

Malaysia Christian



Vol. IX, No. 1

Saturday

10th June, 1961.

FAR EASTERN BIBLE COLLEGE DEVELOPS FASTER THAN EXPECTED.

Since the announcement made here in September 1960, all that has been done seemingly was the forming of a Three-man Committee consisting of Rev. Timothy Tow, Rev. Quek Kiok Chiang, Dr. Tow Siang Hwa, and the gathering of several hundred theological books. And while we have yet to write a constitution and prospectus and call a regular committee etc., etc., things in America are taking shape at a quicker tempo. Dr. Philip Clark, General Secretary of the Independent Board for Presbyterian Foreign Missions, writes of the coming appointment of Mr. John Grauley now lecturing at Faith Theological Seminary to serve on the College staff. Mr. Grauley is a Bachelor of Arts from Shelton College and a Bachelor of Divinity from Faith. He is presently also reading for the Master of Sacred Theology degree while teaching at the alma mater. After May 1962 he hopes to come to Singapore with Mrs. Grauley, also a Shelton graduate, and their young son.

Then we must not forget our own brother Ng Eng Hoe. Mr. Ng has just received his B.D. degree from Faith. He is also taking the S.T.M. and should return to help us next year. Further, our cooperating American Mission is contemplating appointment of another missionary-teacher, and will inform us as soon as the candidate is found.

Speaking about finance, we cannot expect any free grant from America according to the Independent Board's principles (which we heartily agree). However, a sum of \$5,000 U.S. may be available on loan at about five percent per annum - to help us build the College Annex. This sum is evidently far from adequate, and we must look to God to move His people here to give.

Meantime several zealous soul-winners at Life Church have requested the Session to start an Evening Bible Class. This request is favourably approved and committed to the College Committee to handle. The College Committee has since asked Rev. Timothy Tow to offer two hours of lectures every week, commencing from July, 1961. The subjects to be presented, after due consideration, are Old Testament History and Christian Doctrine. The former will open the students' understanding to the less-known Old Testament times and the latter establish him in the Faith that he will not only be ready always to give an answer

to every man that asketh" (I Pet. 3:15) but also teach more authoritatively and intelligently the younger ones in Church, such as at the Sunday School hour. The two courses are chosen, indeed, with the training of Christian workers in mind. So if you feel a need for solid training in the Word of God in order to witness more effectively, come and join us from the very start. Indeed, every course to be taught at the College must be so taught as to inspire greater zeal in the students that they will break forth everywhere to preach the gospel of Jesus Christ.

With regard to the instructor's scholastic background, he is an old boy of the Anglo-Chinese School. After leaving school in 1937, he studied science for a season at the former Raffles College. Then he joined the Government Service, and qualified as a Certified Interpreter of the Supreme Court. During the War Years he studied at the Judicial Officers' Training Institute, graduating just before the Liberation. After the War he spent an eventful year in China, studying under Dr. Chia Yu Ming in Nanking. In 1947 he obtained a scholarship from Faith Theological Seminary, U.S.A., and after three years' study received the Bachelor of Divinity degree. He returned to the States for another year's study in 1958 and earned the degree of Master of Sacred Theology. The thesis he presented for the degree's part-requirement was entitled, "The Law of Moses and of Jesus."

Rev. Tow has served as pastor of Life Church during the last eleven years and has represented his church at many International Conferences for the preservation of the oldtime Faith. During these years he has also been a part-time teacher at Chin Lien Bible School.

It is the firm belief of the Interim College Committee that cooperation with our American Mission at this stage is essential to the sturdy development of a scholarly, fundamental theological school for this needy region of the Far East. And has not God indicated His approval by this faster than expected development?

MALAYSIA PIONEER MISSION.

In obedience to the Great Commission of our Lord to "go into all the world and preach the Gospel to every creature" (Mark 16:15), the elders and deacons of Life Church called a meeting in March 1952 to form a missionary society. The society was named "Malaysia Pioneer Mission." By taking the word Malaysia, we did not try to localise the work of the Lord, which must be extended to the ends of the earth, but we meant to say we had felt a special call to that region of Southeast Asia, commonly comprehended under this name.

When the Bible-Presbyterian Church of Malaya was formed a year

will understand that when God gave His only begotten Son He gave Himself and much more than Him self. That is something of what Paul meant when he spoke of 'the church of God which He (God) has purchased with His own blood' (Acts 20:28).

"Are you part of this wonderful church God has planned and purchased? That is, are you a believer in and follower of the Lord Jesus? Such and only such are part of God's building. Perhaps you are asking, 'How can I know if I have a place in this building or not?' Jesus said, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' Surely these words include you! They are a command to ministers and Sunday School teacher to do their utmost to persuade their children to come to Jesus. That is why your teacher and minister are so earnest when telling the story of Jesus, and why they are so patient when telling you how to come to Jesus. It is your duty as well as privilege to do what they tell you, and if you do, you will know yourself to be part of this great church God is building for His own glory. Here is a little prayer with which you may come to Jesus:

Just as I am, Thine own to be
To consecrate myself to Thee,
Friend of the young, who lovest me,
O Jesus Christ - I come.

- From the Irish Evangelical.

WHEN SHALL WE BUILD THE BIBLE COLLEGE?

The other day I was surprised to hear someone say that the Far Eastern Bible College Building won't go up for another couple of years! What doubt, and what shallow thinking! We have set the target date of Easter, 1962 for its completion, and God-willing, we must strive towards that end. We should, the latest, open by end of May, 1962, in stride with the University.

Now, why did that someone opine this two-year delay? Perhaps, he was watching for the Bible College Building Fund and had found it wanting. We admit that to date only a few hundred dollars has been received, but we believe the God that brought down Jericho's walls will break the financial barriers before us.

One fortunate circumstance in the building of the Far Eastern Bible College Annex behind the new Life Church is that on such a co-operative basis, the two institutions will share expenses. To what percentage of the bill the College will be responsible is a matter to be concluded between Life Church and the FEBC. We feel that the College should bear at least \$50,000 of that expenditure, and pay 50 percent of the quit rent.

What is \$50,000 for a College to train scores of gospel warriors in days to come? A rich man will easily spend that sum to build his holiday bungalow. A middle-class wage-earner will spend half that figure on a comfortable home. An ambitious father may spend more than that to put one son through college in a foreign land. Let him who is zealous for the Lord therefore come forward with a bold donation, and declare that God is able! Let those who have faith in such an institution, dedicated to training bilingual evangelists, pastors and teachers, give now to the Bible College Building Fund. Donations for same may be handed to any of the Three-man Committee. (We are forming the regular Committee in August. By which time the constitution and prospectus should also be ready.)

The Bible College will offer a full curriculum of four year's training, as well as diploma courses for part time Christian workers who cannot come to class except in the evenings. The original languages of the Bible, Hebrew and Greek, will be taught, while Chinese and Music will be important subsidiaries. An ambitious programme and curriculum are being planned not merely for the sake of achieving academic excellence, but rather for the confirmation of the faith in those who will undergo mighty strains in days of toil ahead. Four years of preparation is not too long, considering the years spent by the apostles.

One great excitement we're waiting to see is the thrusting forth of young Bible students into the field in the second semester of school life. In building the Bible College, we mean to build the Church.

When shall we therefore build the Bible College?

DIARY for June 12-18.

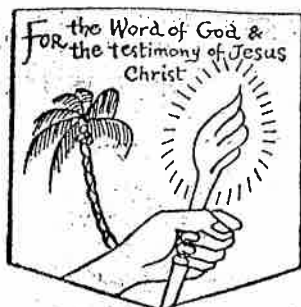
Tues. 8 p.m. Prayer Meeting: Zion, in Church Hall: Deacon Clive Beng. Faith, in parsonage: Elder Teo See Yak. Galilee: Rev. Tow. Life, at 32 Monk's Hill Terrace: Bro. Phua Chor Kok.

Fri. 8 p.m. Family Worship: Zion, at the home of Mr. and Mrs. A. Roddam, 27 Worthing Rd. Life and Galilee: at 34 Seah Im Rd., off Telok Elang Rd.

Sat. 7.30 p.m. Zion Church Y.F. 4th anniversary dinner.

8 p.m. Life Church Y.F. Galilee Y.F.
Lord's Day Zion: Rev. Frank Wuest (Holy Communion)
 Faith: Rev. Tow
 Galilee: Mr. Don Fleming
 Life: Rev. Tow

Flowers: Sister Alice Lim. Sister Shirley Ho.



Malaysia Christian



Vol. IX, No. 4

Saturday

1st July, 1961.

THE FIRST TWELVE STUDENTS.

It is gratifying to note that of the twelve readers who have applied to join the Evening Class of the Far Eastern Bible College, all are secondary school graduates except three, two of whom, however, are on the way to completion. Of those who have secondary school qualifications, one is a graduate of the Technical College, K.L., two are at the Singapore Polytechnic, and one in the University. With The Bible College's aim at setting a high academic standard, this response of the first twelve is encouraging indeed.

But we still feel that more could have enrolled. We would like to encourage those of an older age group to join who have felt a call to serve the Lord more effectively. Let not the task of study frighten you. The yoke of Jesus is borne not by you alone. It is borne also by Him who will not only make it light but interesting. Why shouldn't it be when you realise you'll be studying not some bemuddled human theory like evolution, but the glittering Revelation of the Word of God!

Indeed we have the splendid testimony of some serious-minded young people from Geelong, Australia who, though fully employed in the day, did persist through six glorious years to attend all the courses provided by the Reformed Theological College (four years if studying full-time). Here are the sentiments of Rev. F. De Vries one of the first graduates under the caption, "What my studies meant to me":-

It is quite the natural thing, so I always thought, that when one starts to study at a theological college, one has only a single aim in mind: to become a minister. I believe that this is a justifiable and understandable aim.

One year of College life, however, was enough to make me wonder about the singleness of my aim. Perhaps the study in itself was worth going to College for. Before I had finished the courses, I knew that the Ministry was no longer my aim, but only the natural, though desirable result of my studies. The studies themselves had become the dominating factor in my life, and, I would like to add, also in the life of my wife.

The more I studied, the more our lives became affected, and even influenced by my studies. The College, and everything that went with it, became the most dominating factor. And, although I sometimes grumbled about it, at the same time I was happy to notice the influence which my studies exercised in my life. Not only that the average student becomes a much more knowledgeable man, after five or six years of study, but he becomes a wiser man as well. He learns when to speak, and when to listen. He knows when he is right, and, what is at least as important, when he is wrong. And for this, I am grateful, to God in the first place, but also to the fine Christians, who, with word and example, made a man out of me.

That is what my studies meant to me - and I am thinking now of I Corinthians 13:11, - they changed me, into a man.

You see, studying at the Bible College does not mean you are obliged to become a minister thereafter, but if the studies will make you one as they did our Australian brother aforementioned, well and good! The point is that every consecrated Christian should not lose this opportunity of equipping himself or herself with a richer knowledge of our Lord and Saviour Jesus Christ through study of the Sacred Scriptures. If you are moved to join us, then register with us at Life Church, Monday July 3rd, 1961, 7.30 p.m. "For who hath despised the day of small beginnings"? (Zech. 4:10.)

ONLY TWO HOURS A WEEK.

Only two hours a week! And how convenient on a Monday night, fresh after the Lord's Day, meeting at Prinsep Street in the heart of the City - 7.30 to 9.30 p.m. Here is a place and time not only for taking lectures but also for further Christian fellowship.

A Miniature Library

One of the first things we would like to do is the setting up of a miniature library, so that the students will be encouraged to read good theological books bearing not only on the subjects taught, but also on other aspects of truth and life. We have 300 volumes available.

Old Testament History.

Many Christians are at a loss when they try to read through the Old Testament. Not only are the prophets difficult reading, but such historical narrations as Kings and Chronicles. By studying Old Testament History the student will have a clarified idea of the sequence of ancient Biblical events, and more so especially with regard to the foundations of Biblical theology. In the study of Old Testament we must bring in secular ancient history and the latest

archaeological discoveries as well. One of the joys of studying Testament History is to behold the impregnability of God's Word in the assault of the higher critical theories. In this connection, archaeology is the Bible's ally. However, it must be emphasised that faith in the infallibility of God's Word is not dependent on scientific help, but in the Word of God alone. Such language must be understood by the nominal Christian, but the born-again Christian sees eye to eye with us concerning God's kingdom (Jn. 3:3) with "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which appear." (Heb. 11:3).

THE IMPORTANCE OF THE AUGUST MEETINGS.

It is with many praises to the Almighty Father that we have the following schedule of evangelistic meetings with Pastor Ormeo during the month of August:-

1. Life Church, Prinsep St., July 30 to Aug. 6.
 2. Zion Church, Serangoon Garden, Aug. 7 to Aug. 11.
 3. Grace Church, Batu Pahat, (English, morning; Chinese, evening) Aug. 12 to Aug. 18.
 4. 8th Bible Camp, Tanah Merah Beach, Aug. 21 to Aug. 27.
 5. Galilee Church, Pasir Panjang, Aug. 27 to Aug. 31.
- These meetings, which are held largely during the school holidays, seem to be prepared specially for the young people. Whilst at the Bible Camp at Tanah Merah Beach will be mainly a retreat, we must stress that all the Church meetings are prepared for young or aged, new converts or old-timers.

The cost of flying Pastor Ormeo over here from the Philippines and back in time to his church, including incidental expenses, total a thousand dollars. This shows how important the August meetings are, inasmuch as we are leaving no dollar "unturned" against necessary expenditure. Saving souls first!

Rev. Ormeo is pastor of a 500-member church in Manila, President of the Far Eastern Council of Christian Churches. A man of many talents, a golden-voice tenor, but best of all a list. He has been invited to preach to big crowds in India, our churches here in Singapore, 1956 and 1957. We believe the Spirit will work through him again this time - but we must part! The most important part that we can play is to pray.

Indeed, we earnestly plead with every Reader to pray! We send us a revival, just as a good downpour on this parched earth to relieve our present water shortage. Pray at each turn of the Pray at the Tuesday Prayer Meeting and at the Friday Family



Malaysia Christian



Vol. IX. No. 14

Saturday

9th September, 1961

News! News!! News!!!

LONG-AWAITED PROJECT LAUNCHED! TENDERS IMMEDIATELY INVITED FOR CONSTRUCTION OF NEW LIFE CHURCH AND FAR EASTERN BIBLE COLLEGE. BUILDING FUND TOTAL NEARS \$120,000 MARK. \$1,758.00 RECEIVED DURING WEEK!

The long-awaited news of the launching of the new Life Church and Far Eastern Bible College Project is here at last! Architect Mr. Ang Kheng Leng is calling for tenders immediately for the construction of the buildings. Our happy voyage to Gilstead Road, for five years in preparation, has begun!

What is our financial position? We have a grand total of almost \$120,000 collected to date. About \$48,000 has been expended on the purchase of land, filling of earth, etc., etc. This leaves a balance of \$70,000, made up of \$40,000 with Lombard, \$28,000 with Zion Kindergarten, and \$2,000 in hand. Meanwhile \$1,758.00 came in during the week! This timely inflow of free-will offering reassures us that the Lord of hosts is with us.

The new Life Church at Gilstead Road will be a rectangular "sand stone" building of traditional, classical design. Its dimensions are 116½ x 50 x 26 with a tower and spire 80 feet high. It will be a beautiful landmark to upcountry visitors entering Singapore City, a lighthouse looking northwards to the Federation, as much as to say, "From here let the light shine to the ends of Malaya, yea even Malaysia." For here will be housed not only the Life Church Testimony, but also a Bible College for the training of Christian workers for the Far East, a Bookroom to disseminate gospel literature throughout Malaysia.

The Bible College Annex will be a two-storey L-Building, housing lecture halls, and seminar rooms, hostels for 40 men and women students, a parsonage, and an apartment for the Dean. The length of this block is 167 feet.

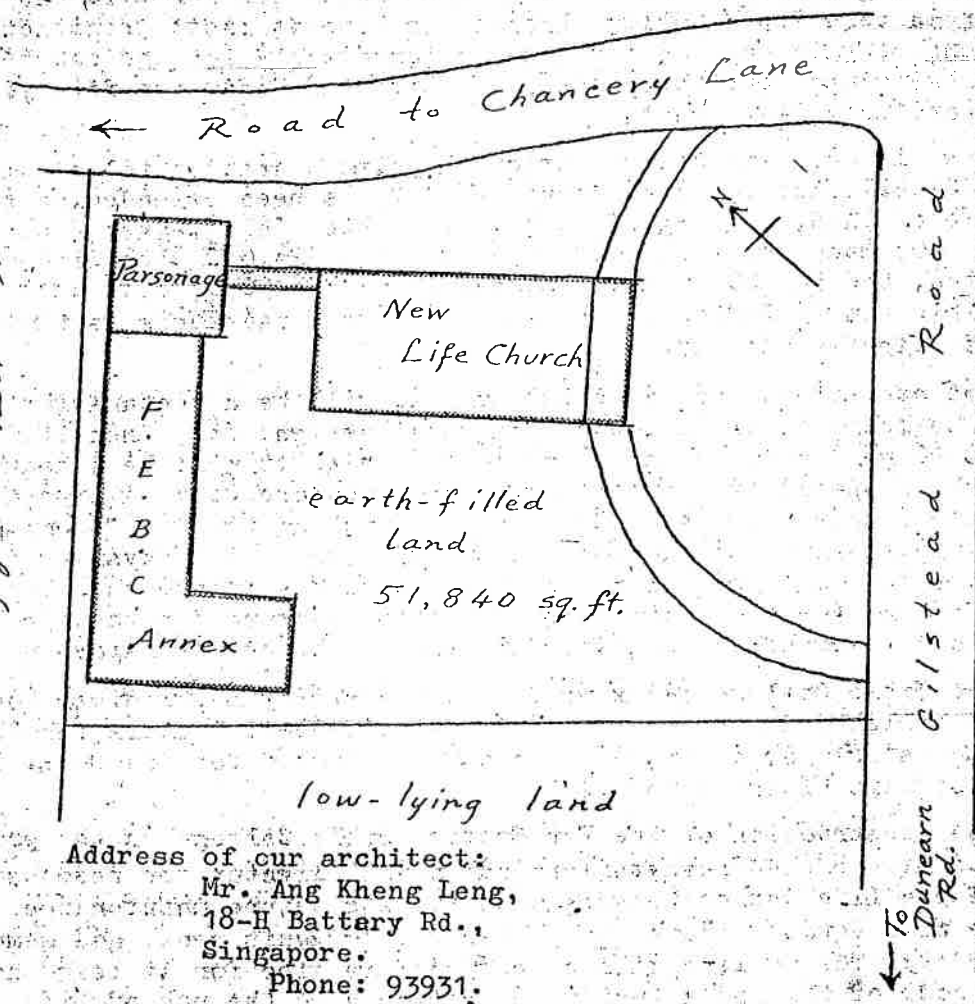
The construction of the Far Eastern Bible College on the property of Life Bible-Presbyterian Church will lighten the responsibility of the Life Church Congregation for its future maintenance. The College will equally share the payment of the quit rent, assessment, upkeep, etc. The College will be responsible also for at least half of the cost of the Annex (which is also open to the use of Life Church).

Published every Saturday by Timothy Tow and Quek Klok Chiang at 10A Kim Pong Road, Singapore 3
for the Malaysia Council of Christian Churches and the Bible-Presbyterian Church of Singapore and Malaya.
Telephones: 81733 or 75659. Supported by the prayers and offerings of the Lord's people.

and her Sunday School). On the other hand, the U-balcony of the new Church will become the College Library.

Although the Far Eastern Bible College will be aided in its teaching faculty by missionary - professors from America under the sponsorship of the Independent Board for Presbyterian Foreign Missions, the financial burden will be borne by our churches, and by friends sympathetic to our stand. We have no doubt whatsoever but that the Lord will supply all our needs "according to his riches in glory by Christ Jesus" (Phil. 4:19). "The silver is mine, and the gold is mine, saith the Lord of hosts." (Haggai 2:8.) Gifts and books to the College, in the meantime, may be made care of Rev. Timothy Tow B.D., S.T.M., or Rev. Quek Kiok Chiang, or Dr. Tow Siang Hwa, M.B., B.S., M.R.C.O.G.

*"Because of the house of the Lord our God
I will seek thy good." Ps. 122:9.*



Address of our architect:
Mr. Ang Kheng Leng,
18-H Battery Rd.,
Singapore.
Phone: 93931.



Malaysia Christian



Vol. IX. No. 18

Saturday

7th October, 1961.

WHY BIBLE PRESBYTERIAN CHURCH?

By Dr. G.C. Inches, Galilee Church.

Since the earliest times the Church has been troubled with teaching which deviated from that given by the Apostles - as taught by the and as recorded in their writings which go to form the bulk of the New Testament. To meet these heresies various creeds or statements of belief were drawn up - The "Apostles' Creed, and the Creeds of Nicaea and Athanasius to name just the three best known ones.

During the Middle Ages many practices and doctrines crept into the worship of the Church which were quite contrary to or unauthorised by the Word of God. The Creeds did not guard against them, but reference to the Bible would have. It is when a Church or an individual Christian neglects the Word of God that error and false teaching arise. The Bereans were commended because they "Searched the Scriptures daily" to see if the Gospel that Paul had brought agreed with them. The religious leaders of the Jews at Jerusalem were condemned because they substituted the teachings and traditions of men for the inspired Word of God. It is into this very fault that the Roman Catholic Church has fallen; so that the teaching and tradition of the Church ("the Faith") takes first place over the plain teaching of the Bible. Her doctrines such as the sacrifice of the mass, the worship of Mary, her immaculate conception and miraculous ascension and the infallibility of the Pope which could never be substantiated from scripture are upheld by appeal to Church tradition.

With the rediscovery of the Bible Reformation was bound to come and when men studied carefully, comparing Scripture with Scripture, they saw clearly the pattern of the teaching of the "faith once delivered to the saints". These doctrines they crystallised into Statements of belief as declarations of faith or as teaching formulae for converts.

These were reformed to as the "Secondary" or "Subordinate" doctrinal standards by which orthodoxy or correctness of teaching might be measured. It was recognized that they were secondary and that ultimately any doctrine had to stand or fall by the Word of God. Chief examples are the Westminster Confession of the Presbyterian Churches in Britain, the various Baptist Declarations and the "39 Articles" of the Church of England.

England and the Lutheran confessions.

With the passage of time even these have failed to retain their importance in maintaining the purity of doctrine and the last century has seen once again the philosophy and vain traditions of men setting aside the treasured statements of belief, even overthrowing the authority and denying the trustworthiness of Scripture itself giving us a watered down product which is "another gospel" unable to save. Many who have made 'shipwreck' of their faith in following these strange 'winds of doctrine' will attest to this. The modernist and liberal "form of godliness" which 'denies the power thereof' and the heresies of the "Jehovah's Witnesses", the Cooneyites, Mormons and others can only be refuted by a careful study and sound knowledge of God's word.

In our Bible Presbyterian Church our doctrine is not merely a truly 'Reformed' one but is squarely based on the inspired and infallible Word of God because we believe and teach that the final appeal in all questions relating to the Christian faith, life and conduct, whether of the individual or of the Church, as a whole is to the Bible, the Word of God, inspired by Him and written for our Salvation; for our guidance in doctrine for correction and reproof in our day to day Christian life and for instruction in Godliness.

So then let us be truly BIBLE Presbyterians testing and proving all things and all men, and not least our own lives and beliefs by it for the entrance of thy Word giveth light.

NEWS! NEWS!! NEWS!!!

CONTRACT FOR CONSTRUCTION OF NEW LIFE CHURCH AND FAR EASTERN BIBLE COLLEGE AWARDED TO W.K. THAM AT \$173,600. CONTRACTOR DONATES \$3,000 BACK IN THANKSGIVING. LIFERS GAVE \$2,008.05 LAST WEEK!

By unanimous action of Life Church Session on Tuesday Oct. 3, the contract for construction of the abovementioned buildings was awarded to W.K. Tham of 11A Mackenzie Road, at \$173,600. In thanksgiving to the Almighty God, our contractor donates back to the church \$3,000, thus reducing his price to \$170,600. W.K. Tham is a well-known contractor, acceptable to our architect.

Meantime Deacon Seow, Treasurer, has been busily occupied. Of a total of \$2,008.05 received last week, \$1825.05 was collected for the Building Fund. This liberal, spontaneous gesture from Lifers should encourage others to worship God with greater sincerity. Exhortation: "Honour the Lord with thy substance, and with the first fruits of thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9. The mystery of

MC (4 Nov '61): 6.

former UN General Assembly President Charles Malik.

On Sunday, November 26, the Church of India, Pakistan, Burma, and Ceylon will hold an Anglican Communion service open to all baptized communicant members of the World Council's 175 member churches. The Rt. Rev. Lakdasa de Mel, Anglican bishop of Kurunagala, Ceylon, will preach.

There are 154 official delegates from 28 U.S. member churches. Fraternal observers, advisers, and guests bring the U.S. participants to 257. Seminary presidents, educators, lawyers, judges, businessmen, publishers, and church officials are included in the U.S. group.

ICCC TO GO TO NEW DELHI "FOR THE WORD OF GOD
AND FOR THE TESTIMONY OF JESUS CHRIST."

Can the coming World Council of Churches Assembly in New Delhi, at which official Roman Catholic delegates and churchmen from Communist Russia will be received, go unheeded and unchallenged? The decisions made at this world assembly by the heads of the big Protestant denominations will affect not only the faith and life of individual Christians in these denominations, but also those of Christians in small, independent bodies. An appalling darkness, the apostasy of the Christian Church in these last days, is also engulfing the faithful remnants.

By the grace of God, the International Council of Christian Churches has decided to go to the New Delhi Assembly in order to hold a watching brief for the faithful everywhere, and for the 64 Bible-believing denominations in 40 countries which it represents, who have consistently witnessed against the apostasy of the WCC. There is a warning ministry, the ministry of Jeremiah and Ezekiel (Ezek 3:17), to be filled in every Church age!

Dr. Carl McIntire, president of the ICCC and Dr. Clyde Kennedy, president of the American Council of Christian Churches, will head the ICCC team. A strong witness however will be raised by our Indian brethren through the India Bible Christian Council, an affiliate of the ICCC. Throughout these months the IBCC's paper, "Biblical Witness" has been sounding an alarm.

Dr. Philip Clark, General Secretary of the Independent Board for Presbyterian Foreign Missions and Rev. Arthur Steele, Vice-president of Faith Theological Seminary, will stop in Singapore en route to New Delhi. They will take advantage of this battle journey to meet with the newly elected Board of Directors of the Far Eastern Bible College. A new milestone on the road to formation of the FEBC will be reached. Pastor C. Ormeo, President of the Far Eastern Council of Christian Churches will converge on Singapore on Nov. 13th to meet the American brethren. Pastor Timothy Tow has also been requested to the New Delhi meeting. The four of them will leave on Nov. 16, D.V., for New Delhi. Pray for us!

MC (7 Nov '61):4-5

WHAT IS THE DIFFERENCE BETWEEN FUNDAMENTALISM AND MODERNISM?

By Rev. Carl McIntire

The twentieth century struggle to preserve the historic Christian faith is known as the Fundamentalist-Modernist controversy.

The Fundamentalist believes the Bible to be the Word of God. He is called a Fundamentalist because he accepts the great foundation doctrines of the Christian religion. A Modernist considers himself to be a Christian, though he has accepted the new theology, a social gospel, and rejects the great doctrines of the faith as being theories or unimportant. The struggle has centered around the supernaturalism which is in Christianity. The Fundamentalist insists there is only one true Gospel. The Modernist insists there are many gospels. The Fundamentalist insists that the Church of Jesus Christ must be pure and present only the true faith. The Modernist wants the church to be inclusive, with all manner of opinions and beliefs represented in it.

The Fundamentalist honors the great creedal confessions of the church. The modernist relegates creeds to the sphere of interesting historical documents and relics. Fundamentalism is forthright, evangelistic. Modernism is deceptive, vague, evasive. The Modernist talks about life without doctrine; deeds without faith.

The Fundamentalist contends earnestly for the faith, his Scriptural duty. The Modernist ridicules the idea.

The historic summary that came to be known as Fundamentalist doctrines, the battleground over which the two parties have fought, was the deliverance of the General Assembly of the Presbyterian Church in the U.S.A., in 1910, 1916, and 1923, in which five points were included as follows:

- "1. It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide, and move the writers of Holy Scripture as to keep them from error.
- "2. that our Lord Jesus Christ was born of the Virgin Mary.
- "3. that Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God.
- "4. that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into Heaven, and there sitteth at the right hand of His Father making intercession.
- "5. that our Lord Jesus Christ showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

The Modernist attack upon these doctrines was known as the heretical Auburn Affirmation, a document which called these doctrines

"theories," insisted they were not the only theories allowable by the Bible, and that the doctrine of the inerrancy of the Scriptures was harmful to the life of the church. This position now has become dominant in many churches and theological institutions, and is a condition that makes possible the ecumenical movement.

The modernist movement is represented in the National Council of the Churches of Christ in the U.S.A. and the World Council of Churches, with their thrust to build the "coming great church" and one-world government.

The Fundamentalist movement is represented in the American Council of Christian Churches and the International Council of Christian Churches, and their appeal for a genuine Twentieth Century Reformation.

Christian co-operation represents a spiritual unity and oneness in faith. Each church must preserve its own purity and integrity. The Fundamentalists believe that the ecumenical movement represents a great apostasy from the Christian faith. Older Modernists include Harry Emerson Fosdick, Schuyler Matthews, Bishop G. Bromley Oxnam, and Dr. John A. Mackay. Young leaders include Bishop James A. Pike, Nels F.S. Ferre, Eugene Carson Blake, and Theodore A. Gill.

Attacks have been made upon the Fundamentalists by those who would take a middle position, desiring compromise. The leaders of the historic Fundamentalist movement in the United States have defended the whole counsel of God; have believed that the church has its responsibility to all areas of human life because "man's chief end is to glorify God and to enjoy Him forever."

When the Fundamentalist movement gave birth to the American and International Councils of Christian Churches, their historic summary of Christian doctrines began by saying, "Among other equally Biblical truths, we believe and maintain the following:" and concluded, "And still believing the Apostles' Creed to be a statement of Scriptural truth, we therefore incorporate it in these articles of faith."

The Fundamentalist movement calls for separation from the apostasy and obedience to the commandments of God. The Modernist movement insists that organizational division is sin, that organic union is more important than what a church or a group may believe within it. Loyalty to church union becomes the great battle cry of the ecumenical, Modernist movement. Loyalty to the Scriptures and faithfulness in building the Church of Christ is the great call of the Fundamentalist.

The Fundamentalists have had great successes, especially since the movement has reached the point of separation from unbelief and apostasy. Since the great divisions have developed in American Protestantism over the Fundamentalist issue, the Fundamentalists have been gaining great strength, more recognition, and they are stronger today than at any time in the history of the struggle?

MC (11 Nov '61): 2-3

In the Epistles to the Ephesians and Colossians Paul refers to the Church as meaning the whole body of true believers and the 'Church' is called "the body" of which Christ is the Head - and for which Christ died also described as the Bride of Christ. Here obviously is not meant a local congregation or a denominational group (or even the company of those who call themselves Christians) but all those who have been born again and who have entered into an intimate mystical relationship with Christ by which they have become members of His body, His bride "the sanctified in Christ Jesus" as Paul calls them (1 Cor. 1:2.)

Obviously, then whether a local assembly or the whole body of believers is meant, a man made organisation with rules for membership and observance is not in mind. The true Church is an organism - something living and divinely constituted because it is vitally linked with Christ as its head. He is a member of the Church who is truly Christ's (and not the other way round). In view of this unity of true believers in Him it is incorrect, even absurd, to speak of the Church being divided - can the Body of Christ be divided? Outward organisations of Christians or denominations certainly show division, diversity and even antagonism, but that does not deny the true, and very real oneness that all who are truly Christ's share, surmounting differences of emphasis and even minor doctrinal divergences.

As in any body its state of health depends on the degree of harmony existing between the members and the extent of their submission to the authority of the Head. Christ is the true and only Lord of the Church and His Word is its only guide. The body itself has no authority in itself apart from Him. (The notion that the "Body" is a continuation of the earthly body of the Lord Jesus and is therefore a self-sufficient and over-ruling authority in Christian affairs.. is to be rejected as unscriptural and dangerous as leading to the doctrine of the infallibility of the Church organisation.)

Which is the secret of health in the Church? It is found in John 15, "If ye abide in me."

ANOTHER IMPORTANT MILESTONE.

Another important milestone reached in the progress of the Bible-Presbyterian Church movement is the voluntary transfer by Life Church of her interests in Zion Kindergarten to the joint trusteeship of Zion and Faith Churches. This decision was made at a Session meeting on Oct. 31, 1961, and has since been accepted by the two churches. Hitherto the administration of the Zion Kindergarten property has been vested in a nine-man committee comprising three from each of the churches, Life, Zion and Faith.

The history of development of the Zion Kindergarten property

is briefly as follows. Completed in early 1957 by the Christian Stewardship Foundation at a cost of \$170,000, the Kindergarten, however, was indebted to a sum of \$90,000. An offer by the CSF to sell the property at the price of clearing the debt was made to Life Church, which was accepted with the help of certain brethren in the Malaysia Council of Christian Churches. The main motive for taking over the Kindergarten was the extension of God's Kingdom by the development of a branch church to be named after the Kindergarten - Zion Bible Presbyterian Church.

Interest free loans from members of Life Church, of the former Central Church, and some gifts from friends, helped to pay off certain hard-pressing creditors. Later on when the individual loans were steadily withdrawn the financial burden was alleviated by a flow of loans from the Life Church Building Fund, as well as some sums from Central (now Faith) and Zion Churches. In July 1958, at a Life Church Session meeting, it was proposed that Zion and Central (now Faith) Churches be given equal nights of mandate with Life over the Kindergarten property. Hence the formation of a nine-man committee with three from each church to manage the Kindergarten affairs. By the grace of God and through the united efforts of the three Churches and the Kindergarten staff the original debt of \$90,000 is now reduced to \$60,000.

Under the new mandate, it is foreseeable that greater efforts will be made by Zion and Faith in a mutual programme to relieve the financial burden. It is our prayer that this milestone reached so unexpectedly in the progress of the Bible Presbyterian Church movement will lead to a greater manifestation of the glory of God.

SPECIAL BUILDING NEWS

PILING CONTRACT AWARDED TO BOON TYE AND CO. PRICE \$1.90 PER SINGLE PILE, \$5.40 PER JOINED-PILE.

Building operations at Gilstead Road, despite the monsoon, are proceeding at a steady pace. The digging of foundations for the Far Eastern Bible College Annex is completed. Bakau piling commences next Monday!

The contract for Bakau piling has been awarded to Boon Tye & Co. of 582 Beach Road, managing partner, Quek Seng Cheong. The price per single pile is \$1.90, and per joined-pile \$5.40. A joined-pile is coupled by a 4½ inch (diameter) iron ring. It is a saving safety device for soft grounds approved by the architect. (We are happy to report that our piling contractor has donated 100 single piles, and a brother of Life Church 50 on hearing the contract.) With the price of a single pile ascertained at \$1.90, the Thankofferings received at the 11th Anniversary plus the 150 mentioned are equal to 1104 single piles. Who'll give 10 piles at only \$19? -

Malaysian Christian (25 Nov '61) : 2

Dutch Church built in 1741 - 1753 in Malacca. May God use the impressions formed in our friends' minds to challenge the American front to a greater commitment to the worldwide Gospel enterprise.

Not Forgetting the Home Front.

While there are many things to do and our hearts are set on the battle ahead, we do not forget you dear ones on the Home Front. Tomorrow will be the Lord's Day. May God uphold the hands of each one of you ministering in the Church and Sunday School that His Kingdom might go on unhindered. I am especially indebted to those who sent us to the airport, my sister, Joha, Deaconess Ong and Rev. Quek who took care of Pastor Ormeo. It is good to know there are those who will carry on faithfully, and Bro. Kiok Chiang is one who is substituting me both at the desk and the pulpit. According to David's law, those who abide by the stuff receive the same share as those who go to the front. Therefore do all for the Lord to see, and not for man.

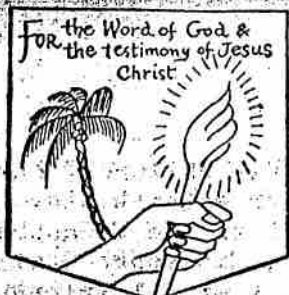
The Far Eastern Bible College.

One good result from the Clark-Steele visit is the convening of the first Board meeting of the Far Eastern Bible College. For two-and-a-half hours we sat in discussion, and we provisionally approved the draft constitution of the College under the able leadership of Bro. Quek. There was elected an executive committee of seven, and you'll have read the names of the Committee. On my part I am overwhelmed both by the honour and responsibility put on my shoulders. With God's help and by your prayerful support, we must succeed in opening the College, September 1962. You'll see there's a delay of five months. The reasons are, the College Annex won't be ready next Easter as hoped, and secondly, our school year is to be orientated to our cooperating American institutions. Rev. Arthur Steele, Vice-president of Faith Seminary, has assured us that graduates of the FEBC will be accepted for higher studies at Faith.

Bangkok.

K.L.M. Hotel,
Bangkok.

We arrived here at 10 a.m. Bangkok time, which is half-an-hour behind ours. We boarded an airport bus to the K.L.M. Hotel to await the connecting westbound flight this evening. In order to "kill time" we took a taxi to the City at the joint expense of brothers Clark and Steele. We visited two huge Buddhist temples. There were Buddhas almost as many as the tiles on the roof. One new thing I observed this time was the offering of gold foils which were stuck on the Buddha images by the deluded worshippers. Young Buddhist novices were learning lessons in the temple corridors. Extensive repairs were being carried out to the older temples. This revival of Buddhism should stir our hearts to greater efforts for our Saviour Jesus Christ. O the cry of the human heart for the Light of Life! If we will not give it, who will?



Malaysia Christian



Vol. IX. No. 32

Saturday

13th January, 1962

IF YOU THINK THESE WILL MAKE GOOD LABOURERS FOR CHRIST.

That the decision taken in September 1960 with the Independent Board for Presbyterian Foreign Missions, U.S.A. to establish a Bible College should within two years become a concrete reality is nothing short of a miracle. As you will read the news paragraph on the back page, "first columns began to rise over the College Annex foundations Monday last." In five months the Annex would be ready for the joint use of the College and Church.

While we are delighted about the erection of a suitable building for the Far Eastern Bible College, we are more concerned about the spiritual columns - the men and women who should graduate from its halls to labour in the Lord's vineyard.

By the grace of God, the fast-rising columns of the FEBC have not "prevented" the earlier starting of the FEBC Evening Class. This class, begun in July 1961, has just completed its first term. Of the fifteen regularly attending two-thirds are Sunday School teachers and superintendents, while one has already taken to regular monthly preaching at Jurong. These are the spiritual columns that the Lord more urgently needs to enlarge His house, the redeemed ones.

If you think these will make good labourers for Christ, will you not have a share in the ministry of training Christian workers? It is our desire to see "pastors, evangelists and teachers" (Eph. 4:11) - spiritually and intellectually equipped through the training given by the Far Eastern Bible College.

Your gifts to encourage this humble service may be sent to:-
Deacon Joshua Lim, Treasurer, Far Eastern Bible College, c/o 32 Monk's Hill Terrace, Singapore 9.

AN ASIAN CHRISTIAN ENTERPRISE, AND AN ASIAN RESPONSIBILITY.

The Far Eastern Bible College, while looking to America for teaching help, is truly an Asian Christian enterprise, and an Asian responsibility. We do not receive a single American dollar by way of donation from our cooperating Mission Board. We do expect a loan of \$5,000 U.S. on which we should pay five per cent simple interest. Since our Bible College must pay at least \$45,000 for her share of the

College Annex, where are we to get the funds?

We have nowhere to get them but from God and His children, our friends. We do not look for rich friends, but rather sympathetic, zealous, praying friends. Any reader sending a gift to the Treasurer, Far Eastern Bible College, 32 Monk's Hill Terrace, Singapore 9, will be listed as a "Friend of the Bible College." May our mutual friendship henceforth grow together and bring forth more fruits to life everlasting.

Note: To date the FEBC has received less than \$500 from readers.

We're grateful for \$240 to be received from Faith Church.

MACEDONIAN CALL FROM BATU PAHAT.

By the grace of God, the erstwhile struggling young people's group at Batu Pahat has today become a flourishing congregation. Two hundred is the average attendance at the weekly service, while the Sunday School gathers about 150. The Youth Fellowship itself is attended by around 70.

Hitherto the pulpit only has been supplied by the moderator and his team of co-preachers. The Lord's Supper is held every alternate month. About 25 were baptised during 1961.

To minister to the growing needs of this young, thriving congregation, the elders of the Chinese Church have appealed for some missionary to be stationed here as pastor. Who will go over and help them?

THE PRINCIPLE AND PRACTICE OF GIVING.

By Yap Kok Keng

It is a selfish love that seeks to grab and keep. But true love gives; it empties itself of all but love. It was because God loved that He gave; and He gave of His Dearest. (John 3:16). So if we Christians really love God we will also give.

We often say that Christianity knows no compulsion. No one can be forced to do anything that he does not want to. Each is free to do as he likes. We are right here, but we forget that there is, or ought to be, an undeniable force, constraint, or compulsion. But this comes from within the heart of the believer. "The love of Christ constraineth us", said Paul. If a believer truly loves God and has the love of God dwelling in Him, he will find himself constrained or compelled to do certain things that he may not naturally feel inclined to.

Giving to the Lord is a manifestation of love for Him. It is a good yard-stick with which we may measure the amount of our love for Him. It is easy for us to say we love God, and it may be that we can persuade ourselves to believe that we really do. But measured



Malaysia Christian



Vol. IX, No. 33

Saturday

20th January, 1962.

HOW EVERY READER CAN HELP US ENTER THE PROMISED LAND!

1962 for Life Church and the Far Eastern Bible College is the momentous year. 1962 is the year of concentrated, courageous action. 1962 is the year of triumphal entry to the Promised Land!

As you have read from last week's report, the Bible College Annex is expected to be completed in May. The Church should be finished by August. The Bible College has announced opening in September. The Church is preparing to enter the new House of Worship Oct. 21st, the 12th Anniversary Thanksgiving. This means the Bible College has but seven months and a few days to get ready, and the Church exactly nine months. 1962 is our year of concentrated, courageous action!

Every church in our Bible-Presbyterian Church movement should see the importance of the Bible College as a school of prophets, from which future Christian workers will be trained. Every church in our Bible-Presbyterian Church movement should feel highly honoured of the Lord to be invited to give to its support. All departments of our Churches, such as our Ladies Fellowships, Youth Fellowships, and our Sunday Schools, can help by giving to the Bible College.

As far as Lifers are concerned, their greatest privilege is the building of such a big, handsome, rectangular House in the centre of the Island State for the worship of all nations, and paying half the cost of construction of the College Annex. As the Lord has prospered you to tithe and offer liberally in 1961, may His love constrain you to return Him even more this prosperous, peaceful year. Hear again ye faithful ones, "Bring ye all the tithes into the storehouse that there may be meat in my house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) "For God loveth a cheerful giver. And 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." (II Cor. 9:7,8.) Your giving is between you and the Lord.

Having done our duty to exhort the immediate members concerned in the abovementioned projects, may we appeal to our Readers to help us enter the Promised Land? Occasionally a gift from some of you has come to cheer us along the way, during some weary week or some lean

month. Now, apart from God and you our sympathetic friends, we have no other help! How can you help us?

You can help us:-

1. By sending a gift to The Treasurer, Far Eastern Bible College, 32 Monk's Hill Terrace, Singapore 9. (The FEBC is an independent institution with a Board of Directors comprising several other than members of the Bible-Presbyterian Church.)

2. By sending a gift to the Treasurer, Life Bible-Presbyterian Church, 95 Nemesu Ave., Singapore 20, if you are particularly interested in the work of Life Church.

3. By praying everyday for the FEBC and the Life Church Building Project.

4. By visiting the site at Gilstead Road and talking about it to interested friends.

5. By sending books of theology, literature, history, etc. for the Library of the Bible College. We need encyclopaedias, lexicons, and reference books.

6. By sending us furniture, crockery, linen and other useful articles for the furnishing of the Bible College. (The Ladies of our Churches can sew for us!)

7. By obtaining a donation from some close Christian friend who loves the cause of Jesus Christ, after prayerful consideration. (Be very careful in this approach, as God does not want a gift unwillingly solicited.)

Indeed, a Biblical title is given those who help out the cause of Jesus Christ, according to III John, as "Fellowhelpers to the truth." Every Reader who contributes towards helping us enter the Promised Land at Gilstead Road before the close of 1962 is indeed our "fellow-helper." The Lord will also help you in time of need.

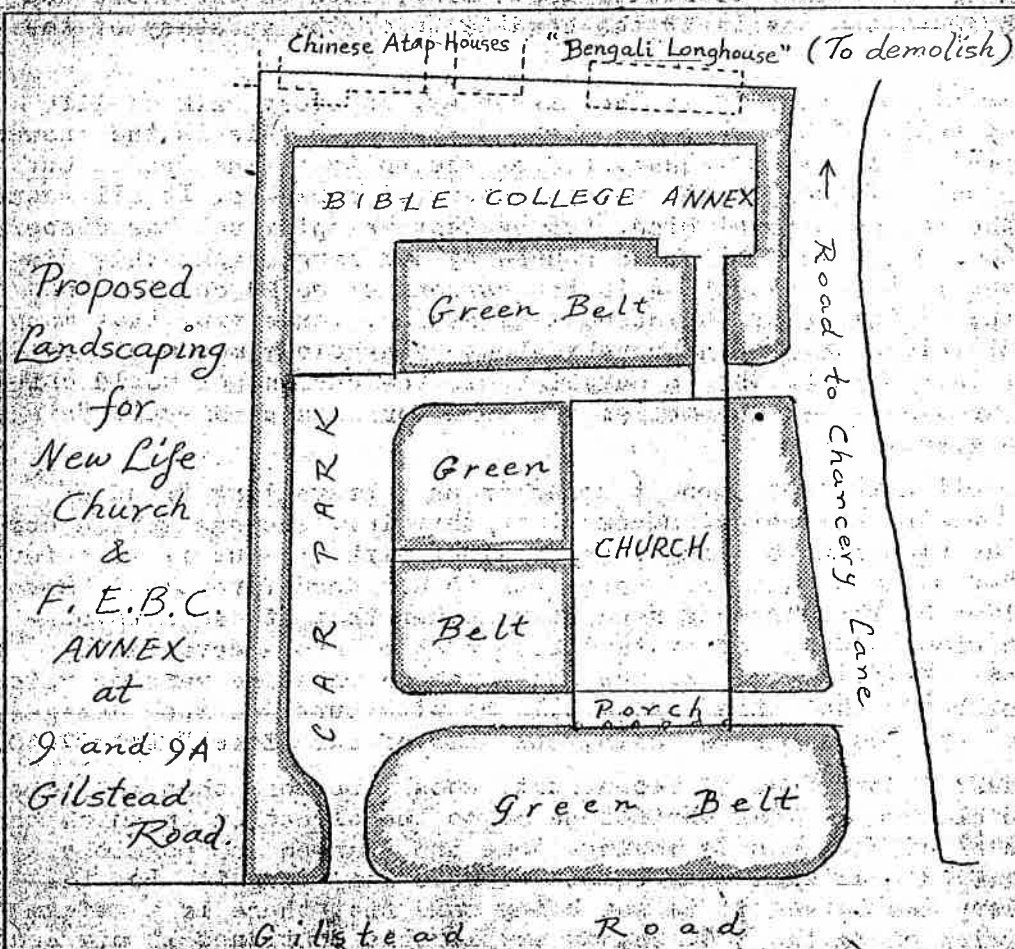
THE APPEALS STOPPED

Sometimes the appeals for financial support for our churches, missions, and their related responsibilities seem to be too numerous.

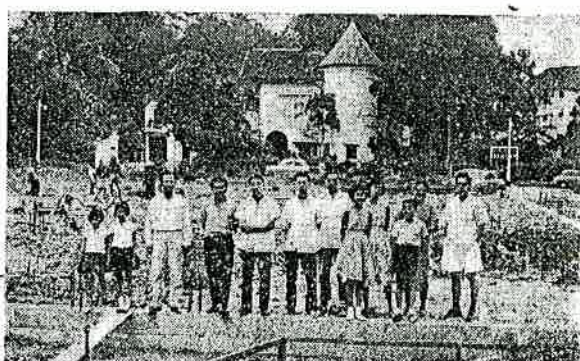
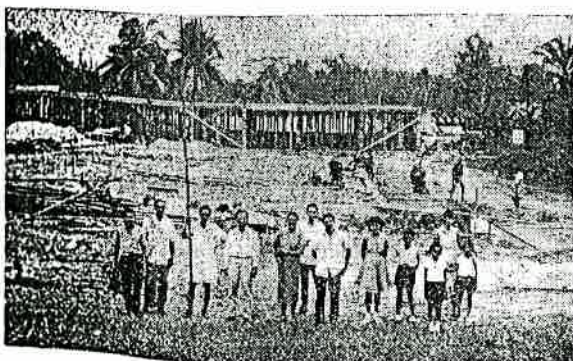
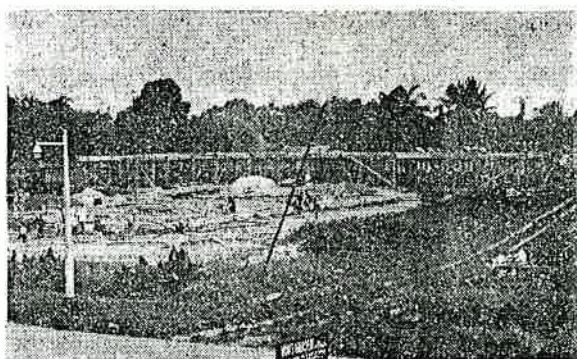
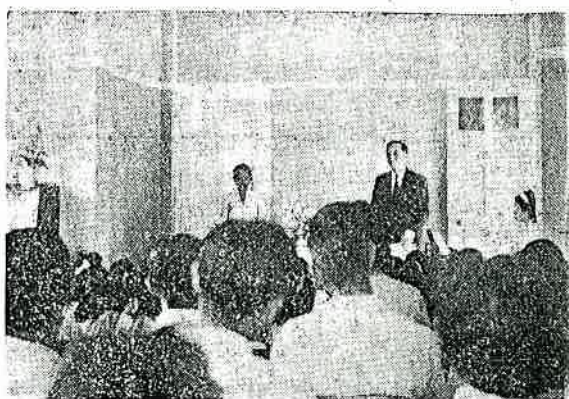
Rev. D.R. Aikenhead, superintendent of the Canadian Sunday School Mission, has an answer for this. He relates this striking incident: "A deacon reproved his pastor for making so many appeals for the different financial needs of the church. The preacher replied thoughtfully: 'Believe me, I can understand how you feel. I used to get tired of my wife making appeals for our growing son. She was always needing money to buy him shoes, a new coat or a new suit - it was always something. But,' he added, 'one day our boy died and there are no appeals from my wife any more. Need I say that

The Lord Himself will help us.

Editor's note: The above article by Bro. Yap in the Malayan Evangelical Beacon is an excellent exposition of the Scripture on Christian giving. In his zeal for the Lord, he says, "There should be no need for reminders and appeals. Neither should empty gift envelopes be sent out to members." But God's people are not all as zealous, so that the prophet has to remind and appeal in Malachi 3:10, "Bring ye all your tithes.... and prove me now, herewith, saith the Lord of hosts...." In the light of Malachi's reminder and appeal, we would point out that the sending out of empty gift envelopes to members is merely one modern method of fulfilling this scriptural necessity. Would even Christian were as zealous as Bro. Yap!



MC (10 Feb '62): 4-5



↓
PHOTONEWS

The photos on page 4 are a pre view of the many you will see in the next Bible-Presbyterian Annual.

1. The four on top tell the story of the inauguration of Jurong Church at Bro. and Mrs. Thomas Chandra's home, 14½ miles Jurong Road, Singapore on Oct. 8, 1961. Mrs. Chandra, a Malay woman, is in the picture where she is testifying of her faith in Christ, while on her right is your editor.

Jurong Church is situated to the far west of Singapore, off the beaten track. But within this decade Government will transform this rural sector of Singapore into an industrial city of 200,000! There will be wharves and godowns, factories and railways! In order that we might witness more effectively for the Lord Jesus, it has been decided to start a Jurong Church Building Fund. The money received would be used to acquire a small piece of land early before the land price goes up. So far we have accumulated over \$100. Pray for the extension of the gospel to needy Jurong, and for our workers every week. A young man, Munusamy, is a zealous convert. He joins us in distributing tracts to the villagers near Nanyang University.

2. The four bottom pictures tell the story of the progress of building operations at Gilstead Road. Gilstead Road is a side road off Dunearn Road, 200 yards from Newton Circus. Here Life Church had bought a piece of land, 53,000 ft., from the Government in July 1957. Being low-lying, four feet of red earth had to fill it, and this was undertaken in two stages, costing \$12,000. Fortunately, the soil beneath is in part solid, so that "bakau" piling was undertaken at the low price of \$14,500.

The contract to W.K. Tham for building both the Church and the Far Eastern Bible College Annex (now one storey high in the picture) including fencing, roads and turfing, is \$173,600. The whole project excluding land and earth-filling will cost over \$200,000. Contractors for church furniture and plumbing, electrical and sanitary installations are yet to be called. The College Annex should be completed by end of May, the Church in time for the 12th Anniversary Thanksgiving in October.

The Far Eastern Bible College will be established as a fundamental theological school to train Asian evangelists, pastors and teachers, zealous both to defend the Faith and preach the Gospel to the millions in the Far East. It will be run with the cooperation of the Independent Board for Presbyterian Foreign Missions, U.S.A.

The new Life Church will be more than twice the size of the old one at Prinsep Street. It will beam its gospel light to the scattered thousands in the Bukit Timah sector. It will, indeed, serve the whole city by its strategic location.



Malaysia Christian



Vol. IX, No. 40

Saturday

10th March, 1962

FAR EASTERN BIBLE COLLEGE TAKING SHAPE!

With the second storey of the Far Eastern Bible College going up and the date of opening barely six months away, the Board of Directors is pressing on steadily towards its formation. Our College is taking shape!

By the grace of God a consecrated faculty is in the course of assembling, as follows:-

- 1) Rev. Timothy S.H. Tow, B.D., S.T.M. (Principal).
- 2) Dr. G.D. James, Th.D.
- 3) Mr. Peter E.H. Ng, B.D., (now taking Th.M. at Dallas Theological Seminary, U.S.A.).
- 4) Miss Adeline Char, B.A.
- 5) Rev. Quek Kiok Chiang, Editor, Malaysia Christian (Chinese).
- 6) Miss Yap Ai Ting, L.R.S.M.

The missionary teachers to be sent by the Independent Board for Presbyterian Foreign Missions will be announced as soon as confirmed.

The Curriculum of the College will emphasise an intensive training orientated to meet our needs in the Far East. The four-year course in the study of the Bible and theological subjects, based on the Greek and Hebrew, will nevertheless be supplemented by a cumulative study of one's vernacular, such as Chinese or Malay. And as Martin Luther has said that music stands next to theology, adequate emphasis will be placed on musical education as well. Our aim is to train effective Christian workers to evangelise and minister to our multi-lingual communities. In order to profit students with the maximum training, teaching and preaching assignments will be prescribed from the outset of the first academic year. Most certainly, a College evangelistic team will be formed. As Charles G. Finney says, "A man cannot learn to preach except by preaching."

The College will grant a Bachelor of Theology degree to successful qualified students after a normal four-year course. Certificates and diplomas for those taking an adequate number of prescribed subjects will also be awarded. Students who wish to enter the teaching field will be prepared to take the London University Diploma of Theology and Bachelor of Divinity degree. Others might be sent to U.S.A.

for further training. Fundamentalism while stressing vital spiritual life and the inculcation of evangelistic zeal should not neglect scholarship. The last is the more needed today to defend the Faith against the subtle attacks of modernistic theologies.

The Far Eastern Bible College is not a denominational institution under the control of the Bible-Presbyterian Church of Malaya. It is an independent school whose Board of Directors includes non-Bible-Presbyterians. Its doctrinal basis and emphases of teaching according to Article III of the Constitution reads:

The system of doctrine contained in the Scriptures and expounded in the historic Westminster Confession of Faith and Catechisms as accepted by the Bible-Presbyterian Church of Malaya, shall form the basis of instruction in the College. The great Christian fundamentals, including the premillennial return of Christ, shall be faithfully taught. True piety is to be nurtured, and an attitude of devotion and constant prayerfulness inculcated. Christian doctrine is never to be divorced from Christian life, and Biblical separation from all that is unclean is both to be taught and exemplified. The College is to test all things by the Word of God, as carefully and prayerfully studied. It is to stress those matters that the Bible clearly and repeatedly presents, and to avoid giving undue importance to matters of doubtful interpretation. Fellowship with all who are loyal to the Scriptures is to be maintained, but compromise with any who reject its clear teachings is to be avoided.

The College, being an independent agency, must look to God and His children for support. Praise the Lord, from the increasing number of donations received, there is now started a new movement of supporters of the College whom we respectfully call "Fellowhelpers to the Truth." Contributions for the Far Eastern Bible College should be sent to the Treasurer,

Mr. Joshua Lim,
32 Monk's Hill Terrace,
Singapore 9.

(cont'd from P. 6)

through the gospel of His Son. "Neither is there salvation through any other." Thank Him that the Holy Spirit has been given to convince the world of "sin, righteousness, and judgment." Without this convincing work of the Spirit we would never realize our sinfulness and cry to God for mercy and pardon. Those who are not convinced by the Spirit will never come to Christ, and only those who are effectually called will come to Him for eternal life and be forever saved.

- From The Bible Presbyterian, Canada



Malaysia Christian



Vol. IX No. 41

Saturday

17th March, 1962

"THEOLOGICAL COLONIALISM."

That the study of theology on the College level in Malaya hitherto has been received mainly from the hands of modernist professors is what we'd call "theological colonialism." This anomalous plight might be compared with that of God's people in Saul's days when "all the Israelites went down to the Philistines to sharpen every man his sword and his coultter, and his axe and his mattock" (I Sam. 13:20). As the Israelites were under the domination of the Philistines, so Bible-believing Malayan Christians, a great many, have been subjected to the teachings of modernism in some of the theological colleges.

"THEOLOGICAL COLONIALISM SELF-IMPOSED."

However there is another type of theological colonialism, and that is the "self-imposed." What do we mean by this?

By "Self-imposed theological colonialism" we mean

- 1) that erroneous notion that four or more years' study is too laborious and a waste of time, and that a shorter course on bare fundamentals is sufficient to equip ministers of the gospel.
- 2) that erroneous notion that things theological can only be taught by the Holy Spirit and not at all by man with a school curriculum.

"Self-imposed theological colonialism" of the above descriptions is not to be found in St. Paul's mandate to the church. For, does he not exhort Timothy to carry on the fine tradition he has established—training faithful men to teach others? In II Tim. 2:2 he says, "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."

In verse 15 of the same chapter he adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In St. Paul's teaching, theological training is to be received not only from the Holy Spirit but from consecrated men as well. Theological training is not to be simplified but rather to be "pursued with diligence" as the word "study" in the Greek means. We remember hearing the late Dr. Graham Scroggie say how he wanted to resign after two years in the ministry because he was "run off his bobbin." He

studied diligently thereafter, became a doctor of divinity, and now leaves behind a wealth of teaching material to the Church. The aim of the Far Eastern Bible College is to eradicate "theological colonialism" of whatever type.

"ECCLESIASTICAL COLONIALISM SELF-IMPOSED."

We have blamed the modernist missionaries for not teaching the national church before World War II to give to its support. That was "ecclesiastical colonialism."

We have struggled to awake our people to the honourable responsibility that is ours of giving one-tenth to God and the attending blessings promised. By God's grace, many of our members are tithing, or are beginning to give proportionately and regularly.

But we will remain ever a weak church if our people give only with an eye to our own church programmes, such as supporting the pastor and building the church. (Of course these are worthy causes.)

If our people have no broad minded vision as our Western brethren to extend giving beyond our own church programmes, we will be suffering yet from a new breed of an old disease we'd call "ecclesiastical colonialism self-imposed." That is to say, we would remain a weak church and one colonised by our own selfishness! We make liberal provisions for every branch of our church activities, but only token ones for activities beyond our church. We should never be afraid of giving to other Biblically worthy causes. "Cast thy bread upon the waters, and thou shalt find it after many days." (Eccles. 11:1.)

Some of the immediate worthy causes beyond our own programmes, as far as the Bible-Presbyterian Churches are concerned, are the Malaysia Pioneer Mission, and now the Far Eastern Bible College.

As to the M.P.M. it was started exactly ten years ago, with the vision of Malaysia and lands beyond within its "mission-scope."

Today, after a decade, God has trebled our giving and increased our strength to support in part four mission churches, and half a dozen Sunday Schools within a 50-mile radius. If there are more missionary-minded givers, we can greatly extend the lines of this work.

As to the Far Eastern Bible College, support is growing but individual gifts have come in small denominations from the lower-income group. While it is hoped that more will be derived from individual Christians, may we suggest that greater efforts be made by the bigger established churches morally linked to the Bible College. Ecclesiastical colonialism of whatever description should be deposed the sooner the better.



Malaysia Christian



Vol. IX. No. 43

Saturday

31st March, 1962

BULLETIN ON

THE FOUNDING OF THE FAR EASTERN BIBLE COLLEGE

Burden of Early Years and the Irresistible Hand of God

If there is one phrase to describe vividly the circumstances leading to the founding of the Far Eastern Bible College, it is "the irresistible hand of God."

The idea of a Bible College first dawned on certain elders of Life Bible-Presbyterian Church in 1954 when the need of training dedicated Christians for the propagation and defence of the Gospel in these days of apostasy in the Far East was felt. That need became a burden which increased with the years, but it was not until 1959 that the proposal for a Bible College was presented before the Life Church Session. This proposal, however, was shelved, but as we wisely look back after the event, we can now see above the burden of early years "the irresistible hand of God."

One year after the shelving of the proposal, God's hour for the founding of the Bible College struck. Dr. J. Philip Clark, General Secretary of the Independent Board for Presbyterian Foreign Missions, U.S. visited Singapore, and seeing the same need as we for a Bible College for this part of the world, he offered to send missionary teachers to our help. A meeting of the Sessions of Life, Zion, Faith and Galilee Bible-Presbyterian Churches was convened in September 1960 to consider the offer, and the decision to establish the Far Eastern Bible College God willing by Easter 1962, was unanimously taken.

Period of Preparation

After that historic meeting of the four Churches, a pro tem committee comprising Rev. Timothy Tow, Rev. Quek Kiok Chiang and Dr. Tow Siang Hwa was appointed to study with Life Church the incorporation of an annex to the new church building project at Gilstead Road to house the Bible College. The committee was also charged with drafting the College constitution, curriculum and prospectus, and to receive donations and books from the Christian public. Over 500 and about as many

Published every Saturday by Timothy Tow and Quek Kiok Chiang at 10A Kim Pong Road, Singapore 3
for the Malaysia Council of Christian Churches and the Bible-Presbyterian Church of Singapore and Malaya.
Telephones: 81733 or 75659. Supported by the prayers and offerings of the Lord's people.

books from many parts of the world have been received through their hands.

In July 1961 a pre-College Evening Class was started at Life Church, Prinsep Street, with Rev. Timothy Tow lecturing. This class has been functioning steadily since with a dozen students.

An Independent Institution

One ideal written into the constitution of the Far Eastern Bible College is its organisation as an independent institution. Although most of the directors are elected from the supporting Bible-Presbyterian Churches, the College shall remain independent of ecclesiastical control. It shall be governed solely by its duly elected Board of Directors.

The Board of Directors

At a meeting in November 1961 the following were elected:-

President: Rev. Timothy Tow Siang Hui, B.D., S.T.M.

Vice-President: Dr. G. Clive Inches, M.B., B.S.

Secretary: Rev. Quek Kiok Chiang.

Treasurer: Mr. Joshua Lim Hiong Wee.

Committee Members:

Dr. Tow Siang Hwa, M.B., B.S., M.R.C.O.G.

Mr. Lee Tsu Hwai, B.A.

Mr. Chia Kim Chwee.

Members: Mr. Heng Mui Kiah.

Mr. Lim Khng Seng.

Mr. Chia Hong Chek.

Miss Ong Soo Kheng.

Dr. Tow Siang Yeow, M.B., B.S., D.P.H.

Mr. George Beng.

Mr. Teo See Yah.

Mr. Chuang Shih Ih. (elected Mar. 1962.)

Miss Adeline Char, B.S.

Mr. Peter Ng Eng Hoe, B.D.

Dr. J. Philip Clark, A.B., B.D., D.D.

Rev. Arthur E. Steele, B.S., B.D.

The Faculty

At a Board meeting held in March 1962, the following were appointed to the faculty:

Rev. Timothy Tow Siang Hui, B.D., S.T.M. (Principal)

Dr. G. D. James, Th.D. (Evangelism and Homiletics).

Mr. Peter Ng Eng Hoe, B.D. (now taking Th.M. at Dallas)

Rev. Quek Kiok Chiang, Editor, Malaysia Christian (Chinese)

Miss Adeline Char, B.A. (Christian Education)

Miss Lay Swee Lan, Grad., Ginling Women's Theo. Seminary, Nanking.

Miss Yap Ai Ting, L.R.S.M.

The Doctrinal Basis and Teaching Emphasis

That the Far Eastern Bible College is solidly founded on the

Holy Scriptures as the infallible and inerrant Word of God, and that its teaching emphasis will nurture students towards a balanced Christian outlook, may be seen in the following paragraph of Article III of the Constitution:-

The system of doctrine contained in the Scriptures and expounded in the historic Westminster Confession of Faith and Catechisms shall form the basis of instruction in the College. The great Christian fundamentals, including the premillennial return of Christ, shall be faithfully taught. True piety is to be nurtured, and an attitude of devotion and constant prayerfulness inculcated. Christian doctrine is never to be divorced from Christian life, and Biblical separation from all that is unclean is both to be taught and exemplified. The College is to test all things by the Word of God, as carefully and prayerfully studied. It is to stress those matters that the Bible clearly and repeatedly presents, and to avoid giving undue importance to matters of doubtful interpretation. Fellowship with all who are loyal to the Scriptures is to be maintained, but compromise with any who reject its clear teachings is to be avoided.

Training to Meet Our Needs in the Far East

The curriculum of the College will emphasise an intensive training orientated to meet our needs in the Far East. A four-year course in the study of the Bible and theological subjects, based on the Greek and Hebrew, will further be supplemented by a cumulative study of one's vernacular, such as the Chinese language. And as Martin Luther has said that music stands next to theology, adequate attention will be given to musical education as well. Our aim is to train effective Christian workers to evangelise and minister to our multi-lingual communities.

In order to profit students with the maximum training, teaching and preaching assignments will be prescribed from the outset of the first academic year. Most certainly, a College Evangelistic Band will be formed. As Charles G. Finney says, "A man cannot learn to preach except by preaching."

Degree, Certificate and Diploma Courses

The College will grant the Bachelor of Theology degree to successful qualified students after a normal four-year course. The Certificate of Proficiency in Religious Knowledge and the Diploma in Theology will be awarded to those taking an adequate number of prescribed subjects. Students who are called to enter the teaching field will be prepared to take the London University Diploma in Theology and Bachelor of Divinity degree. A better choice should be to send them to affiliated colleges and seminaries in the United States.

Fundamentalism while stressing vital spiritual life and the inculcation of evangelistic zeal should not neglect Biblical scholarship which is the more needed today to defend the Faith against the subtle attacks of modernistic theologies. - 3 -

Matriculation and Graduation

No matriculation is required for the Certificate of Proficiency in Religious Knowledge. Candidates for the Diploma in Theology must possess a recognised school certificate, such as the Senior Cambridge School Certificate or the Chinese Senior Middle School Certificate. Those who do not possess a recognised school certificate but have an equivalent standard of education may matriculate for the Diploma in Theology examination upon doing distinction work in the Certificate of Proficiency in Religious Knowledge.

Candidates for the Bachelor of Theology degree (Th.B.) must possess a recognised school certificate such as is required for matriculation to the Diploma in Theology examinations. Candidates who do not possess a recognised school certificate but who have an equivalent standard of education, upon completion of all courses prescribed for the Diploma in Theology with distinction, may be permitted to sit for the Bachelor of Theology examinations.

Minimum Credits for Graduation

To graduate in the Th.B. degree examinations, candidates must complete the whole curriculum of studies with a minimum of 204 credits. Credits are calculated on the basis of one credit for one hour's class-work per week per term. Since there are three terms in an academic year the least that a degree candidate must take is 17 credit hours per week per term.

To graduate in the Certificate of Proficiency in Religious Knowledge examinations candidates must complete the equivalent of one year's work of the four-year degree course, i.e., obtain 51 credits in a prescribed field.

To graduate in the Diploma in Theology examinations, candidates must complete the equivalent of three years' work of the four-year degree course, i.e., obtain 153 credits in a prescribed field.

Spiritual Qualifications

The College is founded primarily for the training of "evangelists, pastors and teachers" (Eph. 4:11). Resident fulltime students must be born-again, dedicated Christians who are not only assured of their personal salvation but also clear as to their individual call to the Gospel ministry.

The benefits of the College training however are opened to Christians who, though not called to the fulltime ministry, are keen to study the Word of God in order to be better equipped to serve the Lord Jesus Christ both in and outside of the Church of God.

Applications to join the College must therefore be accompanied with a personal testimony and two satisfactory references.

Fees and Expenses

Fees, calculated on a terminal basis, are fixed at a minimum

as follows:

a. For fulltime resident students:

Tuition	\$30.00
Music fee (optional)	10.00
Hostel upkeep (water, lights, etc.)	10.00
Food	150.00
Room and medical care	free.

b. For part-time students: (non-residential)

Tuition fees at the rate of \$2 per credit.

c. Part-time students who take a minimum of 8 credit hours may qualify for residence, by special arrangement.

Work Scholarships

As a means of helping needy students, a number of work scholarships on the campus will be offered.

Church Scholarships

Cooperating Churches are urged to "adopt" worthy students under their care by contributing towards their maintenance in College. This is a channel for their missionary giving and a profitable investment in the business of the Kingdom of God.

Opening Date, September 17, 1962

Although it was hoped to open the College by Easter 1962, various circumstances, particularly the building delay, do not permit us to begin as scheduled. However the date of opening is now fixed on September 17, 1962. Details of opening will be announced in the next Bulletin.

Applications may be made by both men and women students to the Principal, 10A Kim Pong Road, Singapore 3.

Courses offered for the first year

In pursuance of the College ideals, the following subjects will be offered throughout the first year:

Greek	4 hrs. per wk.	Public speaking	1 hr. per wk.
English	2 " " "	Homiletics	2 " " "
Chinese	3 " " "	Evangelism	1 " " "
Old Test. Hist.	3 " " "	Biblical Geography	1 " " "
New Test. Intr.	2 " " "	Music	1 " " "

The College Building Project

That such a young college without any endowment but in the unseen riches of Almighty God should so soon be possessed with such an ideal building and campus at 9A Gilstead Road is beyond our wildest expectation. This miraculous provision is made possible by the long delay in the Life Church building project. Again, we see the "irresistible hand of God" working and restraining, restraining and working.

But here is an earnest appeal to God's people for their liberality. For sharing fifty-fifty with Life Church the use of the Annex, the Far Eastern Bible College is obliged to pay an equal share of its construction. As the Annex will cost at least \$100,000, the share to be honourably borne by the College is \$50,000. Donations should be sent to the Treasurer, Mr. Joshua Lim, 32 Monk's Hill Terrace, Singapore 9.

Stone-laying Service

With both the College Annex and the Church Auditorium fast rising from the ground, the date for a double stone-laying service has been set for April 28, 1962, 4.30 p.m. The College and Life Church take great pleasure in announcing that Rev. Paul Contento, missionary to Vietnam, has kindly consented to lay the stones on this doubly happy day. The words on the stone, in both English and Chinese read:

This stone was laid for the founding of a Bible College, "for the Word of God and for the Testimony of Jesus Christ" in the Far East, on the 28th day of April in the 1962nd year of our Lord.
Amen.

APPOINTMENTS for April 2 - 8

Mon. 7.30 p.m. FFBC Evening Classen

Tues. 8 a.m. St. Thomas Bible Club at Galilee Lawns.

8 p.m. Life Church Session Meeting at 68 Caldecott Hill.

Wed. 6 p.m. Galilee Church Catechism Class at 142 P. Panjang Rd., home of Mr. Lim Eng Siang.

8 p.m. Life, Galilee, Jurong Prayer Meetings.

Thurs. 5.30 p.m. Life Church Catechism Class.

8 p.m. Life Church L.M.S. at 2 Astrid Hill, home of Mr. and Mrs. F.J. O'Brien.

Fri. 7.45 p.m. Life Church Families invited to Faith Church Gospel Meeting.

Sat. 8 p.m. Life and Zion Y.F.'s.

Lord's Day: Zion: Rev. Stephen Knights (Chairman Deacon Chia Kim Chwee)

Faith: Miss Tay Swee Lan (Chairman Elder Lee Tsu Hwai)

Galilee: Rev. Tow

Jurong: Rev. Tow

Life: Rev. Tow

Pray for the

GOSPEL MEETINGS at FAITH CHURCH

5 Tavistock Ave., 19

Speaker: Dr. Washington Wu (in Mandarin and Hokkien)

Bring an unsaved friend!



Malaysia Christian



Vol. IX, No. 47

Saturday

28th April, 1962

OUR WEEKLY CHAT

My dear Readers,

Saturday night.

Many of you who could not possibly come to the Double Stone-laying Service for the new Life Church and Far Eastern Bible College are awaiting this report!

What could I say but praise Him again for His goodness? The mercies of the Lord upon this meeting were clearly evident from the good weather. Just before the hour of meeting I was coming down from Johore Bahru after sending Rev. Knights to Batu Pahat. Heavy rain was pouring down to Bukit Timah, and drizzling to the 6th mile. The Lord kept the rain three miles out of bounds.

The Service was held in the half-completed hall of the College Annex. About 350 were in attendance. With Sister Olivia Lim at the organ, the congregation started off with a rousing singing of "We're marching to Zion!" Rev. Quek Klok Chiang invoked the Lord's blessing upon the people, after which we sang Psalm 84 in English. The Holy Scripture taken from I Pet. 1:18 - 2:6 was read in Mandarin, Teochew and English respectively by Revs. Cheng Sheng Chu, Heng Teck Im and Elder Tow Siang Hwa. The Life Church Choir echoed the Words of Scripture with "The Solid Rock", and how all the more befitting as they stood beneath a bold streamer, "Jesus Christ Himself the Chief Corner Stone". After this Rev. Quek Keng Hoon, pastor of Life Church (Chinese) when I was a boy, prayed the pastoral prayer. I gave a short message of welcome and without need of introduction turned the meeting to Rev. Paul Contento our honoured speaker.

Rev. Contento reiterated his belief in the need of more Bible schools and colleges even in Singapore, and testified of unwavering support for the Far Eastern Bible College from the very beginning when it was but some bold idea. He prayed that God might someday raise up a Moody or a Wesley from the halls of the Bible College.

The laying of the stones, said Bro. Contento, was a new experience. After seeing the concrete structure of both Church and College he said he felt quite safe in this new job! Elder Heng Mui Kiah presented the trowel for the laying of the Life Church stone and Elder Lee Tsu Hwai for the Bible College. The people responded:

resoundingly with the singing of the doxologies. Rev. Quek Khee Swee gave the benediction.

Now I must not forget two other important items. We were very grateful to the teachers and pupils of Chin Lien Bible School for coming down en masse to sing for us, "How great Thou art". We are also moved by the generous offering received from our members and friends, totalling exactly \$450.00. The Lord bless all those who have thought about Him and His kingdom and done many practical things too to make the occasion a success. The Lord give them peace.

One of the best ways to improve oneself.

One of the best ways to improve oneself is to hear lectures by learned men. I remember hearing a series of four by Professor Paul Tillich at the University of Pennsylvania. The impression received from lectures have remained to this day of what changeableness modernistic theology is! I had improved myself on what to discover from future unbelieving theologians!

Now we have a better offer to you to hear Professor Harvey Carey of the University of Auckland. Prof. Harvey is also a wellknown IVF speaker and a colleague of Dr. Tow Siang Hwa, for he has come to be external examiner for the University of Malaya in Obstetrics and Gynaecology. His lecture on "Evolution" from the Christian viewpoint at Life Church, Monday April 30, 7.45 p.m., I'm sure, will benefit many. We urge our young people about to graduate from Secondary School or preparing to enter the University to hear him.

That Professor Carey is in much demand may be seen in another lecture at the National Library Lecture Hall on May 2nd, 8 p.m. This one is sponsored by the GCF.

Yours sincerely, T.T.

APPOINTMENTS FOR APRIL 30 - MAY 6

Mon. 7.45 p.m. Far Eastern Bible College lecture on "Evolution" by Professor Harvey Carey at Life Church.

Tues. 8 a.m. - Nurses Christian Fellowship at Gallilee Lawns.

8 p.m. Prayer meeting. Zion, Deacon Maurice Beng.

Faith, Elder Lee Tsu Hwai.

Life Church Session meeting at 68 Caldecott Hill.

Wed. 8 p.m. Prayer meeting. Jurong, Galilee and Life centres.

Thurs. 5.30 p.m. Zion Church Catechism Class.

Fri. 8 p.m. Family Worship. Zion: 38A Siglap Drive, home of Mr. and Mrs. Tony Beng Boo Giap. Life: 4 Kheam Hock Road, new home of Elder and Mrs. Lim Khng Seng.

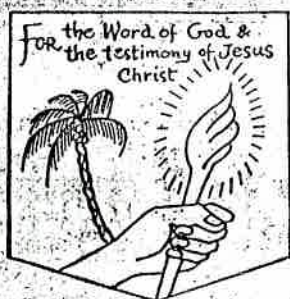
Sat. 8 p.m. Zion, Life Y.F's.

Lord's Day: Zion: Dr. G. C. Inches.

Galilee & Jurong: Rev. Tow.

Faith: Rev. Quek.

Life: Rev. Tow (Lord's Supper)



Malaysia Christian



Vol. IX, No. 48

Saturday

May
5th April, 1962

WHAT IS "LIBERALISM"?

By Timothy Tow

A paper read before the Varsity Christian Fellowship,
Singapore, May 3, 1962.

"Liberalism", according to Webster's Dictionary, comes from the word "liberal", Latin, *liberalis*, from *liber*, meaning "free", which gives such words as liberate, liberty, libertine, etc. "Liberal" means "not characterised by selfish, narrow or contracted ideas or feelings; favourable to civil, political and religious liberty, favourable to progress."

Hence, "Liberalism as applied to a type of theological thought," says Daniel D. Williams in *A Handbook of Christian Theology* (a Fontana book, published 1958), "needs to be understood in the same broad terms which are necessary when it is used to characterise modern social and political movements. In its theological context it designates the spirit and attitude of those who sought to incorporate in Christian theology the values of freedom of thought, tolerance and the humanitarian motives in Western culture. Theological liberals have always asserted the claims of reason against a petrified orthodoxy, and have sought freedom for diversity of belief in the Church".

"Liberalism" therefore presents itself as a reasonable and respectable theology for reasonable and respectable men. But when it is said that "liberalism designates the spirit and attitude of those who sought to incorporate in Christian theology the values of freedom of thought and tolerance and the humanitarian motives in western culture," it is putting human reason, no matter how lofty, noble and Western above the Word of God. And when it is said that "theological liberals have always asserted the claims of reason against a petrified orthodoxy and have sought freedom for diversity of belief in the Church", there we see a revolt from the historic Christian Faith. It is modern assault on the Truth, which is none other than Jesus Christ, the same, yesterday, today and forever.

Professor J. Gresham Machen, in his masterpiece, "Christianity and Liberalism", declares that "Liberalism not only is a different religion from Christianity, but belongs to a totally different class of religion." "Liberalism", he reiterates, "is a totally diverse type of religious

belief, which is only the more destructive of the Christian faith because it makes use of traditional Christian terminology." Liberalism is not Christianity at all! As far as this writer is concerned, since the brotherhood concept of liberalism is so similar to that of Confucianism, he might be excused if he calls liberalism "Western Confucianism."

Liberalism is also known as modernism and by various other names. It masquerades as "a scientific approach to the scriptures", but Dr. Machen declares that "it may be criticised on the ground that it is unscientific"...."for it seems to involve a narrow ignoring of many relevant facts." Indeed, Liberalism has pretended to explain Christianity in a scientific manner to this modern age and has thus dressed itself up in a garb of enlightenment and respect. Viewed under the searchlight of the Bible, however, it is that system of false apostles ensnaring the Christian Church in these end times, foretold by St. Paul. In II Cor. 11:13 Paul says, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, Satan himself is transformed into an angel of light." For though these liberals have "reason," at best the natural eyesight of the human mind, they have not the illumination of the Holy Spirit, the eyesight of the born-again, spiritual mind, given only to those washed by the blood of Christ.

How then can they interpret the spiritual truths of the Bible aright? Being unregenerate, it is impossible for them to comprehend the heavenly. Jesus says before us to Nicodemus, "Except a man be born again he cannot see the Kingdom of God." St. Paul declares, "But the natural man receiveth not the things of the Spirit of God for they are foolishness unto Him neither can he know them because they are spiritually discerned." Again Dr. Machen judges accurately when he says, "The many varieties of modern liberal religion are rooted in naturalism - that is the denial of any entrance of the creative power of God (as distinguished from the ordinary course of nature) in connection with the origin of Christianity."

In my pastoral work dealing with men of all nationalities, whether Asian or European, Chinese or English, the reaction by these to the charge of God's Word that we are all sinners condemned to eternal death has always been a defence erected over the goodness of human nature. As the Chinese would always reply, "I have not murdered a man, nor set fire to a house", he implies that he is exonerated before God. With the western educated, we often hear them retort, "We are doing the best we can," meaning to say, "we are our own salvation." Now, this exaltation of man is the very foundation upon which liberal theology is built. Thus rightly does Daniel D. Williams observe in his essay on "Liberalism" as follows: "The most characteristic theme of liberal theology, one which has been asserted throughout Christian history in various forms, is the emphasis on the free-

dom of man, his capability of responding to God and shaping his life in accordance with the divine will."

Without any sense of guilt and well-deserved condemnation as Bible-believing Christians have experienced of their miserable condition before a just and holy God, liberal theologians virtually teach a universal salvation, as is reflected in their most famous slogan, "The fatherhood of God and the brotherhood of man". God is our loving heavenly father and all men, irrespective of colour, race or creed (note the word creed) are brothers in his family. Thus, the Methodist Church in the USA in its Sunday School literature called the "Classmate" in the 1960 series uses a Hindu saying "paths to God" to study the major human religions, such as Buddhism, Hinduism, Mohammedanism, etc., on an equality with "Christianity." According to the "Classmate" there is light of salvation in these human religions too. A most recent protagonist of liberalism with regard to its doctrine of virtual universal salvation is Dr. Ramsey, the Archbishop of Canterbury and one of the newly-elected presidents of the World Council of Churches. On November 1961. In a lengthy interview in the London Daily Mail, Monday, October 2, 1961, the Archbishop is reported as saying, "Heaven is also not a place to which we humans go in our present bodily state, nor is it a place for Christians only. Those who have led a good life on earth but found themselves unable to believe in God will not be barred from Heaven. I expect to meet some present-day atheists there." The Bible says we are all enemies of God (Romans 5:10), much less brothers in the same boat of salvation, until we are reconciled to God by the death of his Son. The redemptive work of Christ to make us right to God and to one another is a thing spurned by liberal theologians.

Now, recalling that liberalism is first and foremost a rebellion against the Holy Scriptures, in the name of so-called "reason", the first thing that it hates, indeed, is the absolute authority of the Bible. The inspiration of the Bible by the Holy Spirit and its consequent infallibility and inerrancy and supreme and final authority have been treasured and defended by the Christian Church from the beginning. Liberalism rejects this historic position of the Church. Here are some of their ridicules: "An infallible book is an impossible conception, and today no one really believes our Bible is such a book" - Dr. Lyman Abbot. Says Bishop Barnes, "The Old Testament is Jewish literature. In it are to be found folk lore, defective history, half-savage morality, erroneous ideas of the nature of God and crude science."

The reason why liberals have thrown the infallibility and inerrancy of the Bible to the winds is that they have accepted the theories of Higher Criticism. Higher Criticism is the inquiry into the composition, date, and authenticity of the books of the Bible, from historical and literary considerations. Higher Criticism originated from France and Germany before the beginning of the 19th century. Famous among the earlier higher critics are Astruc, a student of Voltaire (1753), Eichhorn

a German professor (1752-1827). By the year 1850, just over 100 years ago, says Wallace Jackel in his booklet, Modernism the Enemy Within, the chief lines of the Old Testament criticism had been laid down, and there followed a long line of professors who carried forward the attack: Ewald, Wellhausen, De Wette, Baur, Strauss, Kuenen, A. B. Davidson, etc., etc.

Liberalism, as we have seen arising in various forms under various names within the Christian Church during the last 150 years, in fact, is nothing new. It is the same as the old lie of Satan in the Garden of Eden, "Yea hath God said?" For Higher Criticism which rejects the Divine authorship of the Bible has fallen into Satan's unperdonable sin.

Liberalism, with its exaltation of man and emphasis on the social gospel, which they call "building the Kingdom of God on earth" (they reject the doctrine of the personal second coming of Christ), has, however, suffered a serious setback after the two World Wars. Their utopian theories are under further bombardment by the present testing of nuclear weapons. A new theology, the very child of liberalism, has arisen to oust its parent of its supremacy. This new theology was first propounded by Karl Barth a Swiss theologian soon after World War I. Thus it has been called Barthianism.

Since this new theology rejects the rosy dreams of the old liberalism and grapples more realistically with the problem of sin and Salvation, and is caught on by a new generation of theologians using Biblical and fundamental terminology, it is more widely known as Neo-orthodoxy. However, Professor Van Til of Westminster Theological Seminary, U.S.A., names it "The New Modernism" because basically it is an unregenerate theology like the old liberalism. Neo-orthodoxy also rejects the Bible as the infallible, inerrant Word of God.

Today this new theology called neo-orthodoxy is changing still, and rising neo-theologians like Paul Tillich, Rudolph Bultmann, Nels Ferre have each their own brand of a newer theology. Nevertheless, as the Bible declares there is nothing new under the sun, there is perhaps the beginning of a swing back of the pendulum of unregenerate theological thought to the old liberalism again. Liberalism is far from dead!

Liberalism is most actively working behind the ecumenical movement which is now advanced by the World Council of Churches. Two well-known liberals advancing this Church union are Dr. E. Stanley Jones, famous for preaching his brand of the socialistic Kingdom of God, and Bishop Bromley Oxnam, who was elected one of the first presidents of the World Council of Churches. Liberalism is broadminded enough to return to Roman Catholicism and finally to join up with all human religions. Does it not teach as its fundamental doctrine, "The Fatherhood of God and the brotherhood of man"? Liberalism in the

mission fields today is undoing the work established by faithful missionaries of past generations. This is done most effectively by educating national Christians in liberal and modernistic theological colleges.

What shall we do about this apostate situation? There is no other way to take except the Scriptural way. We must "earnestly contend for the Faith which was once delivered unto the Saints" (Jude 3). When contention against the enemy inside his territory becomes a losing battle, then we must cease all useless contacts with him, and come out to build the tabernacle of David anew.

Finally this is St. Paul's Word to those who are hopelessly entangled with the forces of liberalism:-

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreeme hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, a ye shall be my sons and daughters, saith the Lord Almighty."

WEEKLY BUILDING REPORT No. 1

Now that the foundation stones for both Church and College are laid, the final phase of our building has begun! It is only four-and-a-half months to College opening and five-and-a-half to the Church's 12th Anniversary Thanksgiving. It is hoped to open the College on September 17, and to celebrate the 12th Anniversary Thanksgiving, October 21, 1962. Whether we will make the two dates depends on the Lord's mercies, and on our Readers' efforts. In order that you may have a brighter picture of the progress of this glorious undertaking, coming to you once in a lifetime, we have decided henceforth to present this weekly Church-College report, until the work is done.

First of all, the overall financial picture: The total building project, including land and earth-filling, is fairly estimated at \$250,000. Since it has generally been agreed that the Bible College should be responsible for \$50,000, Life Church's share is roughly \$200,000.

As to the Life Church financial situation, we have given about \$140,000 during the last 6½ years. We need therefore another \$60,000 between now and Easter 1963, when all accounts with the contractor should be settled.

Considering the fact that Lifers gave about \$32,000 to the

Building Fund in 1961, there should be no difficulty to raise \$60,000 in two years at the normal rate of giving. But we need most the \$60,000 this year!

How shall we do it? For the Lord's sake we will, and we suggest the following:-

- 1) Turn in your tithes now for both this year and 1963!
- 2) After giving your tithes, if you have further to spare from your savings, loan it to the Lord till Dec. 1963. (During the loan period, if you need it urgently, you can withdraw the same after a week's notice.) A brother has loaned \$500, and just this week \$400. God has respect to such zealous, worshipful service. Do you know that over \$1,500 altogether has been loaned to the Lord - to our relief?

- 3) Those who have never pledged nor given substantially should start to do it now before it is too late. We don't seek your gift as much as your worshipful heart in the gift!

As to the Bible College, how shall we meet the \$50,000 obligation? We have received so far \$1,770 offerings. A latest item of \$20 comes from the Birthday offerings of Zion Church Sunday School. Another of \$45 has been received from a U.S. Chinese reader. A sum of \$15,000 (U.S. \$5,000) is arriving about end of June from the Independent Board for Presbyterian Foreign Missions U.S.A. on loan to us at a small interest. Therefore the College needs to raise another \$32,000 at least. Readers who are particularly burdened for the work of the College should send gifts to Mr. Joshua Lim, 32 Monk's Hill Terrace, Singapore 9.

We have spoken to some Lifers personally of this year's special needs. Praise the Lord, the response has been cheerful and enthusiastic, as you may see from these statistics. Pledges \$3,369.00; S.S. \$14.65. Tekong \$5; Loan \$416; Worship offering \$94.10. Total \$3,898.75. Paid to W.K. Tham \$15,000; \$5,000 to be paid next Monday. Repayment from Zion, Faith, and Zion Kindergarten \$1,000 each.

Tenders for plumbing, electrical and sanitary installations have been invited from Sunny and Co., United Construction, Singapore Tubing, W.K. Than, Fonghin, Kang Boon Cheng and Yat Lye, Lee Han Suan. Tenders will be opened next Friday at 12 noon at Ang Kheng Leng's, 18H Battery Rd.

Tenders are invited for the making of Church furniture.

From the foreman's log book: Tiles up on College roof; 3rd storey in Church tower taking shape.