

by
Timothy Tow

#### ON TRUTH

## Jesus says:

"I am the Way, the Truth and the Life: no man cometh unto the Father but by me." (John 14:6.)

"And ye shall know the Truth, and the Truth shall make you free." (John 8:32.)

## Paul says:

"Charity (love)......rejoiceth not in iniquity, but rejoiceth in the truth." (I Cor. 13:6.)

For we can do nothing against the truth, but for the truth." (II Cor. 13.8.)

### FOREWORD

It was in 1949, twenty years ago, that Singapore came into contact with the Twentieth Century Reformation Movement, and that was through the author of this anthology. Rev. Timothy Tow wrote the undersigned about Dr. Carl McIntire and other leaders of the International Council of Christian Churches coming to Bangkok before Christmas 1949 to withstand the first organised attempt of the Internaional Missionary Council to bring the younger churches in Asia within the fold of the Ecumenical Movement of the World Council of Churches. The ICCC literature "What is the Difference between the ICCC and the WCC?" brought back by Mr. Homer Cheng of the Methodist Church from the Inaugural Conference of the ICCC, held in Amsterdam the previous year, had spontaneously knit the heart of the undersigned to this back-to-the-Bible movement, as it was in complete agreement with the fire of revival that had been kindled in his heart earlier by Dr. John Sung through whose hands both the author and the undersigned were saved and their lives dedicated to serve the Lord

Today, twenty years after, the Lord has established Singapore as an important centre in the world-wide testimony of the ICCC for the preservation of the historic Christian faith. As pastor of the Bible-Presbyterian Church of Singapore and Malaysia, as Principal of the Far Eastern Bible College since 1962 and now as President of the Far Eastern Council of Christian Churches, the author has played the leading role in this achievement by his self-sacrifice, devotion, foresight and indomitable spirit.

The four sermons contained in this anthology, together with the supplementary article "The Spirit of my Korean Mission", speak both of the man who delivered them and of the stand that the Christians and Christian Churches who wish to remain faithful to their Lord and Saviour must take in the face of the present fast advancing tide of apostasy—

1. "The Spirit of my Korean Mission" reveals the author's passion for lost souls. While defending the faith, the ICCC has never lost sight of soul-winning by encouraging all its member bodies to proclaim the Gospel through the shed blood of Jesus Christ.

- 2. "Jesus Christ, the Life", bespeaks the author as the pastor of Life Church holding forth the word of Life all these years. He had tasted of death through deaths in his family and he knew better how to turn the sorrowful to the Author of Life for comfort. It is to Christ and to Him alone that the ICCC is pointing men for the gift of eternal life.
- 3. "For Ever, O Lord" speaks of the author's strong faith in the unchangeableness of God and the infallibility of His Word. Every affiliate of the ICCC takes God's Word as the supreme and final rule in faith and life.
- 4. In "The Twentieth Century Reformation Church and the Historic Christian Faith" can be seen how the author identified and committed himself to the Twentieth Century Reformation Movement. Let all Christians who are justified by faith similarly identify themselves with the faith of their fathers and never wayer.
- 5. And finally, "Christ and Compromise" speaks of the author's unswerving stand against entanglements, even indirectly through middle-of-the-road co-operative evangelism, with the Ecumenical Movement. This is a distinctive between the ICCC and the new evangelicals that must not be removed if the ICCC is not to be obliterated as an effective standard raised of the Lord against the enemy that is coming in like a flood. It is the strong conviction of the undersigned that the unprejudiced reader, carefully going through this anthology in the light of scriptural teaching, will be led of the Holy Spirit to the conclusion that the author, imperfect as he must be, is a man of God needed in times like this, and that the uncompromising stand of the ICCC is never so needed in the struggle against the one-world-church movement that is now advancing at an alarming pace.

Quek Kiok Chiang, Singapore.

#### PREFACE

This anthology is composed of four topical sermons delivered before four world congresses of the International Council of Christian Churches. It consists also of some verses penned, "when the heart overflowed," in the course of the writer's preaching and teaching ministry at home and abroad. Several of these verses, at the end, are testimonies of his children's faith. These are particularly precious to a Christian father. The lines:

"With Him nothing's impossible and all will be right, For it is Jesus who helps us to win all our fights"

have assured him in moments of perplexity and fear.

This anthology is presented first to the writer's flock to confirm them in the vital doctrines they have received during two decades, as well as for their souls' consolation "in times like this." It is prayerfully offered to you, dear Reader, whoever you may be, for your soul's salvation, that you may believe in Jesus Christ, the Son of God.

But the thought of putting together in such humble fashion this sermonic bouquet would not have occurred had we not been prompted to spend our sabbatical in Israel. This thought came one late night, or rather in the wee hours of the morning, while going through some old manuscripts.

Now, about our sabbatical. Realising how short one's life-span is, we have decided to spend it not basking in the blue waters of Galilee (I can almost hear the boomings from beyond the Golan Heights), but rather serving in a new environment. We're going to Israel as short-term missionaries under the Independent Board for Presbyterian Foreign Missions. We count it a high honour to be associated with this Mission, whose illustrious history stems from Dr. Machen's stand against modernism in the northern Presbyterian Church, USA, 1929. We are the Singaporean progeny of faithful English Presbyterian missionaries whose equally illustrious history dates from 1847 when William Burns landed on Hong Kong. In these last days, it is our turn to pay the gospel debt to our new

nation of Singapore, and now, by God's mysterious leading, to the turbulent souls of Israel. Please pray for us!

Our prayer for you, through this booklet, is that you who have heard me from the Life Church pulpit, particularly, will stand firm on the rock-foundation of the Truth, and go forth telling it to others. The souls saved and built up into the Church of Jesus Christ must be preserved from the engulfing Ecumenical flood. The historic stand of the Bible-Presbyterian Church of Singapore and Malaysia, since 1950, must be held.

To continue the struggle for the Kingdom of God, the Lord has need of devoted young men and women as the twelve disciples of old, with the women. Hence, the founding of the Far Eastern Bible College in 1962! Now, if you're young and robust, will you not also come, take up the cross, and follow the Master?

"Lord, give me courage to follow Through valleys deep, through paths narrow. Nor wing, nor sail, can change the course Pilgrims of old have set for us."

Finally, we'd acknowledge our thanks to that sister of Life Church who has kindly offered for the printing of this booklet. Jehovah Jireh.

Timothy Tow, Singapore. July 27, 1969.

Our new address: Box 26, Bethlehem, Israel.

### FAREWELL, LIFE CHURCH, FAREWELL!

(to the tune of "Fade, fade, each earthly joy")

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

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

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

## "FOR EVER, O LORD"

(Sermon delivered at the Seventh World Congress, International Council of Christian Churches, Cape May, N.J., USA, August 1968).

"For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants. Unless thy law had been my delights, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. I am thine, save me; for I have sought thy precepts. The wicked have waited for me to destroy me: but I will consider thy testimonies. I have seen an end of all perfection: but thy commandment is exceeding broad." (Ps. 119:89-96.)

The title of my message, "For ever, O Lord," is the first part of the theme verse of this Congress—"For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). In the context of this verse, "for ever" has direct reference to God's Word. This immediately brings to mind, in sharper relief, the words of the prophet Isaiah: "The grass withereth, the flower fadeth, but the Word of our God shall stand for ever" (Isa. 40:7).

Psalm 119 is an acrostic psalm. It is constructed in the order of the twenty-two Hebrew alphabets. The English Bible gives us the Hebrew alphabets with the transliteration, so that it is easily discernible, even to the casual reader, that there are eight verses appended to each Hebrew letter. This makes 176 verses in all, whereby Psalm 119 becomes the longest psalm.

In all of the 176 verses, save for a few, the "word" of God recurs, though often in synonyms: "law", "statute", "precept", "commandment", etc. Take for example Ps. 119: 105, a favourite memory verse, "Thy 'word' is a lamp unto my feet and a light unto my path." Or Ps. 119:11, "Thy 'word' have I hid in my heart that I might not sin against thee." Or Ps. 119:100, "I understand more than the ancients, because I keep thy 'precepts'." But the verse of verses, the keystone to this poetic Arch of the Word of God, is none

other than that chosen for our Congress theme, "For ever, O Lord, thy word is settled in heaven." For, how can the "word" give light to my path, or keep me from sin, or make me wiser than the ancients, unless it is God's Word, unless it is God's eternal Word?

In this eternally established Word reposes, indeed, the energy to all our religiosity! There is talk today about the Church's need for revival and the need of the Holy Spirit's manifestation in tongues as a sign of revival. But the Holy Spirit has already spoken, and the tongue of tongues is the Word of God. Not to twitter in some unknown tongue, but to preach with power from the Word of God is a greater manifestation of the Spirit's work. In order that we might preach with power from on high, it is important that we regularly and diligently read and meditate on His Word. Can we honestly say with the Psalmist, "O how love I thy law. It is my meditation all the day" (Ps. 119:97)?

But God's Word is for everybody, and the Bible is everybody's Book. Through daily reading and meditation of God's Word we derive strength and wisdom to solve every problem and surmount every trial. Thus, the Psalmist again testifies, "My soul is continually in my hand: yet do I not forget thy law. The wicked have laid a snare for me: yet I erred not from thy precepts." (Ps. 119:109, 110).

The story is told of a Chinese boy who was taught by his devout Christian mother from childhood to tell the truth. "Honesty is the best policy" was his mother's parting admonition when the boy left home on a long journey to study in the capital city. On the way to the city, however, the boy was waylaid by a band of thieves. Demanded the robber chief, "Have you any money, my boy?"

"Yes", was the firm reply.

"Where have you hid it?"

"In the lining of my coat. And here's all the money my mother sewed up."

The robbers were so baffled by such disarming honesty that they returned the money to the boy. They were obliged even to escort him to the city. The keeping of a devout Christian mother's word saved the boy. How much more will we be delivered from the snares and pitfalls of this hazardous life below if we keep to the Word of the Father above. O how we'd speak to some troubled soul in this hall tonight to return to God, to cease from the vain help of man, to find salvation and peace in Jesus Christ, the living Word of God!

## His Eternity and Our Frailty

But now I must return to my specific theme, "For ever, O Lord". We have just noted that the Word of the Lord is settled in heaven. How much more eternally settled in heaven should the Giver of that Word Himself be!

"For ever, O Lord"! is our paean and worship to our great God and Saviour. The nations of the world, in paying homage to their sovereign rulers, can only sing, "Long live!" But "for ever" is applicable only to the Eternal Father Almighty. In this connection, I have perceived that the grandest national anthems, when contrasted with the Church's centuries-old Gloria Patri, pale into insignificance.

"Glory be to the Father,
And to the Son,
And to the Holy Ghost!
As it was in the beginning,
Is now and ever shall be,
World without end. Amen, Amen."

How the singing of this doxology at every Sunday service has lifted up my heart to adore the eternal Triune God!

The eternity of God is indeed a first attribute of our Creator. Thus it is declared in the Shorter Catechism of the Westminister Confession, "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." This classical statement on God by the Westminister divines is the most succinct declaration on the Eternal God penned by man. In point of logical sequence, however, may not the eternity of God be brought to the fore so as to read, "God is a Spirit, eternal, infinite and unchangeable in his being.....? If God is God,

then He must be the Eternal One, the Uncaused First Cause, the great I AM, Who was and is and is to come, without beginning and without end of days! Oftentimes we hear some clever chap retort, "You say God made the world, but can you say who made God?" Our answer remains the same, "If God is God, then He must be the Eternal One, the Uncaused First Cause, the great I AM, Who was, and is, and is to come, without beginning and without end of days!" The prophet Isaiah says, "Before me there was no God formed, neither shall there be after me. I even I am the Lord: and beside me there is no Saviour" (Isa. 43:10, 11).

As for man, let us hear David's prayer on the brevity of life: "Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am. Behold thou hast made my days as an handbreadth and mine age is nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who will gather them." (Ps. 39:4-6).

One thing I have wished to do at this Congress is to stir up the pure minds of many a rich hearer here that in the light of God's eternity, our life at its best vanity! What are you heaping your money for, like a mountain, for a short life of an handbreadth? If it is true that the days of our years are three score years and ten (Ps. 90:10), as attested also by a Chinese proverb, then we who are well-established in middle-age should awake to every good work that we might be favourably accepted in the next life. I'm not preaching a Buddhistic salvation by works, but our Lord in the Parable of the Unjust Steward (Luke 16) teaches us the wise use of money before we're gone!

Like some old Chinese gentry, there are Americans, (for that matter, any nationality) who hoard up for their children. But to what purpose when one generation's hard-earned dollars are oftentimes squandered by the next? Won't they be better used, and to your credit too, by being given to the Lord? Jesus says, "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." (Luke 16:9).

A Christian merchant in our City found the Saviour at the age of fifty-one. He had enjoyed a rich earthly life, but now that he "had crossed the half-century mark", as he said, he began seriously to consider the life hereafter. Like the rich young ruler kneeling before the Lord Jesus, he asked what he must do to inherit eternal life. The same answer that Jesus gave the young man was given to him with the admonition, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Praise the Lord, what the rich young ruler could not forsake, this middle-aged business man readily did.

Today he is one of the best givers in our Church. But, has he become the poorer? By no means. The Lord has bountifully blessed him, far beyond silver and gold. The Lord healed him of an old incurable disease immediately after he received Christ as his Saviour. Soon after his conversion, one of his sons, a university freshman and an avowed free thinker, was also saved. This same young man is now a graduate of Shelton College and a senior at Faith Theological Seminary! What a wonderful change has come upon this new Christian family from the old ways of a life of prodigal pleasures! What a transformation to a heavenly fellowship with God's children, in the realm of eternal values and glory! Perchance, there is some one here tonight who outwardly may be a church-goer or a busy social worker, but inwardly far, far away from God. Is it not time to gain a far richer life of eternal weight and glory by serving Him with your substance whereby your treasure is stored up in heaven?

One wonderful experience that a newly-saved person thrills to find is the rapture of his spirit to the heavenlies, to a rapturous communion with the Heavenly Father through His Son Jesus Christ. This is made possible by the mysterious working of the Holy Spirit.

O the joy of being filled with the Holy Spirit of God! This is one evidence of our salvation. Not so much by noisy outward manifestations, as in the inward possession of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:22). These virtues that money cannot buy, nor are automatically built into your dream-wife, are called "fruit of the Spirit". These are spiritual blessings distilled from the heavenlies where the Eternal Father dwells upon every child of God on earth.

Yes, every one who receives the new life lives the life of the Risen Saviour. As He has ascended on high to the Eternal Father, so are we in spirit with Him in eternal fellowship, though our abode is meantime upon earth. This is reflected in Paul's Epistle to the Ephesians, "But God who is rich in mercy, for His great love wherewith he loved us. Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) And hath raised us up together, and made us sit in heavenly places in Christ Jesus." (Eph. 2:4-6). No more lonesome is the new-born child of God in fellowship with the Eternal Father, No. more an orphan. No more a lost sheep wandering aimlessly, hopelessly. The former hopeless, and aimless life is described by St. Paul in the same Ephesian letter, "That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:12).

How many an eminent social personage, a professor, a lawyer, an actor, a successful business man, as far as wordly standards go, is reported to take his life, her life, by an over dose of sleeping pills, by jumping out of the window — to eternal death! How tragic! And the reason? Missing the morning before's appointment with the psychiatrist? Is it? How about the psychiatrist in the appointment who also had an urge to suicide? See another psychiatrist? Nay, the reason for so many a tragic plunge to eternal death is, basically, one's straying from the arms of the Eternal Father.

It was my joy unspeakable one Sunday morning a decade ago, when out on the West Coast, I had the privilege of leading a psychiatrist and his wife to the Lord with a simple gospel message. In that customary Sunday sermon, the offer of Jesus to the Woman of Samaria was extended. Jesus said, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life" (Jn. 4:13, 14). Beloved, Jesus who is the Eternal Son of God, the same yesterday, today and forever, is able to save you tonight. If, you, in all your misery and corroding care, will humbly come to Him! Will you? God is here, and ready to bless you.

It is a pity therefore to hear of modernist theologians jargoning a "God is dead" theology. God is not dead, but these so-called theologians, who also favour a new morality and distort the meaning of love to suit their own lustful ends, are dead in their trespasses and sins. Is this not proved by the fact of Time magazine, some months ago, carrying the story of a minister who preached "God is dead" but was later found hanging by the neck in his cellar? God is not dead, but unregenerate man is, be he theologian or pastor! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

There is a cartoon published in a South African newspaper and reproduced in the Christian Beacon which shows a tombstone engraved with the words, "God is dead". A little creeper soon grows up around this tombstone so that the word "dead" becomes enshrouded in its foliage. Now the words read, "God is". And God is from eternity to eternity, even as His name "Jehovah", derived from the Hebrew verb TO BE in the imperfect tense, suggests infinitude of time. "For ever, O Lord!"

Thus the apostle to the Hebrews, quoting Ps. 102, muses, "And Thou, Lord in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: They shall perish: but Thou remainest; and they shall wax old as a garment; And as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" (Heb. 1:10-12). God is not dead, God is. But His creation, like old clothes, shall one day be put away. "For ever, O Lord!"

## His Infinitude and Our Inescapability

Since we have examined our frailty in the light of God's eternity, it would seem illogical if we should skip His infinitude. For as a cross is composed of two straight lines, a vertical and a horizontal, so a discussion of God's eternity is incomplete without at least a cursory inquiry into His infinitude. His eternity, as expressed in our heart cry, "For ever, O Lord", leads us to say, "Everywhere, Thou art!"

The story is told of an atheist who resisted God even upon his sick bed. "God is nowhere" wrote he across the

wall of his sickroom. While he slept, his Christian daughter cleverly rewrote the last word so that the sentence though very similar in appearance, reads, "God is now here." What a shock and a revelation as the atheist father awoke to see the new writing on the wall. He yielded his heart to the Lord. Perchance there is an atheist here tonight. Perchance you are one, who, though professing to be a Christian, are living in defiance of God and His holy laws. Remember that "nowhere" to God means "now here".

The classical passage in the Psalms on the infinitude and omnipresence of God is found in Psalm 139. In part it reads,

> "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, If I make my bed in hell, behold, thou art there.

If I take the wings of the morning, And dwell in the uttermost parts of the sea. Even there shall thy hand lead me, And thy right hand shall hold me."

Trismegistus, the Egyptian progenitor of religion, arts and sciences, said, "God is a circle whose centre is everywhere, but His circumference is nowhere."

Now, the attribute of God's infinitude is set forth in Scripture not for the speculation of the intellect, but rather for rousing our affections and consciences. The infinitude of God should bring us into an awful reverence for the Almighty. It is not for us to measure how far God's presence in the universe extends in tens of thousands of light years by the latest scientific methods, but rather to fear Him, as we realize what is done in darkest secrecy, in the recesses of our locked rooms and hearts, is daylight before His all-seeing eye. "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

Oh, be careful little eyes what you see, Oh, be careful little eyes what you see, There's a Savjour up above, And He's looking down in love, Oh, be careful little eyes what you see. Oh, be careful little hands what you do, Oh, be careful little hands what you do, There's a Saviour up above, And He's looking down in love, Oh, be careful little hands what you do.

## His Unchangeability and Our Salvation

"For ever, O Lord," thus we behold Thy majesty in eternity as well as in infinitude. But in times like this, in such momentous days of cataclysmic changes, it is thy unchanging lovingkindness towards Thy children that we plead.

In the text after Ps. 119:89, "For ever, O Lord, thy word is settled in heaven", we are reminded of His "faithfulness unto all generations". How beautifully this thought fits with the Shorter Catechism definition, "God is a Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."

After verse 89, as the Psalmist exults in the Word being eternally settled in the heavens, he now sings of God's "faithfulness unto all generations". What is the proof of such unchangeability in faithfulness, such constancy? The proof is the earth which God has created for us to dwell. "Thou has established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants" (Ps. 119:90, 91). Poor and reeling though it is today through war and bloodshed, the earth still abides. For, despite science having the power to destroy a major part of it or to bomb it 16 degrees off its axis, according to an old-fashioned American electioneering slogan, Jesus Christ is the One to press the final button. In the vision of St. John on Patmos Island, Jesus says to us amidst a mankind doomed to Armaggeddon, "Fear not, I am the first and the last. I am he that liveth, and was dead; and behold I am alive for ever more, Amen; and have the keys of hell and of death".

"With Christ in the vessel", as the chorus goes, "we can smile at the storm". With Christ, "upholding all things by the word of His power", holding "the keys of hell and of death", we can live secure in the shadow of a coming atomic holocaust. We may also live, without anxiety or fear, in some very personal yet most trying circumstance known to God and ourselves. Whatever the evil, thank God, the sky has not fallen nor the earth dropped out from beneath. The Psalmist's reference to the abiding earth as a reminder of God's unchanging faithfulness, is also the apostle's reason for a biding trust in God in times of direst need:

After Peter and John were arrested for healing a forty-year old cripple at the Beautiful Gate and were returned to their loved ones, the church gathered at a special prayer meeting to beseech the Almighty's protection. With one accord they invoked, "Lord, Thou art God which hast made heaven and earth, and the sea, and all that in them is..... And now Lord behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word....." (Acts 4:24, 29).

How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word! What more can He say than to you He hath said, To you, who unto Jesus for refuge have fled?

In every condition, in sickness, in health, In poverty's vale or abounding in wealth; At home and abroad, on the land, on the sea, As your days may demand, shall your strength be.

When through fiery trials thy pathway shall lie, My grace, all sufficient, shall be thy supply; The flame shall not hurt thee; — I only design Thy dross to consume and thy gold to refine.

The soul that on Jesus hath leaned for repose I will not, I will not desert to its foes; That soul, though all hell should endeavour to shake, I'll never, no never, no never forsake!

The hymn above by George Keith assures deliverance from the afflictions, the tensions, the fear and the anxiety mentioned by the Psalmist in the remainder of our text, (Ps. 119:92-96). But the eternal Word of God and the unchangeability of His goodness are foundations on which the trembling soul must rest. Yes, the Christian not only hopes for the eternal bliss in heaven and for the redemption of his body at Christ's second coming. In this present life, he is more than firmly established by God's unchanging love and by His eternal Word. When death should finally stare him in the face, the God of "faithfulness unto all generations" will uphold him, as Moses in Deut. 33: 27 has reassured, "The eternal God is thy refuge, and underneath are the everlasting arms". What a comforting thought for delegates to this Congress flying over continents and oceans, rivers and mountains, to come to this great land of the United States of America. Because God is always for us and not against us, ever constant in His paternal love to usward though father and mother forsake us, come what may, He will see us through.

> When I fear my faith will fail, Christ will hold me fast; When the tempter would prevail. He can hold me fast.

### Refrain:

He will hold me fast, He will hold me fast; For my Saviour loves me so, He will hold me fast.

I could never keep my hold, He will hold me fast;For my love is often cold, He must hold me fast.

He'll not let my soul be lost, Christ will hold me fast; Bought by Him at such a cost, He will hold me fast. O the unchanging faithfulness of God, His infinitude and omnipresence from which none shall ever escape, and His eternity that calls us away from the twilight of this world. For ever, O Lord! For ever, O Lord, Thou art in the heavens! Thou art with us! For ever, O Lord, Thou art our Saviour according to the promise of Thy eternal Word!

#### **CHRISTIAN**

Christian, Christian — what a name!
Canst thou bear it without shame?
Art thou still a Satan's kin?
Wouldst not thou forsake thy sin?
Christian, Christian, know thyself!
Christ redeemed thee for Himself.
Keep thy body, soul and spirit
Pure and holy, strong and fit!

— J.S.T.

## JESUS CHRIST, THE LIFE

(Sermon delivered at the Sixth Plenary Congress of the International Council of Christian Churches, Geneva, Switzerland, August 1965.)

The subject of my message, "Jesus Christ, the Life," is the third and final point of the theme of this Congress. It is taken from our Lord's statement on Himself as the one and only Saviour of the world in answer to the question put by Thomas in the Passover chamber, "Lord, we know not whither thou goest, and how can we know the way?" Our Lord's answer recorded in John 14:6 is, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The receiving or rejecting of this claim by our Saviour is one of vital, absolute consequence; it is either life or death. There is no third alternative! "He that hath the Son hath life: and he that hath not the Son of God hath not life" (I John 5:12).

Now, whilst Thomas at this last hour of his earthly following of the Saviour was uncertain of the way to eternal life, we can see on the other hand that the writer of the fourth Gospel, the beloved disciple John, had found the secret to it from the outset of his discipleship. John testifies of this discovery by the way he records the Fourth Gospel and in the manner he pens his epistles. In I John 1:1.2, he which was from the beginning, which "That which have we have heard. we seen with eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested. and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us)." In the Gospel bearing his name, John declares the purpose of his writing, "But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name" (John 20: 31). The life everlasting which John has gladly found is also yours to have for eternity, and in an instant you may have it, even now, if you believe Jesus is the only way to the Almighty God, the truth and the life.

The Gospel of John stresses this positive, concrete aspect of salvation — eternal life through God's Son come in the

flesh. How different it is from the vain, abstract modern philosophies masquerading in the garb of theology! For, whereas Paul Tillich would reduce the life promised by Jesus Christ to those who believe into the near-nothingness of a Buddhist Nirvana, the Apostle John introduces us to it with every tangible assurance. Thus the fourth Gospel is presented to us as the Gospel of life through belief in His name. This life is to be received not necessarily by mass public show and profession, but definitely in humble personal reception of the Saviour into the heart. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

The way to life everlasting is such an important, vital pathway that John leaves no stone unturned to trace every footstep of the King of life as he blazed its trail for us from earth to Heaven. The simplest soul earnestly seeking that life along this way should not miss it, but should arrive safely at its celestial destination. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein" (Isaiah 35:8).

### Jesus Christ in the Gospel of John

Thus, as we tread through the 21 chapters of John's Gospel, we shall be led along the way of everlasting life by these eternal milestones:

- 1. To every seeker of the eternal **logos**, Jesus Christ is the Word of Life.
- 2. To them who are joined in holy matrimony, Jesus Christ is the Wine of Life.
- 3. To him who has not experienced the second birth, Jesus Christ is the Breath of Life.
- 4. To her whose desires are unquenched by five-fold philandering, Jesus Christ is the Water of Life.
- 5. To the invalid, sick and abandoned, Jesus Christ is the Physician of Life.
- 6. To the hungry multitudes of the world, Jesus Christ is the Bread of Life.

- 7. To those who believe and receive His Spirit, Jesus Christ overflows as Rivers of Life.
- 8. To women and men in dark pleasures, Jesus Christ is the Light of Life.
- 9. To those born blind of body and spirit, Jesus Christ is the Sight of Life.
- 10. To his own sheep who hear His voice, Jesus Christ is the Door of Life.
- 11. To both the believing dead and living, Jesus Christ is the Resurrection and the Life.
- 12. By his willingness to die that many might live, Jesus Christ is the Seed of Life.
- 13. To the disciples already cleansed, Jesus Christ remains their Ablution of Life.
- 14. To those who grope like Thomas for salvation, Jesus Christ is the Way, the Truth, and the Life.
- 15. To engraft us to a more fruitful service, Jesus Christ is the Vine of Life.
- 16. By the sending of the Holy Spirit, the apostles are led fully into the Truth of Life.
- 17. To those the Father has elected to salvation, Jesus Christ is effectually the Mediator of Life.
- 18. To the desperate disciples who vainly would defend Him, Jesus Christ remains their Shield of Life.
- 19. Before Caesar's Governor who yielded to the Jews' demands, Jesus royally stands as the King of Life.
- 20. To those who weekly worship the risen Lord, Jesus Christ is the Peace of Life.
- 21. To both His flock and pastors over them, Jesus Christ is the great Shepherd of the sheep, through the blood of the everlasting covenant.

# THE NEED TO RECEIVE JESUS CHRIST TO BE OUR LIFE

As we behold the glory of the Lord of Life, how unworthy and sinful we all must feel in humble prostration before Him. And although we are gathered here in an International Congress of Christian Churches to consider the business of the Church and to counsel holy war against her

enemy, we must confess we are a very needy people. Let us first pray that the Lord might have mercy upon us. There may be some elderly people like Nicodemus who have been to church all their life, who have not experienced the new birth; there may be some like the woman of Samaria needing the quenching of their burning souls with the living waters of the Saviour; there may be others sick in body and weary of spirit in the Lord's service who need to be healed and refreshed; there surely are the down-hearted disciples today who need to hear the voice of the risen Saviour recommissioning them to service!

Let us confess that in a growing church council such as ours, which counts 100 denominations big and small, there is the increasing tendency to the imperfections of the visible church. Let us therefore learn a lesson from the parable of the dragnet as recorded in Matthew 13:47-50:

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Indeed as the organization of our Council grows bigger, the greater will be the chances of the unregenerate entering in unless great care is taken for the preservation of the purity of the church. It is not inappropriate to say this since the duty to seek the purity of the church is one point of doctrine emphasized by the International Council of Christian Churches.

What is it that makes the difference between the two types of fish in the dragnet of the Kingdom of Heaven? It is the life of Jesus Christ! Brothers and sisters, every member of a Christian Church is not a member until he is born again. Jesus emphasizes this fact in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5). This water that our Lord talks about is not baptismal water, nor some holy water of man's invention, but His own life, through His Spirit. St. Paul says, "But ye are not in the flesh, but in the Spirit, if so

be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:9-11).

There may be some today who sincerely are trying to serve the cause of Truth who have not yet received the new life in Jesus Christ, though they name the name of Christ. I have known of a dear lady who is a staunch member of a modernistic church in Malaysia. This same lady was nurtured under the tutelage of liberal missionaries. No more devout woman could I have found in all my years of pastoral ministry. She comes from a well-to-do family, but has not been happy with her riches. In order to seek a solution to her unhappy life, she has "taken up religion." She even went to study for a semester at a divinity school in the United States while running away from Malaysia and from herself. At a fellowship tea of Chinese Christian students in Washington she was anxious to give her testimony. She spoke of the goodness of the Lord and of the importance of serving our fellowmen, even in her restless wandering from husband and home. She concluded, "Well, who knows if I might not serve the Lord yet by writing of my experiences in a book I would entitle "Gallivanting for Christ'." Today this zealous but confused lady takes part in faith healing meetings, practices it privately on patients as ignorant as herself, reads the same patients' palms to tell their fortune, while simultaneously leading an apparent deyout, prayerful life. But I sense she has not read much of her Bible.

There may be some in the ICCC movement who are zealous for the Truth, but who take the name of God upon their lips while not having the life of Jesus Christ in their heart. O, may not anyone not born again into the spiritual kingdom of God depart from Geneva until he has found the salvation experience of having the Spirit witnessing with his spirit that he is a child of God.

In this connection, let me mention the importance of the link between the Holy Bible, the written Word, with Jesus Christ, the living Word. The two go inseparably together. Without the written Word, the Bible, we cannot find the living Word, Jesus Christ. Thus, in order to experience the new birth, we are also told of the part played by the Word of God. The Apostle Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Pet. 1:23). Had the lady I have just mentioned read her Bible faithfully every day, she should not be so religiously mixed up. On the other hand, I have known of a young girl of a little Bible-believing church in Malaysia who, like John Wesley, found her heart "strangely warmed" as she prepared her Sunday school lesson from the Book of Romans. The Bible is the indispensable means of grace that the Holy Spirit uses to beget us into the life everlasting in Jesus Christ.

## THE NEED OF LIVING JESUS CHRIST TO ENRICH OTHER LIVES

To those of us who are not only saved but called to the full-time ministry, whether we be pastors, evangelists, teachers, or servants of the Lord in other capacities — and I speak also to our young disciples preparing for their present-day Christian conflict — let us be reminded of our Lord's admonition in Luke 10: 20 that in our hour of victory over evil forces, even those of the Ecumenical Movement against whom we know God has called us to fight, we should remain humble and thank God rather for the eternal life Christ has given us. Luke records our Saviour's admonition, "Not withstanding in this rejoice not that the spirits are subject unto you: but rather rejoice, because your names are written in heaven." Or, as St. Paul would say, according to Philippians 4:3, "in the book of life."

Brethren and sisters, before we can fight the Lord's battles, let us make sure that we have the strength to fight them. The strength we need in this Twentieth Century Reformation Movement is the life from Jesus Christ. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

This life with us is the new life which He freely gives to the believing, by pouring out His own blood, dying our death, that we, trusting in Him, should not perish but have everlasting life. Peter says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins,

should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24) Christ died for our sins, vicariously, substitutionally, giving up His life a ransom to the justice of God.

This is the eternal life of Jesus Christ. It becomes ours not from the time of death as many popularly think, but immediately, at the moment when we repent of our sins and receive Jesus Christ as our Saviour. This eternal life in us keeps on persevering until the day when we will forever see Him face to face. It cannot be lost, even as it is Calvinism that has pointed out the truth of eternal security, or the perseverance of the saints. Jesus says, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10: 28, 29). How comforted are our souls when we hear these words repeated to us again! How we should thank God for this all-secure salvation, the Life that is guaranteed us forever.

But, in this Twentieth Century Reformation Movement, we must note the abuse that is committed against such a glorious, soul-saving doctrine. "Once saved, always saved" is a slogan too easily repeated, giving the flesh license, lowering the standards of morality. Too many are slumbering in their salvation, as it were, in an armchair. Like the rich young ruler, we want Heaven and we also want earth. We have forgotten that there is a price to pay for eternal life which is rightfully demanded by our Lord. The selling away of our earthly possessions is not too much a price to pay for eternal life. This fact is illustrated by our Lord in the parable of the pearl of great price. (Matt. 13:45, 46).

There is a story of a pearl of great price in the annals of early Chinese history which reflects the same truth. A certain pearl merchant of the Kingdom of Chu' had a priceless pearl for sale which he inset in a most exquisite box. A rich man from the Kingdom of Cheng came to the Kingdom of Chu' and bought it. Being enthralled rather by the magnificence of the box that contained the pearl itself, the rich man of the Kingdom of Cheng took the box and returned the pearl to the pearl merchant of the Kingdom

of Chu'. Does not this Chinese story reveal the folly of some of us? No doubt there are those who have given up all to follow Him, like Peter his fishing boat, like Matthew a lucrative government job, like Paul an academic career. Yet, there are not a few who, if they are to be measured merely by the standard of the tithe, that is, giving one tenth of all that God has given them in acknowledgement of His bountiful grace, have fallen far short of their duty toward God. By our robbing God in keeping back our tithes, as Malachi rebukes us, we are stifling the flow of the life of Jesus Christ to the salvation of many dying souls

The work of the Twentieth Century Reformation Movement would have gone on much faster had our members. whether rich or poor, Western or Oriental, North American or South American, pooled our resources according to the standard of the tithe. However, the best giving is the giving of ourselves in unconditional service. Young people of the International Christian Youth, the Lord today, as never before, needs young lives who are willing a hundred per cent to sell all their ambitions to go into full-time preaching ministry. I am glad that, when He called me in 1946. I yielded my all to Him, and unworthy as I am, like the unprofitable servants, my Lord has never failed me. I can assure you, young men and women, that if you will give yourselves up to Him, all worldly honours forsaking, He will use you and honour you, "Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake; and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30). The way of the cross is not without crown, and the crown cannot be obtained without persecution. Will you follow Him on these terms?

Often the children of this world are wiser than the children of light. In Luke, chapter 16, Jesus commends the enterprising spirit of the unjust steward in so far as his opportuneness is concerned. This unjust steward knows how to "make hay while the sun shines" with the boss's money under his control. In our city there is a most well-known millionaire who knows how to exploit his surplus money for the good of the people, as well as for himself. Recently, at the age of 72, he was reported to be suffering from can-

cer. When the project for a new medical research centre was launched a fortnight ago, he readily announced his first gift to the medical project — one million dollars. I'm sure you'll agree with me that such a deed from an ailing old man is of the highest wisdom. What shall it profit him to have 100 million dollars when perhaps in a few years he will be gone? Jesus says, "What shall it profit a man to gain the whole world and lose his own soul?" What shall it profit even a Christian to have much property when he dies, who never considered to give it to the more profitable extension of God's work? Many a Christian will foolishly die like the rich fool!

#### THE NEED OF DISPENSING JESUS CHRIST TO A DYING WORLD

We have seen how we should make certain that we have the eternal life of Christ in us. We have seen how we should treasure this life above any success in the Lord's service. We have further learned how to live a richer and fuller life, not in the abundance of money and goods we possess, but rather in profitably giving away of these to channel the Life everlasting to others. What shall we now do with this happy rediscovery of life through Jesus Christ? Let us take this richness of life everlasting back to our country, to our city and town, to our little out-of-the-way village, to a lost humanity, now even perishing on the brink of an atomic death!

It is no trite pastoral exhortation to remind us here tonight that in the midst of life, so much enhanced in beauty and serenity in this lovely Switzerland, we are in death! As far as I am concerned, death has visited my family on two sudden occasions, twenty years apart. These deathly experiences, though unsavory to the flesh, have been quickening to the spirit. The Preacher says, "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart" (Eccles. 7:2). The first visit of death to my family occurred in 1946 when within five weeks my beloved mother and daughter of seven months of age were taken by sudden illness. But by these deaths my path in this short earthly life was turned Heavenward from the Slough of Worldly Ambitions. I gave myself to God, not to study law as I was then intent, but to study theology for

the service of God. If I had not tasted of death, how would I know the vanity of life and the need to seek that which is eternal?

As many of you know, about four months ago on an Easter Monday afternoon, the Lord for a second time suddenly took away closer members of my family from me. My beloved wife and youngest daughter were taken as by a whirlwind through a fatal motor accident. This experience was far more painful to bear than the first. But whatever befalls me, I know that Jesus doeth all things well. Although the flesh wept in mournful sorrow, the spirit has been edified. Without experiencing the bitterness of the lonely bereaved, how can one be a comfort to the bereaved? But such an experience with a visit from death without the remedy of life to be regained can only be all the bitter. For, with those who have died without hope in Jesus Christ, whether they be Taoist, Buddhist, or Confucianist amongst our Chinese people, all that one could receive by way of condolence, is the miserable condolence of, "When a man dies, he cannot live again." Yes, this is what a mourning spouse will hear from some close friend or relative upon the death of the beloved, and this sort of condolence is like saying, "It's no use crying over spilt milk!" How different is the Christian condolence!

For the comfort of any bereaved in this Congress, let us turn to the living pages of the Word of Life. In the vision that the Apostle John received from our Lord on the Isle of Patmos, John declares, "Fear not; I am the first and the last: I am he that liveth and was dead; and behold I am alive for evermore Amen; and have the keys of hell and of death" (Rev. 1:17, 18).

Today, as never before in history, we see death hanging over mankind like the sword of Damocles. An atomic holocaust might explode over our heads any day, were it not being restrained by the merciful, longsuffering hand of God. We who have come from the turbulent Far East can feel more sensitively the nearness of an impending Third World War. It is a marvellous statement that scientists are making today that an atomic war will wipe out a third of mankind, which fact must be more heeded in the light of John's vision. In Revelation, chapter 8, we read that one-third of the earth, sea, and rivers will be burned up, and the holo-

caust is going to be so horrible that one-third of the sun, moon, and stars will be darkened. But despite the prophetic utterances of scientists, there will be many who will be taken to an eternal death, unawares.

Now, while we Christians recognize that God has used the superiority of atomic power in the democratic world to restrain Communist aggression, we must not trust in the arm of the flesh, but rather in Him who has the key of hell and of death, in Him who has power over life and death because He has conquered death by rising from the dead.

We have a secret weapon to deliver us from death in whatever form. I would call this secret weapon the Christian's R-Bomb, the power of the Resurrection. Our refuge from the deadly atomic blast of man is not some neutral country such as this peaceful, mountain-fast Switzerland, not in the distant lands "down under", not even in the great might of the United States of America. When that cataclysmic destruction comes we have a superscientific way of escape whereby with the release of the R-Bomb, the Resurrection power of our Lord Jesus Christ, we who are alive at the coming of our Saviour will be caught up, in the twinkling of an eye, to meet the Lord in the air (I Thess. 4: 13-18). At least, if I should be caught in an atomic war, this is my only hope of survival. I'm not trying at this point to teach a pre-, mid-, or post-Tribulation doctrine of the Rapture. Those who will be caught up by this gracious working of the Resurrection Bomb will be saved because they are watching and praying always that they may be accounted worthy to escape and to stand before the Son of man. (Luke 21:36).

Before the glorious day of our bodily redemption, Jesus Christ continues to rule over the nations. Whether war, whether peace, we can live our lives peaceably in Him.

"The heathen raged, the kingdoms were moved, he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge, Selah. Come, behold the works of the Lord, what desolations he hath made in the earth: he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire. Be still and know that I am God" (Psalm 46:6-10).

Let us therefore banish our childish hopes and fears as war clouds gather upon our narrow horrizon. Let us be fortified with this impregnable knowledge of the living Saviour, that He who has conquered death for us is able to take care of our lives, come what may. But here is a final warning to the unsaved, of a worse fire than atomic holocaust, the everburning fire of hell! Let us return to our respective lands armed with the knowledge of an unconquerable victorious life through the Life of our Lord Jesus Christ. We have this life to give to innumerable numbers perishing around us, but are we constrained by His love to dispense it to a dying world? This Congress cannot be fully blessed of God unless in our battle for the faith we are diligent to transmit the Life we have in Him to the less fortunate than we are.

One surest way, I have seen, of combating the Ecumenical Movement is by dispensing eternal life to the dying through evangelistic efforts, and through a church consolidation programme using the laity. The evangelistic efforts in our country that have been helped through the coming of the Rev. Antonio Ormeo, president of our Far Eastern Council, have benefited me in the salvation of my beloved deceased youngest daughter. A new movement within our Council that should increase the strength of our witness is indeed the promotion of international and intercontinental evangelism. However, this programme cannot be mechanically implemented, but must be extended through much prayer and waiting upon the Lord of Life. And what other avenues of service will the Master of Life show us? These are momentous days to live, days of great exploits, yet the greatest tasks God has given us must be carried out in all humility and obedience.

Let this Church Council receive anew the Great Commission which our Lord gave first to the apostles, and which He continues to give to the Church of Jesus Christ in every age. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commended you: and lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20).

## CHRIST AND COMPROMISE

(Sermon delivered at the Fourth Plenary Congress of the International Council of Christian Churches, Quitandinha, Brazil, August 1958.)

"Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it and whosoever will lose his life for my sake shall find it" (Matt. 16:24, 25).

On the issue of compromising the separated, sanctified position of the Christian believer and that of the Christian church with the evil forces of unbelief by demanding that we work together with modernists in a new-day "co-operative evangelism", it is a well-known fact that no man has raised greater controversy within the church, throughout the world at this hour, than Dr. Billy Graham.

Billy Graham is coming to Singapore! This "co-operative" position of bringing Bible-believing Christians and modernist infidels together, under any circumstance, has hitherto been condemned by all who love the truth. But since Dr. Graham took this new line of "co-operative evangelism", demanding that all churches in a city, irrespective of their confessions whether they are fundamental or modernistic, should unite to sponsor and pray together for him in any city-wide campaign, resistance to co-operation with modernists in Singapore has all but collapsed.

Ah! Do I hear some brother say that he joins this "cooperative" sponsorship because he cannot help it? And when he has joined, he has done so without compromising his faith? My reply is, "What about the regular preparatory prayer meetings which are a part of the sponsorship? Can a Bible believer pray with a modernist infidel?" However, the consensus of reply to our disapproval of joint sponsorship between Bible believers and modernists for "co-operative evangelism" is: "Dr. Billy Graham is doing a mighty work of soul winning no other has done in our generation. Who should dare to question him? At any rate, soul winning deserves our support, and it is all right for us to set aside the fundamental-modernist controversy for a while."

Thus, one of the strictest Bible-believing churches in our city, as far as I know, momentarily capitulated. But, praise the Lord, I understood afterwards that this church has withdrawn from the joint sponsorship, because one of its leaders has shown the church it should obey the Word of God rather than the word of Dr. Graham. Other than this noble example and a few others, including of course our humble testimony, the churches of Singapore, including nearly all the mission agencies, have joined hands to sponsor the coming of Billy Graham. If I am not mistaken, the Malayan Christian Council claims it has 97 per cent of the churches of Singapore sponsoring the coming Billy Graham Campaign. Nevertheless, I am sure there are God's own within these churches who are grieved at heart over this new-day "co-operative evangelism", who, however, are silenced before they make any attempt to speak — for who should dare to oppose the mighty Dr. Billy Graham?

#### SCRIPTURE DEMANDS DEALING WITH THE ISSUE

Such an attitude of maintaining peace within the church at any price, or popularity for oneself at the expense of truth, is not the testimony of the Apostle Paul. Paul faced up to every church problem and courageously dealt with it. In one of these he was thrown into a dilemma ten times more embarrassing, I should say, than what we are now facing. He had to dispute with a greater than Dr. Graham, the Apostle Peter, the chiefest of the Twelve, over an apparently smaller issue than ours. The issue that Paul dealt with was Peter's cowardice in not eating with the Gentile Christians. Peter did this apparently out of good intention, not to offend the Jewish Christians of James's party, which demanded that Gentile Christians should also become Jews. The controversy is recorded in Galatians 2:11-14: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not unrightly according to the truth of the gospel, I said unto Peter before them all. If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Paul's whole argument against Peter on this issue is that, by compromising with the legalizers of Jerusalem in refraining from eating with the Gentile Christians, he was actually promoting the cause of erroneous doctrine. Indeed, this was the logical result — a salvation by works, a curse to the very Gospel Peter himself was seeking to advance. And men of truth were not afraid to dispute, like skillful surgeons courageously cutting into the cancerous growth of a sick body. The controversy had brought leaders of the primitive church together to the famous Council of Jerusalem, which is recorded for us in Acts, Chapter 15. Tremendous issues are at stake in the behaviour and actions of key men of the church of Jesus Christ, What colossal disasters result when a wrong principle is adopted!

We thank God for many souls brought into the Kingdom through Dr. Graham's labours, so far as preaching the saving grace of Christ is concerned. But, what about our duty to the Lord, to baptize them into sound, Bible-believing churches which is part and parcel of the Great Commission? By bringing Bible-believing pastors into the fellowship of modernist missionaries, which is the peculiar situation in our city, can one guarantee that the lost sheep now brought back to the fold will not stray into the lairs of wolves? Or, as you would have it, the fish are saved from the frying pan and put directly into the fire! To recognize the modernists in this way is to reject the words of Christ. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15) How do we beware of wolves? By fellowshipping with them in their prayer room? (Remember what happened to Little Red Riding Hood's grandma when she welcomed the wolf into her house. It ended in "peaceful coexistence" inside the cunning monster.)

This new-day "co-operative evangelism" is a grave peril confronting the Christian church and time will reveal it. Why is it that more and more of Dr. Graham's friends in the evangelistic ministry are leaving him? Why was the door of "co-operative evangelism" shut against him in Chicago recently? Shall we not pause a while and heed the warnings of time-tested evangelists like Dr. John R. Rice,

editor of The Sword of the Lord, Drs. Bob Jones, Sr. and Jr., Dr. William Ward Ayer, formerly of Calvary Baptist Church, New York City, not to mention the united witness of the International Council of Christian Churches under the leadership of Dr. Carl McIntire? God spare us for daring to critize Dr. Billy Graham other than out of a heart of love for him and for our Saviour.

Laying Dr. Graham's compromising position aside for a little while, let me ask you if you would run a "Fun Fair" to boost your church building fund? That is the method adopted normally by modernistic churches. When certain members within our church suggested to run only a "Food Fair" to raise funds for our new church, without of course the shows and worldly attractions, I as pastor had to decide against it, for a little compromise might first give a bad appearance and finally degenerate into worse than a "Fun Fair." If you agree that such a decision on a lesser matter of the church has to be made, how much more should we take a stand on the greater issue of soul winning with mixed fundamental-modernist sponsorship! We reaffirm our stand. To "co-operate" with modernists in mass evangelism is to compromise our separated, sanctified position.

[Since 1958, as Dr. Graham travels down the road of "cooperative evangelism," he has added Roman Catholics to his sponsorship. In "The Sword of the Lord," Oct. 20, 1961, p. 7, Dr. John R. Rice writes: ".....I have absolute documentary proof from New York and San Francisco and elsewhere that Catholics do get the names of inquirers of Catholic background from the Billy Graham campaigns." In November 1967 Dr. Graham even received an honorary degree from the Roman Catholic Belmont Abbey College. In his speech to the Roman Catholic audience he said, "Now we can speak to one another, work with one another and be brothers to one another." (Christian Beacon, Dec. 14, 1967).

## THE COMMANDS OF CHRIST AND THE SCRIPTURES

With regard to our relations with false Christs and prophets who should arise in the latter days (and we believe we are living in the last days), Christ has explicitly forewarned us: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say

unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers: believe it not" (Matt. 24:24-26). Yes, the Bible speaks clearly and abundantly on all matters of church doctrine and discipline and a hundred verses abound to bind us from any unholy fellowship with unbelievers. Suffice me to remind you just on the admonition of the Apostle John: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 7-11).

The modernist leaders of the Malayan Christian Council are well known for their unbelief and I can name several of them who have denied the fundamental doctrines of the Bible. One has said that there is light of salvation in other religions, another does not believe in the infallibility of the Bible, and a third rejects the virgin birth of Christ. Therefore, we must not join hands with the Malayan Christian Council to sponsor Dr. Billy Graham. If Dr. Graham will come under the sponsorship of only Bible-believing churches, and there are many who have not bowed the knee to Baal, we would praise God and throw in our lot with him.

## NOT COMPROMISE BUT SACRIFICE

It seems to me that the hidden roots of compromise reach deep down into the lower stratum of our fallen nature. I am speaking generally, first considering my wretched self, for are we not all prone to selfishness, and to seek the praise of man? "The heart is deceitful above all things, and desparately wicked: who can know it?" (Jer. 17:9) We who have been called to contend earnestly for the faith (Jude 3) ought, above all, to search our own hearts, lest we also fall (I Cor. 10:12).

When Jesus began to show the disciples at Caesarea Philippi "that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again on the third day, then Peter took

him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:21-25). We, who have erred like Peter, know this passage too well.

There is no doubt that when Peter tried to hinder Jesus from taking the death road of the cross, he was doing it out of love for his Master. Yet Jesus rebuked him in the strongest term, calling him Satan. What are the basic reasons Jesus gave for so rebuking him? I can see at least two. First, Peter did it according to his emotional viewpoint. He savoured of the things of men, and not of God. No matter how high our motives are for tolerating modernists for a while, such as in an evangelistic campaign, if God's Word forbids it, we have to obey. Calvin reminds us that all worship from our hearts, no matter how sincere it might be, is an abomination to God if it is not done according to His Word. (Institutes of the Christian Religion, Book I, Chap. XI). Hence, although Cain had brought the best of fruits from the fields, his works were rejected. Abel brought a lamb, in humble obedience, and he was accepted, second reason Jesus had for rebuking Peter was that deep in his heart there lurked his selfish desire for self-preservation over and above the will of God. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25). Now, seeking popularity and the applause of men by compromising the commands of God is another form of self-preservation. when the disciples were attracted to seek popularity from the crowds, Jesus declared, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). We dare not criticise Dr. Graham if he is seeking popularity and the applause of men through this "co-operative evangelism," but the Word of God is salutary to all. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake will find it" (Matt. 16:25).

If the position of "co-operative evangelism" between Bible-believing Christians and modernists is accepted by

the majority of the Christians of Singapore, this must not sway those who have hitherto stood firm upon the Word of God. I appeal to those who heard China's greatest Apostle, Dr. John Sung in the thirties, and were glad. prophet of God compromise for one moment with the modernist missionaries and pastors of his day? Not for one second! The good doctor had tasted the bitterness of unbelief when he studied for a season in Union Theological Seminary, New York City. He almost lost his soul through imbibing the venom of modernistic theology. So, he never ceased to warn his converts with tears against the wiles of modernism. I sat through all his campaigns and I can still hear his shrill cry denouncing all the sins of the church, not the least the sin of modernistic unbelief. My brethren and sisters of the John Sung meetings will bear me out. The Homilies of John Sung, a 500-page book, will show his earnest contending for the faith. If the Word of God was true in Dr. John Sung's day, it is just as true today. Shall we now depart from our former position? The followers of John Sung, yea, every Christian who loves his Master, will stand firm against any compromise, not because one so dear to them had said it, but because his witness was true, for he was not afraid to declare the whole counsel of God. (Acts 20: 27).

"If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever, will save his life shall lose it, and whosoever shall lose his life for my sake shall find it." (Matt. 16:24, 25).

# From John Sung's Homilies, p.518:

"There are many today who preach a social gospel... These men do not believe the Bible. They do not believe the precious blood. They do not believe anything. And what gospel do they preach? They have a bow and no arrows. They are cheats. They use the name of Christ as a cover for forming councils and sponsoring movements. Whatever their movements, the result is nil."

# THE TWENTIETH CENTURY REFORMATION CHURCH AND THE HISTORIC CHRISTIAN FAITH

(Sermon delivered at the Third Plenary Congress of the International Council of Christian Churches, Philadelphia, USA, August, 1954.)

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.....And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." (Heb. 11:4, 32-34).

Ever since sin came into the world, the lot of man has been pain, misery, and death — pain, misery, and death not only in this life, but also in the next. But, thanks be unto God, He had a plan of redemption before He made Adam. He had prepared a Lamb, slain before the foundation of the world to take away our sins, even Jesus Christ, His Son. Thus, the good news of "paradise regained" was announced to Adam and Eve as soon as they were turned out of the Garden of Eden. For the redemption of sinners was promised when God said that the seed of the woman would bruise the serpent's head. O, so great salvation, that lost sinners like us can be freed from the sting of death to life everlasting!

# THE HISTORIC CHRISTIAN FAITH

The historic Christian faith is the opening of a sinner's heart to this happy news. The historic Christian faith is simply trusting in the mercies of God, who declares, "I have prepared for you a Lamb, who is killed in your stead, to take away your sins."

Praise God, life outside of the Garden of Eden after the Fall was not totally dark. Abel believed in God's provision. He brought a lamb and killed it in sacrifice, acknowledging his guilt as a sinner before God. His sacrifice was accepted; his sins were forgiven. He was saved. Thus sprang up the historic Christian faith in his heart.

The shed blood of the Lamb is the basis of the Christian faith. It is the power which, through the centuries, has cleansed the hearts of the believing patriarchs. All that are named in this eleventh chapter of Hebrews have received a good report, and they are recorded for our encouragement and learning.

The historic Christian faith is the same yesterday, to-day, and forever. It is simply trusting in Jesus Christ, the Lamb of God, who died in your stead, that you might not die but have everlasting life. Although this is a church conference, there may be some among you who have not experienced the joy of the historic Christian faith — the joy of your sins forgiven, of the life everlasting. Life for you has been a confusion and perplexity. Your philosophy, your intellect, like Cain's fruits or Eve's apron of fig leaves, have not saved you. The solution of your life's problem is only in acknowledging your guilt by bringing a Lamb — by trusting in the shed blood of Jesus Christ.

# Life's Only Lasting Heritage

The historic Christian faith is life's only lasting heritage. It outweighs the riches of the whole world. In this chapter are not recorded the riches or wealth accumulated by Abraham, Isaac and Jacob. God is more pleased to tell us how the patriachs transmitted the faith from generation to generation. The historic Christian faith is all that counts. Indeed, may we draw a lesson from the magnificent building in which Faith Theological Seminary is housed! Where are its rich owners, the Wideners, today? But the historic Christian faith goes on forever.

I had a devout and godly mother. It was she who dedicated me at birth as a firstfruits offering to the Lord's service. At the time of her going to Heaven, friends asked what she had to say to her children. Her last words were, "Let them serve God fervently all their life." Her legacy to

us was the historic Christian faith. Beloved, do you give your children merely a good education? Do you bequeath to them the historic Christian faith wherein is found the seed of eternal life?

#### Center of Satan's Attack

Since the historic Christian faith is our precious heritage, it also becomes the center of Satan's attack. (Has not the serpent also bruised the heel of the Seed of the woman?) The historical books of the Old Testament from Genesis to Esther are principally a record of the life-and-death struggle between Satan and the sons of the faith. The eleventh chapter of Hebrews, while honouring the early patriarchs for their piety, reminds us also of the brave examples of judges and kings. These God had raised up to contend against enemies of the faith. "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the army of the aliens" (Heb. 11:32-34). When we recite the epics of these heroes, Gideon, Barak, Samson, Jephthae, Samuel; and David; what do we find? In every case they were called to battle against Satanic forces that were destroying their faith. The fight of the "lone battalion" of 300 Gideonites against the Midian hordes was not undertaken until Baal their god was cut down. It was a battle for the faith. The expeditions of Barak and Jephthae were taken against more than physical enemies. They had fought against spiritual enslavement by the gods of the Canaanites and Ammonites. The flight of the Philistines as a result of David's sling avenged the capture of the Ark and the blasphemy of the name of the Almighty God of Israel. These were carried out because the heroes were not disobedient to their heavenly vision. Alas, the dark days that swept over our fathers' faith in the times of the judges and the kings are now descended on the Christian church. Satan, now disguised as an angel of light, has already entrenched himself in high places of control. First, as professors of theology in the universities and seminaries of Europe and America; then, as pastors and missionaries, and teachers in mission schools.

#### MODERNIST UNBELIEF INVADES MISSION LANDS

The curse of modernistic unbelief, that is, the substitution of a social gospel for the Gospel of salvation through the shed blood of Jesus Christ, had crept into our mission field as early as 35 years ago. We have uncovered this ugly fact too late!

Our fathers lived in that part of South China known as the Swatow district. It was first entered by the English Presbyterian Mission a hundred years ago (1856). We praise God for the love of the early missionaries. They brought the Gospel; they established sound churches; they built hospitals and schools. Thousands were saved; scores were trained to spread the gospel to outlying regions. My maternal great-grandfather, the first convert of the English Presbyterian Mission (1859), and grandfather, I am happy to say, were called to the ministry, and they had served their day.

But since the last generation, modernism was introduced, A missionary of the English Presbyterian Church in Singapore is an example of a modernist unmasked. For years we had trusted him. However, when the Twentieth Century Reformation movement spread to Singapore in 1949 by the visit of Chancellor Arie Kok and Drs. McIntire and Shields, this same missionary came into the open to deny the virgin birth and the bodily resurrection of Christ. He questioned these facts in the very face of our brother, Mr. Quek, The account of this denial is recorded in Dr. McIntire's booklet, "The Battle of Bangkok." This is shocking. One to whom we have been looking as an undershepherd of God has revealed his true form as an enemy of the cross of Jesus Christ. From that day onward, the evil secrecy in the hearts of unbelieving men like this has been exposed. Thank God for the apostles who repeatedly warn the church in their epistles against false teachers. Thank God for His servants who come to us. Today, may the younger churches of S.E. Asia tell you, "Beware of what missions and missionaries you support, and where you send your missionary offerings!"

What is said of the corrupt condition in the English Presbyterian Mission may be said of some other big denomination. There are those in some of the mission schools that teach that Jesus is but a mere man. They deny His miracles. Indeed, the mission school of a certain denomination is riddled through and through with teachings of the social gospel. I remember when I was studying in that school twenty-two years ago, we still sang the precious hymns of redemption in "Songs and Solos". Some time after that, however, these songs were replaced by what are called "Hymns of the Kingdom", (Student Christian Movement Edition), in which the precious blood is all but deleted. The tenth chapter of Hebrews has already condemned those who deny the Blood, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29).

#### THE W.C.C. RESTRICTS FREEDOM OF THE GOSPEL

As if the bleeding white of the historic Christian faith in the lives of many is not enough, modernist churchmen are launching a master plan to capture the entire Christian church. The Ecumenical Movement moved swiftly upon us through the Bangkok Conference of the World Council of Churches and the International Missionary Council in 1949. The activities of ecumenical churchmen in Malaya were immediately stepped up. Today the major denominations are under their control. The entry of Bible-believing missionaries from other lands to Malaya has experienced restriction through the establishment of the Malayan Christian Council. This fact may be attested by missions newly withdrawn to Malaya from China.

The same situation may be said of Indonesia. In "The Anderson-Smith Report on Theological Education in Southeast Asia," page 42, the case of the contested entry of the Southern Baptists into Indonesia is reported by a W.C.C. man as follows: "When the Foreign Missionary Society of the Southern Baptist Convention, therefore, desired to enter Indonesia for the purpose of carrying on missionary work, the Ministry of Religion, through its Protestant secretary, told the Baptist representative that they must secure an endorsement from the Council of Churches. The Council of Churches, however, was reluctant to assume this responsibility, partly because it did not want to continue this former relation between church and state which had existed

under the Dutch regime and partly because it did not want to take responsibility for endorsing an organisation that was not willing to be associated with it, and work under its direction as do all the church bodies which make up its constituency. The Southern Baptist Church is not an ecumenically-minded church. The clearly avowed aim of the N.C.C. is to establish a United Church of Indonesia under the World Council of Churches. The problem presented to the N.C.C. by the request of the Southern Baptist Mission for an endorsement was finally settled — but not before much bad feeling had been aroused on both sides." That the World Council of Churches is a superchurch organisation working her tentacles into all churches of the world is attested by none other than its own publication.

And if I may be permitted to say a word about the author of this book, Dr. Stanley Smith is the principal of Trinity College, Singapore, and former vice-president of the modernistic Nanking Theological Seminary. The attitude of such a World Council man in Singapore is typical of the hundreds now eating like white ants into the spiritual fiber of the younger churches of Southeast Asia. Concerning fundamental Bible Schools in S.E. Asia, he writes, on page 88, of the same Report: "If the Sects and the Fundamentalist groups do win the overseas Chinese it will be a serious blow for the Ecumenical Church. The challenge of these Bible Schools to the Ecumenical Church lies in several factors among which are: (a) Their independence of direction and control by the larger, more co-operatively-minded. churches and missions. (b) Their Fundamentalist character in Theology and their biblical literalism."

# A STANDARD AGAINST THE ENEMY

In the face of such attack on our Lord Jesus Christ and His church, what will God require of us to do? May we follow the example of David, a man after God's own heart. We all love David, and we all wish God's blessing upon David to come upon us. David surely received confirmation of God's favour when he, of all the Israelite army, challenged Goliath: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" And did he not after that cut off Goliath's head? What do the holy Scriptures say of the boy warrior? "So David prevailed over the Philistine with a sling and with a stone and smote the

Philistine, and slew him" (I Sam. 17:50). David prevailed; David conquered. God is pleased only with those who overcome. "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death" (Rev. 2:11). David is given a place in the church because he fought for God. Within the last decade, there has arisen a remnant Twentieth Century Reformation church in every land to withstand the flood of modernist unbelief from the Ecumenical Movement of the World Council of Churches. And this has come for such a time as this merely through our zeal. Not by human strength at all. It is the Lord's doing. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Who will follow David to battle? Who will rally round the Lord's banner?

# THE TWENTIETH CENTURY REFORMATION CHURCHES IN FELLOWSHIP

The Twentieth Century Reformation churches, as represented by the International Council of Christian Churches, may be likened to the four hundred gathered to David in the cave of Adullam. "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him and he became captain over them: and there were with him about four hundred men." (I Sam. 22:2).

We are the remnant, but we must not be discouraged. The ground we stand upon is thrice blessed. What shall we fear when we are in the company of the Greater David, even our Lord Jesus Christ? Under David's training there arose mighty men whose names and deeds are preserved to this day for our emulation. "These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel" (I Chon. 11:10). Is this not the blessing of every church that is separated from the ranks of modernism? Oh, may our brethren under the modernist yoke come out with us, and experience the joy of freely serving the King of kings.

But we must ever be conscious of our unworthiness. Are we not those in distress, those who realize they are indebted to the grace of our Lord and Saviour? While hating the sin of unbelief, and contending against it, let us heed the apostle's word for our our own need, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:3-5). Let us serve God with ever grateful hearts, as sinners saved by grace. Let us be gentle and kind to brethren who differ with our stand, for we were in darkness before He saved us.

#### UNITED IN BROTHERLY LOVE

As brothers-at-arms and members of the Twentieth Century Reformation church, we should also seek unity with one another. For Satan would love to destroy us from within our own ranks. Let us learn from the example of David's faithful four hundred. How it encouraged David's heart in the fight to find brothers living together in unity in the cave of Adullum. In Psalm 133, David's heart was overwhelmed by the spirit of oneness of his men. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: For there the Lord commanded the blessing, even life for evermore."

Well may we recall the immortal love expressed by three of David's men. David was in the cave of Adullum. The Philistines were garrisoned in Bethlehem. He was thirsty. and longed for some cool refreshing water from the well of Bethlehem by the city gate. Three of his bodyguards, taking their lives in their own hands, set out on a suicide raid. They broke through the Philistine ranks. They drew a pot of water out of the Bethlehem well, fought their way back, and presented the blood-bought trophy to their king. What do you think David did? Touched to the very depths of his heart, he poured the water before the Lord as a drink offering. He prayed, "My God forbid it me, that I should do this thing; shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it" (I Chron. 11; 19).

How amazing is this love that surpasseth the love of women! It is the love of men united with one another in God's service. Praise God, His Holy Spirit still moves in our hearts today. Surely, the Lord knows His own in this tent today. The Lord bless you, and the Lord bless everyone who has given so unstintedly of his or her time and means to the battle of the Lord. According to David those who tarry by the stuff get an equal portion with those who go to battle. The Lord especially bless you who have laboured and given because you love His name. Oh, how we wish everyone here were a true-hearted fighter! Were our delegates from forty countries imbued with the spirit of David's four hundred, the fight against unbelief as disseminated by the Ecumenical Movement of the World Council of Churches would take new turn.

## MOTIVATED BY THE HOLY SPIRIT

After David was established in his kingdom, the first thing he would do from his heart was the revival of true worship. How he danced with joy to welcome back the longneglected Ark! How he rejoiced to see his priests offer sweet smelling sacrifices, incense, and shewbread! How he experienced the joy of the Holy Spirit as he led his people out of sin and death into the everlasting life of fellowship with God! The work of the Twentieth Century Reformation church cannot be complete unless the Spirit of God breathes upon it. Let every pastor, elder, deacon and member of the Twentieth Century Reformation church seek the moving of the Holy Spirit in all that we do. The Twentieth Century Reformation church must advance as a revival church. Let us serve the Lord together, watching and waiting daily in expectation of the glorious return in the clouds of our Saviour, our King of kings and Lord of lords.

# "THE SPIRIT OF MY KOREAN MISSION"

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

As the wings of a modern speedbird lifted me bodily upwards and northwards, I felt like being taken, with the prophet Ezekiel, by "the Spirit of my Korean Mission." The Lord had sent me to deliver the souls of Korean men and women from the grip of eternal darkness. I was determined to wage the battle relentlessly with Satan until the day be won.

In order to share with the folks at home the experiences of this Mission, I wrote back a series of ten travel letters, which I called "Korean Couriers". In those letters I turned to writing a number of verses. These verses, faulty though they are, are overflowings from my trembling soul. In order that I might share these emotions, sometimes gloomy, sometimes bright, oftentimes anxious, but jubilant in the end, I should like to put them together in a series. This will also give those who have not read those letters a glimpse of my wrestle with the Lord to bless me in that gruelling campaign.

There was another reason why I chose to record those experiences in verse. I hoped thereby to catch the reader's eye, and the more, his heart. The truth must needs be preached in every way, by every means. So, here we go:

# I. A Christian in Travel

(to the tune of "I'm pressing on the upward way")

There are many who roam this world In search of glitt'ring gems and pearls. A Christian who travels today Meets pleasure seekers all the way, In Mandarin rooms with music sweet, And foods and wines, much to repeat. He does not like this hotel life, His heart is with his home and wife.

Yet travel is a job he took,
When at the Cross he all forsook,
To serve the Master where He'd call
All over this terrestrial ball.
Lord, give me courage to follow
Through valleys deep, through paths narrow.
Nor wing, nor sail, can change the course
Pilgrims of old have set for us!

Let every Gospel messenger
Travel not as a passenger,
Who lounges 'way the precious hours —
Our journeying is not a tour!
It is a race that must be won,
With sweat and tears, under the sun,
Till Heav'n above is reached at last,
And at His feet our crowns are cast.

- en route to Korea at a Hong Kong hotel.

#### II. To the Church of Korea

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

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

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

- in flight from Tokyo to Seoul.

# III. The Transience of Earthly Life

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

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

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

 at a Korean hotel in the course of the campaign.

# IV. When He Calls, I Will Answer.

(to the tune of "Auld Lang Syne")

Behold, the fields of silv'ry grain
Are ready to harvest!
So are the weary souls of men,
Who yearn for peace and rest!
The Master is calling today
Young men and young women,
Who love Him and His Word obey
To gather them for Heav'n.

The gath'ring of souls is plenteous,

The labourers are few!
Pray ye the Lord of the harvest

To send forth men anew!
O God, I've heard Thy gentle voice,

That calls me to the field.
There's none before me, but Thy choice,

My heart to Thee I yield.

He who has heard the Master's call
Must true disciple be.
And bear his cross with heart and soul
From now till he's set free.
O Lord, may never I return
To seek the world so gay!
Since Thou hast my salvation earned,
With what shall I repay?

— after preaching to an overflowing Town Hall at Taegu.

#### V. Rededication

(to the tune of "Annie Laurie")

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

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

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

— at close of the Korean Mission and beginning of the Fourth Assembly of the F.E.C.C.C.

#### VI. The Church Bell of Korea

(to the tune of "Lullaby")

Ding dong bell, ding dong bell,
"Tis the Church of Korea!
Ding dong bell, ding dong bell,
"Tis the hour of morning prayer!
Let us rise, let us go to the House of the Lord,
Let us kneel 'fore His throne, and hearken to His Word.

Ding dong bell, ding dong bell,
"Tis the Church of Korea!
Ding dong bell, ding dong bell,
"Tis the hour of evening prayer!
Nearer still to our God, may we seek Him again,
For without Thee to bless, all our life ends in vain!

Ding dong bell, keep ringing,
Ye daughters of Korea!
Ding dong bell, keep singing,
Till the Prince of Peace appears.
Lo He comes in the heavens to receive His children,
At midnight or at dawn will your lamp be burning?

— at close of the FECCC Assembly.

#### IN GALILEE THERE'S A GREAT LIGHT

(To the tune of "Brighten the Corner")

In this world of darkness, men are groping in their sin; Who will go and bring the lost ones in?

Let those who are redeemed by our Saviour's precious blood Tell forth the glad news of His Word!

In Galilee there's a great light,
In Galilee there's a great light,
The people that walked in darkness and shades of the
night.

In Galilee have seen the light.

God's only Son who once walked the dim Galilean hill Today is with His chosen ones still.

Today He issues anew the order to conquer The uttermost part of the earth.

For Christ is soon coming back to these rebellious lands With ten thousands of angels and saints,

In flaming fire and vengeance to judge the unsaved ones And rule them with a rod of iron.

Are you fully believing and trusting in His Word?

Seeking to serve Him with all your heart?

Jesus will receive you into His own protection.

And keep you from Death's destruction.

Jesus Christ the same, yesterday, today, forever, His love to us never shall sever.

Let us who are redeemed by our Saviour's precious blood Tell forth the glad news of His Word!

#### THE CHURCH BY THE SEA

(To the tune of "The Church in the Wildwood")

There's a church beautiful called Galilee,
No lovelier mansion by the sea,
Where the waving palm trees and casuarinas
Bid us worship Him in holiness.

O come, come, come,
Come to the church by the sea,
O come over to Galilee!
Come and worship our God and our Saviour,
And seek His salvation full and free.

On Galilee's lawns once God's only Son
Fed thousands of the hungry with buns.
E'en today will He fill every yearning heart
With the life-giving bread of His Word.

Are you hungry and thirsty and lonely?

We welcome you all to Galilee,
Where God's children are happy as flowers in bloom,
For their souls are released from the Gloom.

From the church by the sea called Galilee,
May we bring this glad message to thee.
Jesus can heal your soul's innermost sin,
If with humble heart you let Him in.

# The Church in the Wildwood



#### MT. CARMEL VICTORY SONG

(To the tune of "Faith is the victory")

Arrayed upon the Mount of God
Stood Baal's four hundred men,
To fight the servant of the Lord:
Elijah was his name.
'Twas a contest 'twixt Wrong and Right,
That now still rages on!
The battle sways from morn to night,
With God it must be won!

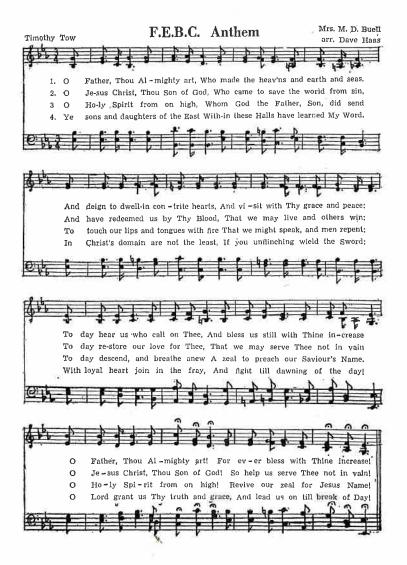
#### Chorus:

Truth brings the victory, Truth brings the victory, O glorious victory Upon the Mount of God!

The Truth of God is Christ the Lord,
The Way t' Eternal Life.
Ye who believe must wield the Sword
'Gainst every fear and strife,
And set the souls of prisoners free,
Who now are chained in sin.
O come and serve the Prince of Peace,
And bring the lost ones in!

Mount Carmel Gospel Mission's here
To preach the Truth of God
To all who dwell both far and near
That you may know His Word
Eternal life, Eternal Death—
On which side do you stand?
In Christ there's joy and peace and wealth—
Life in the Promised Land.

— for the inauguration of Mt. Carmel Gospel Mission, May 28, 1967, First begun as a Sunday school in the home of Deacon Robert Ong at Redhill, December 1960, it is now a fledgling church in our Bible-Presbyterian movement.



# FRIEND, COME AND STAY!

(To the tune of "Abide With Me")

The twilight falls, fast sinks the evening sun.

The night is dark, O Lord, to Thee I run!

Weary and dreary pants my fainting heart,
O never, gracious Friend, from me depart!

The evening haze reflects life's changing day, Quick as a twinkle ebbs the tide away.

Feastings are few, good fortunes soon decay, O come, Thou sincere Friend, with me to stay.

The night grows cold, so the friendship of man, The world's a mirage to the caravan.

Where is the door of help to this lost one? O Thou my only Friend leave not alone!

The night is long, so winds the worldly path, A speck of life floats far away from shore.

The fleshly lusts have often gripped my heart, O holy Friend stay with me ever more.

The years flow on, how soon life comes to end, The pomp and power of earth are but a dream! They fade away sure as the law of change, Eternal Friend, arise, my soul redeem.

> Translated from Rev. Jason Linn's Autobiography,
>  "Pioneering in Dyak Borneo", July 1969.

#### FACE TO FACE

(To the tune of "Face to Face with Christ my Saviour")

Earthly friendship is all but vain,
In a mirror can be seen:
Men's hearts vary as their faces,
But their feelings are the same.
Face to face that Day we shall meet,
Gathered round our Father's feet,
In sincerity and in truth,
And our differences removed.

We become fools when sin blinds us,
And our view of life is blurred:
What is all in the universe?
God's Word becomes a riddle!
Face to face that Day we shall meet,
Gathered round our Father's feet,
When the Lord's glory we behold
And our doubts like mist unfold.

Who in all the world's like Moses:

To him God spoke face to face!

Who knew the Lord as He knew him,

What a glory by His grace!

Face to face that Day we shall meet,

Gathered round our Father's feet,

When all our hopes shall be fulfilled

And the storms of life be stilled.

 Translated from Jason Linn's Autobiography "Pioneering in Dynak Borneo", July 1969.

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# JESUS, MY LORD, I YEARN FOR THEE

(the original Chinese version and tune on opposite page)

Jesus, my Lord, I yearn for Thee, How sweet art Thou to me! O that we're taken up today Fore'er with Thee to stay!

#### Chorus:

O Thou'rt the Balsam of the garden, Thou art the sweet Rose of Sharon, Thou art the Lily of the Valleys, How shall I part with Thee?

In all the world there's not a sound
That can Thy mercies sing,
Nor has that heart on earth been found;
Thy brimming love contain.

Though hearts are faint and tears do flow, Our sighs we can't control. When of Thy compassion I think, Grief goes and joy comes in!

Great is Thy love that far transcends
The bounds of time and realm.
"Tis the Beloved who can tell:
Thy love all loves excell.

 Translated from John Sung Revival Choruses, July 1969

# 主耶穌阿



In loving memory
of
NANCY LAN YIN, LE ANNE
MRS. TOW KENG CHUAN
my beloved
first wife, daughter and aunt
who were taken
as by
whirlwind in a motor acciden

a whirlwind in a motor accident at

Bidor

at the foot of Cameron Highlands Easter Monday April 19, 1965, 3.30 p.m.

DEATH

was swallowed up in victory
when at the funeral service
held at

Life Church, Gilstead Road the fifty fellow-campers sang

the mountain theme song
"Is not this the Land of Beulah"
to the
sympathising tears of the thousand mourners

"To that mountain above the moon
Ye have soared away too soon!
But Jesus has called you to rest,
And His will for us is best.
Blest are ye who died in the Lord,
And have found rest from your labours,
And your works follow after you—
One by one we say adieu!"

#### Is Not This the Land of Beulah?



# FAITH OF OUR CHILDREN

#### THE GRAVEYARD

O what profound solemnity is this,
That in a graveyard doth exist,
That hangs o'er the stone-studded field,
In whose bosom, the dead are sealed.

Hark, 'tis the far-off wind-borne moan—Reminds it us our heav'nly home?

O what profound solemnity is this,
That in a graveyard doth exist!—I.S.T.

### WHAT EASTER MEANS TO ME

Easter eggs and a holiday, Picnics and parties, dance and ball! Lovely white lilies by the way, Enjoyment galore had by all: Those who know not Christ as Saviour. This is what Easter means to them. But, it reminds of God's favour To you and me the "born again". How I thrill to hear of His love, That sent Him to die in our place, Leaving His home in heaven above, To bear our sin and our disgrace. He died on the cross for ransom. O'er death He arose triumphant. He ascended to heaven on high And His Second Coming is nigh! — Lilu

#### SUNDAY

Sunday, Sunday, Day the best! Day of triumph God has blest! Day on which my Saviour rose— Hades' gate forever closed.

Sunday, Sunday, Day of Rest, Day of joy which God has blest! Day on which God's greater plan Was completed to save man.

Sunday, Sunday is the Day We to God our homage pay, In His House we ever may Draw nigh to Him — O blessed Day!

#### MODERNISTIC UNBELIEF EXPOSED

O, what villainy! Yes, what shame! For these to spurn God's Holy Name. They say, "We are scientific," But deny God's works majestic. And then destroy His Holy Word, By calling Genesis absurd. Verbal inspiration's only a theory, The precious blood of Christ, they query. Virgin birth's quite impossible, Christ's miracles? only probable. These the "modern" missionaries teach To lead blind souls into the ditch. Whose end is fiery destruction -O, how they need His salvation! The apostles, their Lord did see, Who bear witness to you and me. Let us trust God's Holy Word And in trusting find great reward.

I WANT TO THANK JESUS

I want to thank Jesus, who died to cleanse me from sin.
I have opened wide my heart-door to invite Him in.
Before this I was a bad sinner going astray,
But Jesus brought me back and now in my heart He stays.

Jesus came down to earth to die for you and for me,
He was crucified and pierced on the cross of Calv'ry.
I truly thank and praise Him for all He's done for us,
And all we who love Him best must serve Him to the
last.

I accepted Jesus as my personal Saviour,
At the first Bible Camp in December of last year,
And now in my heart is everlasting joy and peace;
He's given me Life Eternal that never shall cease.

With Him nothing's impossible and all will be right,
For it is Jesus who helps us to win all our fights.
He will surely forgive you and save your soul today,
If you'll open wide your heart and welcome Him to stay.

— Lehia

# LIFE IS SHORT LIKE A BIBLE CAMP

(To the tune of "O Christmas Tree")

Life is short like a Bible Camp,
Young people don't understand!
But when you've spent these happy days,
You'll agree with what I say.
There is an end to all good things,
At close of life there is death's sting,
Life is short like a Bible Camp,
Young people must understand!

Life is short like a Bible Camp,
Young people must understand.
For it is appointed to men,
To die and face the judgement!
Eternal life, eternal death,
Must be your choice, when you're in health.
Life is short like a Bible Camp,
Young people shall understand!

Life is short like a Bible Camp,
Young people shall understand.

Jesus Christ the same yesterday,
Today, forever, He stays,
His salvation is ever sure,
His blood is shed to make you pure.

Life is short like a Bible Camp,
Young people will understand!

Park tree

#### A Bruised Reed

A bruised reed shall He not break, And smoking flax shall He not quench. Jesus will pardon, He's grace is great, His love for me is from end to end.

Translated from Jason Linn's



For His Anger.....

For His anger endureth but a moment, But His mercies shall never end for life! Though our tears pour down like a torrent, The joy of Dawn revives!

