ominous days. Indeed, it is difficult to imagine how our generation can escape the tribulation of the Third World War, the brewing of which is rumbling louder each day. And, unless our Creator and Redeemer returns to this poor earth, how can the little children have peace, the big brothers in the United Nations notwithstanding.

Nevertheless, Christians need not fear for the perilous future. Christ's Second Coming will have a wonderful, glorious prelude for His Church. This Act I of His Coming is for those who are trusting in Him, whose sins are washed away by the blood of the Lamb (Rev. 7:14), who watch and pray (Luke 21:36), looking for their redemption (Luke 21:28). Christ will come for the "redemption of our bodies", to save us from a global holocaust, to turn us into astronauts in the twinkling of an eye by His greater than Atomic, yea, Ascension Power! This is fashionable mode of travel, isn't it, in these last days—travel into space! But St. Paul had seen it already in his day. To the Church of Thessalonica he says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." (I Thess. 4:16-18.)

How soon is Jesus coming? We cannot tell the date! But, we can say with the Jewish theologians that we are already entered into the "Messianic era". It will be blindness on our part not to be prepared for His appearance within this short span of our lifetime. Hallelujah, we have the glorious prospect of never seeing death, for at His coming we will be changed into glory!

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## THE HOW OF CHRISTIAN EDUCATION

A Book Review by Mrs. John Grauley of **CHILDREN IN THE BIBLE SCHOOL**. Lois E. LeBar. Westwood, N.J.: Fleming H. Revell Company, 1952. Pp. 382. US\$5.50.

Do you, Parent or Sunday School Teacher, feel at a loss at times to understand a child's behaviour? Do you wonder which is the best way to deal with his misbehaviour, to encourage good habits and develop Christian character? How can this child be shown what God thinks of his sin and be led to the place of wanting to do God's will? A multitude of questions and problems are faced by those who are responsible for the spiritual welfare of children.

From a rich background of Christian experience and practice in the field of education Dr. Lois LeBar has prepared this book to be of help to those seeking answers to such questions. Dr. LeBar attended normal school and taught in the public school for five years. She then majored in Christian Education at Moody Bible Institute in Chicago, majored in psychology at Roosevelt College, Chicago, and took an M.A. in Christian Education at Wheaton College in Illinois. Her Ph. D. in Religious Education was obtained from New York University. While working for these degrees she gained practical experience teaching children of various ages.

Her professional career includes teaching Children's Work at Moody Bible Institute and Christian Education at Wheaton College. She is now chairman of the Graduate Department of Christian Education at Wheaton. In addition to this book Dr. LeBar has written **Education That is Christian**, a book defining a Christ centered philosophy of education. She prepares Sunday School materials for Scripture Press.

**Children in the Bible School** has been written as a study guide for groups of teachers and parents, or for individuals at home. The author begins and ends each chapter with questions which relate the subject matter to children the reader is concerned about. The appeal is to effective teaching now.

The first of the four sections of the book concerns the setting for teaching. It begins with an appeal to bring the Gospel to children and is followed by a description of the qualifications of the one who would teach children, parent or teacher. Suggestions are made concerning the physical surroundings of the Sunday School — department rooms, furnishings and equipment, and a workable system of administration is outlined.

Because each child is an individual, the teacher must know and understand the child to successfully impart Scriptural truth and to help to meet his physical, social, mental and spiritual needs. The section on child development offers much practical help in this area.

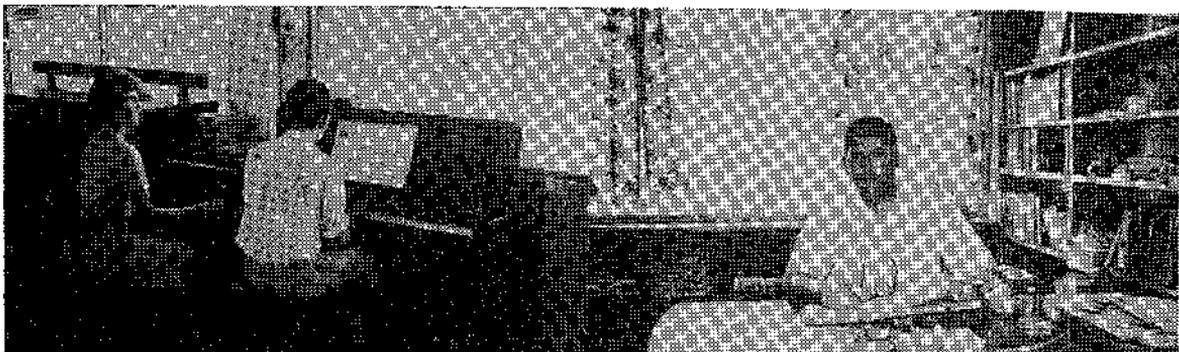
The author describes how children learn and grow, methods of Scripture memorization and storytelling, and how to use visual aids, as advice to the teacher who would lead the child to make Bible truth his own. "A great deal of so-called learning," says Dr. LeBar, "is like the tying of artificial apples onto a tree instead of nourishing the tree in order that it may bring forth real fruit by its own creative self-activity. Teachers sometimes are satisfied when children memorize the words of truth without taking time and effort to lead them through the longer, natural process of inner assimilation."

Every pupil should meet God in the Sunday School session. "Knowing about Him should lead to knowing Him." This is the aim of the worship experiences, prayer, music and special-day services of the Sunday School. Definite suggestions for each are given in the final section of the book.

Dr. LeBar has written in a very personal and concerned manner and the conscientious reader will find himself responding to the ideas discussed. Illustrations from life throughout give force to the sound principles stated and the principles are supported by concrete directions on how to carry them out. It is hoped that the price of \$16.50 will not keep those desiring such help from the benefits of its contents. The author's suggestion for group study and discussion is a good one.

**"Train up a child in the way he should go,  
And when he is old he will not depart from it."**

—Proverbs 22:6.





(continued from page 4)

salvation. To take the advice of men like Joseph Matthews would mean we would have to give up all efforts to win the lost to Christ, scrap every doctrine of historic Christianity, and turn the Church into a social action organization.

#### Japanese professor and the New Morality.

The other secularist that spoke in Singapore in recent days is Professor Hiroshi Shimmi of Japan. Professor Shimmi, who was the head of the youth department of the World Council of Churches for several years, was the featured speaker at the Young Churchmen's Consultation sponsored by the East Asia Christian Council. I attended the meeting on the "New Ethics and New Life" held at Raffles Hall on April 10, 1967. For more than an hour the young churchmen discussed ethics, led by Professor Shimmi. The consensus appeared to be that there are no fixed principles to guide the Christian in ethical decisions. The New Morality was the prevailing viewpoint in this meeting. There was no reference to the moral standards set down in the Word of God.

Professor Shimmi confessed himself to be a liberal and gave a definition of the Church, formulated by Professor Hans Hookendijk, which is clearly an expression of secularism. According to the definition, "The Church is that part of the world which is liberated from the principalities and powers to serve the world.... The Church happens to exist wherever this liberation is celebrated." (Quotation is taken from mimeographed notes handed out at the meeting.) This is the revolution motif once again. It certainly is not the Church founded upon Jesus Christ.

#### To conclude.

Nietzsche's madman spoke prophetically when he asked, "Is night not approaching, and more and more night?" But he was wrong, so very wrong, when he said, "God is dead." Jesus Christ, the eternal Son of God, has declared with absolute authority: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Revelation 1:18)

Augustine said that there are three things impossible for God to do: to die, to lie, and to be deceived. However, all three are evident in mankind:

1. Those who turn away from the truth of God revealed in the infallible Word of God do so because they are dead in "trespasses and sins." (Ephesians 2:1)
2. They are prophets that teach lies (Isaiah 9:15).
3. They are deceivers (II John 7) who speak out of an evil heart of unbelief. (Hebrews 3:12)

The day of apostasy prophesied by our Lord Jesus Christ in Matthew 24:11,24 and by Paul in II Thessalonians 2:3 and II Timothy 3:1 ff. is upon us today. Let us not, therefore, grow cold (Matthew 24:12) or be deceived (II Timothy 3:13), but rather let us "earnestly contend for the faith which was once delivered unto the saints" (Jude 3)

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Since prophecy is given for the consolation and exhortation of Christians and not to pander to the curiosity of the carnal mind, it behoves us in our present understanding to give ourselves the more diligently to God's service. Shall we not hasten with St. Peter unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (II Pet. 3:12.) Reader, are you saved? If you are, have you never considered that now it is high time to awake out of sleep, for now is salvation nearer than when we believed (Rom. 13:11)? St. Augustine, as a young man, was sold to the pleasures of this world. But when the Lord spoke to him to abandon his sinful life, from this exhortation of St. Paul, he gave himself to serve the Lord fulltime. If you have also heard His call away from this sickening, perishing world, to a life of consecrated service, let the Far Eastern Bible College be a means to your help and guide.

## MALAYSIA CHRISTIAN

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# F.E.B.C. Anthem

Timothy S. H. Tow

Mrs. M. D. Buett  
arr. Dave Haas



1. O Father, Thou Al-mighty art, Who made the heav'ns and earth and seas;  
2. O Je-sus Christ, Thou Son of God, Who came to save the world from sin,  
3. O Ho-ly Spi-rit from on high, Whom God the Father, Son, did send  
4. Ye sons and daughters of the East With-in these Halls have learned My Word.




And deign to dwell in con-trite hearts, And vi-sit with Thy grace and peace;  
And have redeemed us by Thy Blood, That we may live and others win;  
To touch our lips and tongues with fire That we might speak, and men repent;  
In Christ's domain are not the least, If you unflinching wield the Sword;




To-day hear us who call on Thee, And bless us still with Thine in-crease  
To-day re-store our love for Thee, That we may serve Thee not in vain  
To-day descend, and breathe anew A zeal to preach our Saviour's Name.  
With loyal heart join in the fray, And fight till dawning of the day!




O Father, Thou Al-mighty art! For-ev-er bless with Thine increase!  
O Je-sus Christ, Thou Son of God! So help us serve Thee not in vain!  
O Ho-ly Spi-rit from on high! Revive our zeal for Jesus Name!  
O Lord grant us Thy truth and grace, And lead us on till break of Day!



# SECOND GRADUATION SERVICE

of

## Far Eastern Bible College

in convocation at

**LIFE BIBLE - PRESBYTERIAN CHURCH**

Gilstead Road, Singapore

Sunday, July 30, 8.00 p.m.

Processional  
Call to worship  
Hymn

Miss Loo Keng Eng, L.R.S.M.  
Rev. Philip Heng, B.A.

O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of His grace!

My gracious Master and my God,  
Assist me to proclaim,  
To spread thro' all the earth abroad  
The honours of Thy Name.

Jesus! the Name that charms our fears,  
That bids our sorrows cease,  
'Tis music in the sinner's ears,  
'Tis life, and health, and peace.

He breaks the power of cancelled sin,  
He sets the prisoner free;  
His blood can make the foulest clean;  
His blood availed for me.

Invocation

Reading of Holy Scriptures: in English

in Mandarin

Special Number

Welcome by the Principal

F.E.B.C. Anthem

Remarks by the Dean

Rev. Quek Kiok Chiang

Mr. Chew Kia Song, B.A.

Mr. Charles Tsao, B.A.

Zion Church Choir

Rev. Timothy Tow, D.D.

Faculty and Students

Rev. John E. Grauley, S.T.M.

Award of the Diploma in Theology

to James Chan Lay Seng

Conferment of the Degree of Bachelor of Theology

on Peggy Yeo Bee Tin.

Testimonies by the Graduates

Message

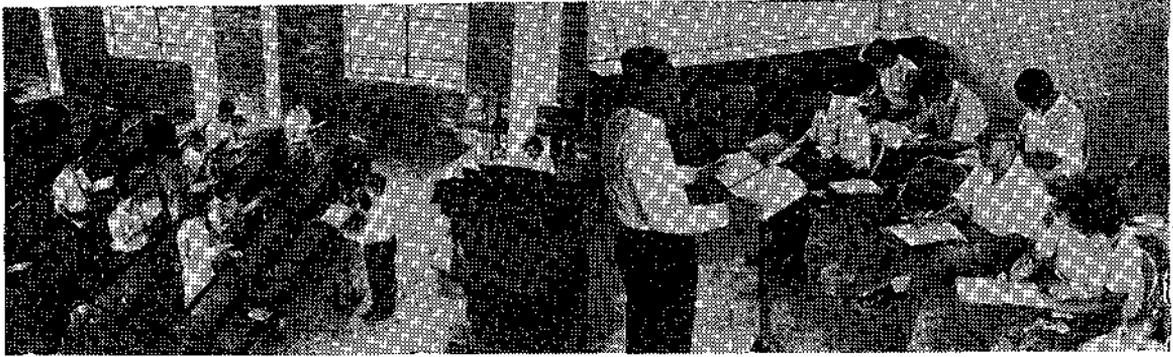
F.E.B.C. Anthem

Benediction

Recessional

Rev. Antonio Ormeo  
Congregation





### FAR EASTERN BIBLE COLLEGE

Established in September 1962 with three students, it has steadily grown to twelve full and part-time, with half a dozen applying for entrance to the 1967-68 session.

The College is headed by Rev. Timothy Tow Siang Hui, B.D., S.T.M., D.D., and served by a consecrated faculty as follows:—

Rev. John E. Grauley, B.A., B.D., S.T.M.,

Mrs. John E. Grauley, B.A.

Rev. Philip Heng, B.A.

Mr. Charles Tsao, B.A.

Mr. Chew Kia Song, B.A.

Miss Loo Keng Eng, L.R.S.M.

(Special lecturer in Hebrew: Mrs. Ben Asher, M.A.)

The College is an autonomous institution, governed by a Board of Directors, independent of ecclesiastical control. It solely looks to God for support through churches and friends who believe in its training programme as vital to the survival and growth of the Church of Jesus Christ in the Far East.

Its emphasis is on national outreach with the gospel without looking to foreign aid. Its stand on faith and doctrine is unequivocal and, with God's help, will continue to speak against every ideology and philosophy repugnant to the teaching of the Word of God.

The College offers a standard four-year curriculum to students with the Higher School Certificate, and a five-year curriculum to those with the School Certificate, leading to the B.Th. Degree, whose standard is fortified with an external examination.

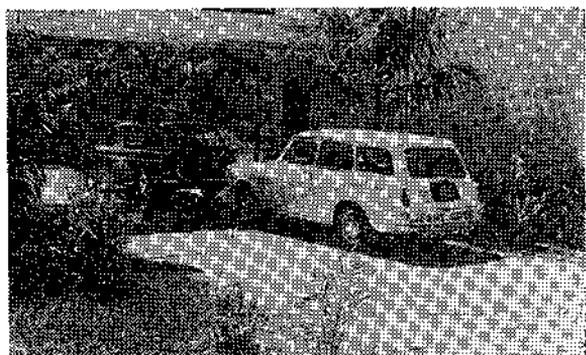
The College also offers a First Course of Study towards a Certificate of Religious

Knowledge and a Secondary Course towards a Diploma in Theology, normally requiring the equivalent of one and three full years of resident work respectively in a prescribed field. These courses may be taken part-time by students who wish to equip themselves for more effective service for the Church of Jesus Christ.

The College is run on the principle of "freely ye have received, freely give." Being supported by the freewill offerings of the Lord's people, the College does not charge tuition or room rent, but resident students, in return for their free quarters, are required to contribute two hours of work weekly to the maintenance of the College Campus or to any sphere of the Lord's vineyard determined by the College.

In turn the College is grateful to Life Bible-Presbyterian Church for the free use of the premises, and for Life Church's underwriting of the physical expenses of these premises such as property tax and operational bills. In appreciation the College undertakes to maintain the cleanliness and beauty of the Buildings and grounds through student work scholarships provided by the College. (The College is responsible for all expenses arising from its academic administration.)

Contributions for the support of the College may be sent to the Treasurer Mr. Chia Hong Chek, 131 Tanglin Road, Singapore 10. Applications for entrance should be addressed to Rev. John E. Grauley, Dean, Far Eastern Bible College, 9A Gilstead Road, Singapore 11. The 1967-68 Session begins on Sept. 18, 1967.





Rev. Timothy Tow Siang Hui, B.D., S.T.M., D.D., Principal and Head of the Old Testament Department. Graduate, Judicial Officers Training Institute, Singapore 1945; Spiritual Training Theological Seminary, Nanking, 1946-47; B.D., Faith Theological Seminary, 1950; S.T.M. ibid., 1959; D.D., Shelton College, 1964. Pastor, Life Bible-Presbyterian Church, 1950 -. Lecturer, Chin Lien Bible Seminary, 1950 -. FEBC, 1962 -.



Rev. John E. Grauley, B.A., B.D., S.T.M., Dean and Head of New Testament Department. B.A., Shelton College, 1957; B.D., Faith Theological Seminary, 1960; S.T.M., ibid., 1962. Instructor, Faith Theological Seminary, 1962-64; FEBC, 1964 -. Missionary, Independent Board for Presbyterian Foreign Missions.



Rev. Philip Heng, B.A. Instructor in Missions and Practical Theology. Shelton College 1958-59; Graduate, Moody Bible Institute, 1962; B.A., Columbia Bible College, 1963. Instructor, FEBC, 1964 -. Assist. Pastor, Life and Galilee Bible-Presbyterian Churches, 1964 -.



Mrs. John E. Grauley, B.A. Registrar and Instructor in Christian Education and Music. B.A., Shelton College, 1958; Graduate studies, University of Pittsburgh, 1959. Instructor, FEBC, 1964 -. Missionary, Independent Board for Presbyterian Foreign Missions.



Mr. Chew Kia Song, B.A. Tutor in English. B.A. University of Hong Kong, 1924. English Master, Anglo-Chinese School, 1924-59; Member, Public Service Commission, 1959-64. Instructor, FEBC, 1965.



Mr. Charles Tsao See, B.A. Tutor in Chinese. B.A. University of Nanking, 1937. Teacher, Hua Yi Government Chinese Middle School. Instructor, FEBC, 1965 -.



Mrs. Ivy Tow, B.Th., Librarian and Dean of Women. B.Th., Far Eastern Bible College, 1966. Dean of Women, 1966 -.



Miss Loo Keng Eng, L.R.S.M. Instructor in Music.



Mrs. Ben Asher, M.A., Hebrew University, Israel, Special Instructor in Hebrew.



Mr. Quek Swee Hwa, B.A., B.D., M.A. Prospective Instructor, 1968. B.A., Shelton College, 1963; B.D., Faith Theological Seminary, 1966; M.A., University of Pennsylvania, 1966; Candidate for Ph.D., University of Manchester, 1968.

## FROM FRUSTRATION TO CONSECRATION

By Peggy Yeo

"What made you join a Bible College?" one of my classmates asked me. This question took me back right to the beginning....

When I was a child I never thought that one day I would be in a Bible College — especially since my family was not Christian. Then my parents accepted the Christian faith and I started going to Church and Sunday School. Jesus didn't mean much to me except as an interesting hero who lived long ago. Personally I preferred Robin Hood as being more exciting. But in 1960 I suddenly woke up to the fact that Jesus is more than an interesting historical person — He died for me, He died so that my sins might be forgiven, and He rose that I might have eternal life. With this realisation came my acceptance of Him as my personal Saviour.

Soon after I was saved, the Lord led me through my mother to Zion Church. I am very thankful for that. My first year there I went to a camp. Being a very young Christian there were many things I did not understand. On Consecration Night my good friend at Camp nudged me to stand up and consecrate myself. I didn't know what that meant but I stood up anyway. Later on I found that when I consecrated myself to the Lord I was telling Him that my life belonged to Him and that He was my Lord.

Jesus, Lord of my life? So He was — at least in name. The next years I lived pretty much as I always lived. Suddenly, when I was in Pre-U I, this question came up: "What is the purpose of your life? What are you living for?" I found it a very hard question to answer. I was a Christian. I was active in Church but still there was something missing. I had no purpose in life. That was why things became one big FRUSTRATION — at home, in school, among my friends. Then the Lord reminded me of my consecration vow. I had been living for myself. Now it was time I started living for Him.

At this time I was being challenged to give my life for full-time service but I ignored this challenge. Surely I can serve the Lord just as well in some other capacity? Besides I can't preach to save my life! Again and again the challenge came. It became so insistent that finally at the First Zion Camp I prayed desperately that Rev. Ng would not give the call for dedication to full-time service. God answered — and that shook me up. And started me thinking seriously. At the First ICY Camp I finally yielded and told the Lord that if He wanted me to serve Him I would do so although I felt very inadequate. I remember that the night on which I made my decision was Maundy Thursday and that night in the dorm Ivy gave her testimony — which seemed to me like a confirmation of what had just happened to me.

The last day of camp Rev. Tow came up to me and asked, "You'll join FEBC won't you?" I just smiled at him — I hadn't thought that far yet! But the Lord did lead me to FEBC. I was convinced that a training in the local context would prepare me

best to serve the Lord. Besides I had become good friends with Ivy. By the time I finished my school exams I had missed a term at FEBC but kind coaching from Miss. Leah Tow helped me to catch up with Greek and Hebrew and Ivy's notices with the rest of the lectures.

So I become a student at the FEBC and I found that God's grace is sufficient for all my needs. Can't preach? Who made my mouth? And He did give me the message and the words. The techniques came with Homiletics — which incidentally I enjoyed very much. But the subject I liked most was Theology because it helped me spiritually and it helped me when counselling other people. One doctrine of special comfort and strengthening is the doctrine of Predestination although I do not understand it completely. Another subject I liked is Christian Education. It helped me a great deal in teaching Sunday School and understanding people (and myself!). In fact all the courses were beneficial and well-balanced, providing a well-rounded programme. Learning the original languages helps me to exegete the Word of God and to know what it says. Strangely, although I'm not very good at Old Testament I like Hebrew very much.

Besides the academic lessons, the Lord taught me many spiritual lessons. One of them is to walk with Him one step at a time. It is a human weakness to want to know what the future holds, but our Heavenly Father tells us to trust Him for the future and to live today close to Him. I learnt that I have many areas of weakness and that my only strength is in the Lord. The Students' Prayer Meeting has been of tremendous spiritual help to me too.

Now as I have come to the end of the course at FEBC and as I look back, I am again very grateful to God for bringing me to this school. I am thankful to each lecturer for all that he or she has taught, not only in their lectures but in other ways too. I am especially thankful to the Principal for his fatherly concern and wise counsel. "Words with the Principal" have not always been comfortable but always beneficial and encouraging. Thanks are also due to my parents for their understanding and to my pastor, Rev. Quek and all members of Zion Church for their loving support.

After FEBC what? I asked myself this and waited on the Lord's leading. For many years I have felt the need for Sunday School literature with a local "flavour". However it never entered my mind that I could be instrumental in doing anything about it. In my final year Rev. Grauley sounded me out about going abroad for a course in Christian Education. I prayed about this and then wrote to several schools to inquire. Finally the Lord indicated that Talbot Theological Seminary (California, USA) was where I should go. The course there is for two years for the MRE degree (Master of Religious Education). This course covers the various fields of Christian Education from cradle to College and beyond. I ask for your prayers that I may be very teachable and yielded to the Lord in every circumstance.



## I LEFT MY JOB IN ANSWER TO HIS CALL

By James Chan Lay Seng.

I was brought up in a Christian home and was converted in 1959. About the time of my conversion, I went to work at a motor spare parts firm. In 1963 the Lord called me to full-time service. This call came to me one morning while I was having my devotions. The Lord told me to forsake all and to witness for Him.

At first I rejected the call by making an excuse that I was not qualified. But, from then on, my heart was troubled. A heavy burden came upon me, and each time the call came and I rejected it, the burden became heavier. During this period of inner struggle, the Lord led me to the First ICY (International Christian Youth) Camp held at Tanah Merah. I was challenged to surrender myself and to give up all for the Lord in serving Him fulltime.

In September, I decided to join the Far Eastern Bible College. I knew the standard of the College was very high, and I felt nervous to join as a student. I prayed to God about this matter, and the Lord gave me the confidence to approach the principal. I told him my testimony of how the Lord had called me and also of my inadequacy. The principal then showed me I Cor. 1:26,27, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." After I had read these two verses, I prayed in my heart, "Lord, I know that You have called me to fulltime service, and I thank You for Thy Word which I have just read. I believe that You will lead me through my study here, Amen."

In the same month, I joined the Bible College with full confidence. During my first year at College, I had to struggle very hard. As time passed by, the lectures became easier. I began to enjoy every subject taught, but my most favourite subject is Systematic Theology. It has helped me in many ways, in preaching and teaching and in explaining the word of God to doubters. One subject which I disliked the most at first was Greek, but later I began to realise that I was wrong. I came to see the clearer expression of certain Bible words in the Greek than in the English. This helps my Bible study and expository preaching.

My four years training has given me a strong foundation for a lifetime of Bible study. I must thank all the lecturers and the principal for their concern for every student. That I am able to complete my study at this College is not due to my intelligence, but to God, the source of all wisdom.

Some of you might ask me, what are you going to do after graduation? It seems to me

## THE IMPORTANCE OF BIBLICAL EDUCATION FOR THE LAITY

By Dr. Patrick Tan

The growth of the Island State of Singapore from marshland and fishing kampongs to a thriving metropolis and self government is an object lesson for the Christian Church. The Christian Church in Singapore began when foreign missionaries and pastors brought the Christian faith. These were the days of colonial rule. Many Churches were supported by British pounds or American dollars. Today, while British tradition and American influence remained, the Church must learn to be self-supporting. We must have our own missionaries and pastors.

As the church grows there is an increasing need of more fulltime workers, evangelists, pastors and Bible teachers. I see in addition also an increasing need for voluntary workers, lay people who see the need of the church and give their talent and time to fill this need. What can the lay people do? The Sunday School is an important movement of the Church. Ideally the Sunday School teacher should be someone from our local church who volunteers to teach. Christian groups in schools and the university are organised by Christian students. They take the initiative in evangelistic outreach. What I am pointing out is that the growth of our national church today depends a great deal on the laity.

The laity therefore must be an intelligent, well-informed group of Christians. Going to church on Sundays only will not make us effective and useful members of the church. The church will certainly stagnate if such is our laity. On the contrary our laity needs Biblical education. Every Christian must be educated in the Word of God. If in our secular world literacy is important, to a Christian a sound knowledge of his faith is even more vital. I am particularly interested in the potential capability of an educated laity. The quality of lessons in the Sunday School will be improved. Laymen can take to the pulpit and preach a good sermon. Christian youth organisations will increase their efficiency. The church can then become an effective instrument to advance the angelic chorus of "peace on earth, goodwill towards men."

The laity forms the overwhelming percentage of the Christian Church. Every Christian should purpose in his heart that he should be effective in the Lord's service. Effectiveness can be achieved by education and training. The Far Eastern Bible College, while yet in its infancy, offers a means of sound Bible-centred education. I have enrolled as a student not for the reason of entering fulltime ministry but, as I have tried to suggest in the above article, that today's Christian Church needs an educated laity.

that God is calling me to the Federation. This call is ringing in my heart! During the last two years I have had the privilege of visiting not a few towns and villages with my principal. As we visited these places we discovered that there are a number of churches without shepherds and most of the sheep are gone astray. Besides, there are villages where the Gospel has never been preached. In my heart I said to the Lord, "If You want me to be here, I am willing to come!" Today, I am still preparing myself for this task. I hope to be ready to go by January 1968. If the Lord will, I shall go to start a new work in a big village in Johore where there is no gospel witness. I need your support in prayer, Amen.

## THE RESURRECTION AS I SEE IT

*By Chew Kia Song*

The Christian religion is a living religion in that its Founder is alive. After a short period of preaching, teaching and serving His people, the priestly authority found Him a thorn in their side. They took Him and hanged Him on the Cross. The Lord suffered great agony, died and was buried, but after three days, He rose again. This fact was attested against strong opposition not only by a couple of excited women but by the eleven disciples, to whom the Lord appeared from time to time for a period of forty days, until He was received into Heaven.

This fact, that the Lord had risen, changed their dejection on seeing their Master crucified into triumph, their deep sorrow into intense joy. This fact is further borne out in the letters of Paul, Peter and James, and the churches throughout Asia Minor and the territories bordering the Aegean Sea, as well as in the early chapters of Acts. It is the biggest event in history.

What makes this fact so extraordinary is that it did not spring from a group of intellectuals, but from a body of simple folk—folk who ran away when their Leader was arrested. They were demoralised and degraded by His death on the Cross. Could there be any driving force in this heterogeneous body of people? Something had happened, some new spirit had come into their lives and transformed them into men of courage, men with a driving force.

The fact that Christ had arisen was first announced in Jerusalem at the Feast of Pentecost, seven weeks after the Crucifixion. Now we ask ourselves why this delay of seven weeks? If it was true that Jesus rose from the dead on Easter Sunday and appeared to His disciples, why did they not proclaim it from housetops at once? Surely such an event of world-shattering importance would have been announced on the very day of its discovery.

There is one explanation for this delay. This is given in Acts 1:4 where Jesus told his disciples to wait at Jerusalem until the coming of the Holy Ghost Who would give them the power of utterance. This period of waiting lasted seven weeks to the Day of Pentecost. On this day Jerusalem was celebrating the Feast of Pentecost which was a feast of thanksgiving. The city was full of visitors and pilgrims from every part of the world. It was at this feast that the truth of the story of Resurrection was mightily proclaimed.

Peter and other disciples and perhaps a few women were assembled in a house when suddenly they heard a sound from heaven as of a rushing mighty wind and saw tongues of fire, and began to speak in other tongues as the Spirit gave them utterance (Acts 2:43.) As the news of this astonishing event spread a big crowd gathered about them. Some of the crowd mocked and said they were "filled with new wine" (Acts 2:13), but others believed it was the mighty works of God. So they gathered round the big fisherman, Peter to hear his announcement of the Resurrection of his Lord.

Now, if the fact that Christ had risen had been kept for circulation only among believers behind closed doors, Jerusalem would have been the least concerned. But since the disciples had openly and publicly proclaimed the Resurrection of Christ, whom the Priests and Sadducees crucified seven weeks ago, it is clear, the authority would not take things lying down. A heated controversy was sure to arise. It was not something on common religious question, but it was something unthinkable, unheard of—the Resurrection of Christ, the Messiah, the Son of God! Therefore those who put Him to death

had committed the most heinous crime under heaven.

Now, the Chief Priests, the Sadducees and others of the priesthood were blasted from their peace and authority. They charged the disciple for "filling Jerusalem with their teaching and intending to bring this man's blood upon us" (Acts 5:28). The disciples were arrested, first in connection with the healing of the cripple at the Beautiful Gate of the Temple (Acts 4:3) and on a subsequent occasion for their teaching about Jesus, "Behold ye have filled Jerusalem with your teaching, and intend to bring this man's (Christ's) blood upon us" (Acts 5:28). They charged the disciples "not to teach in this man's name any more" (Acts 5:28a). But Peter answered, "We must obey God rather than men." (Acts 5:29). And so Jerusalem was in turmoil.

Now, to disprove the claim by the disciples that Christ had risen, we would have expected the priests to visit the grave to see if it was really empty. There was no record that such a visit was made.

Also there was no record that the disciples had secretly removed the body and hid it so that it could not be found. Moreover, it did not seem possible that the disciples could steal the body, for at the arrest of Jesus all the disciples, except Peter who followed at a distance, fled. They must have returned to Galilee from which they came. I am sure Peter too must have fled in great fear after he had been thrice recognised as a companion of Jesus.

While in Galilee, the disciples saw no danger threaten them, and they regained their courage. During that period they thought of Christ and what He told them, that He would rise from the dead. This idea was strengthened by the experiences of some of the group who saw the risen Lord with marks of the passion in His body. Later He appeared to the entire group for "the space of forty days" (Acts 1:3). In due course they made their way to Jerusalem, as commanded by their Leader and also to attend the Feast of Pentecost. On that crucial day they proclaimed that Jesus had risen and was indeed the Messiah.

The announcement that Christ was risen was made at a place not far from where the tomb in which Christ was laid was. The disciples expected the strongest opposition from Jerusalem, for it was not a centre of emotions but of intellect and cold reason. Every opportunity was available for the people to verify what they heard. They could go and visit the empty tomb but strange enough there was no record of any visit to the tomb. Yet strong opposition there was from the authorities, but it was of no avail. Three thousand converts were made in one day with consequent increases to five thousand.

Now, what sort of people were the disciples who believed in the Resurrection of their Lord? Were they frivolous and irresponsible men, like reeds shaken with the wind? If they were, Christ would not have chosen them. They were men of integrity and high principles, with great mental and spiritual qualities. Their belief in the Resurrection was unshakeable. They were not satisfied with knowing it themselves. They must bring it to Jerusalem, the centre of keen intellect, where their claim could be challenged by the best brains. Indeed they met a sea of trouble and they won. Within a period of twenty to thirty years the claim of the Galilean peasants had spread to the territories bordering on the Aegean Sea, and the Roman provinces of Galatia, Macedonia, Achaia and Asia Minor, and in less than forty years began to shake the very foundations of the Roman Empire. Today the message of life everlasting through the Resurrection of our Lord and Saviour Jesus Christ is broadcast to the ends of the earth whereby millions are delivered from despair and death.

## THE LORD HAS CHANELLED ME TO STUDY THEOLOGY

By Robert Ong

I am glad for being a member of Life B-P Church. She has given me the opportunity to serve the Lord Jesus Christ these twelve long years but wonderful years. May I relate part of my experience in the Lord's service so that young people might be moved to give their lives to serve Him.

In 1955, after two months of Sunday School Teachers' training, I invited the children around my house and began to tell them stories from the Holy Bible. As I continued in the work, my interest in God grew. I joined with missionaries of the Evangelical Free Church of America to distribute Bible tracts while they preached on the street at Redhill Estate. I also let them use my home for an Adult Bible Class which brought several souls to Christ.

One late evening in 1958 Rev. Tow came knocking at my door. He told me that there was a house for my family to stay free of charge. He brought my wife and me to see it. It was a HDB shophouse rented by the E.F. Church for meetings.

The place was filthy, strewn with cigarette ends on the floor. My wife and I felt sorry that such a place where the gospel was preached should look like that. So we decided there and then to move in to look after it. There was only one weekly service at this mission station and one Wednesday night meeting.

After staying there for about a month, I started a Sunday School, and then a Y.F., evening classes—alone, with the Lord by my side. This work encouraged the young and old to the meetings and the children to the Sunday School. Every meeting was well organised. After a year's hard work, I was exhausted.

The Chapel was oven-warm. The floor of our rooms was full of bugs. Everyone in the family had boils. Several of my children were pushed into the drains by the naughty urchins. My motor cycle was punctured. My wife nearly lost her eyesight. I got asthma. So, we prayed to the Lord to release us from here. We found a house at Redhill again and we moved back.

It was after returning to Redhill that Mt. Carmel Gospel Mission was born, in December 1960, as a little Sunday School.

As I look back to the trying times in the early days, I thank God for them. They were sent to prove us whether we were willing to suffer for Christ who died for us. I thank God that I have learnt the lesson to suffer for His sake. I thank God that with these long years of serving Him, I am now channelled to study theology to prepare myself better to serve in the Mission. I am sure my part-time study at the Far Eastern

## PRAY FOR OUR STUDENTS



Bro. Patrick Tan Kang Ping graduated from the University of Singapore as a medical doctor early this year. Immediately, he applied for admission to the FEBC to the full course of study. Though housemanship has bogged him down physically, he is spiritually at one with the FEBC programme. He hopes to resume study once housemanship is over. Dr. Tan is invited to sit on the Board of Directors.



Bro. Robert Ong Eng Hai worked for the British Army as a clerk during the last twenty years. Since his conversion in the early fifties, he has devoted all his spare time to promote the Kingdom of God. Today, he is a veritable pastor to a flock of 100 young Christians. Pray that God will use him mightily yet. Pray that through his part-time study at FEBC he may hear the call of God clearly to serve the Lord fulltime. Pray also for God's blessings on Mrs. Ong and the four children.



After completing her secondary education at Raffles Girls School with the HSC, Sister Peggy Yeo joined the FEBC in December 1963. A good student, she has maintained an honours standard throughout her study. During her years at College she has also taken an active part in gospel work, superintending Jalan Aman Sunday School. She looks forward to joining Talbot Theological Seminary, USA, in September.



Bro. James Chan Lay Seng heard the Lord's call while working at a motor spare parts firm. Ever since he has prepared hard for the gospel ministry both in the English as well as the Chinese languages. A keen soul-winner with a cheerful disposition, he should succeed in pioneering evangelism. Pray that the Lord will lead him to his appointed task. Bro. Chan will spend another term at the FEBC while waiting for appointment.

Bible College in the new term will profit the Mission and myself.

## ORMEO IS HERE!



25,000 handbills and other literature handed out by the young people of seven Bible-Presbyterian Churches announce the visit to Singapore of Filipino Evangelist Antonio Ormeo. Rev. Ormeo who arrived this weekend by MSA from Manila is specially scheduled to

hold Gospel meetings at Life Church, Gilstead Road immediately school vacation begins, August 8—12. To cope with expected great crowds, Life Church is increasing her accommodation to 1,000 seats.

Rev. Ormeo is pastor of the First Baptist Church of Manila. A popular speaker and a golden tenor, he is often invited out of country. For this, he has travelled round the world. This is his fifth visit to Singapore and Malaysia. Rev. Ormeo is not only a pastor-evangelist. He is a son of the Protestant Reformation, being a vice-president of the International Council of Christian Churches, a continuing movement of the 16th Century Reformation.

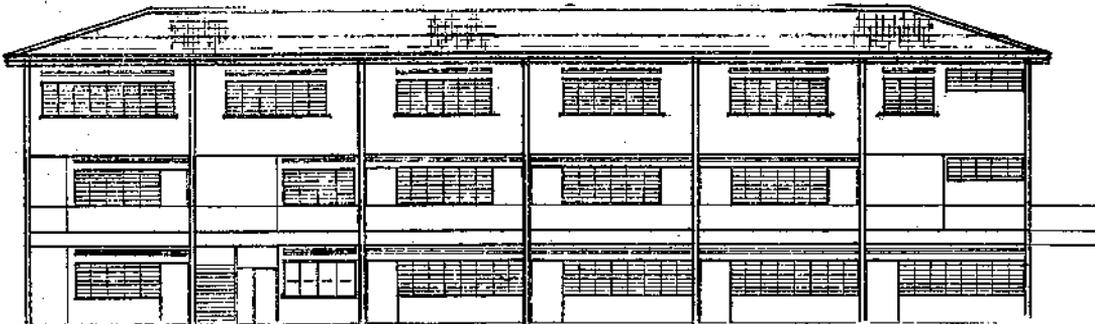
Rev. Ormeo has come to Singapore not only to conduct the gospel campaign at Life Church but also to be baccalaureate speaker at the Second Graduation Service of Far Eastern Bible College—this Sunday night, July 30, 8 p.m. at the Life Church Auditorium. In connection with the Graduation, Dr. Timothy Tow the principal announces this is the second year that a Bachelor of Theology will be conferred—on Miss Peggy Yeo of Serangoon Garden. James Chan of Hume Heights will receive a Diploma.

Between FEBC Graduation and the Life Church Campaign, Rev. Ormeo will take a brisk trip to Muar for a week's meetings at Trinity Presbyterian Church, July 31—Aug. 6. Dr. Tow will accompany him as his "manager" and interpreter.

The Life Church Gospel Meetings will commence on Tuesday night, August 8, 7.45 p.m. and all the night meetings will be bilingual, Dr. Tow interpreting into Hokkien. The morning meetings being youth rallies will be held in English only.

Two further series of meetings bring the Ormeo Campaign to a close. August 14—19, with the International Christian Youth Camp at Kampong Tengah. August 21—26, with Grace Presbyterian Church, Batu Pahat.

### LIFE CHURCH TO BUILD THREE-STOREY EXTENSION FOR KINDERGARTEN, SUNDAY SCHOOL, Y.F. AND FEBC.



A member of Life Church who is also a staunch supporter of the FEBC once remarked about the unique relationship between the two institutions: "This is a family business."

The unique family relationship between Church and College is like that brought about by the Lord between Elijah and the Widow of Zarepheth. The FEBC is Elijah and Life Church the Widow. But both are enriched by obedience to the Word of God.

Five years after settling at Gilstead Road, Life Church hears God's call to build again.

The new project is a 120 x 30 x 3 Extension to the FEBC Annex. In happy family relationship this building will be used by both Church and College. It houses a four-classroom Bible Kindergarten, a first floor for S.S. and Y.F., and a top storey for Christian worker's quarters and dorms for the FEBC. The Extension will cost \$150,000. To-date Life Church has received \$27,000. Pray for us that we might finish His work. According to our honorary architect, Mr. Ang Kheng Leng building operations could begin after Chinese New Year, 1968.

**AIRMAIL the**

# Bible - Presbyterian Weekly

and regularly visit with your friend. No better gift than news from home!