

Disciples Of McIntire

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**Timothy Tow**



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**TIMOTHY TOW**

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## ***Dr. Carl McIntire, Faithful Servant***

*All praise and thanks to Almighty God  
For Dr. Carl McIntire, faithful servant of the Lord,  
Who was raised up to stand against the apostasy  
And continue the Reformation in the 20th Century.*

*At the funeral service in Collingswood, New Jersey,  
The Lord blessed mightily with thanksgiving and victory.  
To God be the glory, great things He has done  
For all who have believed in His Only Begotten Son.*

*The highlight of Dr. McIntire's funeral  
Was the faithful preaching of the Gospel,  
Just as this dear departed pastor had done so  
In this Bible Presbyterian Church many years ago.*

*Remembrance is the hallmark of gratitude;  
We give thanks to the Lord for He is good.  
We pray that we too will be faithful  
To proclaim the Gospel and carry on the battle.*

*For the Word of God and the testimony of Jesus.  
Let us persevere in the race set before us,  
For the defence of the Truth and for the pure Gospel  
Of our Lord Jesus Christ, the only hope of the world.*

— Dedicated to Dr. McIntire by the Three Musketeers through the pen of  
Lehia Paauwe, March 26, 2002.

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## Preface

Dr. Carl McIntire, who was Dr. J. Greshem Machen's disciple in the great fight with modernism and liberalism in the thirties became Machen's successor. What Machen did for the United States, McIntire did for the whole world.

I went to study in America in 1948 when the modernist churches were going to form a World Council of Churches and the fundamentalists were organizing as the International Council of Christian Churches. McIntire was President of the Board of Faith Seminary and he spoke to us students about the importance of a Twentieth Century Reformation. It is to preserve the fruits of the Sixteenth Century Reformation brought about by Martin Luther.

I was of a graduating class of 20 and the only one, a Chinese, to become McIntire's disciple. My heart became knit to his heart, like Jonathan's to David's. By God's special grace, He used me to bring in another disciple to McIntire in Dr. K.C. Quek.

When I returned from my studies to Singapore, yet another blue-blooded disciple joined the 20<sup>th</sup> Century Reformation in the person of Rev. Hsu Chiang Tai (C.T. Hsu). So we were called *The Three Musketeers*.

We battled the whole of the modernist and liberal expatriate churchmen in Singapore. By seceding from the old Chinese Presbyterian Synod we established the Bible-Presbyterian Church. Today, after 52 years, the B-P Church has increased sixty-fold in Singapore alone. Though some younger leaders have left us and gone their way, other disciples have arisen to carry on the fight. They are

taking the lead in the 21<sup>st</sup> century, which now centers on the KJB against the newly unravelled poison of Westcott and Hort hidden, e.g., in the NIV. “For we can do nothing against the truth but for the truth.” (II Cor. 13:8).

Timothy Tow  
Singapore, 2002

# Chapter 1

## The First Two

One wintry morning in January 1948, when I had settled down to study at Faith Seminary, there came a distinguished looking gentlemen in his early forties to speak at our chapel hour. His name was Carl McIntire. He was Pastor of the Bible Presbyterian Church, Collingswood, N.J. and President of the Board of Directors of Faith Seminary itself. (He was recently promoted to glory on March 19, 2002, age 95).

He had an urgent message for us and he spoke impassionately for almost an hour. His topic was “20<sup>th</sup> Century Reformation”. As in the 16<sup>th</sup> Century there was a Reformation brought about by Martin Luther, so there is a need in our 20<sup>th</sup> Century. For there had risen an Ecumenical movement to reverse the glorious 16<sup>th</sup> Century Reformation by bringing all denominations together, modernist, fundamental or evangelical to form into a World Church with the view of returning to Rome. Soon, in August 1948 the Ecumenical movement would be organised as the World Council of Churches, in Amsterdam, Holland.

To offset this Ecumenism Dr. McIntire called for all fundamental churches to separate from the World Council of Churches by forming an International Council of Christian Churches. This was to prevent the Protestant churches from sliding back to Rome, and to expose modernism and liberalism lording over the Protestant churches, which Machen declared was not Christianity but another religion.

In the words of Wesley, my heart was strangely warmed. My heart was knit to his heart, like Jonathan's to David's. I became there and then McIntire's disciple.

I began to attend his church at Collingswood and became an assiduous reader of his 8-page tabloid weekly newspaper, the *Christian Beacon*. I followed every step he took around the world for the 20<sup>th</sup> Century Reformation. I took delight in his being elected President of the ICCC (International Council of Christian Churches) with representation from 29 countries. The ICCC was organised also in Amsterdam, Holland at the same time the World Council of Churches (WCC) was founded. We were like little David to challenge the Goliath of the WCC.

In order to promote their nefarious purposes the WCC called for an East Asia Christian Conference to be held in Bangkok the next year, 1949. Immediately Dr. McIntire assembled a team of 14 church leaders to challenge this Conference, but were roped out when they arrived.

Meanwhile, realising Bangkok was only one hop to Singapore, I wrote to my good friend Elder Quek Kiok Chiang in Singapore to receive Dr. McIntire and Vice-president Dr. T.T. Shields that they might witness to the truth.

Dr. McIntire and comrade were introduced to the Chinese Inter-Church Union, but it received them with a cold shoulder. The Chinese Churches did not want controversy. Nevertheless McIntire and Shields were warmly welcomed by Miss Leona Wu, successor to John Sung and principal of Chin Lien Bible School. A cordial welcome was also extended by *Say Mia Tng*, Life Church, Prinsep Street when Dr. McIntire spoke at its Christmas Service.



***Quek Kiok Chiang***

Quek became McIntire's ardent disciple no less than me, and so there were two. When it was announced the ICCC would meet at its 2<sup>nd</sup> World Congress in Geneva, August 1950, he sold a small parcel of land in order to pay his way to Switzerland. Since I would have graduated by this time from Faith Seminary, Dr. McIntire invited me also to Geneva.

The two McIntire disciples' zeal for the defence of the Faith was increased tenfold at the Geneva Congress. On a cruise of Lake Geneva, Quek and I decided to start a bilingual quarterly named *The Malaysia Christian* to spread the 20<sup>th</sup> Century Reformation, in both English and Chinese. The pen is mightier than the sword.

## Chapter 2

### Valiant In Fight

By Dr. Tow Siang Hwa



**Dr. Tow Siang Hwa**

When Dr. Carl McIntire came to Singapore with Dr. T.T. Shields in 1949, he found the groundwork prepared and his words were as “good seeds falling on good ground.” The peril of “men crept in unawares” (Jude 4) had been well rehearsed in our ears by Dr. John Sung during his 1935-8 ministry. As a young believer I heard the Chinese evangelist denounce the apostate preachers in words which remain to this day: “*Devil heads with devil brains preaching devil doctrines.*”

In our family both Grandfather and Father held fast to the Word of God and the great doctrines of the faith. Indeed, the Chinese Church, as a whole, was conservative and sound in doctrine, having come under the sound of the preaching by Dr. John Sung during the revival years of the thirties.

While Dr. Shields (“Prince of Preachers” from Toronto) mightily declared the unsearchable riches of Christ, Dr. McIntire sounded the warning note of “*grievous wolves ... not sparing the flock*” (Acts 20:29). For the first time we were made aware of the massive “falling away” and the subversion of Christendom generally everywhere. For the first time we heard of ordained apostates trampling under foot the doctrine of the blood atonement, calling God a “dirty bully,” fulfilling the prophecy of the Apostle Peter:

*“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them ....”* (2 Pet 2:1)

In the spirit of the Apostle Paul who *“ceased not to warn every one night and day with tears”* (Acts 20:31). Dr. McIntire laboured with untiring zeal and vigour to inform, alert, and encourage the believers to *“earnestly contend for the faith which was once delivered unto the saints”* (Jude 3). Through him we learnt of the dark apostasy of the World Council of Churches which had engulfed the major part of Christendom, and was leading Protestants back to Rome. We also learnt of the rising tide of New Evangelicalism, the *“creeping apostasy”* of the Evangelicals led by men like Dr. Billy Graham and Dr. Harold Ockenga.

In the midst of the gloom of the universal defection of Christendom, God had raised Dr. McIntire to rally a remnant of God’s people to set up a witness for the truth against the World Council of Churches. In 1948 the International Council of Christian Churches was formed in Amsterdam, Holland. This ICCC became the focus of a continuing Biblical witness *“for the Word of God and for the testimony of Jesus Christ.”* It was an end time witness raised of God:

*“When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.”* (Is 59:19)

The founding of Life Bible-Presbyterian Church in 1950 was very much in the spirit of Twentieth Century Reformation Movement and its founder McIntire. It is in the same spirit of standing true to the Word of God, not fearing men or circumstances or the world, like Elijah on Mt. Carmel, one man of God against eight hundred and fifty for Satan.

Dr. McIntire will be remembered for leading our Bible-Presbyterian Church into the forefront of the battle for truth and leaving us an example of fearless and tireless *“contending for the faith.”*

## Chapter 3

### Two Young Bullocks

Quek and I were two “young bullocks not knowing the tiger” as the Chinese saying goes. Our bold exposure of the modernist and liberal expatriate churchman of the WCC in Singapore stirred up a hornet’s nest!

We launched our English-Chinese quarterly, the *Malaysia Christian*, in November 1951 with this subtitle, “**Preaching Christ Includes Defence of the Gospel**”.

In preaching Christ certain brethren believe in presenting what they call “the positive side”. This method, we are persuaded is not adequate, otherwise admonitions against false teachers and heretics and commands to expose them would have to be deleted from God’s Word. When legalists attempted to pervert the gospel of Grace in the Galatian churches, St. Paul did not hesitate to censure them with very vehement language. For, he cried, “I marvel that ye are soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.” (Galatians 1:6-9). Christ indeed, is to be “positively presented”. But, when and where false teachers are discovered to speak against God’s clear teaching as revealed in the Holy

Scriptures, then we are obliged to warn innocent men from imbibing the deadly poison of their heresies.

It is no hidden secret to many that certain missionaries and ministers in our midst reject the precious blood of our Saviour as being shed for the forgiveness of our sins. Such men also laugh to scorn those who accept the Bible to be the infallible, inerrant Word of God. One senior missionary boldly aired his doubts about Christ's virgin birth and bodily resurrection to a brother. Therefore we are duty bound to forewarn Christians everywhere against such men to shun them as the enemies of God. Surely the time is overdue for such alarm to be broadcast throughout Israel.

**Contending for the faith once delivered unto the saints  
(Jude 3).**

Obeying this command to the churches, we will hence forth sound the trumpet to God's people everywhere. When our Faith has come under Satan's attack, we who have received its guardianship must not slack to contend for its preservation. Such work entails suffering and sometimes enormous sacrifices. In such circumstances Christians are likely to shrink back in compromise. When our flesh is weak we experience such a recourse. Christ, however, cannot bless our cowardice. He demands of his disciples absolute love and, loyalty for Him above even their own parents. If loyalty to Him causes a war to break out in family, church, or society, he justifies and blesses it (Matthew 10:22-29). Such contention is between life and death, heaven and hell. Why, then do Christians shrink back?

In another editorial Vol. I, No. 3 dated June-August 1952 we warned "**Believe Not Every Spirit**".

Singapore, hub of South East Asia and junction for world travel, has also become a rendezvous for missionaries and itinerant preachers. To those who come to us with glad tidings (Romans 10:15) we extend them a cordial welcome. We open our doors unto them.

Unfortunately, as it happened in the days of the apostle John, false prophets and antichrists have also come in. Against such men, the church of God must take every precaution. “Believe not every spirit.” is the apostle’s injunction, “but try the spirits whether they are of God.” (I John 4:1). A grave responsibility of discernment, and guardianship of the faith is hereby placed on our shoulders. Heresies must be exposed, in order to save young Christians from making shipwreck of their faith. The pulpit must be jealously safeguarded against false prophets and antichrists.

### Who Is An Antichrist?

According to I John 4:3, “Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist.” And II John 7, “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.”

Philip Schaff, church historian, commenting on these formulas, sums up the different forms of antichrist denials: “Whatever their differences ... these heresies amount at last to a more or less distinct denial of the central truth of the gospel—the incarnation of the Son of God for the salvation of the world. They make Christ either a mere man, or a mere superhuman phantom. They allow at all events no real and abiding union of the divine and human in the person of the Redeemer. This is just what John gives as the mark of the antichrist ... It plainly undermines the foundation of the Church.” (Schaff: *History of the Christian Church*, Vol. I, Apostolic Christianity, page. 567). To put it very simply, any preacher who does not believe that Christ is the **God-Man**, is an antichrist.

Modernists who deny the virgin birth make Christ a mere man, with Joseph as his father. They are antichrists. From our contact with these false prophets, you must beware of them when they seek your pulpit. They are entrenched in the seminaries. They control our churches. And we have been asleep to these situations for a generation!

By the time we reached Vol I, No. 4, September-November 1952 we came into a head-on clash with the Church authorities in Singapore and Malaysia. We began to produce the proofs of liberalism and modernism poisoning the Church as follows,

Modernism today has conquered the major Protestant denominations. Modernist leaders are disseminating their Christ-denying teachings in the theological seminaries and colleges. Modernist mission boards are sending out men and women trained by these schools to our lands to undermine the work of their faithful predecessors and our children's faith. A newest specimen of modernist leaven corrupting the churches in Malaysia comes from the pen of a former missionary to China, now in Burma. In his book, *This Makes Sense*, which has a Chinese edition entitled, *Sin and Salvation*, the author George G. Hollister seeks to cut away the heart of the Gospel—the substitutionary atonement. On page 87 he argues, "Of course sins were forgiven long before Jesus was born. By the same process sins could be forgiven if Jesus never had been born. Neither the birth nor the death of Jesus ever was a *sine qua non* (indispensable condition) for the forgiveness of sins". And on page 91 he concludes, "Therefore what Jesus did on the cross was not to satisfy God's demands that some one must be punished." This destroys the Church's very foundations. This is open rebellion to God's Holy Word. Is it not the plain teaching of Scripture that "Christ died for our sins" (I Cor. 15:3, Luke 24:46-47, Rom 5:6), and that he was born for this very purpose (Matt 1:20-21)? Alas! Such soul-killing unbelief as Hollister's is being fed to our children and yours, and more will be given in the days to come. Grievous wolves have broken into our fold. They are tearing our lambs to pieces. Is it self-seeking, love-lacking and trouble-making to defend one's fold? To raise an alarm to fellow-workers on the field? Is there not a cause? O that Christians in Malaysia would shake off complacency and wake up to the danger! O that more men may rally to the Lord in this hour of crisis!

*"Rise up, O men of God!  
Have done with lesser things;*

*Give heart and soul and mind and strength  
To serve the King of kings.”*

### **The Malayan Christian Council**

Thousands of attractive, glossy pamphlets in Chinese and English have been distributed to our churches by the powers-that-be in the Malayan Christian Council. Is this an attempt to win popular support after a few leaders on top have caused their churches to join the Council without getting prior sanction from their congregations? At the last assembly of the Chinese Presbytery, we were officially informed by the moderator that he had no idea when our Chinese Presbyterian Churches became members of the MCC. Is it not a fact that practically all our congregations did not have the flimsiest idea why they were officially counted in the MCC? Is their present situation due to high-handed action by certain policy-making missionaries over our churches? If so, is this biblical? Constitutional?

Let it be known that the MCC, being a member of the International Missionary Council is automatically affiliated with the notorious World Council of Churches. We have accumulated evidence to show what leaders of the WCC have written to deny the fundamental essentials of the Christian Faith, such as the infallibility of Holy Scripture, the substitutionary atonement, the deity, virgin birth and miracles of Christ. (Please see: “Recorded Evidence of Modernism in the WCC” in this issue.) At any rate the WCC in her official capacity is unable to make any conscientious confession of her Lord. Although the WCC has a brief credal statement: “The WCC is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour”, it is forced by the very nature of its conglomerate composition to negate such affirmation. The negation rests in three qualifying clauses: a) That the foundation is not a touchstone whereby the faith of churches or persons can be judged. b) That the WCC does not concern itself with the manner in which the Churches will interpret its foundation. c) That it is left with the responsibility of every church to decide whether it will cooperate on this basis. No

wonder the WCC has admitted into its membership both evangelicals and modernists, unitarians who deny the deity of Christ, Barthians who reject an infallible Bible, the idolatrous Greek Orthodox church and eventually according to their official overtures, the Roman Catholics.

This unholy union is known as the ecumenical movement which the late Dr. H.A. Ironside predicted in his book *Daniel* to be the building of a modern Tower of Babel, the super world-church which answers to Revelation's Mystery, Babylon the Great. (Rev. 17:5)

Now the MCC is set up on the same pattern as the WCC. She has no credal position to rest on. She is devoid of a confession. Thus a wide door no lesser than the WCC's is opened to admit every class of belief or unbelief. Therefore to state on her pamphlet that all its members confess their faith in God the Father, the Son and the Holy Spirit: accept the essential doctrine of the Universal Church and hold the Old Testament and the New Testament scriptures to be the Word of God, and the final standard in matters of Christian faith and conduct." is to make one big sweeping statement. Was the author of the pamphlet quite sure there were no social-gospel missionaries like Hollister of Burma who rejects the blood of Jesus Christ?

## **Chapter 4**

### **Bishop Hits Out at Extremists**

By July 29<sup>th</sup> 1953 we received a first powerful rejoinder from the Rt. Rev. H.W. Baines, Bishop of Singapore under the caption, “Bishop Hits Out at Extremists”. Undermining our work, he says,

The Bishop of Singapore, the Rt. Rev. H.W. Baines has taken to task a group of people who he says “appear to spend much time and money in attacking Christians who differ from themselves.” Their language, he adds, is often “quite unrestrained.”

Bishop Baines, who is on leave in England, makes these comments in his annual report on the Diocese of Singapore.

Many people coming to Malaya, and especially to Singapore, from Europe and China during the past year have been shocked at this intolerant and extreme group he says.

They are harming the Christian cause by trying to sow dissension among the churches and undermine the work of the World Council of Churches.

“The Malayan Christian Council has been the object of some of their unseemly assaults.” Bishop Baines adds.

“I have done all I could to support the Council especially in its co-ordinating work for the mission to the New Villages and in promoting theological conversations among members of different churches.

## “Indifference”

“The first endeavour has gone a long way; the second has a long way to go to overcome indifference and prejudice”.

The Straits Times understands that the Bishop is referring to a “Back-to-the-Bible” movement which caught on with a minority group in Singapore about six years ago.

Because members of this movement accept every word of the Bible as literal truth, they are often known as “Fundamentalists”.

They disapprove of ordinary denominational Christians who accept a man’s right to interpret the Bible for himself.

A local Fundamentalist publication, the *Malaysia Christian*, published in Singapore, recently attacked the Malayan Christian Council as “an unholy body”.

The Bishop’s blast at our quarterly the *Malaysia Christian* draws our defence **“WE MAY BE REPROACHED BUT NOT OUR LORD”**

We photographically reproduce herewith a cutting from the Straits Times dated July 29, 1963, captioned, “Bishop Hits Out at Extremists.” With the name of the *Malaysia Christian* mentioned in it as a “fundamentalist” publication under the title “Extremists”, with the added commentary that we “disapprove of ordinary denominational Christians who accept a man’s right to interpret the Bible for himself,” the ordinary reader is made to conclude us to be a type of very queer Christian fish. We are willing to suffer such reproach for Christ’s sake. Yet our thanks are due to the Straits Times for according us the honour of being in a “Back-to-the-Bible” movement which “accepts every word of the Bible as literal truth.” Call us “fundamentalists”, “extremists”, or by whatever name the modernists might dub us, we praise God for being put into the old-fashioned, out-of-date remnant class of Christians who still believe the Bible, in contradistinction to the Bible-desecrating modernist Christians so-called. Yes, we boldly declare too that there is no salvation under the whole

heaven, nor the forgiveness of sins apart from the shed blood of Jesus Christ. We humbly cling to this precious heritage of the historic faith of our fathers—the faith that was foretold by the prophets, confirmed by the Blessed Saviour, preached by the apostles, defended by the Reformers and handed down to us by faithful missionaries of the cross to our forebears. The truth of salvation which God has made doubly clear in His Word is unchangeable—that Christ is the eternal Son of God, was born of a virgin, was crucified in our stead for our sins, was raised from the dead for our justification, has ascended on high to His Father, and is personally returning to judge the world, granting life eternal to the believers and meting out punishment to the lost. These articles of faith are essentially and strictly required of the Christian believer of every Bible-believing denomination.

The Church of England has the Apostles' Creed containing these saving truths for the confirmation of her grown-up children. And these truths are required to be safe-guarded of her Bishops by their ordination vows. *The Book of Common Prayer* has the Archbishop's charge to the consecrating Bishop, "Be you ready, with all diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to the same?" To which the ordained one must answer, "I am ready, the Lord being my help." The *Malaysia Christian* which is devoted solely to the propagation of the gospel of salvation through the shed blood of Jesus Christ, and in defence of the faith once delivered unto the saints, has not only carried out the command of Christ, but also done a little job to the Archbishop's pleasure, if so be that the *Book of Common Prayer* is to be literally interpreted.

It is absolutely untrue that we "disapprove of ordinary denominational Christians who accept a man's right to interpret the Bible for himself." We are Bible-believing Presbyterians, and while holding to the Presbyterian form of church government, we, in the words of the Constitution of the Bible Presbyterian Church "also believe there are truths and

forms, with respect to which men of good character and principles may differ and in all these, we think it the duty both of private Christians and societies, to exercise mutual forbearance toward each other.” That is also the position of the International Council of Christian Churches to which we gladly belong, in which movement there are 80 different Christian groups from over forty countries. Presbyterians, Baptists, Methodists, Lutherans, Episcopalians, Independents stand together shoulder to shoulder on the platform of same fundamentals of faith, despite their minor differences, But, if there is anyone, even an angel, who should preach a gospel different from the Gospel, we are enjoined of God to warn that man, “Let him be accursed” (Galatians 1:8). The truths of arithmetic, two and two make four, cannot in any circumstance of human intercourse, not even in kindergarten, be compromised. No one can agree with another who preaches two and two make four-and-a-half. Thus, the truths of eternal salvation through the shed blood of Christ, the eternal Son of God, so plainly taught in the sacred Scriptures, can in no wise be compromised. We respect a man’s right to interpret the Bible, for himself, but such a right as is in obedience to the piercing light of the Holy Spirit, who is the original author and interpreter of the Bible. If a man will use his arrogant human wisdom as a licence to attack the Word of God and use his right as a cover to his licence, we deem it a Christian’s duty, to go to our Lord’s defence. “Even a dog will bark when his master is attacked,” is the illuminating remark of a brother at the recent Japan Conference of the Far Eastern Council of Christian Churches.

What are our extremes apart from pointing out the grave danger from church leaders’ denial of the abovementioned unchangeable saving truths? Is it conscionable to hear a Presbyterian pastor deny the virgin birth of Christ and keep discreet silence? Is it right for a Christian leader of Bishop status to laud human religions at the expense of Christ, in an Inter-Religious Organisation in which are Buddhists and Roman Catholics? Is it right for Christians to be urged by the same leader to attend a vegetarian supper at a Buddhist

temple? Is it right to join the Malayan Christian Council or rather to be roped in with neither knowledge nor consent, when she is entangled in a super world-church movement of the World Council of Churches and the International Missionary Council? Is it permitted of God to join the unholy fellowship of such ecumenical movement in which are included idolatrous Greek Catholics and Trinity-rejecting Unitarians? These are most fundamental issues confronting the churches of Christ in Malaysia today. Sin consists of not merely the overt act. It also includes the omission of an act where duty so requires it. To keep silence as Queen Esther was wont before seeing Mordecai, would be betraying the children of God at such a time as this.

We shall not say more, except to conclude with an unsolicited testimony from the well-known paper, *The Christian Herald* of Great Britain. Its comments, photographically reproduced by the side of the Bishop's, are a real encouragement to us at a time of need. If the time spent here will be used of God to bring the issues more clearly to His children, so that they can see what is the will of God for them, our effort will not have been made in vain.

Now let us follow up with an article photographed from the *Christian Herald*, 15<sup>th</sup> August 1953.

### **THE CHRISTIAN HERALD: WORLDWIDE**

Head of the Church and Lord of all, who hast committed Thy Gospel to Thy faithful servants: we bless Thy Name for all those who have been kept by Thy grace, and we pray Thee to prosper the work of their hands, and to make them more than conquerors in the fight. For Thy Name's sake.

The greatest hope for our troubled world, suggests Dr. T. Wilkinson Riddle, is to be found in the NATIVE CHURCH.

It is quite true that English-speaking missionaries have been driven out of China; it is quite true that the recent war in Korea has been a grave set-back to the progress of the Gospel; it is true that the whole of the Far East is honeycombed with

godless Communism—but the native church survives. God has not left Himself without a witness. Some workers may be banished, but others carry on. This has been brought home to me very forcibly during the last few days. I have received from Singapore a copy of the Coronation issue of the *Malaysia Christian*, printed mostly in Chinese, and edited by Timothy Tow Siang Hui, and Quek Kiok Chiang. It is a heartening and encouraging production, with the challenging slogan: “For the Word of God, and the testimony of Jesus Christ, and in defence of the faith once delivered unto the saints.” In 1937, as the outcome of a spiritual revival in Singapore, the Chin Lien Bible Seminary was established for the training of Chinese workers. Without endowment or mission support, it has carried on in faith for 16 years, except for three-and-half years of occupation, when the building was commandeered by Japanese soldiers. So greatly has God honoured the faith of His consecrated servants, that plans are under way for considerable extensions to the buildings.

Now this is only one illustration of the way in which the native church, amid countless difficulties, is being kept faithful to the Lord Jesus Christ. All over the Far East, the native church, no longer supported by foreign mission societies, is facing the new situation with courage and hope. It would seem to have come into its kingdom for such a time as this. In the nature of the case, the native church must possess greater influence than a church sponsored by a foreign organisation. The pastors and evangelists and teachers are not handicapped by an ignorance of the language and its idioms, and are able to speak with authority and power to their fellow-countrymen. Yet we must never forget the many years of patient sowing on the part of European and American missionaries. Indeed, it is due to their faithful testimony that there is a native church left to carry on. From the first, it was recognised that the main object of foreign missionary enterprise was the establishment of a native church, which should be self-supporting, self-governing and self-propagating. In some cases, of course, the native church suffered a grievous loss when foreign missionaries were driven out, and, for a time, they must have

felt shepherdless and leaderless; but Christ has fulfilled His gracious promise to be with His servants, to work with them, and to confirm their word with signs following. In our daily prayers we must bear up our fellow-believers in the Far East, co-operating with them by every means in our power.

A few years after our being maligned by the Bishop of Singapore as being “Extremists” we came to cross swords with him again in the following circumstances:

Soon after the PAP (People’s Action Party) swept into power, a campaign was launched to speed up social amenities for the people by various construction projects, such as Kallang Park and the Promenade on the sea front along Nicoll Highway. These projects were to be accomplished, however, by volunteer labour, on Sundays. Since not a few of our members were Government servants and a sizeable number were members of other churches and denominations, here was a poser not only for us but also for the whole Christian Church.

This question confronting the Church was made the more difficult when the Bishop of Singapore, the Right Reverend H.W. Baines, enjoined his parishioners to participate in the Sunday work. The call by the Bishop to his people to volunteer for Sunday work received wide publicity in *The Straits Times* of September 16, 1959. This started the ball rolling for much debate and controversy in the press as to whether Sunday Volunteering should take precedence over Worship.

To cope with the more serious situation engulfing our members in Government Service as a result of the Bishop’s statement, an emergency meeting of the Sessions of Life, Zion and Faith Churches was called.

After much prayer and deliberation, the three Churches boldly issued a “Statement on Volunteering for National Construction on Sunday” in the name of the “Bible-Presbyterian Church of Malaya”.

We rushed to print such a letterhead and God used it for His glory. It read:

The Singapore Government, in its efforts to speed up the provision of social amenities in the interests of the people, have called for volunteers on Sunday to help various constructional projects, such as the Kallang Park and the Promenade on the sea front along Nicoll Highway. The response has been most enthusiastic and the achievements most spectacular.

It is the teaching of the Holy Bible, the Word of God, that Christians should be law-abiding and civic-minded (Rom. 13:1-7) and should pray for the Government (1 Tim. 2:1,2). These Divine injunctions we have obeyed and will, by the grace of God, continue to obey.

It is, however, also the teaching of the Bible that Christians should keep Sunday as a holy Sabbath dedicated to the worship of God, for which reason it is called “The Lord’s Day” in the Bible and “The Christian Sabbath” by the Christian Church. The Westminster Confession of Faith, which is the standard of Presbyterian and Reformed Churches throughout the world, states: “The Sabbath is then kept holy unto the Lord, when men after due preparation of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words and thoughts, about their worldly employments and recreations; but also are taken up the whole time in public and private exercises of His worship, and in the duties of necessity and mercy.” While we will gladly volunteer in support of these praiseworthy efforts of the Government, we are anxious, however, that in so doing, we do not break the Commandment to keep Sunday as the Christian Sabbath. It is therefore our desire, when called upon to volunteer for national construction on Sunday, to offer our services on other days of the week, such as Saturday afternoon or any other evening, or on public holidays other than Sundays.

We have noted with astonishment and dismay that the Bishop of Singapore, the Rt. Rev. H.W. Baines, has, as reported in *The Straits Times* of September 16, 1959, enjoined his parishioners to participate in the Sunday work. While we are in full agreement with the Bishop who hopes that “. . . our people will answer this call and volunteer—both Government servants and others,” and that “When we do so, we shall both take part in useful neighbourly activities which is what must needs to be done and shall join with those who are building a nation,” we believe, as we have herein before stated, that working on Sunday will encroach upon the holy Sabbath and worship which the Word of God commands us to keep.

In allowing the Seventh Day Adventist school-teachers in Government service to absent themselves from compulsory teaching on Saturdays, and that still on half-pay, the Singapore Government, in our view, has shown full respect for religious practices and convictions in accordance with provisions in the Singapore Constitution. It is our trust, therefore, that when the occasion arises from time to time, our desire, especially of those in public service, to volunteer for national construction on any other day than Sunday will meet with the full understanding and appreciation of the Singapore Government.

This statement issued in the name of the “Bible-Presbyterian Church of Malaya” became news in *The Straits Times*.

When the Government issued a call to launch Operation *Pantai Chantek* on Changi Beach, Sunday October 25, the Churches met again to decide on the right course of action. According to their previous statement, it was decided that the Bible-Presbyterian Church would offer 200 volunteers on Saturday October 31, a public holiday, even at the expense of cancelling Life Church Sunday School Picnic and Zion Church Youth Fellowship Retreat, which had been earlier scheduled to be held on the same day.

A letter was addressed on October 14 to Mr. Lui Boon Poh, Chairman of the Organising Committee of Operation *Pantai Chantek*, and explanatory letters, with regard to our members in

Government Service, to the respective Ministers. Revs. Tow and Quek also obtained a personal interview with Mr. Lui, who received their proposals most graciously.

On Friday October 16, Rev. Tow, on behalf of the “Bible-Presbyterian Church of Malaya”, received Mr. Lui’s reply. The Organising Committee of *Pantai Chantek* had considered our volunteering on the alternate date of October 31, but regretted that “it would not be possible to make the necessary arrangements”. However, our name as a volunteer was recorded, and “if there is any project in the near future, which does not fall on Sunday,” added Mr. Lui, “I will extend your members an invitation to come forward.” The letter concluded, “The Committee has asked me to convey appreciation of your generous and spontaneous offer to assist, and to thank your members for their willingness to participate in Operation *Pantai Chantek*.”

*The Malaysia Christian* dated October 17, 1959 reciprocated: “We are deeply grateful to the Singapore Government for respecting the religious convictions of our Churches, which surely reflect those of Bible-believing Christians in other denominations with regard to Sunday as a day of worship and holy Sabbath. We once again assure the powers that rule over us of our humble desire to serve the nation to the best of our ability. We exhort readers to come forward enthusiastically when the occasion arises.”

This test of keeping the Lord’s Day holy, of faithfulness to His Word and loyalty to His Name, was passed in the strength of the Lord. It became a blessing to all the Churches, the low view of the Christian Sabbath of Bishop Baines notwithstanding.

The Bishop of Singapore being an expatriate, soon after this encounter, left for another Commonwealth country.

## **Chapter 5**

### **Another Disciple and We Became “The Three Musketeers”**

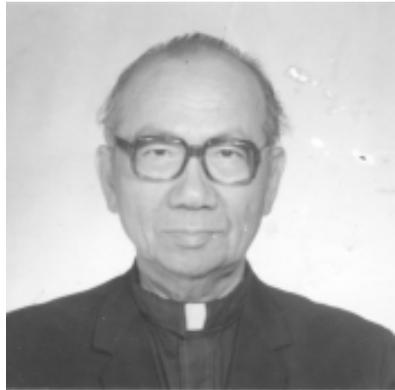
To keep Churches in East Asia from falling into the orbit of the World Council of Churches (WCC), Dr. Carl McIntire, President of the International Council of Christian Churches (ICCC), called for a Conference of Christian Churches in Asia to convene in Manila, November 25 – December 2, 1951. Naturally Quek and I were asked to go and help set up this Conference.

Since our coming back from the Second World Congress of the ICCC in Geneva, August 1950, we were joined with another McIntire disciple in the person of Deacon C.T. Hsu (Hsu Chiang Tai)

C.T. Hsu was another fervent John Sung convert from China, as Quek and I were wonderfully converted in the 1935 Singapore Pentecost. Hsu was a Deacon of *Say Mia Tng*, Life Church Prinsep Street. In October 1950 I was appointed Pastor of our English Service initiated by our Mother Church (*Say Mia Tng*, Life Church, Prinsep Street). Hsu being also English-speaking, he was detailed to help out at the English Service. Quek who was Elder also came into the picture. We immediately became known as “The Three Musketeers”, taking the ICCC stand against the Ecumenical Movement of the World Council of Churches.

When Deacon C.T. Hsu heard that Quek and Tow were called to Manila, he waxed hot to join the Lord’s battle. He offered to pay his own way to the Philippines just as Quek did for himself to Geneva.

Deacon C.T. Hsu became my close comrade from the very beginning of my ministry in October 1950. He was proprietor of a small shop in Orchard Road, a mini “departmental” store. That was how he could pay his way to Manila. The contribution he made to our council was his pen. He would translate news of the ICCC versus the WCC into Chinese and have them published regularly in the Chinese periodicals.



*Rev. Hsu Chiang Tai*

When I started out as Pastor of the English Service of Life Church Prinsep street, he joined me in two Missionary Journeys into Malaya, evangelising some 60 new villages. He bought a new 2-seater Fiat Marvellette for the two trips, showing his love for God’s Kingdom.

In 1960 he migrated with his family of six children to New York where he made his home. By that time he became ordained. As he had no pastorate in New York City he voluntarily assisted in a Chinese Church founded by Rev. Torrey Shih, especially in feeding Church members coming on Sunday.

To support himself, he became a taxi driver. He earned a good living, but he told me he spent only 20% of his earnings on himself and his wife. The rest he spent on publishing Gospel messages in the New York Chinese newspapers, and on missions. Much of the money he directed to Life Church and to the library of Far Eastern Bible College. He would send me a special gift “to eat ice cream” every Christmas. This he did for 36 years from 1960 to 1996 when the Lord received him into glory. He was two years my senior.

When he drove his taxi out he would put on his special black jacket with the words “Only Jesus Saves” stitched across on the

back. This, he said, would attract Roman Catholic passengers to strike up a conversation with him. With plenty of Chinese humour he would never offend his passengers. Rather, they were amused by his charming ways (he had a smiling face) that they would give him a tip of \$5!

Whenever I went to USA to attend ICCA Congresses, he would drive to the airport to receive me and my wife and quietly slip an envelope into my pocket.

This is the story of McIntire's third disciple since 1950 in his Singapore days as one of "The Three Musketeers."

## **Chapter 6**

### **The Three Musketeers in Manila and on the Home Front**

Though the Manila gathering was small, the name by which it was called was great! We were constituted the First General Assembly of the Far Eastern Council of Christian Churches. We were not speaking as individuals, but in the name of the Church, yea, for the Church of Jesus Christ throughout the Far East. Here comes the Church, in the Name of her King Jesus Christ, “terrible as an army with banners” (Song 6:4). We were welcomed by the President of the Philippines to the Malacanang Palace. One memorable event in the Palace was the right hand of fellowship extended by a Filipino pastor on behalf of the people of the Philippines to Rev. Goto of Japan, representing the Japanese. This handshake was a symbol of forgiveness for Japan’s atrocities committed during the Second World War. This forgiveness was possible only in the Lord Jesus Christ. The President was touched.

Though our Conference in Manila was insignificant by worldly standards, the Resolutions and Manifestos issued through the press were powerful, like a great searchlight throwing its beams into the distant darkness. At the time we were meeting in Manila, China was just trampled under the iron heel of Mao’s “Liberation” forces. While the name of Mao had shaken every nation bordering China and the Church inside China was beginning to reel under his persecution, the ICCC’s strong anti-communist stand in Jesus’ Name would surely give help and comfort to the fearful. A Christian Manifesto on the evils of Marxism with words of encouragement to our suffering

brothers and sisters in China was broadcast by the ICCC President in the Name of Jesus Christ, the Head of the Church “who walketh in the midst of the seven golden candlesticks” (Rev. 2:1).

Other manifestos and resolutions concerned as many aspects of the Church in the Far East as had come under Satan’s attack, such as the erosion of faith by subtle liberal and modernist teachings in the seminaries, Roman Catholicism, Charismaticism, Ecumenism. These brief and precise statements became a standard to which the weaker churches might rally and stand together. At this Conference, Rev. Antonio Ormeo of the First Baptist Church of Manila was elected President.

Returning from Manila, the “Three Musketeers” were nominated by the mother Life Church as commissioners to the Synod of the old denomination, the Chinese Presbyterian Churches which, under Ecumenical influence, had changed its name to the Malaya Synod of the Chinese Christian Church. Having discovered the rank unbelief in the missionary leadership of our Chinese churches and their bringing them in affiliation with the Malayan Christian Council which was linked to the WCC, the three Life Church commissioners brought this matter to the Synod, with a proposal that our Presbyterian Chinese Churches withdraw from the MCC. This matter was so noised abroad that it is recorded by Dr. Bobby E.K. Sng in his *Story of the Church in Singapore 1819-1978* as follows:

Meanwhile, a serious theological storm was brewing. The Singapore Life Church was a part of the Synod of the Chinese Presbyterian Church which in turn was affiliated to the Malayan Christian Council. Rev. Timothy Tow, Elder Quek Kiok Chiang and Deacon Hsu Chiang Tai, as commissioners from Life Church, sought to get the Synod to dissociate itself from the MCC because “not a few of the promoters and leaders of the MCC are modernists who do not accept the fundamentals of the faith, including the infallibility of the Holy Scriptures, the virgin birth of Christ, His bodily resurrection and personal second coming.” Further, it was alleged that the “MCC is a part of the one world church

# Come Out From The Church Apostate

T. Tow

Lowell Mason



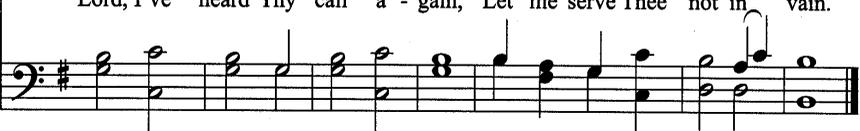
1. In the house of God at Shi-loh, Where old E - li reigned su - preme;  
2. God des-troyed His House at Shi-loh, For the priests' sins un - a - toned.  
3. Come out from them, saith Je - ho - vah, And touch not the un - clean thing.  
4. God called Sam-uel to preach His Word, And He calls His own to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



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



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



movement promoted by the IMC (International Missionary Council) and WCC which include in their membership the idolatrous Greek Orthodox and Unitarians who deny the deity of Christ. Membership in the MCC would thus make this Synod unequally yoked with such unbelievers in disobedience to God” and “the MCC is a part of the ecumenical movement promoted by the IMC and the WCC which are seeking a union of Protestants and Roman Catholics. This is undoing the Protestant Reformation and betraying the very martyrs of the Reformation.”

The debate raged back and forth. Each time the motion for disaffiliation was presented at the Synod, it was defeated. The last battle was waged in January 1955 when commissioners from all parts of Singapore and Malaya met at Muar. Again the motion was defeated. Life Church English Service therefore decided to withdraw from the Synod. Rev. Tow writes: “In order to distinguish ourselves from Synod Churches, we prefixed the word Bible to make ours the Life Bible-Presbyterian Church. January 1955, indeed, saw the birth of the Bible-Presbyterian Church movement, but only the good Lord knew what blessings were in store for us as a result of this separation from the entangling alliances with unbelief.”

Since then, the B-P Church has developed at a rapid pace but largely in isolation from other churches. Its strong call to all Protestant Christians to separate themselves from churches that had liberal leadership struck a responsive chord in some but antagonised the leaders of the larger churches.

*(In His Good Time, by Bobby E.K. Sng, pp. 254 & 255)*

In his Second Epistle to the Corinthians, Paul called the Christians of his day also to separate from unbelievers and idols, and not to touch the unclean thing. However, he did not end on such a solitary note but went on to assure them and us of consolation from the Father, the Lord Almighty who would take care of us His sons and daughters. Though we seemed to be ostracised by the main body of the Church in Singapore, the Lord now gave us a worldwide

fellowship with those who had also separated from apostasy and unbelief.

In 1953 we were called to the Second General Assembly of the FECCC in Japan, and in 1954 to the Third ICC World Congress in Philadelphia. In August 1956, our little Life B-P Church, only one year and eight months since coming out of the old Synod, hosted the Third General Assembly of the FECCC.

For a week the delegates from ten nations met in high spirits, as in the preceding conferences. Morning sessions were held at Prinsep Street and evening meetings for the public at Jubilee Church, Tiong Bahru (Rev. Torrey Shih). “The Three Musketeers” fought the Lord’s battle as one man, for not too many were trained to fight. Nevertheless, the young people rallied, and a choir was assembled under the baton of Philip Heng, still in his teens, to sing at the Victoria Memorial Hall.

Before the Conference proper, there was held a series of Gospel meetings with Rev. Antonio Ormeo, resulting in twenty-four souls won to the Lord. Another significant work was the ordination of Rev. Quek Kiok Chiang and Rev. Hsu Chiang Tai by a council of nine Presbyterian ministers attending the assembly, and the ordination of Rev. Phoa Hock Seng by Bishop D.A. Thompson of the Reformed Episcopal Church of England, a break-away from the Church of England because of her ecumenism. Thus separately ordained, Rev. Phoa remained an independent “Anglican” since he was a son of the Church of England. Another John Sung old-timer who was taught the importance of separation from liberalism and modernism, he could not have sought ordination otherwise. The Church founded by Rev. Phoa since the Singapore Pentecost, by God’s grace, has remained separatist to this day. We count Rev. Phoa a fourth disciple of McIntire.

A most significant token of God’s approval on the Reformation testimony was the “inheritance” of a valuable property, the Zion Kindergarten in Serangoon Gardens, from Rev. Jason Linn of



*Zion Kindergarten's Original Building*

Indonesia. Jason Linn had done a great work in acquiring 38,000 sq. ft. of land in the estate and building a multi-classroom school as a means of starting a self-supporting church work in Singapore. Owing to unforeseen circumstances, he was not able to pay his contractors. Being encumbered with a \$90,000 debt, he felt the only solution was to “bequeath” the property (worth twice the amount owing) to some worthy institution. Since we had become close friends through a book he had written of his experiences as a missionary to the interior of East Borneo, he happily let Life Church take over. His book of 258 pages is a Chinese missionary classic, which has gone through two or three printings. We have translated it under the title, *Pioneering in Dyak Borneo*. This English version, which has a first printing of 6,000 and a second of 5,000, has found a niche in not a few Bible colleges and seminary libraries.

Out of the handsome Zion Kindergarten building was developed a Sunday School under Elder Chia Kim Chwee, April 1957. In June, Rev. Quek Kiok Chiang was installed as pastor. On my part, I became honorary principal for a year to help out financially. In times like these, “the principal was also peon, and the teacher bell-ringer”. We did everything ourselves to save towards paying off the debt. We saved a thousand dollars a month which was quickly absorbed by the creditors. One member of the kindergarten staff worthy of

honourable mention is Tor Cheng Huat, caretaker and bus-driver, whose loyalty and diligence helped us not a little through a very difficult time.

Not only did the Lord reward us materially, but also spiritually. We have seen how out of Zion Kindergarten came Zion Church. In rapid succession, out of Zion came Faith Church (Chinese) the following year. This was possible because there was brotherly love and cooperation. Rev. Quek's diligence in looking after two flocks using the same building must also be mentioned. Elder Quek Kiok Meng, his elder brother, was instrumental in bringing the congregation of Central Christian Church in town to amalgamate with Faith Church.

Founded in October 1950 Life B-P Church expanded to three churches by 1958 in the spirit of the ICCC led by Dr. McIntire.

## **Chapter 7**

### **“Lengthen and Strengthen”**

#### **1957-1962**

*“Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes.” (Isa. 54:2)*

From this clarion call of the prophet, William Carey composed the couplet: “Expect great things from God; Attempt great things for God.”

Before the FECCC Third General Assembly, the Lord had given us a twin vision. The first one was the building of a church of our own. A Building Fund was started in 1955. The second was the founding of a Bible College. This came to me at our first Bible Camp at Telok Paku, 1954, which vision I shared with Quek. This proposed College was not only to train pastors, teachers and missionaries for our church, but also for the far-flung harvest fields of the Far East. To establish this college, it was agreed that I should return to Faith Seminary for further training.

Meanwhile, as we had no sound English Bible School in Singapore, those who needed theological studies had no choice but to go abroad. Three young persons—Philip Heng, Quek Swee Hwa, and Tow Lehia—who felt God’s call, were preparing to join Shelton College within a year of each other. But I was the first of the four to go.

Eleven months before my departure for the States, however, the Government had granted us 52,233 sq. ft. of prime land near the

junction of Dunearn and Gilstead Roads on a 99-year lease as of August 1, 1957. (Today it is cut down to 30 years.) The fee was \$25,920 with an annual rent of \$1,036.80. Trustees of the property, named in the “Indenture between His Excellency the Governor and Commander-in-chief of the Colony of Singapore on our behalf of the Queen’s Most Gracious Majesty” and Life Bible-Presbyterian Church were Quek Kiok Chiang, Lim Hong Hock, Heng Mui Kiah and Lim Khng Seng. (Alas, the last three have since departed this life.) Jubilant over this long-awaited approval, the Church held a Land-claiming and Thanksgiving Service on the property July 20, 1957. Incidentally, the valuable property God had favoured us with (Ps. 16:4,5) abuts the higher ground of a Chinese tycoon (now developed into Morimasa Gardens) which in earlier days was the headquarters of the English Presbyterian Mission under Rev. J.A.B. Cook. When I was a boy, Grandpa would bring me along to see the new missionary who succeeded Cook stationed here. His name was William Murray. Geographically, we also have a good lineage to the E. P. Mission!

In the meantime, offerings to the Building Fund steadily flowed in, so that the \$30,000 mark was surpassed on the Seventh Anniversary Thanksgiving of the Church. As the Church grew correspondingly in numbers, reaching a membership of 200 by the beginning of 1958, more deacons were elected to help shoulder the heavy responsibilities ahead. They were Tow Siang Yeow, Edmund Tay, Willie Seah, Lau King Hong, Seow Chong Pin and Chia Hong Chek. In January 1958, Brother Joshua H.W. Lim joined the English Service and began teaching a Sunday School class, though he attended the Inaugural Service in 1950.

The decision for the pastor of the budding Life B-P Church to go for another year of study in the U.S.A. was made at a Session Meeting held at Deacon and Mrs. Seow Chong Pin’s Sembawang home late one night. To kill two birds with one stone, the pastor was also delegated to represent Life Church at the Fourth Plenary

Congress of the ICCC to be held in Brazil August 1958. Rev. Quek was to act in his absence.

Not only Rev. Quek, there was the enlarged Session, and another leader rising in the person of Dr. Tow Siang Hwa, my third younger brother. Under his keen leadership, the Sunday School had grown to over 250, supported by a consecrated staff which included OMF missionaries. Though Rev. C.T. Hsu did not have a pastorate, he was ever with the Church as hands and feet. But he also wielded a ready pen and his articles and translations from English were beginning to appear in various Chinese religious periodicals.

It is not easy for a man with a family to leave so abruptly. With the addition of Lily and Le Anne since my return, we were a family of eight. To leave wife and children this time was not like the last, the roots having sunk deeper into the ground. Fortunately there were the aunts, particularly my Sister and the uncles around to help the little ones in more ways than one. Nancy was now well-established in Government Service as a mid-wife, which meant she had a double job to do—earning a living besides caring for the children. With Quek’s encouragement, however, I made the decision to go.

At the time of departure which was July 1958, my monthly salary was \$350. This sum was reduced to \$300, which was wholly given over to my wife while I was on study leave. As for my transportation and support abroad, I simply trusted the Lord to provide in order not to burden the Church, now in a building fund drive. With my way paid on this end up to Amsterdam, and about US\$85 in my pocket, I set out with this chorus as a prayer upon my lips (1 Sam. 30:6):

*I know the Lord will make a way for me;  
I know the Lord will make a way for me;  
If I look to Him and pray,  
Darkest night will turn to day;  
I know the Lord will make a way for me.*

One way whereby the Lord provided for my world travel was for me to catch an ICCC chartered plane flying out of Amsterdam to New York. This was open to delegates from Europe and Asia. From the U.S.A. to Brazil there was another flying out of Miami to Rio de Janeiro. This chartered flight also had a free seat for me. Between New York and Miami, I hitched a ride with a friend down the Eastern seaboard of the continent.

The ICCC is a worldwide movement. Our testimony in South America, particularly, was a vigorous one. Before coming out to the Far East in December 1949, Dr. McIntire and his missionary team had first gone around that far-off southern continent. From this visit, a Latin American Alliance of Christian Churches was organised, a “pre-emptive” action taken against the WCC.

It was an eye-opener to see Rio De Janeiro and its twin city Sao Paulo, where rallies for the Twentieth Century Reformation cause were held. After Sao Paulo, we were taken by coach to Quitandinha, a mountain resort of Rio where the Congress proper was held. The language they speak in South America is either Portuguese or Spanish. What is *Muito obrigado*? It is “thank you very much” in Portuguese but literally, “much obliged”, like our Cantonese, “*mkoï*”.

Though Portuguese and Spanish are the *lingua franca* in that region of the world, English was still the medium of communication at the Congress. In this regard, I was not hampered in the Lord’s service. Apart from delivering a message on Billy Graham and his widening compromise with Liberalism and Roman Catholicism, I pursued one job I had “acquired” in Philadelphia 1954 our Third Congress, and that was editing the Congress daily news-sheet, *The Reformation Reporter*. With God’s help, I maintained the tradition of this publication without a break through every World Congress to 1988. It was in Brazil that I met Dr. Bob Jones, Jr., whom I introduced to Rev. Peter Ng Eng Hoe when Dr. Jones visited Singapore in years to come.



*Faith Theological Seminary, Elkin's Park, Philadelphia*

After Quitandinha, we returned to the States by the same charter. I made my way without delay to my alma mater. But Faith was no more at “the first city of the first state”. She had shifted to a “French” palace sitting on thirty-four acres of the former Widener Estate at Elkins Park on the northern suburbs of Philadelphia. How glad I was to see my principal, Dr. Allan MacRae and his able wife again, and Dr. Alfred Eppard, head of the New Testament Department. But of the rest, several had gone out to form Covenant Seminary in St. Louis.

But no man is indispensable. Dr. MacRae had groomed a team of young professors to take their place. These were Faith graduates after my time, but I had no qualms to sit at their feet. In this respect it is good to heed the wisdom of Confucius: “There is no seniority in learning. Whoever attains is my teacher.” (学无先后, 达者为师) And another, “The young are to be respected.” (后生可畏) Since I had come back to the alma mater to learn, I would open wide my ears to listen. I must practise the docility of the elephant (with its big ears) which is the virtue required of every pupil.

Incidentally, my coming back to Faith Seminary 1958 had induced Peter Ng Eng Hoe, the son of an eminent Methodist Pastor, to come at the same time. After his graduation and return to Singapore, he wed my youngest sister. He is the founder of the Jesus Saves Mission.

The Degree of Master of Sacred Theology required an entrance examination in Greek and Hebrew for old-timers like me! As I had been out of school since 1950, it was to my good that I submitted to the matriculation examination. Having arrived in Seminary one month before its reopening, I spent this time brushing up. Praise the Lord, I managed to pass. Now, one compulsory requirement for the degree was the writing of a thesis. This was my bugbear while ransacking for a theme. Without a theme, one is all at sea. This is also true in the preparation of a sermon.

The Principal suggested writing on the first eleven chapters of Genesis. This is the portion of Holy Writ most attacked by unbelieving scholars, as experienced by John Sung when he studied at Union Seminary in New York. They treat Adam and Eve as a saga, a fairy tale if you will. Noah's flood was no universal flood but a local one. There were other aspects of Genesis 1-11 to write about in defence of the Truth, but I did not think it profitable to concentrate on just eleven chapters of the Bible. I wanted to research on a more popular subject in order that the findings would benefit the whole Church.

After a fortnight of wrestling with the theme, I struck on the idea of correcting a widespread notion brought about by the dispensational teaching of the Scofield Bible. It says the Ten Commandments are totally done away with in this age. The theme of this study was reduced to "The Law of Moses and of Jesus". It meant to say what law Moses had given to the children of Israel was from Jesus. Being the eternal moral law of God, the Ten Commandments can never be abrogated. The position of my thesis is therefore in contradistinction to Scofield's which teaches the doing away of the Ten Commandments together with the abrogation of the ceremonial

and civil laws. In throwing away the bath water, Scofield would throw out the baby, too!

This thesis, which is now printed into a book of 168 pages with a Foreword by Dr. Peter Masters of Spurgeon's Tabernacle, was successfully defended before the whole faculty, taking a whole morning. In this connection, I must thank God for putting me through the channels of legal studies both in the law courts and at the Judicial Officers Training under the Japanese. Law is a science of precise, logical reasoning. And without Law, there can be no appreciation of grace.

I was conferred the Degree of Master of Sacred Theology in May 1959. The trials and heartaches I went through in the research were like fire that purifieth the gold of my theological understanding.

During that year at the alma mater, the Lord supplied me just enough through the churches I ministered unto, as well as through odd jobs available to students every now and then. I also took a weekend job of washing the toilets, which was nothing compared with my young days staying with Grandpa at the E. P. Mission country church. This service was far lighter than managing that conservancy system that enriched the bananas, according to the Chinese economy, "Manure means money". Working with one's hands had a double advantage in that it also afforded a healthy exercise of the body, free of charge! While others jog with their feet, I prefer to slog with my hands.

As the Lord did not give me much to spare, at the end of the academic year when I had to make preparations for home, I booked a cargo boat, paying a \$100 deposit. Two days before graduation, however, there came as it were out of the blue, a long-distance call from Rev. Clyde Kennedy, President of Highland College, Glendale, California, on the other side of the continent. Rev. Kennedy said, "Timothy, I want to invite you to speak at Highland and to our churches on the West Coast." When I replied I had already booked a slow boat to Singapore, he asked me to cancel the booking. He told

me not to worry about finance as the Lord would provide, and promised to pay for my flight from Philadelphia to Los Angeles. He was coming to the Faith Graduation and he would take me with him to L.A.

Rev. Clyde Kennedy was no stranger to me. He had delivered some lectures on Church History, particularly on the Sixteenth Century Reformation and on the Puritans. He, like Dr. McIntire, touched my heart. He regretted that Protestant Christians today with no knowledge of Church History, particularly that which concerns their liberation from Roman Catholicism, are now led like sheep to the slaughter back to Rome. This challenge, I remembered clearly, which whetted my appetite for the study of Church History. For his contribution to the Twentieth Century Reformation Cause, Rev. Kennedy was conferred the honorary degree of Doctor of Divinity at our graduation.

So the Lord paid my way to Los Angeles in the company of Dr. Kennedy. From L.A. I took a Greyhound through giant Redwood country up the West Coast to Seattle and Tacoma to speak at the Twentieth Century Reformation Camp, in the company of Dr. McIntire and Attorney James E. Bennett. Here I met my good classmate, Dr. Lynn Gray Gordon and was invited to preach at his church.

From Seattle I booked a ticket to fly all the way back to Singapore, stopping at Hawaii and Manila en route. I spent one week in Honolulu at Miss Adeline Char's home, being well entertained by her parents. I was invited to speak at the Kaimuki Community Church, which was supporting Miss Char in her labours at Jemaluang and Endau, Malaysia. From Honolulu, I flew to Manila to visit with Rev. Ormeo before that final hop back to good old Singapore.

All the days I spent studying abroad, I had kept in touch with the congregation at home through exactly fifty-two airletters. These were published in the *Malaysia Christian Weekly*. All the days I was

abroad, I kept in touch with the building project, whose drawings were sent to U.S.A. for my perusal and suggestions. I praised the Lord for so wonderfully supplying my needs. When I looked into my wallet after arriving back at Tiong Bahru, I showed it to Nancy: “Look here. When I left you I had about US\$85 in my wallet. Now, I still have that sum; see, US\$85 still with me!”

After I had left for the States in July 1958, Philip Heng caught up with me in September. He came to Faith Seminary to visit me. But two others I had mentioned earlier, when I returned in July 1959, were now about to set out, viz., Quek Swee Hwa and Tow Lehia. How happy we were as parents to see our children following in our footsteps.

According to the commemorative magazine of the Bible-Presbyterian Church of Singapore and Malaysia, 1950-1971, this is the historical record of the send-off:

Brother Quek Swee Hwa and Sister Tow Lehia were given a solemn send-off at a Commissioning Service at Prinsep Street, August 2. Commenting on this special service, the pastor said, “This is not a show of ceremony, but a means whereby the Lord might further seal their hearts for Himself. There is no quickening life to any Church that does not produce young people willing to give their lives to serve Him who died for them. The future of our Churches and many unborn souls lies in the hearts of young soldiers of the cross today. God is working in Singapore and Malaya yet! He is calling you also to give up all to follow the footsteps of His Son. Who’ll be next? Meantime, we gladly offer our children as a living sacrifice to the Father Almighty, that they will devote themselves to a life of saving lost souls for Christ, that they will study diligently the Word of God to preach it to those who have never heard. We also pray for Philip Heng and Ng Eng Hoe, both studying in U.S.A. ahead of these two in the race of life. A new Singapore and a new Malaya present a new challenge to the Church of Jesus Christ.”

Having sent these first two batches of young people to U.S.A. to study for the ministry, the pastor, who returned now more prepared to start our own training in Singapore, wrote in the *Malaysia Christian* dated September 6, 1959. Under the caption, “The Trend is Towards the Trained”, the slogan of a college in San Francisco that caught his eye, the article reads:

The strategy of Christian Missions in this day of social change is not so much in western missionaries (though we heartily welcome them) as in the sending forth of our own. But how can they be sent except they be called—and be trained?

Hitherto we have sent some of our young people to the West for theological training. But if the Lord will call another half-dozen, how can we afford to send all? The solution to training future ministers of the Gospel, I believe, is in the founding of a Bible College in Singapore. Yes, a Bible College, a college that reverently teaches the Bible to be the infallible, inerrant Word of God, that seeks to obey all its commands, that will make no compromise whatsoever with the subtle forces of Satan that are so actively undermining theological institutions everywhere today.

We need to found a Bible College that will nurture future leaders of our Churches who will be able to stand in the gap in an evil day, and pursue the Word of the Lord by opening more and more preaching centres that the Kingdom of God might be extended to the uttermost part of Malaysia.

The flicker of such a hope was first lit at the Session meeting of Life Bible-Presbyterian Church last week. But we are still waiting on the Lord for the breathing of His Spirit on the hearts of other children. If you believe as we do that a Bible College should be established in Singapore, may we hear words of encouragement from you.

Praise the Lord, this appeal soon reached our ICCC friends in U.S.A.! One year and one week after this plea in the *Malaysia Christian*, there arrived in our midst Rev. Philip Clark, General Secretary of the Independent Board for Presbyterian Foreign

Missions and Dr. Arthur Steele as an answer from the Lord. At a dinner given in their honour by the Presbytery, the much-discussed subject of opening a Bible College became the topic of the evening. The dinner ended joyously for the launching of a Bible College at last, with Rev. Clark's promise "to cooperate with us on a fifty-fifty partnership basis". What was meant by this partnership was that "both nationals and missionaries were to labour together on an equal footing of Christian love and cooperation. As sons of the soil, we should own the property and be responsible for its erection. As missionaries, they should be fully supported from home and help us in the things we could not do, such as filling certain vacancies of our faculty. Missionaries using our property would pay adequate rent".

At a Presbytery meeting held at Zion Kindergarten on Monday, September 19, 1960, to which all deacons and deaconesses of Life, Zion, Faith and Galilee Churches were also invited, the lot for the launching of a Far Eastern Bible College (the name was suggested by Dr. Tow Siang Hwa) was cast. The College was purposely constituted an independent institution within the fellowship of our Bible-Presbyterian Churches. The location was also found—the spacious sylvan site of the new Life Bible-Presbyterian Church at Gilstead Road. An interim three-man committee was elected to draft a constitution and prospectus for the College and serve as liaison between the Presbytery and the Independent Board for Presbyterian Foreign Missions. These three men were Rev. Timothy Tow, Rev. Quek Kiok Chiang and Dr. Tow Siang Hwa. However, the decision of Presbytery had still to be ratified by Life Church. Although there were one or two dissenting voices, the testimony of certain Session members strengthened Presbytery's decision to launch out in faith. Further confirmation of the Lord's blessing on this epochal undertaking was recorded in the *Malaysia Christian* dated September 24, 1960, only five days after that historic Presbytery meeting of September 19. It says:

For several months Life Church Building Fund has been flowing at a low ebb. Our weekly average could hardly rise



*The Former Eye Clinic, now Beulah House*

above the \$150 mark. The Lord has been testing us. Since the announcement last week of our joint Sessions meeting on the formation of the Bible College, the Lord has poured through windows of heaven several showers—big, medium and small—to the amazing volume of \$5,820 . . . . The building of a Bible College on the new Life Church site might give occasion for debate amongst Lifers. But if the Lord has indicated His will to do so, there is nothing we can do apart from following wholeheartedly through. “The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts” (Hag. 2:8,9).

Mr. Ang Kheng Leng, an old Lifer of *Say Mia Tng* days and a good friend of mine from Anglo-Chinese School, kindly offered his free services as our Architect. When at long last the news of the approval for the building plans was announced, it rang like a wedding bell to the whole congregation waiting for the bride. The

building contract was awarded to Messrs. W.K. Tham for \$173,600. The contractor donated back \$3,000 “in thanksgiving to the Lord”. The total costs, however, amounted to \$300,000. This included the land price, earthfilling, piling, plumbing, sanitary and electrical installations, furniture and fittings, etc.

But the eye of faith was not dazzled by the staggering figure, nor the ear of trust embarrassed by that regular monthly phone call for the payment of between ten and fifteen thousand dollars. “And the barrel of meal wasted not, neither did the cruse of oil fail” (1 Kgs. 17:16). The Lord sent just enough to tide us over, from month to month. Now, once the building operations started, and the contractor’s fees were paid in time, the superstructures of both College and Church rose “like bamboo shoots after the spring rains”. One happy statement made by Mr. W.K. Tham, our contractor, upon receipt of our prompt and regular payments that I remember to this day was, “I see that the God of your Church is greater than the God of other Churches.” God blessed our contractor though he was not a Christian. After his work at Gilstead Road was completed, he won



*Church and College rising together*

the contract to build Jubilee Presbyterian Church at Tiong Bahru. He began to drive a Mercedes-Benz

By April 28, 1962, the foundation stones for College and Church were ready to be laid. The honoured speaker for the stone-laying was Rev. Paul Contento of Vietnam. Rev. Contento, previous to this, had been OMF missionary to Singapore (1951-60). Standing under a red and white banner, “Jesus Christ Himself the Chief Corner Stone” (Eph. 2:20), the Lord’s messenger reiterated his faith in the founding of the Bible College and exhorted the Church to send her sons to the School for training. He hoped that a Moody or a Wesley might someday come from the halls of the College.

At the double ceremony, Elder Heng Mui Kiah presented the trowel for the laying of the Life Church foundation stone, which reads in English and Chinese, “This stone was laid on the 28<sup>th</sup> day of April in the 1962<sup>nd</sup> year of our Lord for a witness that the members of this Church as lively stones are built up a spiritual House to offer up spiritual sacrifices acceptable to God by Christ Jesus.” The trowel for laying the Bible College stone was presented by Elder Lee Tsu Hwai. The words in English and Chinese say, “This stone was laid for the founding of a Bible College for the Word of God and for the testimony of Jesus Christ in the Far East on the 28<sup>th</sup> day of April in the 1962<sup>nd</sup> year of our Lord.”

But equally important was the laying of another kind of foundation stone, the stone of brotherly love that sealed us closer to Zion and Faith churches. At a Session Meeting on October 31, 1961, Life Church decided to relinquish her one-third interest in the Zion Kindergarten property. This unilateral action and offer, like the dew of Hermon descending on Mount Zion (Ps. 133), moved Elder Teo See Yah eloquently in brotherly appreciation. Incidentally, he was the Chinese calligrapher of our Church and College foundation stones.

Jesus’ statement that “it is more blessed to give than to receive” must be practised. Here is demonstrated the virtue of Bible-Presbyterian government that the bigger churches should help the

smaller. Another principle of our church government is that every congregation should own its property. Vesting property of a local church in the hands of the Presbytery or Synod is a restraint to church growth and a source of tension and dispute. Not centralisation, but decentralisation, is one genius of B-Pism. "... and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes" (Josh. 11:23).



*Tow and Quek*

In no time September 17, 1962 arrived, the date of FEBC's opening. Although the Independent Board for Presbyterian Foreign Missions was not able to send missionary teachers at this juncture, the principal launched out by faith with three students, viz., Eddy Chan and Ng Sang Chiew of Batu Pahat, and Ivy Tan of Pasir Panjang, Singapore. Mr. Peter Ng Eng Hoe, B.D., Th.M., just returned from the U.S.A., was assistant to the principal.

Those who could not teach, but loved the College, gave liberally to the Building Fund, while others offered furniture, refrigerators, crockery and other useful household utensils. While it is true that God is our only source of supply, it is also true that He chooses His children as channels of His bounties.

And so we can go on to tell the story of loving hearts who have given, some much, some little, even widow's mites; but these are sweet-savour offerings that rose up for a memorial before God. And has not God blessed those, whose hearts are right toward Him and

who obey His Word? But there are those who sow to themselves and earn wages only “to put it into a bag with holes” (Hag. 1:6).

“Lengthen and strengthen.” The days after my return from the States were days of exciting labours with the brethren for the Lord. Particularly with Rev. K.C. Quek my brother in the Lord, both disciples of Dr. McIntire in the spirit of the 20<sup>th</sup> Century Reformation.

## **Chapter 8**

### **Dedication of the new Life Church**

The red letter day of Dedication of Life Church was scheduled for Saturday, February 16, 1963, 4 p.m. Measuring 50 x 116 x 26 with an eighty foot bell tower and spire (the \$1,300 bell was offered by two sisters and ordered from London by brother Chan Choon Keng through United Engineers), the new Church stood as a new land mark dominating the approaches to Newton Circus on the Bukit Timah side. How joyful the Rev. John Cook would have been were he still alive, staying at what was once No. 1 Gilstead Road, to see the projection of the humble beginnings he had made at Prinsep Street and Upper Serangoon.

For this historic and memorable occasion Bishop D.A. Thompson, Chairman of the British Consultative Committee of the International Council of Christian Churches, was invited to officiate. On the day of Dedication, a crowd of six hundred thronged the Church grounds by 4 p.m. The pastor made the Call to Entrance whereupon Elder Heng Mui Kiah presented keys to the Bishop who opened the Porch Gate and Main Door to the strains of *Gloria Patri* by the Congregation. Mr. Ng Eng Hoe called the people to worship which began with the singing of "Come, Thou Almighty King". The pastor offered the Invocation and this was followed immediately by Zion Church Choir singing "The Church's One Foundation". After a Word of Welcome, Dr. Tow Siang Hwa presented a Report on the Life Bible-Presbyterian Church as follows:-

The Life Bible-Presbyterian Church was founded by members of the Chinese Presbyterian Life Church at Prinsep

Street in 1950, in order to provide an English Service for its English-speaking section. This infant Church from the outset was firmly grounded in the fundamental Biblical doctrines of the Christian faith. Its leaders have adopted a strong evangelical and missionary emphasis, 'to preach the gospel not where Christ was named.' Launching out, therefore, in the spirit of John Sung (for many of its members had been mightily blessed by his ministry), the Church has steadily increased and branched out into the regions around. Today it has grown to a group of eight co-operating Churches and 15 Sunday Schools in Singapore and Southern Malaya. It is not intended here to stress unduly on numbers. Yet it is evident that the Lord has honoured this work and increased it manifold as the members have sought to obey and honour Him.

The building adjacent to the Church house is the Far Eastern Bible College, a project jointly supported by friends and members of the group of Churches. The Bible College is a centre for the training of indigenous workers for the Lord's vineyard in South East Asia. While the white harvest fields cry out for more reapers, the response is far short of the need. In order to meet this demand for workers, the Far Eastern Bible College is dedicated to the training of gospel warriors and fighters of the faith.

The witness of the Church and Bible College is not confined to the regions around, but extends to other parts of the world in fellowship with 62 countries, within the framework of the International Council of Christian Churches.

The property—land, Church and Bible College annexe—has been acquired at a total cost of \$300,000.00. The decision to build was taken seven years ago as a step in faith, without any endowment or substantial financial backing. The Lord has since proved Himself faithful in supplying every need. Funds have come in from members of the Bible-Presbyterian Churches and friends, with only minimal help from overseas. It is a pleasure to acknowledge the services of Mr. Ang Kheng Leng, Honorary Architect, and of Mr. W.K. Tham, the Contractor. Their untiring efforts, co-operation and devotion

over the past one year have made the dedication service a reality today. Grateful thanks are due to those of you who have helped with your gifts, talents and prayers. May the Lord prosper you all abundantly.

The Life Church is a national Church, completely self-supporting and self-administered. It is also a missionary church, as we have seen, with an energetic programme. For financial and material supplies it relies on members' pledges and free-will offerings and gifts from friends.

The Life Church welcomes all worshippers with open doors. This is a House of Prayer. May the troubled soul find peace and the weary find rest within its sanctuary. May the Gospel light beam forth with the hope and good cheer to those in darkness. The Church's clarion call for a witness against unbelief and false teaching rings true and clear. May its stand in obedience to the Lord's clear command be an encouragement to those who are sitting on the fence.

Today the Dedication of this building marks the fruition of a period of giving and planning on the part of many faithful Christian men and women. It also marks the beginning of a new era of greater efforts in the spiritual warfare against the forces of evil. May the dedication of this structure of bricks and mortar be matched by a greater dedication of human hearts and lives "for the Word of God and for the testimony of Jesus Christ" in South East Asia.

After the Report, Elder Lim Khng Seng read the Holy Scriptures, 1 Chr. 29:9-18. The Presentation of Thank-offerings was made through the Deacons to the strains of an Anthem in Chinese by Chin Lien Bible Seminary, Miss Leona Wu directing. Rev. Quek Kiok Chiang gave the Offertory Prayer. As the setting sun cast its slanting rays above the words "O Send Out Thy Light and Thy Truth" arching across the pulpit, the Congregation sang Psalm 43 from which the simple Prayer is taken. The sermon was delivered by Bishop Thompson at the close of which the Life Church Male Chorus sang, "Brighten the Corner Where You Are".

The Act of Dedication followed:-

Bishop D.A. Thompson:

Beloved in the Lord, we rejoice that God has moved the hearts of His people to build this house and the Far Eastern Bible College to the glory of his name. I now declare this building to be known as the Life Bible-Presbyterian Church, and on behalf of the congregation dedicate it to be set apart for the worship of Almighty God and the service of men. Let us therefore solemnly dedicate this place to its proper and sacred uses.

Then all astanding, the Bishop said and the people responded:

*To the glory of God the Father,  
who has called us by his grace;  
To the honour of his Son,  
who loved us and gave himself for us:  
**We dedicate this house.***

*For the worship of God in prayer and praise;  
For the preaching of the everlasting Gospel;  
For the celebration of the holy Sacraments;  
**We dedicate this house.***



*For the hallowing of family life;  
For the teaching and guiding the young;  
For the perfecting of saints;  
**We dedicate this house.***

*For the comfort of all who mourn;  
For strength to those who are tempted;  
For light to those who seek the way;  
**We dedicate this house.***

*For the defence of the Gospel;  
For the advancement of the Reformation cause;  
For the revival of Biblical Christianity;  
**We dedicate this house.***

*For the training of Christian ministers!  
For the conversion of sinners;  
For the extension of the Kingdom of God;  
**We dedicate this house.***

And the Bishop and people together recited:

We now, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifice of our fathers in the faith, confessing that apart from us their work cannot be made perfect, do dedicate ourselves anew to worship and service of Almighty God; through Jesus Christ our Lord. Amen.

Finally all the ministers and the people in a final solemn yet joyous act of worship chanted Psalm 84, culminating with the benediction pronounced by the visiting Bishop.

The Dedication of the Church was followed by a week of lectures in the morning under the auspices of Far Eastern Bible College, and Gospel Meetings at night. This week of spiritual feasting was crowned with a Rally of International Christian Youth-Malaysia with the showing of the film "Light in Amsterdam", being a record of the Fifth Plenary Congress of the ICCC meeting in Amsterdam, August 1962.

## Chapter 9

### A Dissentious Spirit

### 1968-1969

*“When therefore Paul and Barnabas had no small dissesion and disputation with them ...” (Acts 15:2)*

Hitherto, the witness of separation from modernistic unbelief and ecumenical apostasy had received full support of the Church. However, when “evangelical” leaders like Dr. Billy Graham began to fraternise with the apostate ecclesiastical powers for the sake of “cooperative evangelism” and the pastor pointed out the unscripturalness of such a relationship (2 Cor. 6:14-18), one or two Session members who differed with the pastor introduced a dissentious spirit in the Church, the first time in eighteen years. On and off the problem of Dr. Billy Graham cropped up while the *Far Eastern Beacon* serialised J.A. Johnson’s book on Billy Graham - “the Jehoshaphat of our Generation”. The historic position of Life Church and of the Bible-Presbyterian Church movement in this respect was libelled even by the Taiwanese assistant of the Chinese Service. The opposition in Life Church Session against the pastor increased from one or two dissenters to several when the pastor published two newsreports in the *Far Eastern Beacon*, November and December 1968. These reports were written in the capacity of special correspondent of *New Life*, Australia’s Christian Newspaper, to the Billy Graham-sponsored Asia-South Pacific Congress of Evangelism, Singapore, November 5 to 13, 1968. These reports were made in a sincere spirit for fairness and accuracy and were well received by the *New Life*. The editor-in-chief thanked his

correspondent in a letter enclosing a cheque, “Please accept my grateful thanks for your helpful and informative reports of the Singapore Congress on Evangelism. I was most grateful to you for your kindness in undertaking this assignment on our behalf, and can assure you the reports aroused much interest. As may be expected, we had one or two letters from Congress delegates who were not in agreement with some of your comments at the conclusion of the second article, but in view of the difference of viewpoint amongst evangelicals on such issues as separation from apostasy, this is not surprising.”

The conclusion of the Australian correspondent’s second article reads:

The paradox of the Congress, however, lies in the fact that whereas individual speakers were keen to warn against the destructive errors of liberal and ecumenical theology, the Congress as a whole would fraternise with the bosses of Ecumenism. Was it a diplomacy of mutual exploitation? And what is Cooperative Evangelism’s honest position vis-a-vis Roman Catholicism? For in making reference to some Roman Catholic observer attending the Congress, Bishop Chandu Ray of West Pakistan, a co-chairman and member of the Executive Committee, called him ‘our Roman Catholic brother’.

The line of separation from Ecumenical apostasy which the 20<sup>th</sup> Century Reformation Movement in Singapore and Malaysia has been maintaining during the last two decades in the spirit of John Sung has been all but wiped away, knowingly or unknowingly, by the Asia-South Pacific Congress on Evangelism.

Let this be a warning to the Cooperative Evangelists that whereas thousands might be signed up into the fold through their all-inclusive campaigns, as many thousands might be signed off by the ravening Ecumenical wolves.

The spirit of dissension against the uncompromising, separatist stand of the Church manifested itself in the new building project. When plans for the three-storey Church-and-College extension

incorporating a kindergarten were approved in February 1968, the same Session members, who were unhappy over the Billy Graham issue, opposed the launching of building operations. This opposition was of no avail, for God's good hand was upon His own work. A sister of Life Church gave \$50,000 outright towards the cost of the building which totalled \$110,000. The three-storey Kindergarten Block was completed in exactly one year.



*Church and College Extension, 1969*

The brotherly love that once so sweetly prevailed over the Life Church tree like the sparkling dew of morning all but evaporated. The climax of dissension was reached when the Assistant Pastor was invited to preach at a Methodist Church in July 1969, for which campaign he appended his name to a letter cyclostyled on paper bearing the letterhead of the said Methodist Church. This gave the impression that he was in close fellowship with a Church in the Ecumenical Movement. Controversy over this matter flared up at Presbytery. There the question of whether a Bible-Presbyterian minister, when invited to preach by a Church in the modernist Ecumenical fold, had a duty to warn against the dangers of

Ecumenism, was discussed. The opinion of the Presbyters was about equally divided, resulting in a contention so sharp that they left in bitterness of spirit.

Since the relationship between the pastor and Assistant Pastor and certain Session members was stretched to breaking point, the pastor decided to take five and a half months' vacation leave away from Singapore. At this juncture a double invitation from Dr. Lynn Gray Gordon, General Secretary of the Independent Board for Presbyterian Foreign Missions and Rev. Howard Carlson, missionary in Bethlehem, came to him to spend that vacation as a short-term missionary to Israel. This was gladly accepted and seen as an act of God's deliverance. Since this was a short-term arrangement, the pastor-missionary offered to pay the air fare of his family to and fro, while the Board pay for his living expenses on the field. A sister of Life Church, being deeply moved by the controversy, footed the bills. Accordingly, Ivy, I and little daughter Jemima left Singapore July 28, 1969 for the Holy Land. The love for the pastor and family, however, was manifested by a big turnout to wish them Godspeed.

## **Chapter 10**

### **ICCC Extends to Indonesia**

It all began in 1971. Mr. Lai, a graduate of Chin Lien Bible Seminary and my student, went preaching in West Kalimantan (Borneo). It was Christmas time, so all the churches were gathered to celebrate the Saviour's Birth. To his bewilderment, it was an ecumenical service at which both Protestants and Roman Catholics were joined in worship. This led Mr. Lai to remonstrate with a leading pastor of the Chinese Church in Pontianak. He advised Rev. Philip Chung to write me if he was interested in the separatist stand of the ICCC.

From this contact, Rev. K.C. Quek and I made a special trip to Pontianak by the 500-ton M.V. Lakota of the Pelni Line, on March 16, 1971. I can remember the date because Jonathan my youngest son was born the next day. This voyage across the South China Sea took 30 hours. As we stepped onto dry land, it flashed across my mind that my Father in his early days had also come here to earn a living as a physician. How wonderful it was for me to come in the Name of the Great Physician, to bring healing to aching and crying souls of this new land.

Pontianak is the capital city of West Kalimantan. It has a population of a quarter million. Its economic power is in the hands of the Chinese, divided equally between the Teochews and the Hakkas. The City straddles the River Kapuas in the upper reaches of its estuary. The Kapuas is Indonesia's mightiest river, being over one thousand kilometres long. Ocean-going cargo vessels, river house-boats, motor boats and rowing sampans of all shapes and sizes and

an old honking Dutch cross-harbour ferry made the undulating brown waterway a busy artery of communication.

We spent one week in West Kalimantan, preaching to the Chinese Churches located in the three major cities of Pontianak, Sinkawang and Pematang. We spoke at a refugee camp at Sinkawang, for these were still unsettled from the 1967 Dyak massacre of Chinese living in the rural areas. Thousands of these refugees fled to the coastal cities, particularly to Siantan, across the river from Pontianak. ICR (International Christian Relief) under Rev. K.C. Quek immediately went to work. It sent a monetary gift and five thousand changes of surplus clothing. Refugees are a major problem today that can erupt anywhere, anytime! Of all places from the silent hills of a forgotten people, the Dyaks!

It was through this visit to West Kalimantan that a two-prong mission was developed— one supported by Faith B-P Church and the other by Life B-P Church.

November 1972 saw Quek and Tow again on the Gospel trail into Indonesia, this time to North Sumatra. They went in response to an appeal by a separatist group at Pematang Siantar, who came out of the main Batak Church in 1927. The appeal was first made to Dr. J.C. Maris at the ICCC office in Holland but was redirected to us.

The Bataks are ethnically related to the Malays. Some trace their origins to Yunnan, China. They live in the highland regions of Lake Toba in North Sumatra. Among the first missionaries to the Bataks were two Americans who arrived in 1834. They were Henry Lyman, 24, and Samuel Munson, 29. Paying the price of pioneers, they were eaten by the people they were trying to save. A tablet in the city of Medan commemorates the heroism of these two men. At Silidung, the location where the missionaries fell, a monument is erected with the words of Tertullian, “The blood of martyrs is the seed of the Church.”

The Gospel was not firmly planted in Batak soil until 1861, when Nommensen (1834-1918) of the Rhenish Lutheran Missionary

Society came. In 1865 Nommensen baptised the first group of 13 Batak converts. Six years later that little mustard seed grew into a tree of 1,200 believers. By the turn of the century there were 100,000 Batak Christians. Today the Batak Protestant Church, more tersely called the HKBP (Huria Kristen Batak Protestan) is the main body of Batak Christianity. They claim 60 percent of the total Batak population in Indonesia. Through Christianity, they are among the elite of the nation.

Though great in numbers, the faith of their fathers has but dwindled to a flicker. If you visit what once was truly a Christian country, you will be amazed to see churches dotting the countryside now gone to seed. One who has joined us was Wesley Siregar. He recalled how, when the church he served in as an elder was blown down one stormy night, he decided to leave it the next morning!

The outcome of our visit to Medan and the surrounding country was the receiving of Dohar, son of Wesley Siregar, to Far Eastern Bible College. Through the study of God's Word, Dohar found Christ as his personal Saviour. From then on, he waxed stronger under the teaching of Calvin. He returned to start a children's work and then an adult service in a Government housing estate under support of Life Church. His father, whom he also brought to a sure saving knowledge of the Lord, became even more zealous. He opened up his house at Bentar Kersik in the mountain country for a Gospel station.

What brought us greater joy was the conversion of Dohar's younger brothers, Haposan and Agus. These two came also to train at FEBC. In the ensuing years, the pastor of Life Church visited Medan severally with three FEBC western students, Rev. Andrew Bo, Peter Clements and Mark Heath, making two crossings of the mountainous terrain to Kuta Bahru, an hour's hike from Bentar Kersik. Life Church increased her support to North Sumatra by building a simple chapel at Kuta Bahru where Bapa Wesley Siregar took charge.

The time came when it was felt that Mr. Wesley Siregar should be ordained. This was carried out at Galilee B-P Church. The time had

also come for Life Church, with multitudinous responsibilities, to give over the North Sumatran field to Galilee.

Under Galilee's supervision, the work in Medan developed by leaps and bounds. A suitable property in the city was purchased and a regular Church service, Sunday School and Kindergarten established. From the Kindergarten, a primary school had sprung. The Youth Fellowship had an attendance of 120 and the Sunday School, 150.

With this rapid development by Galilee, I was invited April 1989 to Medan to counsel. After a night's discussion with the Siregar family, it was decided to acquire an adjoining property to establish a Bible School to be named Institut Alkitab Indonesia Barat, i.e., Bible Institute of West Indonesia. A collection for the proposed Bible Institute taken the Sunday after the Life Church pastor returned from Medan totalled \$8,800.

That the Lord wanted us to turn our eyes on the white harvest fields of Indonesia was confirmed by both Faith and Life Churches holding an Indonesian Month in their missions programme, August 1973. It was during this time that Rev. Tan Peng Koen of the Riau Islands met me at a Saturday meeting of the Evangelistic League held at Chin Lien Seminary. Like an old friend, I brought him to Gilstead Road and put him up at the College. As we talked of our Indonesian Month at Life Church, Rev. Tan was overjoyed. He said we had to go with him to see for ourselves this ready harvest field. In answer to his appeal, Elder Joshua Lim came along as well.

As one stands on the southern shore of Singapore, one can see a string of bluish islands, looming in the distance over an emerald sea. These are the beginnings of the Riau Islands, the biggest of which is Pulau Bintan, over twice the size of Singapore. Forty-eight miles south of Singapore by motor launch, on the southern shores of the Island, is Tanjung Pinang. Here is a flourishing port with many local coasters and an echelon of cargo boats plying an inter-island trade. A

passenger liner serving Medan and Jakarta also calls at Tanjung Pinang in the outer roads.

The local population of some ten-thousands is made up of Indonesians and Chinese in equal proportions. The Chinese are practically all Teochew-speaking.

Rev. Tan Peng Koen was a John Sung convert in his younger days in China and a staunch supporter of Lim Puay Hian, who had held revival meetings at his former Church in Palembang, South Sumatra. He retired from the Methodist Church at the maximum age of 65. But he was full of zeal to further God's Kingdom. When he passed through Tanjung Pinang en route to North Sumatra, he found several Indonesian Churches but no Chinese Church. He felt a heavy burden for this city teeming with his own people. In 1967 he came and founded a Chinese service, using the premises of an old "cock brand" Dutch Church now occupied by Bataks. (Every Dutch Church has a weather cock on its steeple.)

As he looked around for a more permanent site, he discovered an old haunted house, abandoned for years at Jalan Bakar Batu, standing on high ground overlooking the inland sea. He bought it for a song. With the help of his two daughters and sons-in-law, he developed a Church and Sunday School and a Christian day school. Six years had flown when we made our first visit. When Rev. Tan retired in the next year or two to live in Taiwan, he committed his Church to our care. As moderator of Tanjung Pinang, it has been my duty since Rev. Tan's departure to visit every Christmas and Easter, to baptise and administer the Lord's Supper. Over the years, 250 have been baptised. Today the Chinese Church in Tanjung Pinang has built a new school that takes in 500 and a three-storey, handsome brick church. Meanwhile, with Life Church's assistance, they have built another at Kijang, 17 miles away on the other side of the Island.

An episode of our Tanjung Pinang ministry was the succour Life Church gave to a boatload of 136 Vietnamese refugees, mostly of Chinese origin, who found their way to this part of Indonesia.

Among these wretched people was a noble-looking elderly man. A teacher and a scholar, he received the Lord through reading the Bible. Nine young men who came to church regularly while they sat for months at Tanjung Pinang waiting for rehabilitation in U.S.A. and Australia sent a Deacon specially to bring me over to baptise them. Most of these had studied in Christian schools in Vietnam before.

Today we have ordained Preacher Joseph Liu while Revs. Bob Phee and Koa Keng Woo of Muar have taken over my supervisory duties.

A third territory in Indonesia our Samaria claimed for God's Kingdom is our joint enterprise with Rev. Andreas Djunaidi or Hsiung Nan Fu, which is his Chinese name. Rev. Hsiung is prominently featured by Houlston of OMF in the book *Borneo Breakthrough*. A man of many talents with a warm heart, he found Christ after spending a good number of years in various situations— as a fisherman, photographer, book seller and teacher. After he found the Lord, he waxed zealous for Him. He accompanied OMF missionaries in many an evangelistic outing. He felt called especially to the Dyaks.

After serving in the Church for several years, he joined an Indonesian Bible School at Darit, in the mountainous interior. This school was run by Canadian missionaries of the Regions Beyond Mission. Being a married man with children, he had to earn his way through the four years they were there, subsisting on the barest essentials. Finally, after his graduation, when he still served in a wild country, he was caught in the Dyak Massacre of the Chinese in 1967. In the midst of the gravest danger, the Lord plucked him and his family to safety.

When we visited West Kalimantan in 1971 and introduced the Reformation Cause to the Chinese Churches, he was foremost in welcoming us. He joined the ICCC and



**Rev. Djunaidi**

published a paper in Chinese and Indonesian for the defence of the Faith. He was elected President of the Indonesian chapter of ICCC. We travelled together to the ICCC Congress at Cape May in 1973 and to Japan a couple of years following.

For five years, he cooperated with Rev. Quek to run a Bible School for the Dyaks at Sebetung. He also opened a day school and an orphanage. He went to live with the Dyaks with whom he developed a little colony at the edge of the jungle.

After five years, however, he felt called to Pontianak. Life Church took him under her wings. A piece of land at the edge of a Refugee Settlement of several hundred wooden shacks was purchased with the view of opening a kindergarten and a church. Owing to strong opposition from an Indonesian church, which was involved in Sunday School work in this slum area, Djunaidi's project was thwarted. He came to see me crestfallen.

*God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
He rides upon the storm.*

*William Cowper*

As Djunaidi prayed that night in conflict, a flash came across his mind. "If Satan hinders us on land," he said to me, "We'll preach the Gospel on water. Let us make a Gospel boat."

For a number of years from 1971, Life Church was the anchorage for the Gospel Boat *Logos*, not only for shelter but also for training. When the *Logos* first came to Singapore for docking, our "Land Logos" opened her "cabins" to 116 members of the crew. The unique experience of sheltering 116 crew members of the *Logos*, with forty of the Church-and-College Family under one roof, opened the eyes of Lifers to what great good they could do just as they were. The secret of an effective ministry is that we must be willing to surrender all to the Lord.

With the *Logos*' mobile ministry in mind, I heartily concurred with Djunaidi, considering Kalimantan is a land of countless waterways. A Gospel Boat would expedite the ministry of evangelism to a hundred remote riverine villages hitherto untouched. Dr. Tow Siang Hwa concurred, "A Gospel boat is better than ten churches!" With the unanimous decision of Life Church Session, a Gospel Boat, 55 feet long, that could sail the length of the Kapuas River, was designed. This vessel took one year to construct at a cost of S\$50,000. It was launched in early 1978 and with it Djunaidi and his family sailed up and down the Kapuas and into many dark streams to sow the Gospel seed. He made it to the headwaters at Putussibau abutting Jason Linn's erstwhile heartland parish. This he did for about three years.



*The Gospel Boat comes calling.*

Not only was our brother dexterous in steering the Boat, he was also eloquent in ministering to our people in Singapore and mission stations such as Tanjung Pinang and Kuching. A gifted evangelist,

Rev. Djunaidi was used of the Lord to bring a goodly number of souls in three special campaigns.

We have seen thus far how the seventies was a decade wherein the Lord thrust us forth to Indonesia, our Samaria. And the three fields of our labours in cooperation with our foreign brethren are North Sumatra, the Riau Islands and West Kalimantan. Let us now proceed to another development in our endeavours for the Lord, and for the advancement of the 20<sup>th</sup> Century Reformation.

## **Chapter 11**

### **To Alma Mater Again**

#### **1978-1979**

*“Her children rise up and call her blessed” (Prov. 31:28)*

It was in July 1978 that I had to make a special trip to Pemangkat, the northern port of West Kalimantan. I made it in good time by the Pelni cargo boat M.V. Enggano, the very morning the Gospel Boat was to be launched. There were gathered a big crowd from near and far, members not only from the Bible School and Orphanage at Sebetung but also from the various Chinese Churches around Pemangkat. It was a day of rejoicing for all and a red-letter day for Djunaidi who spent a whole year in its construction. The Boat was dedicated with Government officers and representatives from the Navy offering their felicitations. We named it “Kapuas Kourier” after Jason Linn’s “Courier”, a motor sampan of *Pioneering in Dyak Borneo*. With this launching and dedication to the Lord, Djunaidi was ready to sail the 60 h.p. vessel through 70 miles of open sea into the Kapuas. A Christian captain of the Pelni line steered him through this maiden voyage.

Now, I had to hurry back to another dedication, viz., the opening of the new Kelapa Sawit Church. For over two decades the Church was cooped in a two-storey wooden terrace house in the business district of the village. Efforts were made to procure land in better environs to build a proper House of Worship. “To everything there is a season”—before God’s appointed time, our labours were in vain.

Soon after the completion of Rawang's new church and the acquisition of Kulai Besar, the Lord began to open a door for Kelapa Sawit. When we applied finally to the Government, a half acre of prime land located at the highest point of the village was leased at only 60 cents per square foot. Immediately we proceeded with the architect's plans which were drawn by Miss Tay Siew Mui, who had earlier built Rawang Church. Out of these plans, a handsome quadrangle type of a church and kindergarten complex was built at a cost of RM130,000 under the supervision of Elder and Mrs. John Ling. All who attended the Dedication praised the Lord for such a beautiful sanctuary.



*Newly completed Kelapa Sawit Church*

It was during the days of these two dedications that a telegram and a phone call came from Dr. McIntire. This was further reinforced with a letter from Rev. Quek, who happened to be in the States. This triple request was for me to teach a year at my Alma Mater. Faith Seminary at this juncture needed just one more to complete the faculty, and she wanted me!

Being convinced that this was the Lord's Call after much prayer, I presented the matter to Life Church Session. This was met with opposition at first from certain elders. After further waiting upon the Lord, the decision to release the pastor for one year to America was granted, considering there was an Assistant Pastor in Rev. Tan Wai Choon. Life Church had a membership now of six hundred.

Now, what was promised from U.S.A. was only my passage. For me to travel alone and work alone from my family seemed an imposition on their part. This was the wise opinion of one member of Life Church, viz., my sister. Therefore an amended arrangement came from her that my whole family should go together. To smoothen the way, she would add one more ticket and two half-tickets. At this time Jemima was ten and Jonathan, seven. This spontaneous offer from a loving sister all the more confirmed our westward journey was of the Lord. Sister's argument was that I definitely needed Ivy to cook and attend to my other needs. This was true sisterly concern as manifested through all the years.

Now, to get me over to teach, Faith had to show how I could qualify to enter America on a professional status as an "eminent person". I must have more than formal paper qualifications. The honorary Doctor of Divinity conferred upon me by Shelton College in 1964 had to be further substantiated. Fortunately, I had by this time written a number of books, such as *Calvin's Institutes Abridged*, *Songs and Verses from the Holy Land*, *In John Sung's Steps*, and translated Jason Linn's *Pioneering in Dyak Borneo* and *John Sung's Forty Sermons*. When photocopies of the covers of these books were submitted to the U.S. Immigration, the special working visa was approved without delay.

To kill two birds with one stone, our "migration" to U.S.A. coincided with a special convocation in Amsterdam to celebrate the 30<sup>th</sup> Anniversary of the founding of ICCC. As Far Eastern President, my presence was all the more necessary. Fortunately, as we were travelling via Europe to America, there was no incurring of extra travelling expenses. This gave my family a built-in side trip to Holland, for which we were very thankful.

What interested me most in Amsterdam was revisiting the English Reformed Church in which the Pilgrim Fathers had worshipped during their days of self-exile from an England hostile to "Non-Conformists". These English Protestants and Puritans, who had moved to Holland, were unhappy again, but for another reason.

While they had freedom of worship, they did not want to be assimilated by the Dutch. Besides, the deep guttural sounds of the Dutch language were hard to imitate. To have complete freedom in worship in their very English ways, they decided for the New World. And so they left the land of their fathers and their land of adoption in the Mayflower, 1620. After many harrowing experiences in the Atlantic crossing, they landed at Cape Cod. This is how they came to be called “Pilgrim Fathers”.

*These pilgrims and these strangers have left their land  
And they've forsaken them Ne'er more to return;  
A better land above for them God's prepared -  
The City of God is way beyond compare.*

I took trouble to tell the story of the Pilgrim Fathers to my two children and prayed they might have the faith of these who had gone before us. I showed them the stained glass window above the pulpit depicting the Pilgrims kneeling on the wharf to pray before they climbed on board the sail boat. This Church history etched on stained glass was the gift of American Christians who loved their Christian heritage.

Faith Seminary in 1978 was quite different from what it was in 1948 and 1958 when I studied there for my Bachelor's and Master's. All the professors who taught me before were gone—some elsewhere, some beyond the blue.

We found sweet fellowship especially with Dr. and Mrs. Howard Carlson, old friends from Bethlehem days. We made new friends with Dr. and Mrs. John Battle, Rev. and Mrs. Hanna, Dr. Dickie, and not the least, Mrs. Warren the secretary.

The subjects, amounting to eleven lecture hours per week assigned to me were: Church History, Systematic Theology, Calvin, Pastoral Theology and Hebrew. The hardest subject to teach was Church History, not only because it has such a wide range, but because I had taught this subject only once at FEBC. This meant I

had to burn the midnight oil. But I didn't mind so long as I could keep one lesson ahead of the class.

As I was musing on the task before me, there came by post a twelve-page letter from C.T. Hsu in New York. Under separate cover was a super-size one volume *Columbia Encyclopaedia*. My dear brother in the Lord congratulated me for having come to America to teach in such a high institution of learning. Then he gave me some sober advice: "If your students ask you something which you do not know, don't be afraid to tell them so." By keeping to his honest advice, I saved myself at least once from an embarrassing situation. "It is better to hear the rebuke of the wise than for a man to hear the song of fools" (Eccl. 7:5).

Besides sending me that brand-new encyclopaedia which gave me facts at my finger tips, Rev. Hsu had earlier mailed to me in Singapore a century-old *Sanford Religious Encyclopaedia* from which I could get information on Church History in a nutshell at a flip. This old bulky thing I had carried all the way from Singapore. It is worth its weight in gold. If antiques of art are priceless, old classics are even more. "The half of knowledge is to know where to find it." One lesson we try to instill in our students is to learn how to get to the source of knowledge in the shortest possible time, computers notwithstanding.

As for our staying, we were quartered in a wing of the main building which I've mentioned to be a "French" palace. There was one converted bedroom, by which you entered the "apartment". This bedroom led into a huge parlour with a bath attached. The relics of an "ancient" heritage, we had for our sitting the softest sofas, antique chairs, carpets and curtains of exquisite design. A refrigerator was installed in this sitting room, which also served as my study. But we had no kitchen. Fortunately there was a fireplace. This fireplace or hearth, so dear to the Englishman that we read of in English literature, served as our cooking area. Lily my daughter in Ohio mailed us an electric wok. With a rice cooker to team up, we were all set. When cooking, it was more convenient sometimes for Ivy to sit

on the floor. Our dining table being positioned next to the fireplace, to serve food was most convenient. We were happy in whatever situation the Lord had placed us. Not only did this makeshift kitchenette serve our daily needs, it gave us an opportunity to invite some of our Far Eastern students to a curry or *chow fan* every now and then. One Miss Park of Korea so fell in love with Ivy that when we returned to Singapore, she came to study at FEBC for a year!

There is a Teochew saying which amounts to this: “Change habitat for health.” ( 换水土 ) Literally, it is “Change water and earth”. It means that if you get chronically sick, one way of improving your health is to live in another country. We have always enjoyed improved health whenever we go to live in a temperate country. This is quite natural, for the habitat of the Chinese race is in the temperate zone, not the tropics.



*Outside Faith Seminary*

When we arrived in America, it was the most delightful time of year as summer gave way to autumn. How exhilarating to draw into the lungs the first cool draught of onsetting autumn breezes, rustling through golden and soon orange and crimson bowers. How wonderful to watch the little denizens of our thirty-four acre estate, so busily preparing for the coming of winter. Birds of many feathers, wild ducks and geese, pheasants and quails, but most marvellous, the squirrels, rubbing their front paws as if to say, “Praise the Lord, Thank the Lord!”

When the first breath of winter came, that sent the snow flakes dancing down to earth, what a merry and cheery scene they made in the rays of the morning sun. Then when it snowed heavily, making the earth a big white sheet, how the children loved to play in the snow. For elderly people like me, winter could be very miserable when there was not enough heating. As it cost so much to heat a mansion of our size with soaring ceilings and towering windows, the room temperature in our apartment hovered between 61 and 63 degrees Fahrenheit. *Burrrr!* While the children enjoyed the cold, I had to put on my cloak with woollen scarf round my neck and felt hat on my head. But the cold I catch in warm Singapore never came to bother me. I guess the cold of an American winter had killed the cold of an equatorial Singapore. “Change habitat for health.”

That year in America was valuable in giving my children an opportunity to study in a Christian school. For this I must thank the Carlsons, who lived in an apartment in the Seminary compound some distance behind the main building. Our children joined their children, who gave them help and company. Every morning the school bus would come to take them to a Christian school run by a Baptist Church. Many of their teachers were graduates of Bob Jones University. In a Christian school where most Christians and even non-Christians send their children instead of the public school, the little ones learnt the things of God, and salvation in Jesus Christ, as much as they learnt the 3Rs. This added lesson on Righteousness, I’d call the fourth R. As Christian parents, our prayers were that our children would find Christ at an early age, and learn to love Him through the daily Christian teaching.

Another episode, sweet to the memory, was to receive a letter from Deacon Han Soon Juan. Having applied to Columbia University in New York, he needed my testimonial. The best I could think of was his having taught English at FEBC all those years in an honorary capacity. He was accepted, and was even awarded a scholarship. There is a Christian saying, “God is the best pay-master. He is never man’s debtor.”

Soon after our arrival in the States, Dr. McIntire suddenly fell ill. One who had been blessed as the Chinese saying goes, “with a body of brass and bones of steel”, ( 铜身铁骨 ) was so sick that he was hospitalised for several months. He was suffering from pancreatitis. His pancreas swelled to eight times its normal size, so that it looked like a football. The doctors could not cure him with drugs. They just fed him through an alimentation machine that infused a liquid through his jugular vein. The whole Church prayed, and his radio listeners also joined in prayer for his recovery. I wrote home to Life Church requesting also their prayers and we were grateful for some “floral offerings” received from the church to say “Get well” to Dr. McIntire. I added a Psalm to the Life Church offerings, viz., Psalm 41. Dr. McIntire was so strengthened by the words of this Psalm that he quoted it in a booklet he published after recovery in thankfulness to the Lord. For he said all the words of this psalm fitted him. What a balm of a Psalm for the healing of his body and soul.

In November 1978, the Ninth General Assembly of the Far Eastern Council of Christian Churches was due to be held at Baguio, Philippines. As president of the FECCC, it was my duty to preside. As the International President Dr. McIntire would be present at such a meeting, but being tied down by illness, I was sent as his personal envoy. I was to read a message entrusted to me by his personal secretary, Miss Ruth Trato. Since my ticket to the Philippines took me halfway round the world, it included a free leg to Singapore which I claimed with delight.

Baguio is a hill resort and is to Manila what Cameron Highlands is to Singapore. Several hundred of the Filipino brethren came, including many young people, most conspicuous being the students of the Fundamental Baptist Bible Institute of Manila founded by Rev. Ormeo. Closely associated with this work were Rev. Dan Ebert III and his two missionary sons. Dr. and Mrs. J.C. Maris from our head office in Holland gave the Conference a fatherly touch now that Dr. McIntire could not be present. Quek and I had the pleasure of being roomed in the same bungalow. What sweetness was this Christian

love to discover that while we were at the frontline fighting the Lord's battle, on the home front Mrs. Maris took the initiative to wash our clothes.

Although not too many of our older leaders were present, it was a spirited Conference. The messages were of a high quality. The usual Resolutions and Statements that are the genius of our Council Meetings were brought up to date and sent to the news media. From the lighthouse high up the mountains of Baguio shone a bright light of Truth again to a Church in the plains darkened by a growing apostasy. The climax of the Conference was to return to Manila where a public rally was held on the last night.

After the Conference which lasted a week, I suddenly descended on Gilstead Road to the pleasant surprise of some who were not aware of my announced return. How good it was to see the old Church alive and kicking. What this sudden return gave me was a last visit to my father. He was 91 and rather weak in the body, though fully alert in the mind. He was delighted to see me and took pride in my being called to teach in America. Did he recall how he would give me four thousand dollars to finish up my law in London? That I was now serving in God's kingdom and not man's must give him greater joy than ever. Father asked me to take his pulse. As usual he had a slow pulse which gave him a very steady nerve. When I "pronounced" him in the pink of health, he was delighted. It is true that unfamiliar eyes see more precisely. Nevertheless, it could not be avoided but that Father's days on earth were numbered. In a discussion with Sister and Siang Hwa, it was agreed that should the Lord take Father, it would not be necessary for me to fly back. The rest of the children in Singapore would be able to manage. In February 1979, while I was in the thick of my teaching at Faith Seminary, the Lord took Father to his heavenly home at the ripe old age of 92. His body was laid to rest at the Protestant Cemetery, Chua Chu Kang, in hope of the Resurrection. Father had done his duty in bringing us up in the nurture and admonition of the Lord. Faithful to

the Lord to the very end, he would hear Him say, “Well done, thou good and faithful servant ... enter thou into the joy of the Lord.”

Our return to the Alma Mater was a fruitful year in many ways. Apart from two full semesters of teaching, the Lord gave me a goodly number of preaching appointments. I was honoured as speaker at the 42<sup>nd</sup> Graduation of Faith Seminary. An invitation to speak also at the Graduation Service of Shelton College, then at Cape Canaveral, Florida, gave Ivy and the children the opportunity of seeing the south. As Dr. McIntire had a Christian hotel at Cape Canaveral linked to Shelton College, we were comfortably situated. Among the graduands was Eunice Tow, my adopted youngest sister. After this she entered Faith Seminary. She is happily married to an American B-P minister, Rev. Robert Beede, a Navy chaplain now stationed in Florida. They have one son and one daughter.

Then came the Ninth Plenary Congress of the ICCC, which was to convene at Cape May where Dr. McIntire ran the 350-room Christian Admiral Hotel. This gave us the opportunity of serving the Lord through two very busy weeks. The battle for the Truth must be fought without relenting. Reformation is an ever on-going battle, as Sun Yat-Sen, Father of the Chinese Republic, had said, “The Revolution is not yet finished. Let the Comrades struggle on.” ( **革命尚未成功, 同志仍须努力** ) McIntire has laboured without flagging. So the Lord has blessed him. His favourite verse is 1 Cor. 15:58. It was at this Congress that Dr. Tow Siang Hwa was invited to deliver an address on the compromise of New Evangelicalism. He flew all the way from Singapore simply for this delivery.

The time came for us to leave after completing our assignments. To kill two birds with one stone, we proposed an overland trip by Greyhound from Philadelphia to Los Angeles, visiting our daughter Lily and her husband and son, and Dr. and Mrs. R.L. Harris en route. We halted at Akron, Ohio and from there another halt at the Harrises in St. Louis. Bob Phee, then studying with his wife at Covenant Seminary, showed us around. From St. Louis, we took the plunge to the West Coast, going through Red Indian and desert country which

interested our children most. I must not forget to mention that Sister was all along in our company.

From Los Angeles we flew on to Tokyo. There we were wonderfully received by Rev. and Mrs. Timothy Pietsch of Tokyo Bible Centre, Meguroku. Alas, as I penned these words October 1992, my dear brother in the faith had departed this life for nearly two months. Rev. Pietsch had a unique ministry in Japan in that he had a Gospel broadcast over several stations which offered every listener John's Gospel upon request. He had a wide audience from the amount of letters of inquiry that came in. He said the Japanese liked to hear him in his American-accented Japanese. Rev. Pietsch was a strict separatist and fought the idolatry in Shintoism and every other kind of image worship. When the Japanese argued that bowing to an image was all right since bowing is an Oriental custom, he replied, "If the image can bow back, then you can bow!"

From Japan we flew to Hong Kong where we halted for a night at the YMCA and on the next day, we were bound for home, sweet home. We arrived back in July, one year short of some days after that hurried exodus the August previous. We thanked the Lord for a wonderful year of service and travel and for a safe return.

From one alma mater, we found ourselves in another.

## **Chapter 12**

### **Call to Korea for the Defence of the Faith**

Writing in the Life Weekly of August 12, 1984 this is what I said, as President of the Far Eastern Council of Christian Churches.

How did our Church since we started out in October 1950 take this separatist stand from the Ecumenical Movement of the World Council of Churches? “Ecumenical” is defined by Webster (1979 Ed.) as “furthering the unification of the Christian Churches”. But such a definition is already out of date! For when the WCC met in Vancouver last year, it included five human religions such as Hinduism and Buddhism and the raising of a totem pole, while the sacrifice of an animal to the American Indian gods was made. Not only the unification of all Protestant Churches, but with Rome as well, and the taking in of all human religions to form the Church of Antichrist. But “when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Isa. 59:19). For 36 years the Lord has used the International Council of Christian Churches, and we in the Far East are banded as the FECCC, to withstand this evil tide. By God’s grace, our Church was led to take the separatist stand through her pastor’s association with the ICCC when he was a seminary student in U.S.A.

Now, it happens this year 1984 is the centenary of the coming of Protestantism to Korea. The WCC is taking advantage of this occasion to promote Ecumenism by gathering all the Churches in Korea to celebrate “the 100<sup>th</sup> Anniversary of the Church”. But God is going to expose their nefarious schemes, for the FECCC and ICCC will also be

there, meeting at Hanyang University and drawing equally great crowds. The beauty of the timing of such a confrontation between Truth and Error (read “Elijah vs Baal on Mt Carmel” 1 Kgs. 18), is that when the decision to meet in Korea 1984 was made in Singapore at FECCC’s 10<sup>th</sup> Assembly 1981, we did not realise 1984 coincided with this 100<sup>th</sup> Anniversary. But the Lord knew. “Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?” (Isa. 40:13). “For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him” (2 Chr. 16:9). “For the battle is not yours, but God’s” (2 Chr. 20:15).

Not only will thousands be gathered at Hanyang University every night to hear us for 6 nights (September 24-29), the Manifestoes and Declarations we issue will be published across the world and carried by many Christian newspapers and periodicals. The light that we shall light on a city that cannot be hid will shine far and wide, to keep the faithful from foundering. There is the global commission to preach the Word. There is included in the same commission to preserve the Word, for does not the Lord also command to teach believers “to observe all things whatsoever I have commanded you” (Matt. 28:20)? One of His commandments is, “Beware of false prophets which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matt. 7:15).

Now, we have gladly spent thousands and ten-thousands to extend the Gospel in ASEAN. Can we spare a little to help the disciples along the way to Korea to the 11<sup>th</sup> Assembly of the FECCC, September 24-29, 1984? My heart is moved for Rev. Djunaidi our Vice-President for Indonesia. To bring him out of Indonesia and send him to Korea takes only S\$2,000. It will be a great encouragement to the 20<sup>th</sup> Century Reformation Movement if we can also gather a gift to show our support for such a time as this. Pray for us! Amen.

The confrontation between the FECCC / ICCC and the WCC is reflected in my presidential address to the 11<sup>th</sup> General Assembly of

the Far Eastern Council of Christian Churches, dated September 24, 1984.

On behalf of the Far Eastern Council of Christian Churches and our parent body the International Council of Christian Churches, may I return warmest felicitations to your illustrious Nation through the Honourable Minister Mr. Lee Jin Eui, whose official welcome has graced this memorable occasion.

This 11<sup>th</sup> General Assembly of the FECCC convened at Hanyang University is the second occasion of our coming to Korea. The first time we met here was 1960 at our 4<sup>th</sup> Assembly. Time flies! Personally, I can say how very at home I feel to be here, for this is also my third visit. And I have many Korean friends, because the church I pastor in Singapore is where your Korean congregation several hundred strong has been worshipping the last four years. Therefore, I must greet you, *An-nyong ha-sim-nigga* (Good Evening).



*Dr. McIntire, Dr. Timothy Tow, Korean Interpreter*

Now when our Council met at its 10<sup>th</sup> Assembly in Singapore 1981, we decided to hold this 11<sup>th</sup> Assembly in Seoul. Little did we realise that this would coincide with your 100<sup>th</sup> Anniversary celebrations. The unseen Hand of God was guiding us to come for such a time as this, for His Name's sake. Our coming here, being oblivious of your 100<sup>th</sup> Anniversary, is like Elijah's chance meeting with Obadiah, King Ahab's governor. But, as to the purpose of this Council, it is to witness to the living and true God (1 Thess. 1:9) against Baal, both ancient and modern, and all other false gods, as long as God Almighty gives us breath.

Now in the days of King Ahab, the children of Israel were led to perdition by a substitute religion. It had an overwhelming clergy of 450 Baal prophets and 400 prophets of the groves under Jezebel. (In the letter to the Church of Thyatira, our Lord singles Jezebel out for condemnation as "that woman which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols" Rev. 2:20). The people of God who belonged to the true worship at Jerusalem had been overwhelmed by a new, syncretistic religion. But this new religion, in spite of its noisy extravagances, was dead cold, devoid of any fire from above. When challenged by Elijah, there was no Divine answer. The agonisings and loud invocations of the 450 Baal prophets were of no avail.

Today we see a similar plight in the ecumenical church. Numbers, numbers, numbers! Rallies that run into thousands, ten-thousands and hundreds of thousands are held all over the world under the name of Billy Graham.

Insofar as Singapore is concerned, to get Dr. Graham ready to preach only five nights at the National Stadium 1978, it required one year of preparation with an expenditure of a million dollars. 5,500 counsellors were trained and a choir of 4,500 voices was raised. These were augmented by 3,000 ushers and 1,800 follow-up leaders. 65,000 people came per night, with 75,000 for the last night. 11,883 supposedly

received Christ as Saviour. Numbers, numbers, numbers. But where was the fire from above?

When Dr. Cho Yonggi came to Singapore in 1982, another million dollars was spent and some 40,000 were attracted per night. Numbers, numbers, numbers. But where was the fire from above?

By way of contrast, Singapore had a genuine Pentecostal Revival in 1935 when Dr. John Sung of China visited us. We who were converted at that time are eye-witnesses. There were no organising committees, no advertisements, no counsellors, no choirs, no ushers. Not one dollar was spent to lay the groundwork for his coming. He came alone, like Elijah out of nowhere. But the Island was taken by storm. Two thousand turned to the Lord in tears of repentance. From these converts over 100 preaching bands were organised who covenanted with the Lord to go out preaching every week. 100 gave their lives for fulltime service. The Bible Society was sold out of Bibles in a week. A dozen preaching stations were started which today have become established churches. Those who were dispersed by the Second World War went preaching and establishing churches in Malaysia, Thailand and Indonesia. The revival fires started by John Sung's Campaign burnt on and on. It will interest you to know that the Preaching Bands John Sung had left behind remain a viable group to this day. "The God that answereth by fire, let Him be God."

The World Council of Churches which held her 6<sup>th</sup> Assembly in Vancouver, Canada July-August 1983 was also convened with much fanfare and ballyhoo. Five human religions, including Buddhism, Hinduism and Islam were invited to her opening sessions. These were preceded with the hoisting of an Indian totem pole, while an animal was sacrificed as part of the pagan rite. Now the World Council is highly commended by Dr. Graham, No. 1 spokesman for Protestantism but unashamedly in league with syncretism. Nor does he give Christ the preeminence when he fraternises with the Pope and speaks well of Communism. If there is any fire that he is bringing to the Church, it is the cursed fire of Korah.

Many messages have been preached at the big rallies during this 100<sup>th</sup> Anniversary of the coming of Protestantism to Korea. But has God answered by fire as He answered His servant Elijah? The message that will burn with the fire from above is that which exalts Jesus Christ, the only Saviour and the Living Word. The message that will light up this dark world is the message coming from a Holy Bible that is infallible and inerrant. The message that is sealed with Divine unction is that which comes forth from servants of God who take a militant, separatist stand with Elijah who challenges Israel, “How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him.” We follow the God of Elijah, and no other god. We have only one Lord and Saviour Jesus Christ. We have no truck with Mary worship, nor with Buddha nor Krishna. We have no fellowship, no, not the least, with New Evangelicals, who rather than standing separate, have joined up with the Ecumenical Movement. We repudiate their new theology that limits the Bible’s inerrancy, and gives in to Marxism, calling it Liberation Theology. Do you know all these we repudiate as Elijah had repudiated—Baal and Jezebel—are the gods honoured by Billy Graham and his associates? Surely this present day syncretism that has swallowed up true Protestantism was not the faith of the first missionaries to Korea, of Presbyterian Dr. Horace Allen nor Methodist H.G. Appenzeller.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 John 4:1). Now the Voice of the Holy Spirit is warning us through this word from John’s Epistle of many false spirits. However, there are many other Scriptures that also speak against false Christs (Matt. 24:24), false apostles (2 Cor. 11:13), false prophets (Matt. 24:11), false teachers (2 Pet. 2:1), false brethren (2 Cor. 11:16), false witnesses (1 Cor. 15:15). If Holy Scripture so constantly warns against Satan’s multiple wiles and changing tactics, how is it we have so little heard of such warning from the pulpit today? Therefore it behoves us who are gathered here at the 11<sup>th</sup>

Assembly of the Far Eastern Council of Christian Churches to speak out boldly by His grace against every form of falsehood and unbelief that is hiding in the Church of Jesus Christ.

Is what we have thus said the truth? If it is the truth, as Elijah on Mount Carmel had witnessed, then let fire come down from above upon the sacrifice of our lips during this Assembly. O Lord, breathe Thy fire upon us Thy unworthy servants, that each messenger to this Conference might speak with flaming tongues.

“The God that Answereth by Fire let Him be God”. Amen.

## **Chapter 13**

### **Dissolution of Synod**

### **1988**

*“And every city or house divided against itself shall not stand”*  
(*Matt. 12:25*)

Writing in the second edition of *In His Good Time: The story of the Church in Singapore, 1819-1992*, Dr. Bobby E.K. Sng commented:

One of the saddest episodes in the '80s must surely be the dissolution of the Bible-Presbyterian Church of Singapore. Begun in the '50s, this church played a historic role in battling liberal theology. Its crusading spirit and strong evangelistic stance ensured rapid growth in the '60s and '70s. By the late '80s, it had started 25 churches with a total membership in excess of 6,000. However, with growth, internal differences also arose. Its relentless call for believers to separate themselves from what it considered to be non-fundamental churches and new-evangelicals, brought a mixed response. Not all agreed on the rigid, narrow definition of 'separation'. In a statement issued on October 30, 1988 describing its voluntary dissolution, the B-P Church declared:

“The decision was arrived at after much prayerful consideration and discussion over certain protracted issues. These issues centred mainly on strong differences in interpreting the Doctrine of Biblical Separation, Fundamentalism, and Neo-Evangelicalism. Concerted attempts were made during the past two years at reconciliation through personal discussions and formal meetings. Even a moratorium

failed to resolve these differences and break the impasse. Dissolution is accepted as the last resort.”

Responding to the Dissolution in “Carmel Weekly” November 6, 1988, Rev. David W.F. Wong writes:

The Synod at its meeting last Sunday night accepted, by an overwhelming majority, the proposal to dissolve the Synod and the B-P Church of Singapore.

However, the individual B-P churches, being separately registered with the Government, will continue to exist with their respective names and autonomy. Because the B-P Church has, from its inception, practised a strict policy of decentralisation, the dissolution of the denominational body does not spell the end of the individual churches. Mt Carmel B-P Church and our congregations will go on without any structural disruption or change. In fact, the dissolution is seen as the breaking of a deadlock so that our churches can move ahead with the Lord’s work without being bogged down by controversy.

We have simply agreed to disagree, and to part in peace. The question has been raised as to whether dissolution is ever a biblical answer to a problem. Is dissolution like divorce a sin? The answer is No. While divorce is a violation of the marriage vows before God, dissolution is no breach of any such vows. The coming together of individuals or organisational bodies is so that we may serve God more effectively. If that purpose is lost, and we find we can serve God more effectively apart, then so be it.

In Scriptures we have examples of the parting of ways of people who are no longer able to work together: Abraham and Lot (Gen. 13:5-11), Paul and Barnabas (Acts 15:36-41). Even the two great apostles, Peter and Paul, agreed they should concentrate on different fields as the Lord had called them (Gal. 2:6-10). As one B-P minister rightly puts it, “It is no shame to tell our people that we have tried our best to resolve our differences, and we have failed.” . . .

Now, while the “decision was arrived at after much prayerful consideration and discussion over certain protracted issues, these issues centred mainly on strong differences in interpreting the Doctrine of Biblical Separation, Fundamentalism and Neo-Evangelicalism”. But there were other issues accumulated that must be recalled “for our admonition upon whom the ends of the world are come” (1 Cor. 10:11).

The first of these accumulated issues was “tongues”. In the words of Dr. Tow Siang Hwa:

From May 1986 to December 1987 Synod committees studied, met, debated through a dozen or more meetings. The matter even became a major item on the agenda of the 7<sup>th</sup> Annual B-P Conference on Cameron Highlands September 7-11, 1987. For three days it was a ding-dong battle. The outcome of these long and tedious debates was this: The Zion-Carmel combination maintained that tongues had not ceased, and that these were “meaningful ecstatic utterances.”

Subsequent Synod meetings produced no satisfactory outcome. As it became increasingly clear that a liberal faction was firmly entrenched within the Synod, and no solution could be made, Calvary BPC decided to withdraw from Synod in March 1988. . . .

As for this writer, he was so moved by the Cameron Highlands ordeal that he wrote a 126-page book to refute tongues-speaking from the Autobiography of Wang Ming Tao. In the preface to this book, *Wang Ming Tao and Charismatism*, he says:

The tide of Charismatism is coming in so strong today that it has splashed into the Bible-Presbyterian Church of Singapore. At its Annual Pastors and Leaders Conference on Cameron Highlands September 1987, certain younger leaders maintained that while the tongues of Pentecost (Acts 2) had ceased, those mentioned of the Corinthian Church (1 Cor. 12 and 14) have not. Today they continue in the Church as “meaningful ecstatic utterances”. Now, these tongues are required by Pentecostal and Neo-Pentecostal Churches of their

members as evidence of baptism by the Holy Spirit, but are repudiated by Fundamental Churches that hold to the Reformed tradition.

Insofar as the writer is concerned, he and senior colleagues of the B-P Church had gone through the mighty revival meetings led by Dr. John Sung in Singapore 1935. The working of the Holy Spirit was so manifest that hundreds came to the Lord, confessing their sins in tears of repentance and restitution. Drunkards and opium smokers, cigarette chain-smokers, were delivered snap from their iron-clad shackles. Feuding elders and deacons were melted down in mutual forgiveness and reconciliation. The Church Hall at Telok Ayer Street, where John Sung preached, suddenly became a powerhouse of prayer and praise, of hearty singing and joyful release—but there was no speaking in tongues.

As the Almighty Father has favoured the Chinese Church with several such visitations of Holy Spirit Revival, the writer made a thorough search into the ministry of other mighty evangelists beginning from William Chalmers Burns to Jonathan Goforth, to Miss Dora Yu and to Ting Li Mei, known as the “Moody of China, With One Thousand Souls a Month”. In none of their Spirit-filled ministries was there any mention of tongues.

As he further researched into the life and work of Wang Ming Tao, China’s greatest saint and living martyr still going strong at 89, he was delighted to discover how though Wang Ming Tao was immersed by a Pentecostal preacher, he soon repudiated his teachings, especially visions and tongues. This he has testified in his autobiography, *These Fifty Years*, which is recently translated by Arthur Reynolds into English under the title *A Stone Made Smooth*, and published by Mayflower.

In making known Wang Ming Tao’s deliverance from Charismatism to the English world we have chosen Arthur Reynolds’ translation than making our own. Obviously, such third party witness adds credence to our report.

Indeed, the issue on tongues, unless restated here, would soon be forgotten. Alas, those younger leaders who spoke for tongues have not receded. One of them now sits in high council with them who are well known charismatic leaders (1995).

Other deviations from plain Bible truths taught by the same B-P minister in the name of “scholarship” (see *Focus*, 1974), that shook the faith of the Church are, to quote just a few, as follows:-

**Quote A:** “Some of the OT accounts have parallels in other literatures. These in no way detract from the truth of the OT account because it was most likely the true one.”

**Comment:** The Bible’s absolute inerrancy is destroyed by the words “most likely the true one.”

**Quote B:** “. . . there must be some other explanation for ‘years’ in Genesis. eg if years = months, then Noah’s 950 years were in fact 950 months.” If that is the case, let *Focus* explain Enoch’s begetting Methuselah at 65 years.

**Comment:** God’s Word said “years,” but FOCUS says “months.” Who is speaking the truth?

**Quote C:** “There are some matters which cannot be ascertained because we have no way of determining the facts of the case . . . was the Flood over the whole world or only on a part of it?”

**Comment:** Genesis Chapters 6, 7, 9 stated the “facts of the case” ten times and more, in words which even a child understands, allowing no room for doubt. Further, read 2 Pet 3:1-13 whose inspired commentary on the Flood, is it not in cosmic dimensions? *Focus* has undermined the clear record of God’s Word and evidently had not read 2 Pet. 3:1-13!

The Statement on Dissolution of the B-P Synod continues where Dr. Bobby Sng left off:

With the dissolution of the B-P Synod, each B-P Church nevertheless continues to retain its autonomy by virtue of its individual registration with the Government. Each B-P Church

is answerable to God Almighty and to the Lord Jesus Christ, Head of the Church Universal. May this parting of ways bring an end to a deadlock that has hindered the progress of the BPCS. And may God help each individual B-P Church hold fast to the precious Biblical Separatist and Fundamentalist position, till He comes. Amen.

## Chapter 14

### Death in the Pot

*“So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.” (2 Kgs. 4:40,41)*

#### **“Death in the Pot” (Weekly, July 26, 1998)**

For 300 years the King James Bible (Authorised Version) reigned supreme until two Cambridge Greek scholars, Westcott and Hort, arose to challenge it in 1870. As a result of their machinations, they got it revised in 1881. So a new version, the Revised Version was produced, which changed ten thousand of the sacred text. (But the Revised Version, while it enjoyed a good sale at first, has for long died a diseased death.) Nevertheless, Westcott and Hort enjoyed the full confidence of the Church and their word was law. They took away the account of Jesus pardoning the woman taken in adultery (John 7:53-8:11) as no part of John’s Gospel but a later interpolation (insertion by another hand). They cut away the last 12 verses of Mark and the Johannine Comma, where the Trinity is taught (1 John 5:7,8). These are three glaring examples.

When I was a student in Faith Seminary 1948, we were taught to accept everything Westcott and Hort had taught. When Dr. D.A. Waite, Th.D., Ph.D. was in Dallas Seminary, 1948, he also was

taught to receive everything that Westcott and Hort had given. But truth will out! God raised up a theological student, Edward F. Hills (1912-81), a classmate of Dr. Carl McIntire at Westminster Seminary, to research into Westcott and Hort. Edward F. Hills, B.Th., Th.M., and Th.D. (Harvard Divinity School), having studied for over 15 years, raised the alarm, “Death in the pot.” The teaching of Westcott and Hort is poison to our souls!

With this alarm raised, other eminent theologians who are on the Lord’s side have joined his ranks, one by one, namely Dr. Otis Fuller, Dr. D.A. Waite, David W. Cloud, G.A. Riplinger (author of *New Age Bible Versions*), Dr. S.H. Tow and now the whole faculty of Far Eastern Bible College, not forgetting the venerable Trinitarian Bible Society of Great Britain.

“Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully” (Ps. 24:3,4).

Hitherto, we have been hoodwinked by a conspiracy of silence on the evil character of Westcott and Hort, these two angels of light in textual criticism, until the recent exposure of their true colours. The records of the sons of Westcott and Hort, above all others, testify to their shame.

Westcott was founder of the Hermes Club in Cambridge, a Club that was reputed to be a homosexual club. Three years later, together with Hort and others, he branched into the Ghost Club, which scoffers called the Bogey Club. Bogey means devil. They delved into necromancy, which is communicating with the dead. This is an abomination to the Lord (Deut. 18:11). Both Westcott and Hort were secret worshippers of Mary. They were friends of Darwin, Freud (called a Fraud in *The Straits Times*) and of Carl Jung, all enemies of our Lord and Saviour Jesus Christ. They denied the infallibility and inerrancy of Scripture, the Virgin Birth of Christ, His blood

atonement and resurrection. The Creation and Temptation that led to the Fall, they derisively declared to be myths.

With impure hearts of rebellion against God and unclean, unconverted hands, how dared they touch the sacred Text of Holy Scripture? The ten thousand alterations and deletions they had made on the basis of Codex Sinaiticus and Codex Vaticanus versus the thousands of the Majority Text resulted in the scissoring of the equivalent of 1 and 2 Peter. In so doing, they had cut themselves from the Lord who bought them (2 Pet. 2:1). Those who follow Westcott and Hort in taking away Scripture beware, “God shall take away his part out of the book of life...” (Rev. 22:19). What more can we say of the hundred “perversions” that are based on Westcott and Hort? They are already corrupted at the source.

As to judging between KJB and the one hundred “perversions”, the unanimous testimony of believers throughout Church history, by the anointing of the Holy Spirit, suffices. Says the Apostle John, “But ye have an unction from the Holy One, and ye know all things ... But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 John 2:20, 27).

Let us take, for example, John 3:16, the most repeated verse in the Bible. The KJB renders *monogenes* as *only begotten*, but the NIV as *one and only*, clipping out the *begotten*. The doctrine of eternal generation of the Son, held time immemorial by the universal Church, is forever struck out by the NIV. By the anointing of the Holy Spirit, you can judge between the KJB and NIV. You have the answer. (The KJB is based on the time-honoured Textus Receptus and the NIV on Westcott and Hort.)

Although there is death in the pot, Elisha says, “Then bring meal,” And he cast it into the pot, and he said, “Pour out for the people that they may eat ... And there was no harm in the pot.” God is powerful over all evil. God gives Elisha the power to neutralise the

poison in the pot. God has now raised an international witness for His Truth. The King James Bible is the most accurate, devout English translation of the Bible and is now being restored against the 100 “perversions” of the English Bible—through fundamental scholars whom God has raised, men of integrity and men who love the Lord.

Today is a day of Victory for the Truth. My brother, Dr. S.H. Tow, told me he had spent two years in research before he produced his 152-page book *Beyond Versions* to expose what is concealed in deceptive darkness. Please read it carefully and if you have been using the NIV or RSV, etc., cease taking their poison and be delivered from death in the pot. Use the KJB and rejoice in *the* Truth.

\* \* \*

... The proliferation of the One Hundred New Versions began in 1952 with the publication of the RSV (Revised Standard Version). Dr. Carl McIntire, President of the International Council of Christian Churches, was quick to challenge it. This modernist version based on Westcott and Hort, attacked the KJB point after point. The “virgin” of Isaiah 7:14 is changed to “young woman”. This is a frontal attack on the Virgin Birth of Christ. Dr. McIntire said, “Such fundamental changes have been made that it would be nothing short of a calamity of infinite proportions if the book (the RSV) should be accepted by the English-speaking world, and replace the King James Version.” The RSV suffered a setback in its sales by the ICCC’s quick response.

When the NIV appeared in 1978, Dr. McIntire wanted to expose its dastardly character, but being surrounded by “fifth columnists” in the ICCC, his voice was stifled. The KJB’s supremacy was snatched by the NIV within one generation.

“To every thing there is a season, and a time to every purpose under the heaven: ... A time to rend, and a time to sew; a time to keep silence, and a time to speak” (Eccl. 3:1-7). In August 1998, the ICCC held its 50<sup>th</sup> Anniversary in Amsterdam. I was invited to speak at the

Conference. What was the greatest good that the 50<sup>th</sup> Anniversary Conference could do? It was the publication of messages and resolutions on problems of the Church and relevant to the times which were disseminated throughout the world.

The Resolution on the Bible with full exposure of the Westcott and Hort poison hidden in the Hundred Versions was adopted. It was worth all the time and expense of our coming to Holland, from the four corners of the earth. Where Dr. McIntire was blocked by NIV “fifth columnists” before, here in Amsterdam, the birthplace of the ICCC, he reached the crowning of his life-long struggle against Satan’s wiles to falsify God’s Word. The father of lies masquerading as an angel of light in the NIV is totally unmasked.

### **The Bible Resolution**

WHEREAS despite the fact that there are over 150 so-called “versions” of the Bible extant around the world today, there have been no new discoveries of ancient texts to legitimize this plethora of modern “versions” pouring off the presses and being sold as the “latest” Bible, and

WHEREAS a single exception to this has been the discovery of the now-famous Dead Sea Scrolls in the 1940’s in caves on the Judean mountain range and contained in clay jars with the texts written on leather and papyrus, and

WHEREAS fragments of all the books of the Hebrew Bible (except Esther) confirm almost to the letter the accuracy of the Authorized King James Version of the Old Testament, and

WHEREAS most of the modern versions are based upon the discredited and perverted Westcott and Hort transcription and not on the Textus Receptus (The Received Text) attested to by scholars for over 300 years, from which the Authorized King James Version was translated by the greatest theologians and textual critics of 17<sup>th</sup> Century England, who were academic experts, indeed, in Hebrew, Greek and Aramaic, and

WHEREAS self-styled theologians who reject the inerrancy and inspiration of the Scriptures have gone so far as to make a looseleaf notebook and tear out those passages they do not accept, even organizing what they designate as “Jesus Seminars” across the United States in which they declare that Jesus never did and said the things recorded in the four Gospels; and that the Gospel of John is the worst and is 90 percent fiction, and the obedient secular press quotes them from coast-to-coast, and

WHEREAS this same KING JAMES VERSION has been used around the world by an overwhelming majority of Christian Clergymen, Evangelists, Bible Teachers, Missionaries and Youth Leaders to bring millions of people to have a saving knowledge of the Lord Jesus Christ for more than three centuries,

BE IT THEREFORE RESOLVED, that the International Council of Christian Churches, assembled in the historic English Reformed Church in Amsterdam, The Netherlands, observing its 50<sup>th</sup> Anniversary, August 11-15, 1998, urge all Bible-believing churches worldwide to use only the Authorized KING JAMES VERSION in their services and in their teaching ministry, and warn the followers of Christ against these innumerable “new” bibles which are not translations at all, but revisions conforming to the personal bias and views of those who have originated them and who are profiting by commercial sales of such.

# The King James Bible vs. The Hundred Versions

UXBRIDGE L. M.

T. Tow

Lowell Mason

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of two systems of music. Each system has a vocal line (treble clef) and a bass line (bass clef). The lyrics are printed below the vocal line. The first system covers the first four lines of lyrics, and the second system covers the next four lines.

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

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

5. Westcott started the Hermes Club,  
 Reputed Homosexuals Den.  
 He branched to delve into the dead,  
 A Ghost Club and Bogy by name.

6. With Hort his closest Siamese Twin,  
 He worshipped Mary in secret.  
 They found in Darwin and in Freud  
 Good friends so sincere and so sweet.

7. But they called Christians fanatics.  
 They denied Jesus' Virgin Birth,  
 His Blood and His Resurrection,  
 Creation and Fall but a myth.

8. Who shall ascend my holy hill?  
 He that has clean hands and pure heart.  
 With unclean hands and heart impure,  
 Can Westcott and Hort have a part?

9. An influx of hundred versions  
 By Westcott and Hort's corrupt text,  
 Shall never stand up to the test,  
 That makes King James Bible the best.

10. The Bible is the Word of God,  
 Inerrant and infallible.  
 Preserved for us from age to age,  
 It stands God's Rock unmoveable.

## **Chapter 15**

### **50 Years of the Bible-Presbyterian Movement**

Dr. Tow Siang Hwa, a founding member of Life B-P Church, October 20, 1950, was moved to celebrate 50 years of B-Pism. So he took great pains to rally all loyal B-Ps to a Convocation at Calvary Pandan B-P Church at the Sunset Gospel Hour, October 15, 2000.

The whole service lasted two-and-a-half hours. It was attended by two thousand. It was a Revival Meeting to my own soul. The message was necessarily a historical one. It was delivered by the founding pastor as follows:

#### **Reformation Is An Ever On-Going Battle**

The B-P Movement in Singapore is not a one man's show but the concerted effort of a relay team. In the swimming relay event at the recent Olympics in Sydney, there was the battle between U.S.A. and Australia. The finishing swimmer was the most important. Australia had a secret weapon in a young man called Thorpe. When Thorpe beat his American counterpart, the newspapers reported him to have torpedoed the Americans.

The Singapore B-P Church is what she is today because we have a winning relay team. This is from Paul's commission to Timothy. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

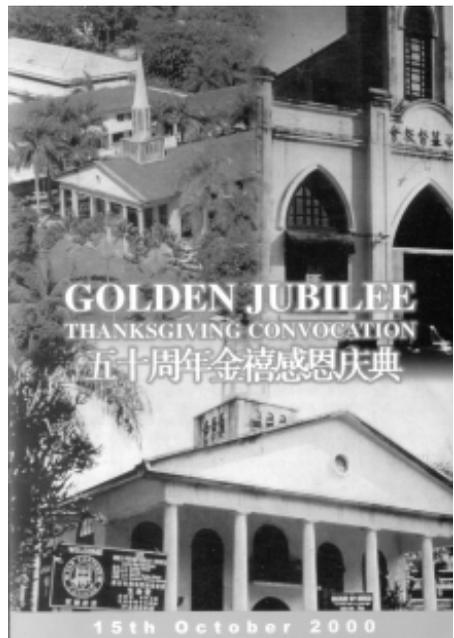
I. Upon my arrival in U.S.A. to study at Faith Seminary in January 1948 there came a distinguished speaker to our Chapel Hour, Dr. Carl McIntire. He spoke impassionately on the need

of a 20<sup>th</sup> Century Reformation to challenge the Ecumenical Movement led by liberal and modernist churchmen. They were going to form a World Church by joining back the Roman Catholic Church and then to unite together all human religions. To fight this great apostasy, he stressed we needed to uphold the 16<sup>th</sup> Century Reformation brought by our spiritual father, Martin Luther. He appealed to young seminarians like us to join a separatist Church Council, the International Council of Christian Churches. This was in defence of our Protestant Faith in what he called “The 20<sup>th</sup> Century Reformation.”

In the words of John Wesley, my heart was strangely warmed. I was so gripped by that chapel message that I became Carl McIntire’s disciple from that day. I relayed the message I received back to Singapore to Elder Quek Kiok Chiang. He too received Dr. McIntire’s word and so we were two.

II. It happened to be the year 1950 and the ICCC was holding a Second World congress in Geneva. I was returning to Singapore upon graduation from Faith Seminary, so I was invited to Geneva en route. Quek, in order not to be left out, sold a small piece of land to pay his way to Geneva.

III. We returned from Geneva full of fire to fight the Lord’s battle against the World Council of Churches (WCC) in Singapore. After we returned, we found another comrade in Deacon C.T. Hsu. He, Quek and I now became the Three Musketeers. If two will put 10,000 to flight, three will make 20,000 “*lari kuat-kuat.*” We were a thorn in the



flesh of the Ecumenicals by exposing their betrayal of Protestantism. For this we were taken to task by the Bishop of Singapore.

In 1951 we were called to Manila to set up the Far Eastern Council of Christian Churches (FECCC) as an extension of the ICCC. Deacon C.T. Hsu paid his way to Manila, like Quek to Geneva. He joined the ICCC not for gain but for the Truth.

We broke away from our Chinese Presbyterian Synod because of its involvement in the WCC and we established the Life Bible-Presbyterian Church in 1955. The next year we hosted the Third General Assembly of the FECCC in Singapore. At this council, both Quek and Hsu were ordained. This greatly increased the fire power of our new B-P Church.

IV. The fourth leader to be gripped by the spirit of our fight for the faith was Dr. Tow Siang Hwa. He waxed eloquent against Billy Graham when he held a city-wide campaign in Singapore in 1978. Billy included the Roman Catholics in his campaign, which showed his true colours. To fight for the faith Dr. Tow edited the *Banner* for the B-P Church. He was invited by Dr. McIntire to speak at the ICCC in U.S.A. in 1979.

V. In 1962 we founded the Far Eastern Bible College. Being aligned with the ICCC we exposed the Ecumenical Movement. Out of FEBC a goodly number of young graduates, now the Faculty, are standing with the leaders of the B-P Church. They are the last of the relay team for the Faith up to now. Not only they, but our elders and deacons, are also convinced of the position of the B-P Church and they too will defend the Faith. These are McIntire's Disciples of the second generation.

Though our B-P Synod was dissolved in 1988 through the defection of some younger leaders, the great majority, as evidenced by the overwhelming crowd of 2,000 tonight, shows the fight for the faith is still on. The latest to join our B-P Church Movement is Rev. Peter Wong, my interpreter from Brunei.

VI. Now, as we enter the 21<sup>st</sup> Century, the Battle for the Faith has shifted to the Bible, the KJB vs. the 100 “Perversions,” new Bibles based on the corrupt text of Westcott and Hort. Reformation is an ever on-going battle. “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. ...” (Jude 3,4). Amen.

Time has taken toll of my dear brother Rev. C.T. Hsu. Of the Three Musketeers, Rev K.C. Quek and I are still running the ICCC race in the steps of Dr. McIntire. I must admit Quek has overtaken me. He is first and I last.

## **Chapter 16**

### **Obituaries**

#### **Beloved and Fiery Protestant Pastor Laid to Rest**

**By Joseph A. Gambardello**

**Thursday, March 21, 2002**

**THE PHILADELPHIA INQUIRER**

COLLINGSWOOD — Those who knew the Rev. Carl McIntire remembered the Protestant firebrand yesterday not for the many things he was against, but the main thing he stood for—an unquestioning faith in the Bible.

“He was for the Gospel of Jesus Christ,” Daniel Clair Davis, a professor of church history at Westminster Theological Seminary in Glenside, told mourners gathered at the Bible Presbyterian Church that Mr. McIntire built in 1956.

Time and time again, speakers at Mr. McIntire’s funeral spoke of the fundamentalist preacher as having been chosen by God to lead them and others to embrace the Bible as the literal word of God.

Mr. McIntire, 95, a staunch anticommunist whose multimillion-dollar ministry eroded amid battles with government agencies and theological disagreements with fellow Christians, died March 19.

At the height of his popularity in the mid-1960s, his broadcasts could be heard daily on more than 600 stations.

The pastor’s conservative message of fundamental Christianity and conservative politics amassed legions of followers whose

donations helped him build an international ministry, which was highlighted yesterday by the presence of Asian and African ministers and faithful at the funeral service.

Paul Foster, headmaster of the Plumstead Christian school in Bucks County and a Faith Seminary graduate, also was there in a show of gratitude.

“Many of us, oftentimes, did not agree with Dr. Mac, but we are thankful for the contributions he made,” said Foster. “We’re thankful the Lord used him.”

## **Carl McIntire, 95, Firebrand Pastor**

**By Kristin E. Holmes**

**Thursday, March 21, 2002**

**THE PHILADELPHIA INQUIRER**

The Rev. Carl McIntire, 95, the fiery anticommunist preacher in South Jersey whose multimillion dollar ministry eroded amid battles with government agencies and theological disagreements with fellow Christian leaders, died Tuesday at Virtua-West Jersey Hospital Voorhees.

At the height of Mr. McIntire’s popularity in the mid-1960s, his broadcasts could be heard daily on more than 600 stations.

The pastor’s conservative message of fundamental Christianity and conservative politics amassed legions of followers whose donations helped him build an international ministry.

But Mr. McIntire’s mission was marked by battles with the Federal Communications Commission, local municipalities, and fellow Christians.

He and his followers pitted themselves against dirty books and movies, racetracks and labor unions, sex education, gay rights, evolution, socialized medicine, dancing, smoking, drinking and fluoride in water.

“I think you’d have to say that he was the most consistent fundamentalist of the 20<sup>th</sup> century,” said the Rev. Martin Marty, a University of Chicago religion scholar and Lutheran pastor. “Whatever he decided was the truth he followed to the very end, no matter how few friends or colleagues were left.”

Curtis Bashaw, Mr. McIntire’s grandson, put it differently: “He was willing to lose the physical and temporal things because of his beliefs.”

Those beliefs had been cultivated during a childhood spent on American Indian reservations in Oklahoma, where his mother and grandmother were missionaries.

His first theological fisticuffs came when he, as a student, departed the Princeton Theological Seminary with scholar J. Gresham Machen over what the professor called the seminary’s “trend toward socialism and modernism.” Machen and his followers then organized Westminster Seminary in Glenside. Mr. McIntire graduated from the school in 1931 and was ordained a Presbyterian minister.

Not long after being named pastor of a 1,200-member Presbyterian church in Collingswood, Mr. McIntire supported Machen again when his mentor concluded that the denomination’s overseas ministry was too liberal.

Ultimately, the pair’s schism with the denomination grew so severe that they were defrocked by the church.

Most of Mr. McIntire’s congregation withdrew from the denomination and formed the Presbyterian Church of America, still in Collingswood. In 1948, Mr. McIntire lost a court battle to hold on to his church building, and his congregation marched from it to a tent erected on a nearby apple orchard.

Soon, the Presbyterian Church of America was also troubled by internal debate, with Mr. McIntire again finding it too left-leaning.

He left to start yet another denomination, the Bible Presbyterian Church.

The denomination grew steadily. Mr. McIntire established its base in Cape May, where he purchased the Christian Admiral hotel and turned it into a retreat center.

His media arm encompassed radio stations and a publishing division. He traveled among right-wing elites, hosting Irish Protestant leader Ian Paisley and visiting Ferdinand Marcos' Philippine palace.

But Mr. McIntire's ministry would change swiftly after he took on the FCC in 1970. The agency revoked the license of the minister's radio stations, contending that he failed to uphold the Fairness Doctrine by programming overwhelmingly conservative shows. Mr. McIntire refused to provide a more balanced mix of shows, and his stations were taken off the air in 1973.

He attempted to circumvent the order by broadcasting from the "pirate" television station aboard a converted World War II minesweeper anchored in international waters off Cape May. But an injunction delivered by a Coast Guard vessel silenced the station.

Over time, debts forced Mr. McIntire to sell his retreat in Cape May and other properties.

He retired as a Bible Presbyterian Church pastor three years ago, after more than six decades. His weekly show on Camden's WTMR-AM has consisted of rebroadcasts of sermons.

At the time of his death, Mr. McIntire was president of the International Council of Christian Churches, a conservative body he founded in 1948, with much of its membership overseas.

In 1992, Fairy D. Davis McIntire, the minister's wife of 61 years, died. In 1995, he married his longtime secretary, Alice Goff.

In addition to his wife, Mr. McIntire is survived by a son, Thomas; daughters, Celeste McIntire Bashaw and Marianna Clark; and 13 grandchildren.

Friends may call after 11 a.m. Tuesday at Bible Presbyterian Church, 1115 Haddon Ave., Collingswood, where funeral services will begin at 1 p.m. Burial will be at Harleigh Cemetery, Camden.

Memorial donations may be sent to Faith Theological Seminary, 300 W. Cheltenham Ave., Philadelphia 19126.

# David's Vow In Distress

(Dedicated to Dr. Carl McIntire)

T. Tow

(II Sam. 22:1-25, Santiago, Feb 1997)

*Moderately quick*



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



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



*Chorus*



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

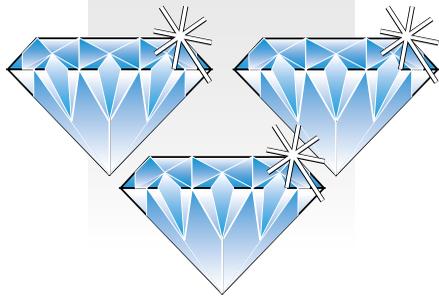


All my life I'll fight on the Lord's side, O Thou my strength, till vic-tory's won.



**Chapter 17**  
**McIntire Maxims**

**McINTIRE**  
**MAXIMS**



**Give instruction to a wise  
man, and he will be yet wiser.**  
**(Proverbs 9:9)**



*Dr. McIntire's Best Known Quote*

*Freedom is everybody's business -  
your business, my business, the churches' business -  
and a man who will not use his freedom  
to defend his freedom  
does not deserve his freedom.*

## **The Bible**

**The Bible is a book of power.**

The Bible carries its own credentials and ... was written for the ordinary man to read, that reading it he might believe its message of salvation and receive the gift of everlasting life and be born again.

**We shall resist all change that would remove the Bible as the infallible and the inerrant Word of God.**

Never before in our history have the theories of the higher critics in their attack upon the Bible been brought down to the people in the pews as is being done at this present time.

**What is so interesting about all this is that, in talking about the mighty acts of God and trying to make out of our God a great and powerful God, they have produced for us a God who is unable to give us a record that is true.**

The New Testament is in the Old Testament contained, and the Old Testament is by the New Testament explained.

**The big issue of our century is the Bible. Is it what the church has always believed it to be, or is it what the modernists have made it out to be and are now teaching in the churches and in the new creeds?**

When God inspired the Bible, He did not inspire it just in matters of religion and redemption; He inspired it verbally, plenary, and to the full content of all that it says.

**Acts shows people getting saved. The epistles shows them being kept straight.**

The Bible is to be our guide, not the church, but a church true to the Bible may be a help to us.

**Such fundamental changes have been made that it would be nothing short of a calamity of infinite proportions if the book (the RSV) should be accepted by the English-speaking world, and replace the King James Version.**

The deity of Christ is removed entirely. (from the RSV)

**The attempt has definitely been made by the NCC to give the impression that it is hereby publishing an “official” Protestant Bible.**

The KJV has its position in the Christian world simply because it has commended itself universally to Christian people.

**The use of the Word, the Bible, wins the hearts of the people, and its application to the conditions we face is so clear!**

The Bible is the only infallible rule of faith and practice.

**Bible preaching is the great need of the hour.**

## **Doctrine**

**Salvation is all of grace, a gift of God, not of works, lest man should boast. There is no place in it for human merit.**

Numbers do not count with Him; they never have. It is always the truth, and an uncompromising adherence to the truth, that He honors.

**The doctrine of separation is the doctrine of the purity of the church.**

An integral part of the “Common Salvation” is “Earnestly Contending for the Faith.”

**There is so much peace in prayer, and also so much mystery. Prayer brings peace.**

He is not only the God of creation but also the God of providence. All things are held together by Him for His own glory, and everything falls out, even to the casting of the lot, according to His eternal purpose.

**Many times what seems to be coincidence in providence is just answered prayer. There are no coincidences with God.**

Not to separate from sin is sin.

**Not to obey God’s Word fully is to reject it!**

Men do not have to wait and to pray for God’s will when He has revealed it in the Scripture. His Word requires instant obedience.

## The Church

**Every preacher must believe that God has called him to a “great work.” The ministry is a high calling.**

Small groups can do great things with God’s help.

**It is a fact born out of experience that whenever a church erects a new building, whenever a congregation sets itself to do something and it is accomplished, the effect of it can be seen in renewal, revival throughout the church, the strengthening of that church.**

The church is not going to convert the world, and, as the age comes to its close, wickedness will be exalted.

**The churches need first reformation or separation, before evangelism.**

As goes the church, so goes the nation.

**There are no degrees of obedience.**

Leaders are given by God. Leaders are raised up by God.

## Church Issues

**God does not put confidence in numbers.**

A false love is Satan’s tool to promote compromise and disobedience to Christ’s Command.

**The Lord is not going to use a testimony until it is raised up. God is not going to give victories until men are engaged in battles. Satan will not leave unless men resist. Light is more powerful than darkness, and truth is more powerful than error, and the Word of God is the Sword of the Spirit.**

The greatest power you have is to turn on the light.

**It seems to be the settled policy of some never to co-operate with anything they do not originate.**

The Church of Rome asserts that she is, and always has been, the only true church, and that all who are out of communion with her are heretics.

**When a minister underscores his witness by his own personal life and conduct, he adds weight to his words and power to his preaching.**

When unbelief is yoked with belief, it always destroys the testimony of the people of God. Evil corrupts and destroys the truth.

**Only one generation is necessary to effect a change from belief to doubt.**

(The book of) Jude is a battleground. A war is raging. The modernists are on one side, ... the fundamentalists are on the other.

**But real love “rejoiceth not in iniquity but rejoiceth in the truth.”**

## **Fundamentalists**

**The man who fights for Christ must love Him.**

You never win a victory unless you confront the enemy.

**Resist by turning the light on the Devil.**

## **Missions**

**Oh, that the church would awake and give the best of her youth for the preaching of the Gospel of the grace of God!**

Missionaries motivated by lesser desires than the love of Christ are soon detected by the nationals, and called “tourists,” and “board people.”

**Oh, if young people could only realize what joy and privilege there is in wholly serving the Lord!**

God expects us to use even new and attractive means for the dissemination of His truth.

## On Home

**Our children are our most precious earthly responsibilities.**

Any woman who compromises her principles in order to marry, any man who compromises his spiritual ideals in his soul in order to get some temporary gain, will pay the price. They will always suffer in the end.

**There would be a great deal more happiness in homes if there were more understanding of the kind way and the right way of doing things.**

Women can make life very cruel for their husbands, and they can prolong that cruelty in many unsuspected and devious ways.

**A man is definitely influenced by his wife. That is why it is so important that man have a Christian wife. Relatives, friends, business associates - we are all influenced by other people.**

The best way to work upon any man is through his wife. The Devil worked through Eve.

**It often happens that when a marriage goes on the rocks, greater sin follows. Sin enslaves.**

Children are gifts of God. There is no better place to rear them than in the Lord's house.

**By far the most important consideration in any marriage is the faith of the two parents.**

## On Christian Life

**Whenever the Lord sees faith, something happens.**

The faith of a few has strengthened the faith of many, and the faith of many now arises to attempt and to expect greater things from God.

**By faith God delivered some; by faith God gave others the strength to die.**

It is impossible to outgive God.

**... the measure of our giving is the measure of our love.**

It is the conflict of the ages in which we are engaged: Christ versus Antichrist; freedom versus tyranny; knowledge versus ignorance; light versus darkness.

**God takes the weak and foolish things and uses them.**

A man must be free to be the minority or there is no freedom.

**We are what we are and where we are because of the determination of God.**

A life of service is a happy life, even though the person who lives it may not have very much of this world's goods.

**In living the Christian life discernment is absolutely essential for the glory of God.**

When God's people obey Him, the effect of that obedience is unlimited.

**Man in his wickedness proposes, but God in His providence disposes.**

There are a great many things in this world that are more precious than life. Liberty is of more value than life. The favor of God is of more value than life.

**Common sense is always used by the Almighty God in our dealings with each other.**

Beloved, if you have a great God, you have a great Deliverer. If you have a mighty and holy God, you have One to whom you may appeal for help and deliverance.

**A faithful servant finds a faithful God answering his prayer.**

Men of faith are men of valor.

**Faith desires and deserves the best.**

After all, life is nothing; God's glory and His Word are everything. Faith thinks clearly.

**There are differences in individuals. It is noticeable in any kind of work.**

When people work together they must also bear with each other!

**Fear destroys faith.**

What kind of soldier do you have if he isn't ready to die?

**God's people must help one another.**

If Satan cannot get us with one attack he will try another.

**Remember, Satan is very persistent; he does not easily take "No" for an answer.**

What God wants us to say all through life: "The Lord did it".

**Men of faith become leaders!**

As a man stands, he gets perception; as he gets perception, he stands. The way in which a man gets more light from God is to be absolutely faithful to the light he has.

**In every real crisis, the true nature of a person is revealed. It takes a crisis to show a man; it takes a crisis to reveal faith. It takes a test and a temptation to show that the faith that we have is a true, saving faith.**

Men should never be praised or rewarded for doing their duty!

**You do what God tells you and God will take care of the consequences.**

Faith has as its first ingredient that you will do what God tells you to do.

**It is impossible to make a mistake in giving one's life to Jesus Christ, for with Him it is all blessing and riches and glory.**

Obedience to the Father's will was the supreme joy of the Son, just as it is the supreme joy of the believer today.

**When we obey God and step out on faith, God always reveals unto us precious realities.**

Giving is a manifestation of faith. It is also an expression of our love.

**What is given to God is never wasted.**

God always does what He promises when we obey His commands.

**Faith is implicit obedience to God's Word. God honors His Word; God always backs up His commands. God has never, never failed. This is the greatest lesson of the Christian life.**

Faith leaves rewards in God's hands.

**Christian people ought to realize that the determining factor in every circumstance of life is Almighty God. He is in every event. He is in every opportunity. God never puts His people in places of influence without giving them opportunities and responsibility to be true to Him and to testify to His power and goodness. This is the lesson that every Christian must learn.**

One of the first evidences of spiritual indifference and declension is the dropping of the tithe.

**Abraham took God at His word and thereby became the friend of God.**

You can't exist without the nourishment of God's Word.

**Much of our difficulties and troubles and sufferings is simply the direct result of our Father's testing us and trying us.**

It is a terrible thing to have God against you.

**Obedience to the commands of Christ is dearer than life.**

He that is not with me is against me. There is no neutrality.

**God has a place and a purpose for each soul that He redeems, a place that no one else can fill.**

God honors those who honor Him. He always does, He always will. God works irrevocably in behalf of anyone whose heart is perfect toward Him.

**Give of your best to the Master - that's our theme.**

God likes to do things in the impossible way and show His power.

**The darker the day, the more the light will shine.**

A son has the nature of his father.

**The sooner we bow in the presence of His purpose and know that underneath are the arms which will sustain forever, the greater will be our rest and our peace.**

Patience involves surrender, simply accepting what God is doing and believing that He knows what He is doing and that it is best.

**The Book of Job is a book of comfort and it is a marvelous testimony to the patience of the saints.**

Sickness has a refining influence in regard to the sins that beset us.

**I know there are many people who do not like to go to funerals, yet it is a good thing once in a while to attend one, for it brings us face to face with reality.**

Noah was seized with one deep, abiding conviction ... he must follow God's instructions.

**Those who have suffered much can comfort much.**

Suffering does sanctify. Suffering does bring a manifestation of grace not experienced before. And suffering is in the perfect plan of God for all of His true saints.

**Your faith in God can help others.**

## **National Life**

**Freedom is a gift of God; God is the Author of Liberty.**

God takes the wrath of man and makes it praise Him.

**As goes the church, so goes the nation.**

Jesus said there would be no secure peace until He returned.

**If we had a nation full of people who had peace on the inside we would have no trouble with peace on the outside.**

Peace can be deceptive and security can be vain. Peace can be a weapon of conflict.

**Presidents and kings stand before Him (God) as the poorest of the earth.**

Christians make good citizens; they make the best citizens.

**But God is the one who sets the standards of morality. ...**

... homosexuals are being confronted with the Gospel ... and have been gloriously saved.

**The mind of the world is being influenced against the Jew.**

The ideological conflict is between the East and the West - slavery versus freedom, Communism versus capitalism, socialism versus Christianity, Satan versus God!

**Wine, woman, and song - the trinity of hell - have always gone together, and they always will go together.**

It is because women have refused to say "No," that they have lost much of their former place in the respect of men.

**It is our duty to speak up for these Christians in ... Communist countries ... to cry out against the awful evils of godless Communism. ...**

We must keep our own house, or others will keep it for us!

**People can unite in a cause. Many people with differences and varieties of views can unite when there is some issue at stake. ...**

In times of great need, in times of calamity, it is the business of those who have this world's goods to come forth and help to deliver those who have not. This is benevolence.

**Oaths and vows are lawful when they do not involve sin. All lawful vows must be solemnly kept.**

The only sure foundation of any nation is righteousness.

**If judgment is not to be executed in international affairs, then we have chaos, demoralization, and confusion confounded.**

Multitudes, like men, have their moods. How quickly they change when circumstances appear to be altered!

**Sin has to be punished. Crime must be dealt with. Where there is no fear of the law, there is violence and murder.**

We want big men who will serve God and a little government that will serve men.

**When a man worships and serves the living God, he is free. When man bows down and worships and serves any other god, he is enslaved.**

We must control the bomb instead of letting the bomb control us!

**The fear of the bomb is apt to give us world totalitarianism. The fear of God would keep us free!**

Men of faith, like gold coins, have been taken out of circulation.

**If a Christian is not interested in maintaining the military might of our Nation there is something wrong with him.**

Forget God, and He takes away freedom.

**To be forewarned is to be forearmed.**

Atomic energy changes neither the nature of freedom nor the laws of the Author of liberty!

**It is God who holds the heart of the king in the hollow of His hand. God can do anything! Why do not God's people trust and obey Him?**

It is a fact, one of the most indelible facts of human history, that one generation forgets the lessons of former generations, and one generation has to relearn bitterly the lessons of its fathers.

## **Capitalism**

**Private responsibility before God and to one's neighbor is the foundation of private enterprise and freedom.**

Man was not made to be a slave to any one or to any State. He was made to serve God freely.

**Liberty of conscience demands freedom.**

For an individual to have freedom of conscience the State must be his servant.

**... the government that governs least is the best.**

Wherever man is enslaved his price is low, but wherever he is free the price of his life is high.

**When a man does not tell the truth, he is afraid to hear the truth told to another. When a man lives in a world of untruth, which he creates, he wants all others to be subject to the same limitations and deceptions.**

... the State must be the servant of man and not the ruler of man.

**Liberty is indivisible. To divide it is to destroy it; to add to it is to kill it.**

Sound financial government, not spending more than it receives, is an asset of freedom.

**Freedom involves equality for all - management and labor alike.**

Liberty plus liberty equals liberty. Tyranny plus tyranny equals tyranny. But liberty plus tyranny equals tyranny!

**A free society is never one of chaos, it is the order of freedom.**

It takes work to make wealth, it takes work to increase production, it takes work to build a nation or a church.

**In individual responsibility there is competition. Competition is a blessing to the church and the nation.**

Societies based upon the Commandments will be free; and free men, realizing this, must fight for the realities of the profit motive, competition, risk, private enterprise.

**The right of property is an eternal right.**

When they work for private enterprise, they are free to leave and work elsewhere but, when the unions get control, men will not be free to leave, and the laboring man will be enslaved by the octopus of his own creation.

**The true church defends the profit motive, competition, private enterprise, and the individual, on the authority of the Word of God.**

Private enterprise is presupposed and established in the moral law; that is, in the Ten Commandments.

**Money is an expression of an individual's labor, energy, and work.**

God is in free economy, He is in all the elements that men call chance. He is in all the factors that men call "fate."

**If a man is not ready and willing to do the best he can with what he has, he should be given no material help.**

In the free field of private enterprise, the men who have gotten ahead have had to plow even in the cold.

**Those who have made a success must help others who, through their own bad judgment or through calamities beyond their control, need to be helped.**

## **Some Personal Views**

**A hospital experience ... makes us realize that we are in the care of the only One who knows everything. ...**

The prospect of our going to Glory is a magnificent thing.

**Our Heavenly Father wants us to have the best that He can give us by His grace.**

We do not fear it (death). We look forward to it and we welcome it when God says that our labor is finished here.

**We know that death itself is the door into the presence of the Lord Himself, where we shall see Him face to face. ...**

Suffering does bring a manifestation of grace not experienced before.

**We are the dust of this earth. We have no certain dwelling place. ...**

Leadership in any field, whether it be political or ecclesiastical, calls for an identity with a cause and a people.

**Every preacher must believe that God has called him to a “great work.” The ministry is a high calling.**

There is not one of us who does not need the grace of God in the face of disaster and in the decisions we must make.

**We have to rest in His purpose, knowing that His purpose is in His own counsel, His own power, and His own judgment. Once you reach that point, you do find tremendous security.**

The more we suffer, the more we love. The greater the tribulation, the deeper our discernment and our understanding as we wait upon the Lord.

**A life of service is a happy life, even though the person who lives it may not have very much of this world's goods.**

One thing that thrills you when you go to the Holy Land is that this Book came out of that land.

**If you do not want to get into trouble for the sake of the Lord, then get out of the Ministry.**

# Favorite Hymn

## O That Will Be Glory

Charles H. Gabriel

Charles H. Gabriel

1. When all my la - bors and tri - als are o'er, And I am safe on that  
 2. When, by the gift of His in - fi - nite grace, I am ac - cord - ed in  
 3. Friends will be there I have loved long a - go; Joy like a riv - er a -

beau - ti - ful shore, Just to be near the dear Lord I a - dore,  
 heav - en a place, Just to be there and to look on His face,  
 round me will flow; Yet, just a smile from my Sav - iour, I know,

*rit.*..... **CHORUS** *Faster*

Will through the a - ges be glo - ry for me.... O that will be  
 O ..... that will

glo - ry for me, Glo - ry for me, glo - ry for me; When by His grace  
 be glo - ry for me, Glo - ry for me, glo - ry for me; .....

*rit.* > > > >  
 I shall look on His face, That will be glo - ry, be glo - ry for me.

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**D**R. CARL MCINTIRE, who was Dr. J. Greshem Machen's disciple in the great fight with modernism and liberalism in the thirties became Machen's successor. What Machen did for the United States, McIntire did for the whole world.

I went to study in America in 1948 when the modernist churches were going to form a World Council of Churches and the fundamentalists were organizing as the International Council of Christian Churches. McIntire was President of the Board of Faith Seminary and he spoke to us students about the importance of a Twentieth Century Reformation. It is to preserve the fruits of the Sixteenth Century Reformation brought about by Martin Luther.

I was of a graduating class of 20 and the only one, a Chinese, to become McIntire's disciple. My heart became knit to his heart, like Jonathan's to David's. By God's special grace, He used me to bring in another disciple to McIntire in Dr. K.C. Quek.

When I returned from my studies to Singapore, yet another blue-blooded disciple joined the 20th Century Reformation in the person of Rev. Hsu Chiang Tai (C.T. Hsu). So we were called *The Three Musketeers*.

We battled the whole of the modernist and liberal expatriate churchmen in Singapore. By seceding from the old Chinese Presbyterian Synod we established the Bible-Presbyterian Church. Today, after 52 years, the B-P Church has increased sixty-fold, in Singapore alone. Though some younger leaders have left us and gone their way, other disciples have arisen to carry on the fight. They are taking the lead in the 21st century, which now centers on the KJB against the newly unravelled poison of Westcott and Hort hidden, e.g., in the NIV. "For we can do nothing against the truth but for the truth." (II Cor. 13:8).

*Timothy Tow*



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