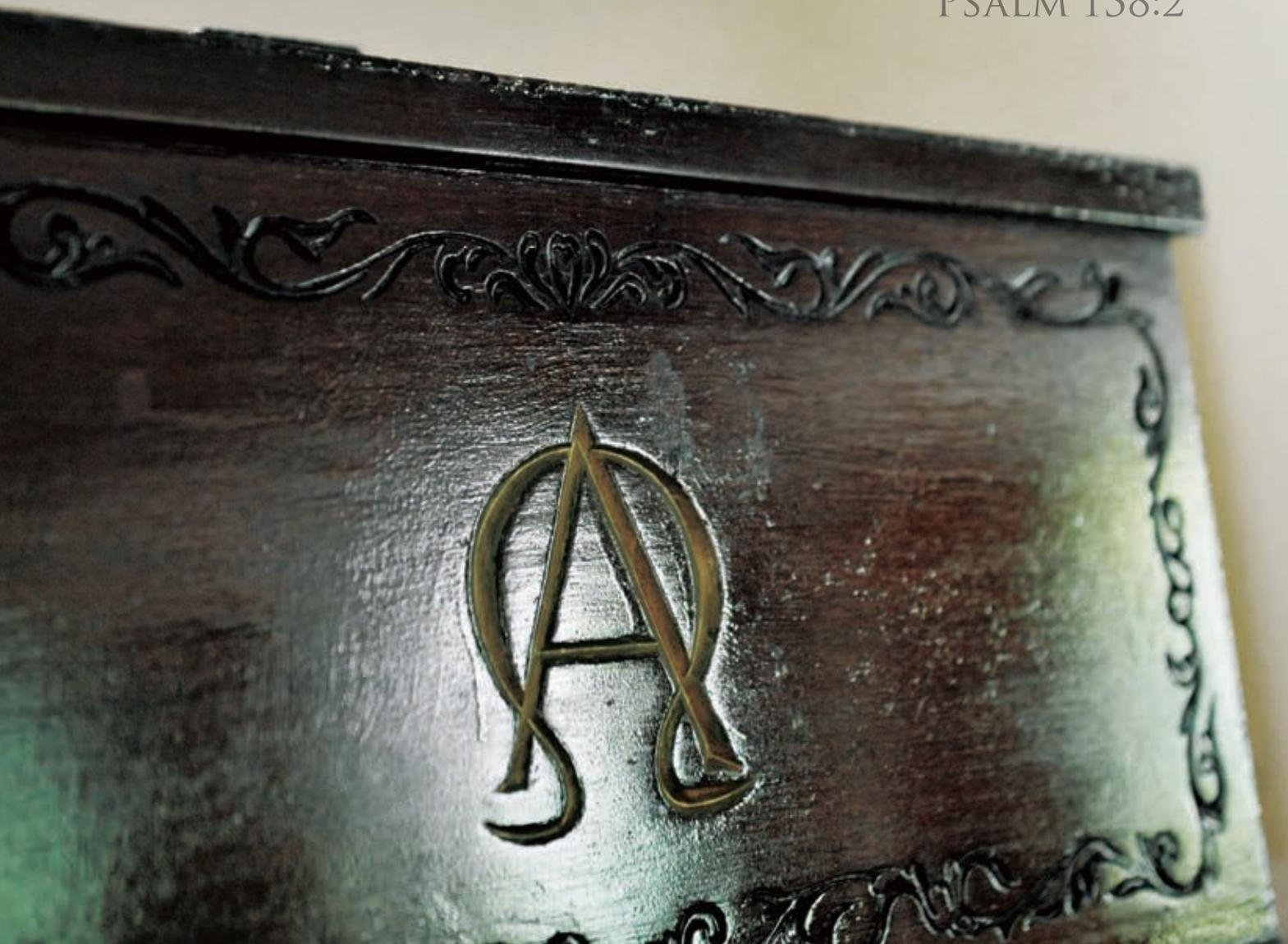


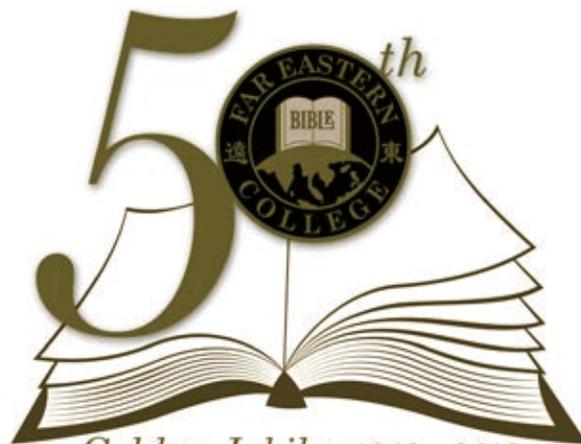


FAR EASTERN BIBLE COLLEGE

TO MAGNIFY HIS WORD

PSALM 138:2





Golden Jubilee 1962 ~ 2012

TO MAGNIFY HIS WORD

PSALM 138:2



FAR EASTERN BIBLE COLLEGE

SINGAPORE

**To Magnify His Word:
Golden Jubilee Yearbook of Far Eastern Bible College (1962-2012)**

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Editor
Jeffrey Khoo

Contributors
Eileen Chee, Clement Chew, Dennis Kabingue, Ko Linggang

Photographers
Chan Kay Heem, Samuel Eio, Raphael Goh, Eric Lim, Joseph Poon

Proofreaders
Adrienne Choa, Judith d'Silva, Karen Lee, Jemima Tow

Cover Artist
Eric Lim

Typesetter, Archivist & Historian
Jason Liew

In Loving Memory of the

REV DR TIMOTHY TOW

(1920-2009)



Alumni Thanksgiving Service

LIFE BIBLE-PRESBYTERIAN CHURCH SANCTUARY

9A Gilstead Road, Singapore

Friday, 21st September 2012, 7.30 pm

ORDER OF SERVICE

Chairman: The Rev Dr Jeffrey Khoo

PROCESSIONAL*

FEBC ANTHEM*

Words: Timothy Tow; Music: M D Buell

College Choir

CALL TO WORSHIP*

INVOCATION & GLORIA PATRI*

The Rev Dr Mark Kim Kyung Soo

RESPONSIVE READING: PSALM 133

The Rev Kiantoro Lie

HYMN: "A PSALM OF BROTHERLY LOVE"

Words: Timothy Tow; Tune: Scotch Air

WELCOME BY PRINCIPAL

CONFERMENT OF THE DEGREE OF DOCTOR OF DIVINITY (HONORIS CAUSA) ON

The Rev Koa Keng Woo

SERMON: "THE NEED FOR GODLINESS IN MINISTRY"

The Rev Dr Koa Keng Woo

PRAISE & CONSECRATION

College Choir, African, ASEAN, Chinese Students

Deborah Mae & Judith d'Silva

VIDEO: COLLEGE HISTORY

THANKSGIVING OFFERING

(Proceeds from the collection will go to the support of the Bible College movement overseas)

OFFERTORY HYMN: "OUR GOD IS A LOVING FATHER"

Words: Timothy Tow; Music: R Y F Lee

DOXOLOGY & OFFERTORY PRAYER*

The Rev Michael Koech

HYMN: "THE BIBLE STANDS"

Music & Words: Haldor Lillenas

True Life Church Choir

CLOSING HYMN: "PASS ON THE TORCH OF GOD"*

Words: S H Tow; Music: William H Walter

BENEDICTION & THREEFOLD AMEN*

The Rev Dr Tow Siang Hwa

RECESSIONAL

* Congregation will please stand



Golden Jubilee Thanksgiving Service

CALVARY PANDAN BIBLE-PRESBYTERIAN CHURCH
John Sung Memorial Chapel, 201 Pandan Gardens, Singapore
The Lord's Day, 23rd September 2012, 6 pm

ORDER OF SERVICE

Chairman: The Rev Dr Quek Suan Yew

CALL TO WORSHIP*

“REJOICE FEBC!”*

Words: S H Tow; Music: William H Walter

INVOCATION & GLORIA PATRI*

RESPONSIVE READING: PSALM 138

WELCOME & ANNOUNCEMENTS

HYMN: “THE CHURCH’S ONE FOUNDATION”

Words: Samuel J Stone; Samuel S Wesley

Calvary Pandan Church Choir

SERMON: “FOR SUCH A TIME AS THIS”

The Rev Dr Tow Siang Hwa

HYMN: “COME OUT FROM THE CHURCH APOSTATE”

Words: Timothy Tow; Music: Lowell Mason

PRAISE & CONSECRATION

African Students

ASEAN Students

Chinese Students

Deborah Mae & Judith d’Silva

College Choir

VIDEO: COLLEGE HISTORY

THANKSGIVING OFFERING

(Proceeds from the collection will go to the support of the Bible College movement overseas)

OFFERTORY HYMN: “THE UNFINISHED COMMISSION”

Words: Timothy Tow; Tune: Thuringian Folk Song

DOXOLOGY & OFFERTORY PRAYER*

HYMN: “THE SOLID ROCK”

Words: Edward Mote; Music: William B Bradbury

True Life & Truth Church Choirs

FEBC ANTHEM*

Words: Timothy Tow; Music: M D Buell

BENEDICTION & THREEFOLD AMEN*

The Rev Dr Tow Siang Hwa

* Congregation will please stand

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PSALM 138:2

I WILL WORSHIP TOWARD
THY HOLY TEMPLE,
AND PRAISE THY NAME
FOR THY LOVINGKINDNESS
AND FOR THY TRUTH:
FOR THOU HAST MAGNIFIED
THY WORD ABOVE ALL THY NAME.

THANKSGIVING
WORD

Word from the President



ELDER DR TOW SIANG YEOW

杜祥耀长老

President, Board of Directors (1990-2012)

As President of FEBC from 1990 to date, I have witnessed the graduation of numerous FEBC students from China, Africa, Korea, Indonesia, Malaysia, Singapore and even Australia and now they are assuming roles of leadership in their respective churches.

I have the privilege and honour to know that the Rev Dr Jeffrey Khoo and the Rev Dr Quek Suan Yew are now serving as pastors in their respective churches, as well as Principal and Academic Dean of FEBC, respectively. To God be the glory.

I have always been blessed with the support of the Board of Directors in our plans for furthering and widening our work in the FEBC.

In the late 1990s, the late Rev Dr Timothy Tow, the then Principal of FEBC, had the vision of a permanent building as centre for training, worship and fellowship of Christian youths from Malaysia, Singapore and other countries. After much prayer and support both financial as well as spiritual, Resort Lautan Biru, also known as the Mersing Resort, was finally built and completed in Mersing, Johore, and dedicated to God Almighty in the year 2000.

By God's providence, I was appointed sole proprietor of the Resort due to my Dato'ship and high position as Director of Medical and Health Services, Johore, Malaysia. I was proprietor of the Resort in name only and because of my designation, the Resort has enjoyed peace till today. Praise the Lord.

Then in 2006, I was heavily burdened, and realised that the Resort should be in the care of a Malaysian Bible-Presbyterian Church. So in July 2008, the Calvary Jaya Bible-Presbyterian Fellowship in Petaling Jaya was tasked to take charge of the Resort Lautan Biru. It had taken almost a year to settle all the legal matters before I could finally bequeath the Resort Lautan Biru and release all my responsibilities to the Calvary Jaya Bible Presbyterian Fellowship in August 2009. Indeed this is the sovereign will of God and may His Name be glorified.

By God's mercy, I wish to step down and relinquish my post as President of the Board of Directors of FEBC wef May 2012 due to health reasons.

I am assured God will appoint someone to assume the role of President of the FEBC Board and I know that FEBC under the present Board of Directors will achieve much in their aim—to further the gospel in the Far East. Praise and honour be to God Almighty.

Elder Tow is an Elder of New Life Bible-Presbyterian Church, Singapore.

Word from the Secretary & Treasurer



ELDER DR BOAZ BOON

温寅亮长老

Secretary, Board of Directors

I praise our Heavenly Father for His bountiful blessings showered upon FEBC these 50 years. Great is His faithfulness and mercy. His Holy Spirit has enabled us to abide in our Lord Jesus Christ and to do His will. For without Him, we can do nothing. As He encouraged Joshua, He has been encouraging us too – *“Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.”* (Josh 1:9).

Let us remain faithful to the calling which our Lord Jesus had commanded us, *“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”* (Matt 28:18-20).

Dr Boon is an Elder of Calvary Tengah Bible-Presbyterian Church, Singapore and Advisor of the Fundamental Christian Ministry. He is also the co-author of *Amazing Grace: Three Ordinary Lives Transformed by One Saviour’s Amazing Love*.



MR WEE HIAN KOK

黄贤国先生

Honorary Treasurer, Board of Directors

Thanks be to the Almighty God for raising FEBC for such a time as this. Truly, God has been good and faithful. FEBC has withstood much all these years. I thank God that FEBC has not just been preserved, but that throughout these 50 years, it has proclaimed and defended the Word of God. When I think of FEBC, I cannot help but remember the person whom God had used to raise it up, the late Rev Dr Timothy Tow. Perhaps the words he used to describe the aims of his alma mater clearly reflect the spirit of what FEBC has been and even is till today. In the Preface to his book, *The Law of Moses and of Jesus*, he quoted, “to stress those matters that the Bible clearly and repeatedly presents, and to avoid giving undue importance to matters of doubtful interpretations, ... to maintain fellowship with all who are loyal to the Scriptures, but to avoid compromise with any who reject its clear teachings.” Hebrews 13:7, *“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation”*. Praise be to God!

Mr Wee worships at Calvary Pandan Bible-Presbyterian Church, Singapore and has been a member of the Board of Directors of FEBC since 1990. He was a Deacon of Grace Bible-Presbyterian Church (1978-1989) and later at Life Bible-Presbyterian Church (1996-2004).

Word from the Principal & Faculty



THE REV DR JEFFREY KHOO

邱英德牧师

Principal
Lecturer in Systematic Theology

BTh, Far Eastern Bible College (1985-1989)
MDiv, Grace Theological Seminary (1989-1991)
STM, Biblical Theological Seminary (1991-1992)
PhD, Trinity Theological Seminary (1991-1993)

Dr Khoo has been Lecturer at FEBC since 1992. He has taught New Testament Introduction, The Life of Christ, Greek Exegesis, Systematic Theology, and other NT books. He is author of 9 books and Editor of FEBC's theological journal *The Burning Bush*. On 1 May 2009, he was appointed Principal of the College.

The Rev Khoo was ordained as a Minister of the Gospel on 18 September 1994 and is Pastor of True Life Bible-Presbyterian Church, Singapore. He is a member of the Dean Burgon Society and sits on its Advisory Council.

His life verse is Galatians 2:20, *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."*

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 was a sophomore in FEBC when she celebrated her Silver Jubilee in 1987. Now, a quarter of a century later (how time flies!), she is commemorating 50 years of God's good hand upon her as a School of Prophets for the end-times. The College remains unwavering in *"holding forth the word of life"* (Phil 2:16) and *"holding fast the faithful word"* (Tit 1:9) in these perilous days of apostasy and unbelief. For such a time as this, FEBC had trained me well to teach God's forever infallible and inerrant Word to others, and defend the precious doctrines of the 16th Century Protestant Reformation and the Reformed Faith.

"Remember them which have

the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." (Heb 13:7). FEBC as a spiritual SAFTI (Singapore Armed Forces Training Institute) marches on in the spirit of her founder, the late Rev Dr Timothy Tow (1920-2009), who also founded the Bible-Presbyterian movement in Singapore and Southeast Asia. The Rev Dr Timothy Tow would be comforted to know that the good Lord has protected and preserved FEBC from dissenters who had sought to evict her from her birthplace and home at Gilstead Road just because of her belief in and defence of the indisputable and indispensable doctrine of the present infallibility and inerrancy of the Holy Scriptures (otherwise known as Verbal Plenary Preservation) which is in accord with the Westminster Confession of Faith of 1646

(I.VIII). Did not our Lord Himself promise, *"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."* (Matt 5:18); *"Heaven and earth shall pass away, but my words shall not pass away"* (Matt 24:35)? Woe to that man who says Jesus did not mean what He said, and that His words of prophecy and promise are not to be taken literally! We in FEBC believe God means what He says and says what He means. It all boils down to faith for *"without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him"* (Heb 11:6). We do not doubt His promises, *"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us"* (2 Cor 1:20). It is by faith and by faith in His Word alone that we *"judged him faithful*

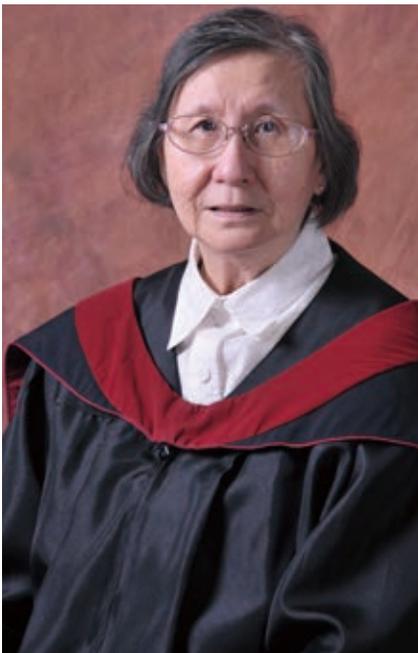
who had promised” (Heb 11:11). Faith as a biblical philosophy of life is what we teach our students, “*For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith*” (Rom 1:17).

By the grace of God, FEBC is experiencing a unity of faith and spirit that she has not experienced for a long time, a unity that is grounded on the basis of truth and not at the expense of it; not the ecumenical unity which says, “away with doctrine for it divides, all we need is love.” But does not the Scripture say, “[Love]

rejoiceth not in iniquity, but rejoiceth in the truth” (1 Cor 13:6)? As far as FEBC is concerned, “*we can do nothing against the truth, but for the truth.*” (2 Cor 13:8). The unity that comes with both truth and charity is truly lovely and indeed a treasure to be cherished. Such a blessed unity we as a College family have tasted of late. “*Behold, how good and how pleasant it is for brethren to dwell together in unity!*” (Ps 133:1).

What else can I say but this: “*I will worship toward thy holy temple, and praise thy name for thy lovingkindness*

and for thy truth: for thou hast magnified thy word above all thy name.” (Ps 138:2). My prayer for the College in the days to come is that we as a School of Prophets will never be ashamed of the Gospel of Jesus Christ or the whole counsel of God, but will ever be faithful and true to His forever infallible and inerrant Word to the last letter and syllable, all to the glory of God. Amen.



MRS IVY TOW

杜陈瑞莲夫人

Matron
Lecturer in Greek

BTh, Far Eastern Bible College (1962-1966)

Mrs Ivy Tow has been Lecturer at FEBC since 1968, teaching Elementary Greek, and is the longest serving lecturer to date.

Mrs Tow is the first BTh graduate of the College. As the Matron, she oversees the domestic affairs of the College.

Her life verse is Proverbs 3:5-6, “*Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*”

I thank the Lord for calling me into full-time ministry. Answering His call, I came to the Far Eastern Bible College (FEBC) in 9 and 9A Gilstead Road on September 17, 1962. The Principal, the Rev Timothy Tow, sat in a classroom on a stool. Three students – Eddy Chan, Ng Sang Chiew and myself – sat on three picnic chairs. The whole College had not been completed yet. There was not a piece of furniture around but the Principal had great faith in the Lord to guide and provide. The Rev Tow spoke to us from Psalm 34:10, “*The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.*”

We learnt to live by faith, the Lord provided for our needs. After our first academic year, two students left the

College – one to a Bible College in Hong Kong, the other to another Bible College in Singapore. Why? Because one of our lecturers told us, “Quick, jump out of the sinking ship (FEBC), even the rats will run away.” But God did not tell me to go, so I was the only one left. I graduated in 1966. Looking back, life in the College through the years has not been easy, but God is with us, His presence is with us, He leads all the way.

In the early years of the College, some church leaders wanted the Rev Tow to close FEBC. I remember after that meeting, as the Rev Tow was walking up the stairs to the parsonage, he was weeping. In spite of opposition, the Lord did not allow the College to close. He strengthened, helped and gave wisdom to the Rev Tow to press on to

teach and to train many students from many countries including Singapore. Although not all FEBC graduates are faithful, many faithful ones have started churches and even Bible colleges in their own countries. Thank God for giving the Rev Tow the discernment to train some faithful FEBC graduates to continue the teaching ministry in FEBC. “*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).

Many Bible seminaries in the United States had begun to compromise and promote the new Bible versions, and this influenced many churches and Bible colleges in Singapore, even the FEBC and Life Bible-Presbyterian Church (LBPC). But by God’s grace, the

Rev Tow and some of his faithful FEBC lecturers took the stand to defend God's Word and Truth. Some lecturers, not willing to take the Dean Burgon Oath, left. Because of the intense opposition of some of the LBPC leaders, the Rev Tow, founding Pastor of LBPC and founding Principal of FEBC, had to resign from LBPC. The Lord then led the Rev Tow to start a new church called "True Life Bible-Presbyterian Church" in October 2003.

Because FEBC believes and

teaches "Verbal Plenary Preservation" (VPP) of the Holy Scriptures, the LBPC leaders wanted to evict FEBC. We had no place to go, but God in His mercies, faithfulness and sovereignty protected FEBC and granted FEBC the victory. *"Remove not the old landmark; and enter not into the fields of the fatherless: For their redeemer is mighty; he shall plead their cause with thee."* (Prov 23:10-11).

Having witnessed God's grace and

faithfulness in blessing and preserving FEBC over these 50 years despite opposition, troubles, trials and difficulties, I am so thankful to the Lord. I would like to encourage the younger generation to continue the ministry faithfully until Jesus comes again. *"Be thou faithful unto death, and I will give thee a crown of life."* (Rev 2:10b).



THE REV DR QUEK SUAN YEW

郭全佑牧师

Academic Dean

Lecturer in Old Testament and Contemporary Theology

BArch, National University of Singapore (1976-1981)

BTh, Far Eastern Bible College (1985-1989)

MDiv, Grace Theological Seminary (1989-1991)

STM, Biblical Theological Seminary (1991-1992)

ThD, Far Eastern Bible College (2002-2005)

Dr Quek has been Lecturer at FEBC since 1992. He has taught Old Testament History, Contemporary Theology, Hebrew Reading, Hebrew Exegesis, and Homiletics. On 1 May 2009, he was appointed Academic Dean.

The Rev Quek was ordained a Minister of the Gospel on 14 January 1994 and has been Pastor of Calvary Pandan Bible-Presbyterian Church, Singapore since 1996.

His life verse is Mark 10:21b, *"Come, take up the cross, and follow me."*

An innocent and sincere promise made to the LORD in my final year at the National University of Singapore became the turning point in my entire theological life. Three and one half years after that promise to give my life to serve the LORD if He would call me became a reality. I enrolled at FEBC in 1984 as a self-confident 29-year-old not knowing what to expect but thinking that I was able to cope with the studies in FEBC. Four years of "wrestling" with the LORD finally turned into total surrender, by God's grace and mercy. The LORD broke me in my sin and pride before He began moulding me. The process continues to this day. The many precious and "new" biblical lessons learned through the faithful example and teaching of the Rev Timothy Tow were unforgettable to say the least. What was learned in FEBC transformed my mind,

heart and life. It helped me to understand the whole Bible in such a wonderful and complete way that there was absolutely nothing I could ever do to repay the LORD for how He had used FEBC to transform my life.

The Rev Timothy Tow's obedience to the LORD's call to found FEBC in September 1962 has transformed not only my life but also the lives of hundreds who entered and left her halls convicted by the Word of God. Through these alumni, found in many of the continents in the world, thousands more are further blessed by their faithful service unto the LORD. The Bible verse that the LORD used to call me into the full-time ministry was Mark 10:21, *"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure*

in heaven: and come, take up the cross, and follow me."

No words can fully describe the great debt that I owe to the LORD who used FEBC to touch my life. May God continue to preserve, protect and use FEBC for His glory until the LORD Jesus Christ returns in the clouds in power and glory! Amen.



THE REV DR PRABHUDAS KOSHY

Dean of Students
Lecturer in Hebrew and Biblical Studies

BSc, University of Kerala (1981-1984)
BTh, Far Eastern Bible College (1987-1991)
MDiv, Far Eastern Bible College (1992-1994)
ThM, Far Eastern Bible College (2001-2002)
ThD, Far Eastern Bible College (2002-2005)

Dr Koshy has been Lecturer at FEBC since July 1991. He has taught Greek Reading, Elementary Hebrew, Old Testament Wisdom Literature, and other biblical books. In 2004, he was appointed Dean of Students.

The Rev Koshy was ordained as a Minister of the Gospel on 18 September 1994 and has been Pastor of Gethsemane Bible-Presbyterian Church, Singapore since 1991 and is Editor of the *Bible Witness* magazine.

His life verse is Matthew 6:33, *“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”*

The Almighty God raised Far Eastern Bible College fifty years ago through His servant, the Rev Timothy Tow, *“for the word of God, and for the testimony of Jesus Christ”* (Rev 1:9). Since then, this institution has remained faithful to its glorious cause and that brings forth much joy, thanksgiving and worship in the hearts of all its beneficiaries.

In the midst of our jubilation, we must not forget the tears and sweat of God’s servant, the Rev Tow, who fought a good fight to defend FEBC against many onslaughts of the evil one. He was a vigilant warrior of the Lord to the very end of his life. He endured much suffering and laboured tirelessly to make FEBC an effective and influential theological institution in the Far East. While he fought vehemently against liberalism, neo-evangelicalism, charismatism and neo-fundamentalism, he also gave warm and kindly pastoral leadership to the work of the Gospel around the world. He was both an astute theologian and an endearing pastor. In matters of doctrine, he was firm and undaunted. In service, he was gracious and generous. What a remarkable man of God the Rev Tow was! FEBC’s fifty years of story, for the most part, is the story of the Rev Tow’s fervour and faithfulness to the heavenly calling he received.

My wife and I are immensely thankful for the divine providence that led us to FEBC. Here we were convinced of the reformed, premillennial doctrines.

Here we were inspired to teach and defend the authority and the infallibility of God’s inspired Word. Here we learned of the need to adhere to the preserved Hebrew and Greek text of the King James Bible. Here we were persuaded of the need to separate from unbiblical teachings and practices, to be sanctified vessels for the Master’s use. Here our hearts were taught to love Christ and His Church. The theological and ministerial training that we had received from FEBC has equipped us for a life of ministry.

It is also a special blessing to have FEBC graduates as my co-labourers in Gethsemane Bible-Presbyterian Church. Presently, sixteen graduates of FEBC serve in our various ministries and mission stations. Five members of Gethsemane BPC are currently pursuing full-time theological and ministerial training in FEBC. In addition, a good number of our church members regularly attend classes in FEBC to equip themselves with the knowledge of God’s Word. We thank God for all the Gethsemaneans who have completed the courses and graduated. Our hearts are knitted together in the service of our Lord Jesus Christ by the truth of God’s Word that we have received from FEBC.

When I count the blessings I have received through FEBC, I am also thankful for the opportunity to teach and equip students for the ministry of the Word, and thus to play a part in preparing a group of faithful men and women for the future ministry of His Church in many

parts of the world. In 1991, the Rev Timothy Tow gave me the opportunity to teach the Greek Reading class, and till today the Lord has graciously allowed me to serve Him in the teaching ministry of FEBC. The opportunity to teach various subjects in FEBC has motivated me to study God’s Word deeply and that has been a tremendous joy and blessing in my life and ministry. Furthermore, the countless opportunities to interact with other teachers of FEBC sharpen my understanding and skill in the work of the ministry.

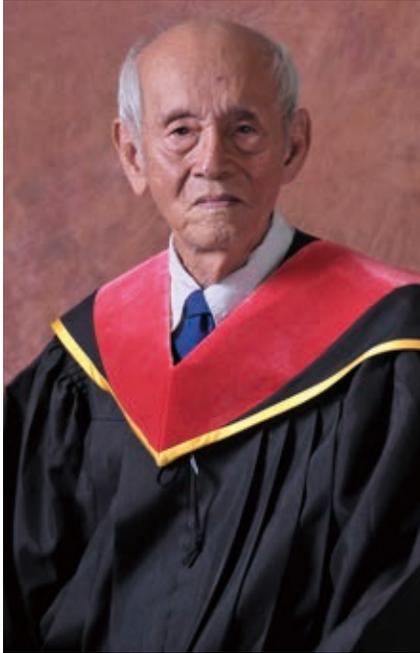
Until this day, FEBC has been uncompromising about its biblical convictions. It has been a valiant and steadfast defender of the Bible and all its doctrines. Its fight for the truth has attracted much ridicule, hatred and contempt. Praise God that FEBC is dauntless in all its battles for truth, even in its recent fight for the King James Bible and its underlying original Hebrew, Aramaic and Greek words. This battle is not fought over a trivial matter as some might think. This is a conflict necessitated by the proliferation of many corrupt versions, which essentially promote the idea that God has not perfectly preserved all the inspired words of the Bible. Casting doubt on the accuracy and authenticity of the words of the Bible is not a matter that is to be taken lightly. The eternal authority and supremacy of God’s inspired Word must be safeguarded by every Christian. So FEBC vehemently disagrees with everyone who says that the Word of God is not fully and perfectly

preserved. As it has repeatedly affirmed, the perfect preservation of every word of the Bible is a matter that Christ has promised – “*Heaven and earth shall pass away, but my words shall not pass away*” (Matt 24:35; Mark 13:31; Luke

21:33). Christ teaches that every one of His words shall be preserved forever, so FEBC declares the same. Praise the Lord!

May the Lord be with the new

principal, the Rev Dr Jeffrey Khoo, the board, the faculty, the administrative staff and all the students as they together “*earnestly contend for the faith which was once delivered unto the saints*” (Jude 3). God bless FEBC!



THE REV DR KOA KENG WOO

柯庆徐牧师

Lecturer in Bible Geography and Church Music

BTh, Far Eastern Bible College (1983-1987)

DD, Far Eastern Bible College (2012)

Dr Koa has been Lecturer at FEBC since 1981. He has taught Bible Geography, Cults, and Church Music. He is the Conductor of the College Choir.

The Rev Koa was ordained a Minister of the Gospel on 31 July 1989 and is also Pastor of Muar and Rawang Bible-Presbyterian Churches in Malaysia as well as Vice President for Malaysia of the International Council of Christian Churches.

His life verse is Matthew 16:26, “*For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*”

By the preservative power of our Almighty God, FEBC has been kept for 50 years, and I share with all likeminded brethren the great joy we have because of God’s goodness and mercy upon FEBC. FEBC is a College started by God through our beloved late founder—the Rev Timothy Tow.

I remember meeting our beloved founding principal—the late Rev Timothy Tow—when he came to the Trinity Presbyterian Church (my mother church) in Muar, January 1-4, 1955 to attend the Annual General Meeting (AGM) of the Singapore/Malayan Presbyterian Church Synod. He was together with the Rev (Elder at that time) Quek Kiok Chiang and his brother Quek Kiok Meng as Commissioners representing Life Presbyterian Church (Say Mia Tng), Prinsep Street. They together with my late mother-in-law, in this AGM, fought and resisted the proposal of the Synod joining the World Council of Churches (WCC), an ecumenical body. It failed as the majority of the Commissioners from the other churches in Malaya and Singapore voted to join the WCC. Consequently, the three Commissioners from Prinsep Street Life Presbyterian Church together with my mother-in-law

withdrew as members of the Synod of the Singapore/Malayan Presbyterian Church.

It was through this that the Rev Timothy Tow, upon the request of my mother-in-law, came to the Trinity Presbyterian Church to assist us in our English Service in the mid-1960s. He came to help us very regularly once a month without fail. It was through this that we got to know each other better and became good friends.

I was a school teacher at that time, and also the president of the youth fellowship of Trinity Presbyterian Church. Not only was I a school teacher, I was also a manager of a chicken farm. The farm hatched eggs to produce 10,000-20,000 quality chicks per week (the parent stocks were imported from the USA) which were sold to farmers at a good price. In addition, Mrs Koa and I were teaching music during the weekends. Our monthly income was at its peak in those days.

Many times when the Rev Timothy Tow came to Muar and stayed for the night, he would encourage me to go to FEBC to study theology, “Be a fisher of men rather than a catcher of chickens” was what he constantly told me. I always

hesitated and acted like Moses at the Burning Bush who told the Lord, “*Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? ... O my Lord, I am not eloquent ... slow of speech, and of a slow tongue*” (Exod 3:11, 4:10).

I had two reasons to act like that. I received very little education and most of what I learnt was through self-study. Having received a Chinese education in a mission school up to secondary level, I applied to go to a private school, the St Andrew’s Continuation School, to study English. I studied for eight months and was interrupted by the Pacific War when the Japanese invaded Southeast Asia including Malaya. Immediately after the war, I reapplied to enter the same school (a private school) where over-aged students irrespective of their standard or age could enter by paying school fees. Several times my application was rejected and finally I gave up not realising that it was God’s will. Later, some others were admitted and they failed their Senior Cambridge Examinations because they had been taught by unqualified teachers teaching there. My brother then encouraged me to study at home. My difficulty was that I

had just entered Standard 5 (Form 1 pre-war), and my knowledge of English was so limited. How could I study by myself and take the Senior Cambridge School Certificate Examinations? Nevertheless after a lapse of two years, I applied for the Qualifying Test (a prerequisite to sit for the Cambridge Exams as a private candidate). With such a shallow knowledge and command of English, I expected to fail. Three months after the test, the results came in and I was granted a certificate of eligibility to take the Senior Cambridge Examinations. The Lord enabled me to pass the Cambridge Exams with a humble Grade 2. That was the first reason why I acted like Moses in answering God and making excuses.

My second reason for not answering God's call through the Rev Timothy Tow was that, at that time, we were very well-to-do. We had very good income every month from my teaching in the school, from the chicken farm, and also from teaching music. We enjoyed life and were very comfortable. In other words, we loved the world more than we loved God, and were not willing to forsake these worldly gains.

I was a church deacon at that time. God reminded me of His command in 1 John 2:15, "*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*" I finally surrendered to the call, but not fully as I was not willing to cast all the worldly gains away. Heeding the call of God through the Rev Timothy Tow, I then joined the FEBC in the 1980s

to study part-time. My progress was so slow that in the course of three years, I managed to earn only 28 credits. Later, the Rev Tow requested me to teach Church Music in the College. This was a privilege.

The Lord directed me through many of my relatives especially my wife that I needed to study full-time in the FEBC. Mrs Koa also stopped teaching music at that time and came over to FEBC to help teach pianoforte to the students. By the grace of God, I was able to graduate with a BTh on 6 September 1987. Never in my heart and mind did I think I would be able to complete my studies due to my handicap in English. But the Lord helped me like He helped Moses.

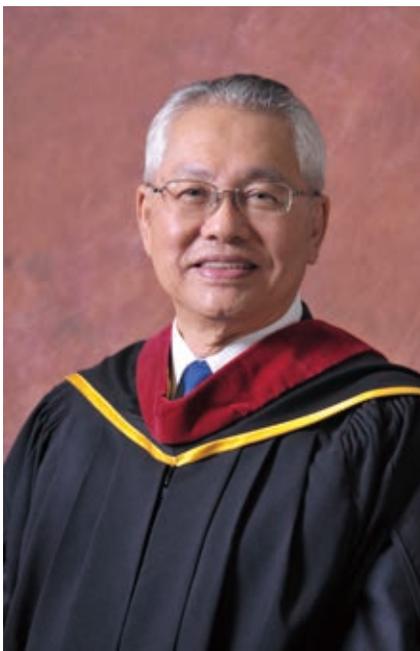
Although I was a full-time student at the FEBC, I was given the privilege to teach Church Music, Bible Geography and Cults. Later on, others took over the teaching of music, but I continued to teach Bible Geography and Cults up to the present day.

I must say that my intention to study full-time in the FEBC was not to become a pastor but to help in the churches. But God's will was different. He wanted me to serve Him as a pastor instead of just helping in the church. Before my ordination as a Minister of the Gospel on 31 July 1989, I was already preaching in several churches in the Muar area. They were Trinity Presbyterian Church, Muar Bible-Presbyterian Church, Rawang Bible-Presbyterian Church

and Bukit Gambier Bible-Presbyterian Church. Now, I am still the pastor of the Muar, Rawang, and Bukit Gambier Bible-Presbyterian Churches. I am also the Advisory Pastor of the Trinity Presbyterian Church. Besides serving these churches, I am asked to help the Zion Presbyterian Church in Tanjong Pinang, Calvary Bible-Presbyterian Church in Sibul as well as Calvary Jaya Bible-Presbyterian Fellowship. I have also ministered regularly at the Kemaman Bible-Presbyterian Church, and still preach in Kemaman now and then when invited. Lately, I have a request from the Calvary Miri Bible-Presbyterian Church to conduct the Lord's Supper there once in a while, and I believe Calvary Bible-Presbyterian Church in Sibul would also require that.

I thank God that at the age of 83 (I just celebrated my 83rd birthday on 12 May 2012), I am still being used by God and I must stress that I am not capable but the Lord wanted to use me. What I am today is all by the grace of God. I try very hard to follow the footsteps of Jesus and be a good example. My humble prayer is that God would mould me to be a better servant for Him until He calls me to glory.

May we all glorify God as we celebrate and remember His goodness upon the FEBC. I firmly believe that the Almighty will continue to sustain the FEBC to weather many storms in the days to come until the Lord Jesus returns. Blessed 50th Anniversary FEBC!



THE REV STEPHEN KHOO

邱丰源牧师

Lecturer in Church History and Biblical Studies

BTh, Far Eastern Bible College (1981-1984)

MDiv, Grace Theological Seminary (1985-1987)

MA, Pensacola Christian College (1992-1995)

The Rev Khoo had previously taught at FEBC from 1987 to 1997 and has been Lecturer since 2006. He has taught Church History, Church Administration, Revelation, and other biblical books.

The Rev Khoo was ordained as a Minister of the Gospel on 6 January 1990 and is now the Associate Pastor of Bethel Bible-Presbyterian Church, Australia.

His life verse is Philippians 3:13-14, "*Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*"

My thoughts go back to the comforting words of king David who said: *"If it had not been the LORD who was on our side, now may Israel say: If it had not been the LORD who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us."* (Ps 124:1-3). Indeed, the words are applicable and true of my alma mater, FEBC. The college has remained faithful and watchful for the past fifty years in the Lord's vineyard. It was where I had

my primary theological training between 1981 and 1985. It was a time when I enjoyed the fellowship of other students from Korea, Africa, England, Australia, Indonesia, Thailand and Malaysia. The Lord be praised that they are now serving in a great way as pastors, preachers and teachers in their own countries to the glory of Almighty God.

The late Rev Dr Timothy Tow Siang Hui was then the Principal. It was a privilege to sit at his feet learning the Word of God and listening to his wise

sayings, for example, "Do something good for Jesus every day." His godly character had inspired many students. I thank and praise the Lord also for all the teachers in the college. Their input had prepared me well for my work as a pastor and a teacher.

May this 50th commemorative magazine pay tribute to all the Lord's servants in the College to the praise and glory of the name of our wonderful Lord and Saviour Jesus Christ.



THE REV TAN KIAN SING

陈建成牧师

Lecturer in New Testament and Pastoral Ministry

BEng, National University of Singapore (1978-1982)

GDBA, Singapore Institute of Management (1989-1990)

MDiv, Far Eastern Bible College (1998-2001)

The Rev Tan has been Lecturer at FEBC since 2004. He has taught the Pauline epistles, Johannine epistles, and other New Testament books.

The Rev Tan was ordained as a Minister of the Gospel on 24 April 2005 and is Pastor of Berean Bible-Presbyterian Church, Singapore.

His life verse is Exodus 14:14, *"The LORD shall fight for you, and ye shall hold your peace."*

Exodus 14:14 says, "The LORD shall fight for you, and ye shall hold your peace." Fifty years ago when the Lord chose and called His faithful servant, the late Rev Dr Timothy Tow, to found the Far Eastern Bible College (FEBC), it was the beginning of an unending battle for the Word of God and the Testimony of Jesus Christ. As FEBC is God's Bible College to establish God's servants in the most holy faith and to train them for the sacred ministry of His Word, the evil one has certainly not left her alone. It was not an easy road. But truly, it is the Almighty God who in His sovereign will has allowed FEBC to experience all the years of struggles and troubles. Not unlike Moses and the children of Israel, it was Jehovah who moved the Rev Timothy Tow and FEBC to contend earnestly for the faith and to press on with a good fight for the past 50 years.

Personally, I have learned many precious lessons from the Rev Timothy

Tow's lectures, writings and life, and in particular how the College went through many painful trials in her initial years. But the Lord gave the Rev Tow the fearless spirit to suffer all the afflictions though with many tears. There was a time when the College was on the verge of closing her doors due to great opposition from enemies of the College. But one great blessing that came about from the many heartaches, struggles and difficulties was the composition of the glorious FEBC anthem by our beloved founding principal. All praise and thanks to our great God who repeatedly fought for His Bible College and FEBC survived those troubled years.

The battle did not end after the beginning years. After each victory, another trial surfaced. But each time the Lord led the Rev Timothy Tow to fight the good fight of faith trusting in the Lord to deliver the College. And that was the exemplary life of our founding principal, standing firm, unwavering in the defence

of the perfect, infallible, inerrant Word of God till the day the Lord took him home to glory. The Rev Tow had well succeeded in teaching his students to wield the Sword unflinchingly. Today, FEBC continues to stand firm and faithful in teaching and defending the perfect Word of God amidst great opposition. Still it is the Almighty God Himself who is before and with the College. Even so we can be assured of victory to the praise, honour and glory of His blessed and glorious Name.

I attribute it to my years of beneficial training and service in FEBC that has helped me develop the FEBC spirit to fervently preach the Gospel of Christ, faithfully teach the whole Counsel of God, fearlessly defend the magnified Word of Truth, and earnestly fight the good fight of faith without fear of men. All these are done with quiet confidence in the Lord to serve Him in the midst of many challenges in the ministry, "and fight till the dawning of the day."



MRS JEMIMA KHOO

邱杜丽米夫人

Lecturer in Christian Education and Church Music

BTh, Far Eastern Bible College (1985-1989)
MA, Grace Theological Seminary (1989-1990)
Music studies, Clearwater Christian College (1990-1991)
MRE, Trinity Theological Seminary (1991-1992)

Mrs Khoo has been Lecturer at FEBC since 1992. She has taught Introduction to Christian Education, Childhood Education in the Church, Teaching Methods, and The Christian School.

Mrs Khoo was also Principal of Far Eastern Kindergarten from 2002 to 2007.

Her life verse is Psalm 128:1-2, *“Blessed is every one that feareth the LORD; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.”*

I thank the Lord for the great privilege of being brought up in a Christian home and in a pastor’s family and to be predestined to be a child of God. From a young age, I learned all about the Lord Jesus Christ. As a child, I accepted the Lord as Saviour after watching a film on the Second Coming of Christ. I realised that only Jesus could save me from my sins.

Seeing how my father led an exemplary life in the service of the Lord,

I entered the Far Eastern Bible College in 1986 and it is a decision that I did not regret. I learned many spiritual lessons and was enriched in the studying of God’s Word.

After FEBC, I studied Christian School Administration at Grace Theological Seminary, Indiana, USA as well as Religious Education at Trinity Theological Seminary, Indiana, USA. I am thankful for the privilege to be able to use and impart all that I have learned,

since FEBC days, till today.

As we live our Christian life and serve the Lord, may we fear God and walk in His ways and serve Him faithfully till He comes. To God be the glory.

“Blessed is every one that feareth the LORD; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee” (Ps 128:1-2).

THE FACULTY





MISS CAROL LEE

李凤玲女士

Lecturer in Christian Education

BBA, University of Singapore (1976-1979)
DipEd, Institute of Education (1980-1981)
MEd, University of Keele (1983-1984)
MDiv, Far Eastern Bible College (1997-2000)

Miss Lee has been Lecturer at FEBC since January 2001. She has taught Theological Research & Writing, Sunday School Curriculum, Youth Christian Education, and Women in the Bible.

Miss Lee is also Ministry Staff at Truth Bible-Presbyterian Church, Singapore and co-editor of *Read, Pray & Grow* and *An Open Door*.

Her life verse is John 15:5, *"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."*

July 1997 to May 2000 was the time when the Lord used the Far Eastern Bible College (FEBC) to intensively prepare me, both academically and spiritually, to serve Him full-time.

One of my conclusions at the end of that three-year training is: "I have never been worked so hard by my teachers!" In many programmes of study, the acquisition of knowledge and the training of the mind are paramount and the studies in FEBC are no different. My heart is grateful to the Lord for raising FEBC and for the FEBC principal and lecturers who faithfully serve in this training ministry. My three gruelling years in FEBC went by so quickly, and the more I learn, the more I realise that I do not know. Indeed there is no end to the study of the rich and precious Word of God. While FEBC has given me a solid foundation in God's Word, the study continues that I may know my God and His Word even more. As He has enabled me to learn much through FEBC, may He enable me to serve Him in whatever areas that He puts me in: in Truth Bible-Presbyterian Church, in FEBC, and in the mission field (both local and overseas), to share the good news with the lost, to build up the faith of the saved, and to prepare the called for full-time service.

In the course of academic learning in FEBC, the heart and the spirit were not left out. The academic learning process included attending lectures, reading, working on assignments, doing quizzes, sitting for exams, etc, all with their own

deadlines for me to meet. These, by God's design, became the fertile ground for the maturation of the spirit. On many occasions (when a quiz was on the next day, a reading log to be submitted two days later, a research paper was soon due, etc), I had to admit "I cannot do it" and I had to surrender to the Lord. Surely, He who has called me to His work will also enable me to do His work! How sweet it was to go to Him daily on my knees, laying my daily burdens at His feet, committing the many assignments and deadlines into His Hand. And help He did, beyond measure! He gave what I did not deserve. Time and time again. And so I learnt the valuable lesson: I am weak, but my Lord is strong. Many things are beyond me, impossible for me, but everything is possible for my Lord if it is in accordance to His will.

2 Corinthians 12:9b-10: *"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."*

Having experienced the grace of God, His kindness and goodness towards me throughout my three years in FEBC, my trust in my faithful and able Lord grew. The knowledge that everything I have I owe it all to Him sank its roots deeply into my heart. Learnt I truly did to depend on His all-sufficient grace and loving mercy even more. I came to the full realisation

that without God, I can do nothing, and that God's work has to be done in God's way, in His own perfect timing. Wherein lies my confidence now as I serve Him full-time? Not in self, but in my Lord! All glory and honour are due unto Him!

As evident in the lives of His many faithful, godly servants in days gone by and in days present, the path of full-time service is fraught with many difficulties, heartaches and sorrows. Though my service be insignificant by comparison, yet should I assume that I will be spared? I dare not assume that. May the Lord help me to constantly remember how He has so faithfully provided for me during my time of training in FEBC and that He will still provide. May He keep me ever looking to Him for all that I need today and in the days ahead till He returns, for *"the days are evil"* (Eph 5:16). "Look to no man, care not what the world may plan. Only trust in the Lord, all the way to Beulah Land."

"Carol, do you regret leaving MOE (Ministry of Education)?" This question was posed to me one day in December 2006 (almost ten years after I resigned from MOE to study in FEBC). Without hesitation, I replied, "No, no regret. There is nothing better than serving God full-time." Indeed, God's call to serve Him full-time is a great privilege. Being a debtor to no man, His call is accompanied by the sufficiency of His grace. There is nothing better than doing the work of my Master every day, be it a fair day or a stormy one. This too is a lesson I learnt from FEBC

through the life example and testimony of the FEBC principal: there is no retirement for His servants. May the Lord grant me that resolutely faithful and persevering spirit, that by His enabling He may find me serving Him still when He appears!

May we pray for FEBC in these perilous times that God will preserve her and provide for all her needs, that she will continue to stand unwaveringly on God's Truth, training men and women in the Word of God and in their devotion to their

Lord to serve Him in the Lord's Vineyard.

All glory be unto our all loving, all merciful God!



MR DENNIS KABINGUE

Tutor in Greek

BSc, University of Cebu (1992-1996)

MDiv, Far Eastern Bible College (2003-2006)

ThM, Far Eastern Bible College (2006-2008)

Pr Kablingue has been Tutor at FEBC since 2008, teaching Greek Reading (I-II).

He is also a Preacher of Gethsemane Bible-Presbyterian Church, Singapore.

His life verse is Psalm 73:28, *"But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works."*

Praise God for sustaining FEBC these 50 years. This is where the Lord taught me His Word. Theological training for five years was never easy but it was worth the toil. I also

learned the culture of students from other nations as I built friendships with my classmates from all over the world. I can only thank God for bringing me to FEBC.

To serve my Alma Mater and

aid her in equipping more of the King's servants for the Lord's vineyard is an honour. I hope to give my best.

May the Lord preserve this school of prophets (Phil 1:3-6).



MRS JANICE LAI

厘陈静娴夫人

Tutor in Church Music

ACLM, London College of Music (1997)

LLCM (TD), London College of Music (1998)

MRE, Far Eastern Bible College (2003-2006)

MSM, Foundations Bible College (2009)

Mrs Lai has been Tutor at FEBC since 2007. She has taught Pianoforte and Hymnology.

Mrs Lai is also Staffworker (Part-Time) and Pianist at Calvary Tengah Bible-Presbyterian Church, Singapore.

Her life verse is 1 Samuel 12:24, *"Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you."*

I could never forget the year I enrolled to study in FEBC. It was 2003, the year when the Rev Timothy Tow resigned as pastor of Life B-P Church. It was also the year in which the VPP issue was brewing at full force. It was a time where one needed to take a stand for God's Word. There were precious lessons to glean from those moments.

There is this lesson that the Christian race is filled with snares and danger. Satan is like a roaring lion on the prowl seeking to devour those who are less sober and vigilant (1 Pet 5:8). There are many who are deceived despite being knowledgeable of God's Word. This has taught me the lesson that God's Word has to be studied and approached with humility. I pray that God will grant me a discerning spirit that I may not easily fall

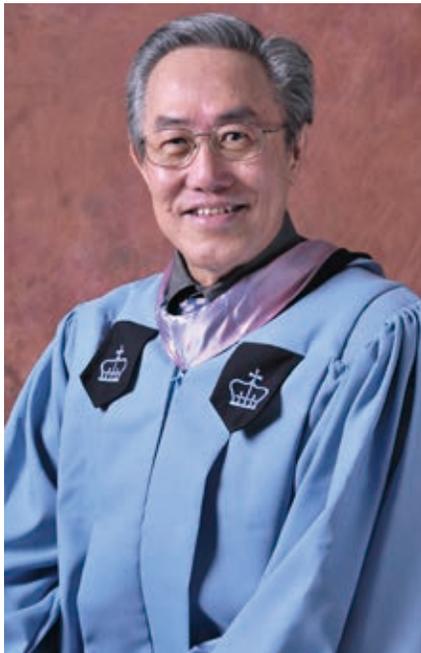
prey to Satan's snares. Head knowledge must be balanced with a heart for obeying God's Truth.

Many start well in the ministry but end up losing their rewards at the Bema judgement. To be faithful in the ministry requires perseverance and a purposeful heart. I thank God for the example of the Rev Timothy Tow, who purposed in his heart to follow God to the very end. He not only taught the Word but also lived it out in his life. I cannot help but notice he never used "I" or bragged about his accomplishments in his teaching.

The character of a minister determines his willingness to suffer for the Lord. A student's study is not confined to the classroom. The duties and responsibilities outside the class have to be done with cheerfulness and

joy as if one is serving the Lord. There were moments when a service rendered would go unnoticed and unappreciated. If all were done for men it would be for nothing. Duties assigned taught me how to get along and co-labour with others. No one is indispensable in the ministry.

Those few years studying in FEBC have strengthened my faith as my knowledge of God's Word increased. I thank God for the little service I could render to my alma mater. It is indeed a small token compared to the rich blessings I had received. May the Lord continue to use FEBC to equip saints that they be magnificent in their service for the Lord. *"If the foundations be destroyed, what can the righteous do?"* (Ps 11:3).



ELDER HAN SOON JUAN

韩逊元长老

Tutor in English

CertEd, Teachers' Training College (1965)
CertTESL, Teachers' Training College (1968)
DipTESL, Regional Language Centre (1975)
MA, Columbia University (1980)

Elder Han has been teaching Advanced English at FEBC since 1977. He was also a member of the Board of Directors of FEBC from 1993 to 2008.

He was a Deacon (1978-1996) and later an Elder (1996-2003) of Life Bible-Presbyterian Church, Singapore.

His life verses are Romans 8:28, *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose"*, and 1 Timothy 6:6 *"But godliness with contentment is great gain."*

I would like to begin by praising and thanking Almighty God for His love, grace and mercy in allowing and enabling me with good health and strength to have taught an English course in Far Eastern Bible College (FEBC) for the past 35 years. That's exactly half "the days of (my) years (of) threescore years and ten"!

Old age has not diminished my cognitive well-being; I feel as alert and lucid today as I was in my mid-twenties (Josh 14:11)! I attribute this blessing to the opportunity the Lord has accorded me to teach and interact with our cosmopolitan college students.

As I subscribe to the Socratic persuasion in teaching, I encourage my students to speak their mind and to ask questions. Once a senior Korean student asserted that he and his church pastor in Korea were of the opinion that a preacher should not prepare a sermon beforehand in order not to stifle the Holy Spirit from giving him utterance on the pulpit. He was objecting to my urging the class to thoroughly prepare their sermon long before the speaking engagement. My advice: Write out the complete sermon and lock it in a drawer. After a few days, take it out again to read and edit it. This process should be repeated several times.

I told the class that, without preparation, the preacher would be talking gibberish. My class was on a Monday, and having made that pronouncement, I worried the whole week that I might have stated something unbiblical! On the next Lord's Day morning, our late beloved pastor gave me a copy of his latest book *My Homiletic Swimming Pool*, hot from the press! On returning home, I began to read the book. Lo and behold, page 20 states: "Did I hear you retort, 'With the help of the Holy Spirit, I will open my mouth and preach'. If you do that without serious preparation, He will fill your mouth with sand." I was vindicated!

As teaching is in my blood, it is always a joy to come to FEBC, more so when I sometimes receive feedback from students confiding in me that the English course is of tremendous help to them in their study and understanding especially of Calvin's Institutes and The Westminster Confession of Faith. They find their new-found knowledge helpful in unravelling the often long, involved sentence structures in them. However, the year 2002 saw this happy state of affairs in the symbiotically-intertwined school of prophets and the church being disrupted and marred by a dissentious and fomenting spirit, symptomatic of and probably worse than the dissolution of the Bible-Presbyterian (B-P) Synod in 1988.

The very foundation of our faith was shaken, culminating in the Lord's anointed being "lambasted" (this is well-documented in the writings of the late Rev Timothy Tow) to resign from the church he had founded. This was uncharacteristic of fundamentalist Christianity which holds fast to the separatist stand. Unlike the liberals, fundamental Christians do not take over the leadership with which they disagree. They themselves leave and move on to serve God elsewhere. *"Wherefore come out from among them, and be ye separate, saith the Lord"* (2 Cor 6:17). Instead, since they refused to budge, our beloved Pastor, fully submissive to the teaching of His Holy Word, separated himself from them and left to establish the True Life B-P Church with those of the Lord's blood-bought children who stood firmly and obediently with him in upholding the perfectly inspired and perfectly preserved Word of God.

Meanwhile, we were branded

heretics (historically, heretics were the worst of criminals, excommunicated, condemned to eternal hell fire and publicly executed by being burned at the stake) simply because we boldly declared God's words in Matthew 5:18 and Luke 16:17 and other related verses to be the truth for our VPP (Verbal Plenary Preservation) stand. Contrarily, they declared the Word of God is not perfectly preserved to the 'jot and tittle'. As a former tutor of General Paper which is essentially a two-year course on Critical Thinking, I humbly submit that their assertion fails the scrutiny of simple logic and common sense. I think whoever commits heresy deviates from His Holy Word, not those who faithfully follow it. For judging us guilty of heresy, were they not usurping the power of God to damn us to hell?

What is even more bewildering is that they maintain that the King James Bible is the very Word of God; yet, they believe the texts it was translated from contain errors, albeit too minor to be of significance. It escapes me how the translation could be superior to the original texts. More importantly, I find it difficult to believe that a perfect God could be so slipshod in His declaration (Matt 5:18; Luke 16:17).

The contention continued with the school of prophets in FEBC being given an ultimatum to stop teaching and propagating the verbal and plenary preservation of God's Word or face eviction from the home of its birth. Our resolute stand on His Holy Word not to be cowed into submission to their demands precipitated their disobedience in ignoring God's injunction in 1 Corinthians 6. They commenced legal proceedings in the

High Court on 15 September 2008 by filing a Statement of Claim against the FEBC directors and serving on them a Writ of Summons.

In retrospect, I praise and thank Almighty God for the trials and tribulations suffered by His children in FEBC. Our omnipotent, omniscient and omnipresent God often brings good out of evil for our good and to His glory (Gen 50:20; Rom 8:28). Imagine this frightening scenario: Should our Persecutors not defy 1 Corinthians 6 by instituting legal proceedings to evict FEBC, we will continue to wander in the 'Wilderness' for the next 40 years or so, being a subject and subservient people to their patronising ways. Also, we will be living a paranoid existence in constant fear and trembling of being evicted from our God-ordained abode.

The Verdict of the Court of Appeal was indeed a marvel with the Lord bestowing upon us the Victory of victories when all the three learned Judges of Appeal in the three-judge Court of Appeal ruled in favour of our case and declared FEBC to be a joint beneficiary of the charitable purpose trusts over the premises at 9, 9A and 10 Gilstead Road. Indeed, God is great! We are no longer in Gilstead Road "at the pleasure of" our Persecutors. The Lord has set us free to joyfully serve Him in His school of prophets to help fulfil the Great Commission till He comes.

Obviously, the Lord had found favour in our steadfast uncompromising stand for a Perfect Bible that He presented His faithful longsuffering servants a compensatory Perfect Verdict. God is no man's debtor! To God be the glory! Praise the Lord. Amen and amen.

“ *In retrospect, I praise and thank Almighty God for the trials and tribulations suffered by His children in FEBC. Our omnipotent, omniscient and omnipresent God often brings good out of evil for our good and to His glory (Gen 50:20; Rom 8:28).* ”



MRS ANNE LIM

Tutor in English

RSA Dip (Teaching of English), British Council (1988)
BRE, Far Eastern Bible College (2004-2007)
MRE, Far Eastern Bible College (2007-2008)

Mrs Lim has been Tutor at FEBC since 2004, teaching Intensive English.

She has also been General Superintendent of Junior Worship at Calvary Pandan Bible-Presbyterian Church, Singapore since 1987.

Her life verse is Galatians 2:20, *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”*

From its joyous beginning in 1962 to its present golden year of Jubilee, Far Eastern Bible College has seen the mighty hand of God blessing her. It has been my great privilege to witness this, growing up in the Bible-Presbyterian movement in a Bible-Presbyterian church, having been saved in 1979. I thank God that our well-loved founding father, the Rev Timothy Tow, received his theological training at the conservative Faith Theological Seminary and that he faithfully taught the great fundamentals of the faith, without compromise. It is because of this, by the mercy and grace of God, that I, together with all Bible-Presbyterians, can inherit the rich heritage of the reformed,

Calvinistic faith.

More than twenty years after being nurtured in the faith, in 2003, I had the wonderful opportunity to enrol full-time to study for a degree course in FEBC. Those were blessed days indeed, studying deeply the Word of God and enjoying the fellowship of the men and women of God, praying and learning together with all our hearts and minds. Those were the days too when the battle for the verbal and plenary preservation of God’s Word was fought and the student body stood as one to defend *“the faith which was once delivered unto the saints”* (Jude 3). The bonds forged have enabled me to be always mindful of supporting them as they take up ministries all over

the world after they graduate.

I look back with gratitude to God and to FEBC for my training there has equipped me to conduct Bible study for the ladies as well as strengthened my service in the Junior Worship ministry. It has also prepared me for a writing ministry for children. As tutor in the English Intensive class, God has further opened another avenue where I can serve Him and repay the debt I owe to my Alma Mater.

May God Almighty continue to bless FEBC bountifully in its glorious task of training *“faithful men who shall be able to teach others also”* (2 Tim 2:2).



I thank God that our well-loved founding father, the Rev Timothy Tow, received his theological training at the conservative Faith Theological Seminary and that he faithfully taught the great fundamentals of the faith, without compromise. It is because of this, by the mercy and grace of God, that I, together with all Bible-Presbyterians, can inherit the rich heritage of the reformed, Calvinistic faith.





MRS IRENE LIM

林谢玉梅夫人

Tutor in English

CertEd, Teachers' Training College (1963-1965)

ACE, Institute of Education (1978-1979)

CPE, University of Cambridge (1980)

DES, University of Cambridge (1981-1982)

BA (English & Geography), National University of Singapore (1984-1987)

Mrs Lim has been Tutor at FEBC since 2010, teaching Intermediate English.

Her life verse is Romans 8:28, *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”*

“Except the Lord build the house, they labour in vain that build it” (Ps 127:1). The fact that we can celebrate this joyous occasion of the 50th Anniversary of the Far Eastern Bible College is testimony to the fact that the vision which the late Rev Timothy Tow had of founding a Bible College way back in 1954 was indeed God-given. He was burdened “to train workers, not only for our expanding ministries but also for the propagation of the Gospel and defence of the Faith” (*The Singapore B-P Church Story*, p81).

Our Almighty and Faithful God has indeed blessed the work of FEBC, for in the last fifty years, she has not only trained hundreds of pastors, full-time ministers and workers but also taught, edified and blessed many more lay Christians who desire to study God’s infallible, inerrant and preserved Word in a systematic way. The College has, in all its fifty years, held fast to the Faithful Word and exhorted believers to stand firmly on the truth despite the strong waves of apostasy which have been sweeping through Christendom over the last few decades.

Having had the privilege of being a part-time student over the past five

years, I truly thank the Lord that the courses which I had taken have enriched my walk with Him, strengthened my faith and given me fresh insights into many doctrines and teachings which I had been ignorant of despite having been a child of God for more than half a century. I was also much challenged by the devotion and passion of my lecturers and their fervency towards teaching and building up the faith of all who pass through the gates of FEBC.

I also thank God for giving me the opportunity, some three years ago, to serve as an English tutor in FEBC. I count it a joy to be able to contribute in a small way to the College which has so richly blessed and edified me. It is also a heart-warming experience to be able to minister to foreign students who desire to study God’s Word although they have to struggle with the language. Many of them have to spend much more effort trying to comprehend the lectures and their related texts, all in a language which they are not quite at home with. My prayer is that I can continue to, in a small way, help them to be better equipped to serve our Lord.

“Count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But

let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” (Jas 1:2-4). I praise God that He has allowed me to join the FEBC ‘for such a time as this’. Over the last three to four years, the College has been tried as never before. However, this trying period, instead of breaking us, has built us up. Students, lecturers, staff and friends of the College have stood together in fervent prayer with an unyielding determination to stand firmly on the truth and we were rewarded with the joy of seeing God’s Hand working in incredible ways not just to preserve our landmark but to affirm that He is watching over the College which He had built fifty years ago.

I look forward to more years of learning and serving with FEBC for God had demonstrated that He is sovereign and prayerfully will take the College to new heights. May God’s Name be lifted high and may His glory be manifested in all that the College will do in the Far East in the years ahead. May we in unison claim His precious promise, *“For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations...”* (Ps 119:89-90).

“ I look forward to more years of learning and serving with FEBC for God had demonstrated that He is sovereign and prayerfully will take the College to new heights. ”

Word from Pastors & Friends

FROM USA



Dear Dr Khoo,

Thank you for your invitation to write a letter to you and the FAR EASTERN BIBLE COLLEGE on the occasion of its 50th anniversary.

Our church has been praying for you and your college for many years now. We trust that the Lord will give you total victory in your long battle to obtain your rightful and historic building location there in Singapore. It was a distinct privilege and pleasure to have been in two of your churches many years ago, and to have preached and taught you from God's Words. It was there that I met you and talked with you and one of your fellow pastors concerning our King James Bible and its underlying Hebrew, Aramaic, and Greek Words.

First of all, I wish to thank you Bible Presbyterians for your kind

friendship to those of us who are Bible believing Baptists. Though we differ in some areas, we stand together in the most important doctrines of our Biblical faith. Your generous gifts from your church and its members to our several ministries from time to time have been gratefully received and much needed and appreciated.

Secondly, your college is to be commended for the over ten years of study and research that went into the production of your DVD entitled *Forever Infallible & Inerrant* which you sent to me for distribution in the United States of America to those who have an interest in the things contained therein. These "over 80 articles, books, and video lectures by the faculty of the Far Eastern Bible College, and other pastors and theologians from USA and UK" or similar materials have not been produced and made available by any other institution in the world that I know of. We salute you and join you in your unique and strong defense and proclamation of the verbal plenary inspiration (VPI) and the verbal plenary preservation (VPP) of the Hebrew, Aramaic, and Greek Words of the Bible. There is no college or seminary in the USA or around the world that I am aware of that stands as strong as or any stronger than your college, your leaders, and your associates.

Finally, will you permit me to issue

a warning to you? As Caleb of old, I look back on over 84 years of current church, college and seminary history. During these 50 years of your history, even from among your own church groups, you have done battle with those who have sought to disrupt and spoil your sound Biblical position. You have stood firm and you are to be commended for this. I hope and I pray that you will stand firm in the future as well. I hope, somehow, in a miraculous manner (and it will take a miracle to accomplish it), during the next 50 years, the Lord will see to it that your college does not (as every other college and school in the world has done) apostatize from your Biblical position in the course of time. As in Egypt in the days of Joseph, "*there arose up a new king over Egypt, which knew not Joseph*" (Exodus 1:8) and Israel's blessings were removed. In the days and years to come, when new and different leadership might come upon the scene, may your present stand and position on the Bible not evaporate or change in the slightest way. Your present leaders will not always be at the helm of the ship. They will pass on, even as Dr Timothy Tow has gone Home to be with His Saviour. If you allow strange and different kinds of leaders to take over your leadership (as has happened historically with every school, college, and seminary that I know about), you would then join in the faulty position on the Bible that is now taught in over

95% of the other schools, colleges, and seminaries around the world. During my lifetime, I have seen many movements, churches, schools, colleges, and seminaries drift away from their former moorings and end up in disaster.

May our God somehow, in some way, make you an exception in your future history, so that you will never, never, never waver from this true and strong Biblical position for which you

have paid very dearly--even among your own fellow Bible Presbyterian believers! You have done well heretofore. May you make preparations, right now and in the future, to be certain that this decline in your Biblical position will never happen to the FAR EASTERN BIBLE COLLEGE. I know nothing about the inner workings of your school, but let us all remember the warning of 1 Corinthians 10:12, "Wherefore let him that thinketh he

standeth take heed lest he fall." You have our assurance that we will pray with you to this end.

Congratulations on your 50 years! I echo the wise words of the apostle Paul who said, "*I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*" (Acts 20:32)

Yours for God's Words,

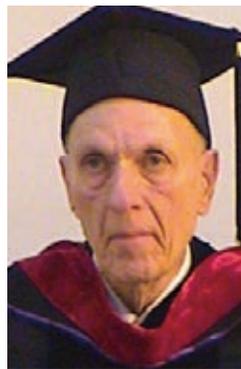
Dr D A Waite, *ThD, PhD*

Pastor, The Bible for Today Baptist Church, Collingswood, New Jersey, USA
President, The Dean Burgon Society, USA



Dr John C Whitcomb, *ThD*
Whitcomb Ministries, Inc, USA

Greetings in Jesus' Name! I am thankful to offer a word of appreciation for FAR EASTERN BIBLE COLLEGE on their 50th anniversary. During my ministries with you and your churches in 1984, 1991, 1993, and 1995, in Singapore and elsewhere, I was profoundly thankful to behold your strong commitment to Biblical creationism and catastrophism--the literal interpretation of Genesis 1-11. On the road to Emmaus, our blessed Lord rebuked two disciples with these amazing words: "*O fools, and slow of heart to believe all that the prophets have spoken ... And beginning at Moses . . . he expounded unto them in all the scriptures ...*" (Luke 24:25-27). May FEBC--and all of us--be found doing this for God's people everywhere, until He comes! Your kind hospitality, especially with Dr S H Tow, our principal host, will never be forgotten. Sincerely yours in HIM who loves us.



Dr Raymond H Saxe, *ThD, DMiss*
Ann Arbor, Michigan, USA

It is with great joy and praise unto the Lord that I send this word of greeting on the FEBC 50th anniversary year. With abundant gratitude to God, I am thankful that there is still a Bible College which is true to the Word of God and the testimony of our Lord Jesus Christ.

Regretfully, many of our institutions for training of ministers of the Gospel have become truants and fallen prey to all kinds of unbiblical heresies. Glory to God the Far Eastern Bible College has not departed from the faith, but "*earnestly contend for the faith which was once delivered unto the saints*" (Jude 3).

In a most marvelous way, the Lord has maintained the property and the practice of the College in the same way in which it was established fifty years ago under the incredible leadership of the Rev Dr Timothy Tow. Now under the capable leadership of the Rev Dr Jeffrey Khoo, we have every confidence the solid, separated, scholarly teaching will be maintained as represented in the infallible, inerrant, and preserved text of Scripture until the Lord comes again. Hebrews 13:20-21.



The Rev James Sun

Pastor
Bethany Christian Church, New York, USA

It is a great honor and privilege that I can give God praise and thanks for His wonderful grace and faithfulness as we celebrate FEBC's 50th Anniversary. It is truly a blessing to witness God's work in FEBC these many years.

I am truly excited about how God is continually working in the lives of many through the ministry of our Bible College. Your steadfastness, commitment, and painstaking efforts to ensure the spread of the pure Word of God are commendable and I would like to thank teachers and all the staff members of the College for setting good examples in standing for the Lord in a time like this.

"*For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister*" (Heb 6:10). May this verse be our mutual encouragement.



The Rev Pang Kok Hiong

*Pastor
Chinese Christian Church of Saipan, MP, USA*

We rejoice with you on the occasion of the 50th Anniversary of Far Eastern Bible College!

Having been in the ministry for the last 22 years, we truly want to thank and praise God for FEBC which has prepared us so thoroughly for service in His Vineyard. The solid teaching of God's Word and the holding on steadfastly to sound doctrines imparted are of greatest values in the mission fields. They have proven to produce fruits with eternal results. No words can express our gratitude towards our *Alma Mater*.

May the Lord continue to bless FEBC endlessly in the reaping of fruits in the ripe harvest fields.

“Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD” (Jer 9:23-24).

FROM AUSTRALIA



The Rev Errol D Stone

*Pastor, Faith Presbyterian Church, Perth, Australia
Lecturer, AEF Bible College, Perth, Australia
Chairman, Faith and Freedom Ministries, Perth, Australia*

The Jubilee in the Old Testament was a time of shouting and the occasion began with the blowing of trumpets on the Day of Atonement (Lev 25:9) and took place every 50th year (Lev 25:8, 10).

The 50th Year was a time to “rejoice,” a time of “celebrations,” a time of “giving” and a time of “thankfulness to God.” It was also called a “year of liberty” (Ezek 46:17); and the “acceptable year” (Isa 61:2); and by some commentators the “year of the redeemed” (Isa 63:4).

By the grace of God, Far Eastern Bible College (FEBC) founded in 1962 has remained faithful for 50 years, making it one of the oldest Bible colleges in Singapore and one of the very few in the world that still faithfully stands upon the 1611 King James Bible which celebrated its 400th year in 2011.

Through the years God has preserved FEBC from the attacks of those whose happiness has apparently been in their wealth (cf Job 21:13; Ps 52:7), their power (cf Job 21:7; Ps 37:35), their worldly prosperity (cf Pss 17:14; 73:3, 4, 7) and their popular applause (cf Acts 12:22).

The Word of God has shown that those who dig a pit for someone they intend to injure will fall into it themselves (Eccl 10:8) and those who build gallows

for someone they hate will themselves be hanged; such was Haman's demise (Esth 5:9-11).

Praise God for the faithfulness of the current lecturers of FEBC, all being alumni of the College. Also for FEBC being a biblically-based theological institution of higher learning and spiritual training, having trained hundreds of students from Asia and the rest of the world for consecrated service unto the Living and True God.

There is no doubt that hundreds of thousands of lives have been reached with the “Gospel of Salvation” through the faithful teaching of His Word.

I praise God for the life-changing teaching and practical experience at FEBC and for all who have supported their husbands in ministry including the matron of FEBC Mrs Ivy Tow who has supported FEBC and her beloved husband, the Rev Dr Timothy Tow, who stayed with the College until his home-going. Mrs Tow has the honour of also being the first student to attend FEBC 50 years ago at its inauguration and the first graduate.

In the Old Testament, the Jubilee year was a time to rejoice and it began with the blowing of trumpets (Lev 25:9). Likewise, a trumpet will sound at Jesus

Christ's "Second Coming" for His own (1 Cor 15:52; 1 Thess 4:16). One was a time in the past to rejoice, the other a time in the future to rejoice; but the 50th year of FEBC is a time in the present to rejoice. All glory to God for those who love FEBC as their Alma Mater.

How we marvel at God's goodness for having ordained such a special

Bible college, and at His faithfulness in preserving His Word and FEBC. All glory to God for faithful Board members of FEBC throughout the years and for all who have supported FEBC in prayer, financially or in any other way. It is surely a time to give thanks to God and a time to rejoice.



The Rev Paul Cheng

Pastor

Bethel Bible-Presbyterian Church, Australia

Greetings in the precious name of our Lord and Saviour Jesus Christ!

We are living in perilous times where days of great spiritual deception and declension have relentlessly been undermining the Christian faith. For such a cause, God has raised up FEBC in the spirit of the 20th Century Reformation Movement.

It is a marvel to witness God's hand working to sustain FEBC for fifty years for the propagation and defence of the faith that was once delivered unto the saints. Remaining faithful to the faith in an uncompromising manner has never

been popular in this ecumenical age of doctrinal compromise. Indeed FEBC has undoubtedly lived up to its motto, "Holding fast the faithful Word."

We rejoice with you on this joyous occasion of your 50th Anniversary. Our response to your steadfast faith is fashioned after the famed words of Martin Luther, "Here I stand, I can do no other." We stand as one with you!

May God continue to use you to *"fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses"* (1 Tim 6:12).

Elder Michael D Lee

on behalf of

Hope Bible-Presbyterian Church, Adelaide, Australia

Warmest greetings in the precious Name of our Lord and Saviour Jesus Christ!

We praise God and rejoice with you and your Bible College community on the occasion of the Golden Jubilee of the Far Eastern Bible College this year!

Hope Bible-Presbyterian Church, Adelaide, had a close and cordial relationship with the Bible College's Founding Principal, the Rev Dr Timothy Tow. It was through his wise guidance that our church was given the honour and privilege to have two "interns" from the College in the mid-1990s and to embark on overseas missions (in Cambodia) from 2000. Through his support, encouragement and testimony of faith, we were able to purchase our building, named aptly "The Stone Mansion" by him. We looked to the Rev Dr Timothy as our spiritual leader.

For 50 years, the Far Eastern Bible College has been training disciples of Christ for The Great Commission. Many of these graduates have served as pastors, missionaries, and preachers in Singapore, Australia and other countries.

Not a few have returned to serve the College as Lecturers and Tutors. This is indeed a great achievement for the LORD. Hopefuls will continue to pray and provide support for the Far Eastern Bible College. Many Bible Colleges and Seminaries have come under the influence of false teachers and have gone astray, but we pray and hope that this College will remain faithful to the teachings of our Lord Jesus Christ, and *"earnestly contend for the faith which was once delivered unto the saints"* (Jude 3).

May the Far Eastern Bible College obey The Great Commission of our Lord Jesus in Matthew 28:19-20: *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."*

May the Far Eastern Bible College be an important source of pastors and preachers for all Bible-believing churches, and missionaries around the world. Congratulations, and may God bless you all.



The Rev Hien Nguyen

Pastor, Brisbane Bible-Presbyterian Church, Australia

How I thank God and praise the Lord for His grace and providence in leading me to the Far Eastern Bible College (FEBC) to study His Word and to receive sound and biblical training!

When I was in my home country (Vietnam), I was still very naïve and thought that most of the Protestant Bible colleges or seminaries were good. So I was very glad when one of my uncles introduced me to the Trinity Theological College (TTC) in Singapore, and I joined the college in July 1999. However, while I was thirsting after God and hungering for His Word, I was much disappointed at TTC's liberal, neo-evangelical, charismatic, compromising and ecumenical stand and teaching. Then, I decided to return home after one month there. It is amazing that by God's providence, and not by accident at all, before I returned home, one of the FEBC students introduced me to the FEBC, and I came to meet the founding Principal of FEBC, the late Rev Dr Timothy Tow. I was so thankful to the Lord when the Rev Tow told me that he was a disciple of Dr John Sung and that FEBC only teaches God's Word of Life. I knew Dr John Sung as he came to my country in 1938, and God mightily used him to ignite a revival there. I was very glad and thankful when the Rev Tow warmly welcomed me to the FEBC. I was so impressed by the Rev Tow's godliness, humility, modesty, and kindness. Then, I joined FEBC in July 2000 and enjoyed four blessed years studying God's Word.

My general observations after four years of training at the FEBC are as follows:

1. Being Founded on the Word of God

All the teachings (doctrines) and training must be based on God's Word, the Holy Bible. Therefore, the Holy Bible must be exalted, taught and observed. It was at the FEBC that my faith in God's Word was restored with the doctrines of Verbal Plenary Inspiration (VPI), *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"* (2 Tim 3:16) and Verbal Plenary Preservation (VPP), *"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever"* (Ps 12:6-7) and *"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"* and *"Heaven and earth shall pass away, but my words shall not pass away"* (Matt 5:18; 24:35).

Now I dare not doubt or question God's Word. I just read, study, teach and preach God's Word with a prayerful, reverent, humble and submissive heart. Praise the Lord! It is at FEBC that I learnt and had the assurance that I still have God's perfectly inspired and perfectly preserved Word today: the Masoretic Text of the Hebrew Old Testament and the Received Text (Textus Receptus) of the Greek New Testament that underlie the King James Bible. And the King James Bible is the most correct and reliable translation in English because it was based on the preserved texts, translated by godly and highly qualified translators, using the formal technique of translation (word for word) and preserving all the tenets of biblical theology. Such knowledge is so wonderful, but I did not find it at TTC!

2. Teaching/Studying the Original Languages

As God has preserved His words in Hebrew, Aramaic and Greek, FEBC emphasises the study of the original languages and requires degree students to study Greek and Hebrew as compulsory courses. I must thank God

always for my four years of studying Greek under Mrs Ivy Tow, Dr Jeffrey Khoo and Dr George Skariah and for two years of studying Hebrew under Dr Prabhudas Koshy and Dr Quek Suan Yew. Even now when I prepare the notes for a Bible study or for a sermon, I always refer to the Greek and Hebrew Scriptures. This is very precious knowledge for me.

3. Taking the Biblical Stance on Truth

It is very important to teach the students the right doctrines based on God's Word and to help the students understand and follow the right doctrines. Many Bible colleges or seminaries compromise God's truth and God's Word to draw more students from all kinds of faiths to their colleges. So their libraries would be stocked with books of liberal, modernist or fundamental views. When the lecturers teach, they would just give the different views and leave it to the students to choose which view they want. They are so "polite" that they would "respect" whatever views the students choose. Actually they are pleasing and respecting men, not God. How then can such men-pleasers be God's servants? Absolutely not! *"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ"* (Gal 1:10). Moreover, their students would not be guided to understand why they should not follow the unbiblical views or why they must follow biblical views based on the Holy Bible's teachings. Therefore, the students would also be compromising, thinking that all views are fine.

However, in FEBC, the lecturers teach the students responsibly with their hearts, training the students not to compromise, but to faithfully follow and just stand by what is biblical and to separate themselves from what is unbiblical. The FEBC library stocks good books with biblical stance, and this gives the students a good and firm foundation. During my days in FEBC, I was glad that I got an A for the course on Biblical Separation under Dr Jeffrey Khoo whereas at TTC I got an F from Dr Simon Chan. Thank God that the Rev Dr Timothy Tow was still healthy when I was at FEBC, and so I enjoyed studying

all his courses, like Systematic Theology, Calvin's Institutes, Minor Prophets, OT Law for Today, and Homiletics. I have also learnt a lot from Dr Jeffrey Khoo, Dr Quek Suan Yew and Dr Prabhudas Koshy. They not only taught me biblical knowledge but also instilled in me their love for the Lord, their zeal and strong stand for God's perfectly preserved Word, and their fervency in contending for God's truth without any compromise. Thank God for the sound teaching and training at FEBC!

4. Training Students and Moulding Their Characters

The training at FEBC not only gives the students biblical knowledge but also moulds their character in the service of the Lord. The students must study hard. They will be disqualified if they are caught cheating. The students are also trained to give out Gospel tracts during Practical Evangelism on Wednesday afternoons. They also participate in the Gospel Rally once a semester. The senior students are trained to take leadership as proctors or chaplains. The proctor monitors the students' activities in the College, including their studies, duties and sports. The chaplain organises the morning devotion groups, prayer meetings, evangelism, Gospel Rally, etc. Besides their studies, the students are assigned duties as they stay for free in the dormitories. There are many duties to perform in order to maintain the premises in a clean and tidy condition. Those who are lazy or fail to humbly and faithfully do their duties like a servant can hardly "serve" the Lord faithfully in their future ministries. I must thank God for the Matron, Mrs Ivy Tow, for her faithful ministry and for her discipline in keeping the College in order. Thank God for using her to mould my character. At first, it was so painful when I was scolded. That showed my self-love, self-importance and self-pride. Gradually, by God's grace and much prayer, I learnt to die to self and to be humble and submissive, and I enjoyed my blessed fellowship with Mrs Tow, as with the Rev Tow. Praise the Lord for His training and moulding!

5. Praying to God

Another lesson I learnt in FEBC is to pray together and for one another every day. That is what our Lord Jesus taught us to do, "*Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask,*

it shall be done for them of my Father which is in heaven" (Matt 18:19). We needed God's grace and strength to do our assignments, fulfil our duties, prepare for the exams, preach at Homiletics class, teach Sunday school and do evangelism. In FEBC, we had morning devotion (reading RPG and praying) from 7:30 am to 7:55 am, and then the Chapel Hour from 8:00 am to 8:30 am. These are followed by classes. Every Thursday night, students gather in groups in the FEBC's dormitories for exhortation and prayers. As I still needed more prayer, I got a few faithful prayer partners to pray with me. I thank God for Bro Jonathan Langat, Bro Nelson Were, and Bro Chang Ha, who faithfully joined me in prayer for one another, for FEBC, for the Rev Tow and others every day, and we always thanked God for answering our prayers.

6. Trusting in the Lord

Trusting in God's loving care and provision is also what I learnt and experienced in FEBC. I was usually unhappy to see or hear of some students taking advantage of the kindness of some church members by making friends with them and sharing with them their needs and problems with the expectation that these members will help them. Some students even attended or joined the church that could financially support them most. I am sure that in their future ministry, they would do the same, turning to men instead of trusting in God. They did not glorify their heavenly Father at all! I always encourage myself to trust in God my Father, as my Father is very rich, very powerful, very wise, very good, very caring, and He will take good care of me. And thank God that I did not lack anything (Ps 23:1). "*But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"* (Matt 6:33). The Rev Dr Timothy Tow reminded the students, "Self-help with God's help is the best help" and "Economy is the mother of prosperity."

Thanksgiving

God's reward is wonderful. He says, "*for them that honour me I will honour, and they that despise me shall be lightly esteemed"* (1 Sam 2:30). I thank God so much for His grace and mercy, goodness and faithfulness, sustaining me and seeing me through my four years of studies in FEBC with good health and strength. It was a blessed surprise for me when Dr Jeffrey Khoo, the Academic

Dean, announced that I graduated with honours, *cum laude* for my Master of Divinity (2003) and *summa cum laude* for my Master of Theology (2004). Thank God so much for having helped me complete my two programmes with two theses (under Dr Jeffrey Khoo, my supervisor) in four years, without any waste of time.

I am really indebted to God for such sound training in FEBC, and for True Life BPC's kind support in adopting me as her missionary preacher. Although I am now the pastor of Brisbane BPC in Australia, FEBC, my Alma Mater, is still so close and dear to me in my heart and prayer, and truly my soul is knit with her! How I thank God and praise the Lord for having preserved FEBC these past 50 years despite all the opposition, oppression and attacks from those who do not have a high view of God's infallible and inerrant Word, divinely inspired and preserved for ever.

With so many blessings I have received from God through FEBC, I highly and strongly recommend FEBC to anyone who wants to study God's Word for full-time service. Although the training in FEBC is tough, if one is truly called, God's grace will always be sufficient for him to learn His Word, to know His Truth, and be properly equipped to serve Him faithfully according to His Word and His Way.

May God continue to strengthen and richly bless the Principal, the Rev Dr Jeffrey Khoo, and the Matron, Mrs Ivy Tow, and all the Faculty, and the FEBC students and alumni and graciously keep all of us faithful to Him and His Word until the end. May God continue to bless FEBC, preserve her, and mightily use her to train faithful servants to trust and honour God and His Word as well as to defend His Truth and to contend for the holy faith of the saints in these last days of doubt, compromise, deception and apostasy. Amen.

FROM CAMBODIA



Sun Sokha (& Nam Soon)

Pastor, Faith Presbyterian Church, Cambodia

Greetings to you in the Name of our Lord and Savior Jesus Christ!

It is great to hear that FEBC will celebrate its 50th Anniversary this year.

It is indeed by the grace of our Lord who preserves our School and uses it for His glory.

Through this school, God has raised many faithful workers already to bring the Good News of Salvation to the whole world and He will raise more to defend the Word of Life. We ourselves would like to thank God for the opportunity to be trained in FEBC too.

On this special occasion, we would like to pray that our Lord Jesus will bring abundant blessings to FEBC and all who are faithfully serving in FEBC. We pray that the Word of God will be kept pure in all ages to come.

Psalm 12:6-7, *“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.”*

Glory be to our Triune God. Amen!



John Minh Saray (& An Sitha)

Preacher, Lively Hope Presbyterian Church, Cambodia

Greetings in the name of our Lord and Saviour Jesus Christ from Sihanoukville, Cambodia!

We would like to praise and thank our Almighty God for preserving and providing for our beloved college, the Far Eastern Bible College, for the last 50 years; and for enabling FEBC to be fruitful in the biblical training of men and women around the globe.

As FEBC is fulfilling the Lord Jesus Christ’s Great Commission (Matt 28:18-20) and being *“set for the defence of the gospel”* (Phil 1:17), may the God of

all grace enable the principal, Dr Jeffrey Khoo, and all the faculty members as well as the Board of Directors to continually be *“holding forth the word of life”* (Phil 2:16) and *“holding fast the faithful word”* (Tit 1:9) until the Lord Jesus returns.



Chan Sopheak

Preacher, True Gospel Bible Presbyterian Church, Kampot, Cambodia

Praise and thank the LORD for His grace and mercy upon me and my family in Kampot, Cambodia. On behalf of True Gospel Bible Presbyterian Church, I would like to thank FEBC and its faculty members who have been faithfully teaching in the College. I graduated from FEBC in November 2007 and came to Kampot directly. Since then I have been serving as a preacher and a teacher in the Bible School. I would also like to thank the LORD for equipping me for the Bible school ministry through the training in FEBC.

Kampot province in Cambodia, the LORD has blessed us with 20 adult worshippers and 40 children who come for Sunday School.

It is my earnest prayer that the LORD will continue to use FEBC for many more years to come.

As a result of our ministry here in



Liv Rotha

*Preacher, True Faith Bible-Presbyterian Church,
Kampot, Cambodia*

Praise the Lord for His grace and faithfulness upon Far Eastern Bible College these past 50 years. This is proof that our Almighty God is still working among His servants through the College.

I would like to share the joy in my heart towards the College. Through FEBC I have received biblical training in both character and Bible knowledge. This 50th Anniversary of FEBC is a great testimony of God's protection upon her to overcome all sorts of evil. During these 50 years, God's many servants have been trained and have gone out to

preach the true gospel and to teach the perfect words of God faithfully.

Therefore, I pray that the Lord will continue to use our faithful FEBC lecturers mightily to train more servants so that they may receive sound doctrines and preach the perfect words of God faithfully till He comes again.

FROM INDONESIA



The Rev Kiantoro Lie

*Pastor, Calvary Batam Bible-Presbyterian Church
Principal, Calvary Batam Bible College*

Praise the Lord for the 50th Anniversary of the Far Eastern Bible College. I rejoice greatly with the Principal, Rev Dr Jeffrey Khoo, the Matron, Mrs Ivy Tow, and all the faculty members and the student body on this happy occasion.

The Lord is good! He has helped FEBC these 50 long years of ministry, and I believe, He will continue to preserve her for greater service in the years to come.

FEBC is the BEST school to go to. She has the right spirit of a true prophet: faithfulness to God, to His Word and to His Mission. FEBC teaches her sons and daughters the true doctrines of the Bible, not some fanciful, even

heretical, theological ideas of men in high ivory towers. The lecturers are worthy examples of men fired with the zeal to carry out the Great Commission. They teach by example and imprint the missionary spirit in the hearts of the students.

FEBC is so near to Indonesia. She has many alumni serving the Lord in various parts of the country. It is my prayer that many more Indonesian students will come to be trained in FEBC. It is also my prayer that FEBC will exert a greater influence in the Bible College training and missionary work in Indonesia.

FEBC, my alma mater, I wish you a joyous and blessed 50th Anniversary!



**The Rev Elyakin Phang
Peter & Pipit Yoksan
Ajin Thu**

*on behalf of
Calvary Hanura Permai Bible-Presbyterian Church,
Pontianak, Indonesia*

It is a very great honour and privilege to congratulate FEBC on her 50th year of service to the LORD JESUS CHRIST in the theological training of

many students from more than a dozen countries around the globe in fulfilling the Great Commission (Matt 28:18-20).

We owe a great debt of gratitude to the Bible-Presbyterian movement and to FEBC, both started in South-East Asia by God through the ministry of our late beloved pastor and principal, the Rev Dr Timothy Tow.

May the LORD continue to bless FEBC (Board of Directors, Principal, Faculty and Student Body), and enable her to reap the fruit of the harvest in His mission fields for His glory till the return of our LORD JESUS CHRIST!



Cahyono Budi Wibowo

*Preacher
Getsemani Bible-Presbyterian Church, Indonesia*

We rejoice on FEBC's 50th Anniversary and are thankful to God for keeping FEBC all these 50 years. 50 years is not a short period of time. Many Bible colleges have closed down even before they reach 30 years of their existence. It is only because of God's protection and preservation that FEBC can continue in her work of training men and women for His service.

FEBC is an institution used by God to teach the pure doctrines of God's Word and to instruct others in the fundamentals of the faith. Through her faithful teaching, God has used her to bless the B-P churches, even the churches in Indonesia, such as our church.

God has also used FEBC greatly in the B-P movement, as well as to

guide local churches as to how they may continue in the B-P distinctives.

Although FEBC has faced many challenges, difficulties and obstacles, we believe that God who has watched over FEBC over the past 50 years will continue to watch over and protect her. The faithful God who has perfectly preserved His Word down through the ages will continue also to preserve His witness.

May He be pleased to continue to use FEBC as His witness to proclaim and to defend His Word. May He bless this 50th Anniversary of FEBC. *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."* (Romans 8:28)

FROM JAPAN



The Rev Dr Robert Lee Kluttz

Pastor, Hokkaido Bible Center, Hokkaido, Japan

I have witnessed events unfolding in Singapore over the past decade or so. Where God works mightily, our ancient enemy the devil will always try to worm his way in very surreptitiously as *"an angel of light"* (2 Cor 11:14).

What I am anticipating now is the restoration of all Gilstead property for its intended use by the founder. *"God is not mocked: for whatsoever a man soweth, that shall he also reap"* (Gal 6:7).

FROM KENYA



The Rev Jonathan C Langat

Pastor, Bomet Africa Gospel Unity Church, Kenya

Many have indeed benefited spiritually from FEBC.

The students of Bomet Bible Institute (BBI) have benefited much from the teaching by FEBC graduates. And the graduates of BBI, in turn, are benefiting over 50 local churches of the Africa Gospel Unity Church (AGUC) in Kenya.

I was equipped and mentored for the ministry of Christ by FEBC. And Bomet AGUC (the local church that I am pastoring) has felt the goodness and the blessings of FEBC. What the Apostle Paul charged Timothy, has become true

with us here in Kenya. 2 Timothy 2:2: *"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."* Without exaggeration, the benefits we receive from FEBC are great indeed! Since 2005, our AGUC members in Kenya have been receiving direct FEBC teaching through our FEBC lecturer Miss Carol Lee, who conducts intensive lectures in November/December yearly.

We praise and thank God for keeping FEBC, and for FEBC's open door

to us in Kenya to benefit too. May the Lord continue to sustain and to expand her ministries far and wide and may many seize the opportunities offered. God gave FEBC *“for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of*

the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph 4:12-14). God bless all.



The Rev Philip K Lagat

Pastor, Good News Church in Africa, Kenya

Christian greetings in Jesus' Name! We thank the Lord for this 50th Anniversary of Far Eastern Bible College.

When the Lord starts a work, He does so with a purpose. And in carrying out that purpose, He raises faithful men who will do the work despite obstacles which may arise. This is the case with the Far Eastern Bible College which the Lord raised in 1962, till today as it celebrates its 50th Anniversary. God raised His faithful servant who has gone before us, the Rev Dr Timothy Tow, and others in carrying on that purpose. We cannot thank God enough for the great work He started and which is going on still.

I thank the Lord for opening the door for me to come and study in FEBC for two years (2005-2007). It was indeed a privilege and blessing to be taught by faithful teachers who emulate its founder. May the Lord bless you all as you

continue to serve Him. Your labour in the Lord is not in vain (1 Cor 15:58).

The Lord is using us here in Kenya, Africa, in the Faith College of the Bible (in Eldoret) to pass on His faithful words to faithful men (2 Tim 2:2). Though we are far away from you, we celebrate with you and pray that God will continue to keep FEBC, for it has been a blessing to many people. As the College stands for the Word of God, the Lord will stand with it and none can shut it. The Lord indeed knows your works, *“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name”* (Rev 3:8). May the Lord bless and keep you as you continue contending for the faith once delivered unto the saints. Amen!



Nelson Were

Preacher, Holy Trinity Church, Eldoret, Kenya

“Music is hateful and intolerable to the devil. I truly believe, and do not mind saying, that there is no art like music, next to theology. It is the only art, next to theology, that can calm the agitations of the soul, which plainly shows that the devil, the source of anxiety and sadness, flees from the sound of music as he does from religious worship. That is why the scriptures are full of Psalms and hymns, in which praise is given to God. That is why, when we gather round God's throne in heaven, we shall sing his glory. Music is the perfect way to express our love and devotion to God. It is one of the most magnificent and delightful presents God has given to us.” These are the words of Martin Luther, the great 16th Century Reformer, on music and its place in the church. How true these words are for music indeed is magnificent and delightful. Music forms an important part of worship, as it is a universal language,

it brings both joy and tears to the heart. It takes the listeners to a place where mere words cannot. What music is to worship, the Bible College is to Christian ministry, as such then the words of Luther can perhaps be paraphrased to present the Bible College ministry thus:

“The Bible College is hateful and intolerable to the devil. I truly believe, and do not mind saying, that there is no institution like the Bible College, next to the Church and the Christian Family. It is the only institution, next to church and family, that can reform society and raise up a standard for righteousness that exalts a nation. This plainly shows why the devil, the father of anarchy, rebellion and unrighteousness, fights against such institutions as he does true religious worship. That is why the scriptures are full of exhortations and commands to teach and train ministers for the service of God. Without the Bible College, the

church will perish, but through the Bible College, to the church are availed faithful men who will be able to teach others also!”

As FEBC celebrates and rejoices in God’s favour, faithfulness and goodness over the 50 years she has been training men and women, we rejoice with you! As FEBC labours on to prepare

faithful men and women for the service of God, those whom she has prepared through the years too have joined in the fray and labour to do the same! And it is our prayers that we sons and daughters of the “East” who have joined in the fray will “labour on till break of day” (as we used to sing every year at graduation)! God bless and prosper FEBC to the glory and praise of His name. Amen.

FROM KOREA



Dr Cho-Kim Jung Nyun
Missionary
Biblical Education by Extension, Korea

In the year 2000, my husband and I were sent to Singapore by Onnuri Community Church and BEE Korea as missionaries. However, up until that moment, it never crossed my mind that I would become a full-time missionary one day. At that time, I enjoyed teaching piano at a college, and was satisfied with my life. I had never considered the possibility of becoming a missionary in my life. However when I heard God’s call, I could not ignore it. Eventually, I decided to obey and to come to Singapore. When I finally committed to becoming a full-time missionary, I realised that I needed to know more about God to adequately equip myself for ministry, and so I began to look for a Bible college. I found FEBC.

My first semester was rather tough because I had to study the Bible in English which was not my first language. Even though I had already finished my master’s degree in piano performance and had various educational experiences in the States, studying the Bible in English was a totally different story. For example, I could not even recite the Lord’s Prayer in English. In addition, all the classes were burdensome due to the heavy workload as well as the tight schedule. On top of that, while the colleges that I attended up to that point were of high reputation, FEBC was the smallest college that I had ever attended. I judged according to appearance and said to myself, “*Can any good thing come out of Nazareth?*”

However, as time passed, I realised such thoughts were mere misconceptions based on my human thoughts. FEBC became one of the most precious schools that I had ever attended, because at FEBC I learned about Jesus Christ Himself. All the lecturers were not only teaching knowledge but were also sharing their heart for the Kingdom of God. I also had the privilege of learning from the late Rev Timothy Tow and his humble life, and Rev Jeffrey Khoo and his devoted love for God regardless of the circumstances. Also, I had countless sweet and pleasant memories of FEBC. During my school days, I used to enjoy the surroundings of the college, especially the benches near the pond where I memorised my Greek words. The celestial learning from FEBC became the foundation for my ministry as well as for my life to “*press toward the mark for the prize of the high calling of God in Christ Jesus.*” Now I can proudly and thankfully say that it was God’s special blessing for me to be part of FEBC.

My sincere gratitude and heartfelt thanksgiving will always remain at FEBC which has been my spiritual hometown. Just as my Saviour Jesus Christ came out of the small town of Nazareth, I believe that precious and divine wisdom will constantly spring out from this small college of FEBC. Yes! Certainly as good things came out of Nazareth, good things will also come out of FEBC.

“*FEBC became one of the most precious schools that I had ever attended, because at FEBC I learned about Jesus Christ Himself. All the lecturers were not only teaching knowledge but were also sharing their heart for the Kingdom of God.*”

FROM MALAYSIA



The Rev Lee Kim Shong

Pastor

Calvary Jaya Bible-Presbyterian Fellowship, Malaysia

Greetings to FEBC in Christ's Name!

I remember the 25th Anniversary of my alma mater in 1987. I was in the college then. Time has flown by. Now, FEBC is 50 years old!

Thank God for keeping this Bible School for half a century. The Lord be with you, my alma mater!

Deuteronomy 33:25: *"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."*



Ling Soon Ing

Preacher, Calvary Bible-Presbyterian Church, Sibu, Malaysia & Calvary Kuching Bible-Presbyterian Church, Kuching, Malaysia

Congratulations! We rejoice with you on this happy occasion of your 50th Anniversary.

We pray that God will continue to use FEBC as a beacon of light to further His Kingdom in Singapore and to the regions beyond.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth,

and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim 4:2-5)



Dn Dr Wee Tiong Soon

on behalf of

Kemaman Life Bible-Presbyterian Church, Malaysia

"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God." (1 Thess 1:1-4)

We brethren of Kemaman Life B-P Church rejoice with you on your 50th anniversary. Indeed you have been constantly in our prayers ever since we were set up as a church by Rev Timothy

Tow, 17 years ago. And Rev Tow had called on Dr Jeffrey Khoo to organize the list of preachers to minister to us. Indeed we have journeyed together for the last 17 years, tasting of the goodness of our God. We thank the Lord for leading Rev Tow to set up FEBC, where the Word of God is taught faithfully. So many souls have been blessed with the knowledge of the Word.

When FEBC was threatened with eviction, we prayed even more earnestly that our God would have mercy. We were wondering where the students could go and how costly it would be for them

to find their own accommodation. We really thank our good Lord for answered prayers when the Court of Appeal judged that FEBC could stay.

Indeed, FEBC is now 50 years old because the Lord is her Keeper and He gives strength and wisdom to the faculty, staff and students.

“I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made

heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.” (Ps 121)

FROM MYANMAR



The Rev Biak Lawm Thang

Pastor

First Bible-Presbyterian Church, Yangon, Myanmar

“O give thanks unto the LORD; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever.” (Ps 136:1-3)

On behalf of First Bible-Presbyterian Church, Yangon, Myanmar, I send warmest greetings to the FEBC family. We share with you the blessed joy and happy thanksgiving on the occasion of FEBC’s 50th Anniversary. May God’s Name be praised for the great things He has done in leading FEBC till today.

Founded on, grounded in, and bound by nothing but God’s forever infallible and inerrant Word, FEBC started with a humble beginning under the leadership of God’s faithful servant, the late Rev Dr Timothy Tow. As the years went by, until the very present, God has seen it fit to continue to pour down His bountiful blessings upon FEBC with His own increase not only in the godly, faithful and united Faculty, but also in the hundreds of graduates who are actively serving the Lord in various ministries around the world. How marvellous is God’s grace to make all these possible!

I praise and thank God for the opportunity He has given me to study His Word at FEBC for three years, from 2005 to 2008. It was all by His providence. I first enrolled as an MDiv student, but God moved the heart of the then Academic Dean, Dr Jeffrey Khoo, to allow me to continue for another one year as a ThM student. All this was by God’s higher hand, because I had the privilege not only to learn theology in class, but also to witness what it means to practise it in the midst of stormy circumstances. The College then was going through a hard time, being under very fierce attack, not because of any other reason but for its firm stand for the forever perfect Word

of God, given by inspiration. When the College was under pressure, so much so that there was not enough space to accommodate its increasing night class students, I was one of those who had to sit at the dining area and the staircase to the Principal’s residence. In spite of all the hardships, however, FEBC continues to stand firm and steadfast, teaching God’s Word faithfully to its students and striving to defend God’s Word at all cost.

God had providentially sent me to FEBC at such a time to teach me what it means to put theology into practice. No matter what anyone says, this was God’s way of providentially preparing me for the future He has for me. Not by numbers, human strength, human support, or anything, but faithfulness to Him and His Word under any circumstances!

The training at FEBC is by no means easy. But it is most worthwhile and most rewarding. What I learned at FEBC was not “dry” theology, where pure intellectual scholarship is overemphasised to the point of neglecting godly character, but sound theology that is rightly characterised by Bible-centred scholarship and godly lives with missionary concerns. At FEBC, the Bible is given its rightful throne, and everything, whether theology or movement, is weighed in the Bible scale. FEBC is a very rare College that combines these two. I can never thank FEBC enough for both the biblical scholarship and godly influence that have been imparted to me.

FEBC has written the pages of its 50 years’ history with words that can never be erased by any human hand. God who sees the heart and knows all things has been pleased to seal it with His own approval in the testimonies and ministries of its graduates. On this blessed and happy occasion of FEBC’s 50th Anniversary, as our hearts are filled

with joy, we call upon Him to continue to keep FEBC strong and steadfast to the very end, training many more faithful servants and bringing forth many offsprings for both the proclamation and defence of His Word which the world most desperately needs. FEBC forever! Amen.

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” (Jude 24-25)

FROM NEPAL



Rajan Shrestha

Preacher

Kathmandu Bible-Presbyterian Church, Nepal

Thank God for blessing Far Eastern Bible College, the School of Prophets, with 50 years of fruitful ministry in training pastors and missionaries for the Lord's Vineyard.

I am grateful and indebted as I count the many blessings I have received from my alma mater where I spent four years of my life in theological training. FEBC has really equipped me for my Nepali ministries. I thank God for His servant the late Rev Dr Timothy Tow, founder of FEBC, whom God used to start FEBC to produce faithful servants of God. I thank the Lord for the classes and the faithful lecturers who teach sound doctrines based on the Word of God.

The most important thing for one to believe when teaching others concerning God and one's relation to God is that the Bible is the Word of God,

and that it is true from cover to cover. And FEBC does teach that the Bible is infallible, inerrant and authoritative. FEBC not only believes in VPI, but also believes in VPP, showing that it is the best Bible college for teaching sound doctrines and to lead faithful servants of God until Jesus returns. FEBC is a Bible college where we can study to show ourselves *“approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”* (2 Tim 2:15).

On this joyous occasion of FEBC's 50th Anniversary, on behalf of the Kathmandu Bible-Presbyterian Church of Nepal, and the many witnesses scattered throughout Nepal, I send our heartiest congratulations to my Alma Mater. Let Far Eastern Bible College be blessed by God. Amen.

FROM NETHERLANDS



Linda Kwee-Harlim

Gereja Kristen Indonesia Nederland, Netherlands

In the year 1976, my graduate thesis was on Matthew 5:18, *“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”*

This thesis is inclined to what our alma mater stands for. It seals my faith against pragmatism, against the arrogance of historical criticism etc. The training in FEBC was a blessing then and now, holding fast to that pure faith. I am able to pass on this confidence to others in the Sunday School ministry and Bible Study groups. I am not ashamed of defending the pure, 100% God-inspired and God-preserved Word. I pray that the *estafet* passed on to this generation of directors and lecturers be kept as it was/is and be passed on to the next generation as ambassadors for Christ. *“Be thou faithful unto death, and I will give thee a crown of life”* (Rev 2:10). God bless and keep FEBC for His Name's sake.

FROM THE PHILIPPINES



The Rev Reggor Galarpe

Pastor

*Gethsemane Bible-Presbyterian Mission Church,
Cebu, The Philippines*

It is with great joy that I greet my Alma Mater on the occasion of her 50th Anniversary! Praise and glory be to the Lord for FEBC's half a century of faithful service in training men and women for the ministry of the gospel and for the defence of the faith which was once delivered unto the saints.

Praise God for the vision and burden of our late founding principal, our beloved Rev Dr Timothy Tow that saw the establishment of FEBC in 1962, "raised by God in such a time when seminaries and Bible colleges have capitulated to the apostasy of the end times."

I am greatly blessed to have studied and received sound biblical

instruction in FEBC, not to mention the invaluable lessons learned from our beloved principal and the faculty, as well as from our day-to-day life experience within the college compound. Truly, I have learned much both in doctrine and practice!

I would like to greet the current principal, faculty and staff of FEBC. I thank the Lord for your uncompromising stand "for the word of God, and for the testimony of Jesus Christ" (Rev 1:9).

May the Lord bless FEBC with many more years, "holding fast the faithful Word" (Tit 1:9) and "holding forth the Word of life" (Phil 2:16)!

Blessed 50th Anniversary!

FROM THAILAND



**The Rev Robert Peh
& Mrs Chadarat Peh**

*Truth Bible-Presbyterian Church, Thailand
Christian Home of Love Foundation, Thailand*

We rejoice with you on the occasion of your Golden Anniversary!

Thank God for the vision He had first given to the late Rev Dr Timothy Tow to start a spiritual army camp for Jesus Christ our Lord to train both men and women of God whom He has chosen to go "into all the world, and preach the gospel to every creature" (Mark 16:15).

Thank God also for calling the Rev Dr Jeffrey Khoo with his team of responsible lecturers and the Board of committed Directors to continue to hold the fort, preaching and defending His Word and words unashamedly and devotedly imparting them "to faithful men, who shall be able to teach others also" (2 Tim 2:2).

Thank God for raising up FEBC, our Alma Mater, where we were taught the whole counsel of God and were equipped for full-time service for the King

of kings.

May God continue to prosper the good work He has begun in FEBC (Phil 1:6) and preserve her from all "the wiles of the devil" (Eph 6:11)!

May the Lord continue to empower each and every lecturer to hold "forth the word of life" (Phil 2:16) and to proclaim the unadulterated gospel of Christ far and wide as well as to make more disciples to carry out the will of the living and true God here on earth (Matt 6:10) till He comes, as Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt 24:14)!

Wishing the Far Eastern Bible College a blessed and joyous 50th Anniversary, and many more years of God-centred service!

FROM SINGAPORE



Elder Tan Nee Keng
on behalf of
Berean Bible-Presbyterian Church

We, in Berean Bible-Presbyterian Church, rejoice with FEBC on the occasion of her 50th year of ministry.

FEBC is in our prayers for the important and faithful work that she is doing. Through her efforts to commit to faithful men and women from other countries the Word of God, we can see how many of them have in turn been able to teach their fellow men the precious truths from the Bible. In doing so, the Gospel of our Lord Jesus Christ has been brought to many in these lands in a more effective way than if missionaries from Singapore were to go there. On the local scene, our church members have also profited much from the evening classes that FEBC has been conducting all these years. Through the faithful teaching that they have received, they can understand the Word of God more clearly, resulting in greater commitment to the Lord.

The Lord has given Berean B-P Church the privilege of supporting some of the FEBC students in their studies these past years. As these students join our church in worship, fellowship

and service, our members have been able to know of the Lord's work in other countries. This has helped us not to be inward looking, but has caused us to learn to pray for believers in other countries.

We thank God that FEBC has taken a strong stand for the verbal, plenary preservation of the Bible. It has brought us much assurance and comfort as we read and study the Bible. The faith that the Board of Directors, faculty members, staff and students have shown during the court case to evict FEBC from her premises has also strengthened our faith in God.

As we rejoice with FEBC in her golden jubilee this year, may we encourage you to continue to be faithful in teaching all the counsel of God, and to be steadfast and unmoveable in this work, for your labour is not in vain in the Lord (1 Cor 15:58). As God enables, Berean B-P Church will continue to support the ministry of FEBC in the years ahead.



The Rev Wee Eng Moh
Pastor
Berith Bible-Presbyterian Church

We rejoice with you on this happy occasion of the 50th Anniversary of Far Eastern Bible College (FEBC). We are grateful to our Almighty God who has, in His sovereign will and purpose, raised this institution through His faithful servant, the late Rev Timothy Tow. As the founding father, he persevered through her difficult formative years to make her what she is today – a bastion of truth for the glory of God and the testimony of Jesus Christ. FEBC's struggles and victories are well-documented in the writings of the Rev Tow. In all these, we are made more conscious of God's divine hand of grace in preserving FEBC these past 50 years.

We thank God for the unceasing efforts of the College leadership. Where many Bible colleges and seminaries have fallen and deviated from the

fundamentals of the faith, FEBC has stood firm in her commitment to defend the truth. Faithful to her mission to train and equip God's servants for the Gospel ministry, FEBC has remained steadfast against the tide of evangelical compromises.

Personally, I am indebted to FEBC, my alma mater, and particularly to the Rev Tow. It was a casual visit to the Rev Tow that turned the course of my life. During our conversation, he challenged me to study in FEBC and then to the work of the ministry. I owe much to FEBC not only for the solid foundation she has given me through the theological training, but also for her love and support in my pastoral work and church ministry.

"Ye sons and daughters of the East,

*Within these Halls have learned My Word.
In Christ's domain are not the least,
If you unflinching wield the Sword.
With loyal hearts join in the fray,
And fight till dawning of the day!
O Lord, grant us Thy truth and grace.*

And lead us on till break of Day!"
I wish FEBC a blessed and happy 50th Anniversary! May the Lord find us faithful as we labour on till Jesus returns! Amen.



The Rev Dr Tow Siang Hwa
Senior Pastor
Calvary Pandan Bible-Presbyterian Church

When Brother Timothy called me to sit on the committee of a proposed Bible College, he had indeed planted a "mustard seed" which has grown into a great tree – an extension of God's Kingdom in the Far East.

That began the ministry of Far Eastern Bible College, a global institution set to "*earnestly contend for the faith which was once delivered unto the saints*" (Jude 3).

My daily prayer is that the Spirit will keep FEBC always steadfast for "*... the word of God and for the testimony of Jesus Christ*" (Rev 1:9). Amen.



The Rev Dr Paul Ferguson
Pastor
Calvary Tengah Bible-Presbyterian Church

Congratulations to FEBC from Calvary Tengah Bible-Presbyterian Church on FEBC's 50th Anniversary!

Men and devil have done their utmost to obliterate this little College from its birthplace. However, the future of God's work is in God's hands. That truth is an eternal axiom. The Head of the Church has promised, "*I will build my church; and the gates of hell shall not prevail against it*" (Matt 16:18). That does not mean that hell will not attempt to destroy the work of the Church, but that it will never succeed.

The God who reigned over the life of the founder of FEBC is still on His throne, for "*He ruleth by his power for ever*" (Ps 66:7). Just as He promised, He has preserved His Word and His people in every generation. Everything is still in His control. His will shall ultimately be done. We can sing in every age, "*Alleluia:*

for the Lord God omnipotent reigneth" (Rev 19:6).

The founder of FEBC, the Rev Dr Timothy Tow, told his students to draw a cross on their sermon notes to remind them to "preach Christ, not ethics, or side issues." That biblical counsel is still relevant in the 21st Century, "*For we preach not ourselves, but Christ Jesus the Lord*" (2 Cor 4:5).

Movements and men come and go but the message of the crucified and risen Christ from God's perfect Word is still as powerful as ever. Any Bible college or church that moves away from that message is an impotent religious shell. Church history warns us that there is a tendency to allow such a drift. May God preserve FEBC in the way of its founder to train holy men to preach Christ by the power of the Holy Spirit.



Elder Mah Chin Kwang
on behalf of
Gethsemane Bible-Presbyterian Church

The Pastor, Session and congregation of Gethsemane Bible-Presbyterian Church as one, rejoices with you, and with all on the Board, the Faculty and the student body of FEBC, for God's mercies and blessings upon FEBC over these past 50 years. May the name of the Lord Jesus Christ, to whom FEBC serves, be honoured and glorified as the College recounts the Lord's goodness during the College's 50th anniversary (Golden Jubilee) celebrations.

Gethsemane B-P Church from its very beginning and right up to now has been blessed by the College in many different ways. From the spontaneous support of FEBC through the founding principal, the late Rev Dr Timothy Tow, in providing several of her students to

help in our early years, including our pastor, the Rev Dr Prabhudas Koshy, to the training of our members called into the ministry, and to the constant, faithful feeding of God's Word to many in our Church, we give grateful thanks to God for the College.

We praise the Lord not only for FEBC's well-known stand on God's Word but also her perseverance in contending for the truth in the midst of much trials through the years and particularly in recent times. The College's steadfastness in the work of the Lord sets us an example (1 Peter 5:2-3), for which we pray that the Lord will help us all to emulate. We pray that till the Lord returns, He would be pleased to always protect and to prosper FEBC in striving to teach God's people faithfully. Amen.



Elder J T Joseph
on behalf of
True Life Bible-Presbyterian Church

Fifty years ago, a "mustard seed" was sown – inconspicuous, regarded by those who cared to comment as a thing of no consequence. Her chief supporter at the time was her founding principal, the late Rev Dr Timothy Tow. Over the years that followed, she grew steadily, spreading great spiritual "branches" that stretched in many directions and touched lives on several continents.

Institutions are only as good as the people who run them, the more so in the case of religious institutions. In this respect, FEBC has been singularly blessed, not only in having a founding principal who was both visionary and missionary, but also in having a second generation of governors and teachers who remain unashamedly committed to the Old Book and the Old Faith. Indeed, the strength of FEBC is the strength of her commitment to the perfection and purity of the Bible – kept pure in all ages so that men may, without reservation, use

it as their only rule of faith and life. It is this commitment that undergirds all of her programmes and activities.

From her inception, True Life Bible-Presbyterian Church (TLBPC) has been greatly blessed by a symbiotic relationship with FEBC, due in no small measure to the fact that her founding pastor was also the founder and first principal of the College. That precious link continues to this day, her current pastor (the Rev Dr Jeffrey Khoo) being also the current principal of the College.

On this the memorable occasion of FEBC's 50th anniversary, TLBPC sends warmest greetings in the LORD, and would enjoin thee to *"keep that which [has been] committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee. Amen"* (1 Tim 6:20-21).



Elder Douglas Ho

*on behalf of
Tabernacle Bible-Presbyterian Church*

Greetings in the precious name of our Lord and Saviour Jesus Christ!

The Far Eastern Bible College founded in 1962 celebrates its 50th anniversary this year. Looking back in history enables one to see how marvelously the Lord has led FEBC. In turn, many who are seeking to have an in-depth knowledge of God's Word have been blessed in more ways than one. The Golden Jubilee is indeed a time to recall, to reflect upon and to recount the manifold blessings for the glory of God.

I personally count it a great joy to be accorded the privilege to pen a few words as my participation in the Jubilee year of celebration of the Far Eastern Bible College. As our blessed Lord tarries in His return, it is our prayer in Tabernacle Bible-Presbyterian Church that the Far Eastern Bible College continues to be a beacon for God's truth, to proclaim the Gospel of Jesus Christ and to defend the Reformed faith.

Congratulations and a blessed 50th Anniversary!



The Rev Dennis Kwok

*Pastor
Truth Bible-Presbyterian Church*

The Session and members of Truth B-P Church rejoice with you on this happy occasion of Far Eastern Bible College's 50th Anniversary.

We share your joy as you reflect on God's goodness and blessings over the past 50 years. We thank God for FEBC which continues to be the faithful, Bible-defending training ground for men and women, preparing them for the ministry. Indeed "without the Bible College, the church will die" (Paul Contento).

Truth B-P Church has particularly been greatly blessed by God through FEBC's love, faithfulness and firm stand upon God's inspired, infallible, inerrant and preserved Word. It was with the blessing of the late Rev Timothy Tow

(Founding Principal of FEBC) that Truth B-P Church was established in the year 2006 to take a firm stand on the doctrine of Verbal Plenary Preservation (VPP).

There were some who doubted even before we started. *But "If God be for us, who can be against us?"* (Rom 8:31). Indeed it is by faith that Truth was born. Therefore, we are not ashamed to stand for the unpopular yet biblical and most honourable position of the perfect preservation of God's inspired Word today.

May our Almighty God continue to bless and prosper FEBC in these last days for His glory till He returns. All praise and thanks to our Almighty, Sovereign God on this occasion of the 50th Anniversary of FEBC! Amen.



We thank God for FEBC which continues to be the faithful, Bible-defending training ground for men and women, preparing them for the ministry. Indeed "without the Bible College, the church will die" (Paul Contento).





Lek Aik Wee

Preacher

New Life Bible-Presbyterian Church

Psalms 136:1, *“O give thanks unto the LORD; for he is good: for his mercy endureth for ever.”*

We rejoice with the Far Eastern Bible College on this occasion of her 50th Anniversary. It has been a privilege to study from 1999 to 2004 in the night classes and then full-time from 2004 to 2007. All praise and thanks to our great God and His servants for their faithful teachings.

I received the call to full-time service during the night class on Systematic Theology IV (Eschatology) in early 2001. Our late principal, the Rev Dr Timothy Tow, challenged the class that we are the privileged people with the message that *“Only Jesus Saves.”* As the Rev Tow led the class in singing the song *“The Last Last Hour”* (written by Dr Tow Siang Hwa after the tune of *“O Master Let Me Walk with Thee”* by H Percy Smith), my heart was gripped by the urgency of the message. We were transported as

it were to the very gates of heaven to receive this heavenly mandate. The Rev Tow reminded us that the only solution is in Missions, Accelerated Missions. *“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”* (Matt 24:14). Surely, when the Rev Tow told us in his tract that our Lord’s coming is *“Nearer Than You Think”* in 2001, today in 2012, we are a decade nearer.

I believe God has raised FEBC for such a time as this, as the herald of the gospel in these last of the last days, the last last hour of human history before our Lord returns.

Our prayer is for FEBC to remain steadfast, unmovable, holding to His forever infallible and inerrant Word, and true to her calling to train many more men and women whom our great God would call. For indeed the field is white to harvest.



The Rev Shachen Pradhan Shrestha

Pastor, Nepalese Fellowship Church

Greetings to you in the matchless name of our Lord Jesus Christ, the Saviour of the entire World. Greetings also from the Singapore Nepalese Fellowship (SNF).

On this auspicious occasion of the 50th Anniversary (Golden Jubilee) of FEBC, I am very happy because FEBC is my alma mater. FEBC is where I learnt profound theological principles for defending the faith and also where I was made aware of various false teachings and practices in this age of apostasy. Therefore we, the SNF family members, sincerely praise God for the way FEBC is standing for the Bible and fearlessly spreading the fundamental Christian teachings in the midst of chaos and liberal Christian waves in Singapore and beyond.

More importantly, we in SNF thank God for sustaining FEBC through the many tribulations in these recent years.

God remembers FEBC’s prayers, her faithful works and also her tears, as the psalmist says: *“Put thou my tears into thy bottle: are they not in thy book?”* (Ps 56:8). God has already promised that those tears will not be forgotten.

FEBC is the Antioch school from which we can learn biblical theology and by which disciples are made in these modern times (2 Tim 2:2).

We are honoured to congratulate you as God’s family and fellow disciples of Jesus Christ. May we be encouraged and challenged by Apostle Paul’s commitment in 1 Corinthians 9:24-27, and let us finish the race that is set before us. In the same way, Luke encouraged us in Luke 19:17, *“Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.”* Jesus also promised, *“I will never leave thee, nor forsake thee”* (Heb 13:5).

May God bless my FEBC.



The Rev Dr Park Seung Kyu
Pastor (Korean Service)
True Life Bible-Presbyterian Church, Singapore

My Faithful Alma Mater

By the grace of God, through the Far Eastern Bible College (FEBC), I am what I am. It is a tremendous blessing that I became *alumnus* (foster child or adopted son) of my faithful *alma mater* (nurturing mother). The FEBC is going on the narrow way faithfully in these last days. The Principal of the Far Eastern Bible College – the Rev Dr Jeffrey Khoo – preached on “Faithfulness in His Majesty’s Service” at the 37th Graduation Service of the FEBC, May 6, 2012. This sermon has touched my heart. In his sermon, the Principal said, “Many Bible colleges begin well, but after one or two generations they backslide and even apostatise. How to prevent FEBC from following the same downward spiral? Faithfulness I believe is the key watchword.” And he said the FEBC, if she is to survive and succeed, needs (1) faithful words, (2) faithful teachers, and (3) faithful students. Truly the blessings through my *alma mater* came upon me in these three ways:

Faithful Words

Before studying at FEBC, I had already completed seven years of theological training. During those years I experienced a terrible crisis in my spiritual life. It was in a Greek Reading class when I read the Lord’s Prayer in Matthew that I found something amiss. My Greek Bible did not have the last part of the Lord’s Prayer; “*For thine is the kingdom, and the power, and the glory, for ever. Amen,*” was missing in *The Greek New Testament*, 4th revised edition published by Deutsche Bibelgesellschaft. I was shocked and asked my Greek professor immediately, “Where is the last part of the Lord’s Prayer? What happened to my Greek Bible?” He smiled at me and told me, “Brother, don’t worry! There is nothing wrong with your Greek Bible. In

the original, that portion does not exist.” My second question followed, “Then why do the Korean Bible and the English Bible contain that portion? I think that the Korean and the English Bible must follow the Greek Bible.” But he kept quiet. The class ended. Since then, I have been trying to get the answer to this question. I even taught myself textual criticism. But all my studies brought me more confusion. Finally, I concluded, “The Bible is not perfect. The interpretation of the text is more important than the text itself.” Alas! I became a philosopher like a Gnostic. “*If the foundations be destroyed, what can the righteous do?*” (Ps 11:3). How sad it was!

I was the best student in the sight of my professors. Especially those who had studied in the USA kept trying to send me to the USA for my further studies. But the Lord did not allow me to go there. Just one month before the last semester of my seven years of studies, He opened the door for me to go abroad. It was the way to the FEBC. Here I got the answer to the old question in my mind which almost destroyed my fundamental faith. I was introduced by the FEBC lecturers to the *Textus Receptus* (Received Text). In this text, I found the last portion of the Lord’s Prayer. My soul had rest at last. Furthermore, I learnt the doctrine of the verbal and plenary preservation (VPP) of the Holy Scriptures which is intertwined with the doctrine of the verbal and plenary inspiration (VPI) of the Holy Scriptures. Through the doctrine of VPP, I got to know the real meaning of the doctrine of VPI. How blessed it is!

Faithful Teachers

I am a historian. Whenever I study church history, I feel so sad because church history is none other than the record of her apostasy. As such, it is very hard to find a servant of the Lord who has been faithful to Him and His Word in his entire life. But thank God I at least got to know one spiritual giant in my generation—the Rev Dr Timothy Tow, who was the founder of the FEBC and the Bible-Presbyterian (B-P) Movement in Southeast Asia. He was my teacher as well. It was a great privilege to live at the same time with that kind of person. Everyone who knew him commented that he was a faithful teacher. For me he was more than a teacher; he was more like a father. He taught his students with the heart of a father. I would never forget him. “*For though ye have ten thousand instructors in Christ, yet have ye not*

many fathers: for in Christ Jesus I have begotten you through the gospel” (1 Cor 4:15). Even though some of his students became the enemies of the Lord and His Word, the Rev Dr Timothy Tow passed on the torch to the next generation, to faithful teachers who were of the same mind, spirit, faith and theology as him. They were tested and have survived in the battlefield for the Word of God. The good doctrine of FEBC has saved the teachers as well as the students. We learn this from the Apostle Paul, “*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee*” (1 Tim 4:16). They are still fighting with a burning heart “*for the word of God and for the testimony of Jesus Christ*” (Rev 1:9). Like the Apostle Paul, they tell the students, “*Be ye followers of me, even as I also am of Christ*” (1 Cor 11:1). I know my teachers of the FEBC very well. They are more diligent and humble than their students. They teach students not only with knowledge but also with their lives. I want to be like them because they are faithful to the Lord and to His Word like the Rev Tow. How blessed it is to have such teachers!

Faithful Students

The Principal of the FEBC—Dr Khoo—said in his sermon, “our desire is not so much for many students but for good and faithful students who are truly called by God and sincere to serve the Lord humbly and unconditionally. We pray for students who will become faithful teachers and not traitors of the faith. If we are to be faithful servants, then we must be prepared to suffer for the Lord Jesus Christ.” I was trained to be a faithful student by the faithful teachers of the FEBC. Am I a faithful student? Will I be a faithful student of God’s forever infallible and inerrant Words until the end of my life? Only God knows! I just pray unto the Lord that I might be a faithful student of His Word, and a faithful *alumnus* of my faithful *alma mater*. It is a great encouragement for me that once upon a time my beloved teachers were faithful students of their faithful teachers.

The Principal concluded his sermon with these words: “Graduands, you have the faithful Words of God taught to you by faithful teachers. May you continue to be faithful students when you leave the College.” Amen!

May the Lord bless my faithful *alma mater* so that she may have more faithful *alumni*.



Ko Lintang

*Preacher, Calvary Pandan Bible-Presbyterian Church,
Singapore
Bible Study Leader, Fundamental Christian Ministry*

Be a Bible student? Serve the Lord full-time?
In the past, that thought would never have entered my mind.
But by God's sovereign providence,
And never through my own confidence,
I now write to you this testimony,
Of God's wondrous leading through this four-year journey.

Looking back these four years,
Memories surface ever so clear,
Of a young army boy ready to plunge into the world,
Who was somehow restrained by promptings from the Word.
"Whom shall I send, and who will go for us?"
Eventually I realized, answer the call, I must!

And so to the Far Eastern Bible College I went
And four short years of study I spent.
"Time flies, when you're having fun."
And so before I knew it, I was done!
I can truly say that there are no regrets at all,
That I had answered God's delightful call.

Sure there were struggles, yes there were pains,
But all those I counted to the Lord as gains.
For with each trial that I had to face,
I experienced the wonders of His grace.
Valuable lessons learnt each time,
Practical applications so sublime.

Blessings abounded as I studied the Word,
So many treasures to be learnt and to be heard.

We did theology, soteriology, anthropology and Bible geography,
Church history, book studies, cults and eschatology.
We did contemporary theology, Hebrew and Greek,
IT for ministry, Westminster standards, and evangelism on the
street!

Chapel hours, morning devotions, lectures every day.
Oh what joy, to study God's Word day by day.
We grew closer to Christ, the true and living Word,
As the Holy Spirit filled us, His blessings conferred.
It was indeed a time to draw closer to the Lord,
But also a time, where the Devil would attack us with his hoard.

Whilst blessings abounded, sin also confounded,
As struggles without and within surrounded.
My sinful heart puffed up with pride,
And often times neglected in the Lord to abide.
Sloth and slumber often prevailed,
Whilst my battles with procrastination often failed.

Yet despite my sin, the Lord showed mercy,
To use me despite my inadequacy.
Joys of studies were compounded with joys of service.
Opportunities came, but boy was I nervous!
To stand before man, to address a crowd,
To interpret God's Word, and preach it out loud.

Fellowship groups, Bible studies, FCM each week,
To preach the Word, to cause fellow men upon the Lord to seek.
To fight for the souls of men, is no mean feat,
A spiritual battle, which we cannot afford defeat!
So we trust in the Lord and rely on His grace,
And only then, can we these battles face.

What have I learnt, in these past four years?
What have I gained, in shedding all those tears?
Well simply put, I have grown in His Word,
And that in every trial, I must look God-ward.
These four years, are just the beginning,
Of a lifetime of service, that can afford no waning.

Thus as I consider what lies ahead,
I pray that the Lord will guide each step that I tread.
Not my will but Thine be done,
And help me never, to hardship shun.
Wherever He leads, please help me go,
To earnestly contend for the faith, and in His grace to grow.

(Originally published in FCM Newsletter, Apr-Jun 2009)

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*What have I learnt, in these past four years
What have I gained, in shedding all those tears?
Well simply put, I have grown in His Word,
And that in every trial, I must look God-ward.
These four years, are just the beginning,
Of a lifetime of service, that can afford no waning.*

”



JEREMIAH 6:16

THUS SAITH THE LORD,
STAND YE IN THE WAYS,
AND SEE,
AND ASK FOR THE OLD PATHS,
WHERE IS THE GOOD WAY,
AND WALK THEREIN,
AND YE SHALL FIND REST
FOR YOUR SOULS.

HISTORY

A Short History of FEBC

Like the sowing of the grain of mustard seed (Matt 13:31-32), Far Eastern Bible College had sprung from an idea first implanted in the mind of its principal as early as 1954. This idea arose partly from a pressing need to train a new generation of “evangelists, pastors, and teachers” (Eph 4:11) for the Church of Jesus Christ in the Far East, and partly from a theological confrontation with certain institutions in Singapore that had apostatised from the Faith. Setting up a biblically fundamental, and positionally conservative school is one way of earnestly contending for the Faith once delivered unto the saints (Jude 3).

Thus when the Rev Timothy Tow was delegated in 1958 by the Bible-Presbyterian Church of Singapore and Malaysia to the Congress of the International Council of Christian Churches in Brazil, this was deemed a golden opportunity to pursue further studies at Faith Theological Seminary, USA, in order to equip him better for the teaching ministry.

The burden of founding a theological school increased steadily after the principal’s return to Singapore. This was reflected in a leading article in the *Malaysia Christian*, captioned, “The Trend Is Toward the Trained.” In the meantime, interest in the proposed Bible College grew so strong that an evening school was launched in July 1961. This evening school, offering courses in Old Testament History and Christian Doctrine, was housed at the old Life Church, Prinsep Street until the College formally opened on 17 September 1962 at Gilstead Road. The evening “Basic Theology for Everyone” classes which were opened to the public continue to this day on Monday and Thursday nights without a break.

The decision to establish the Far Eastern Bible College was made by leaders of the Bible-Presbyterian

Church on 19 September 1960. This decision was precipitated by the visit of Dr Philip Clark, General Secretary of the Independent Board for Presbyterian Foreign Missions, USA. The General Secretary’s promise to send qualified teachers to help in this ambitious national undertaking was crucial to the founding of the College.

The location of the Bible College was providentially included in a new building project by Life Bible-Presbyterian Church. The spacious, sylvan site of the new church about to be built at Gilstead Road was chosen as the College campus. This choice was made possible by Life Church’s willingness to relinquish her original plan for a kindergarten in favour of a Bible College annex. (Incidentally, such a Church-and-College complex is in the good tradition of no less a stalwart than Pastor C H Spurgeon.) In view of the College’s central position in the metropolis of Southeast Asia, being easily accessible to prospective students from all parts of the Far East, the name “Far Eastern” was chosen.

The College was purposely constituted an autonomous institution, independent of ecclesiastical control. A Board of Directors was to be elected from men of faith and wisdom within the Bible-Presbyterian Church and from our co-operating missionaries. An interim, three-man committee was appointed to draft a constitution and prospectus for the College, and to serve as liaison between the Bible-Presbyterian Church and the Mission Board. The three men were the Rev Timothy Tow, the Rev Quek Kiok Chiang, and Dr Tow Siang Hwa.

When the Board of Directors was formed, the Rev Timothy Tow was given the onerous task to head the College, both as its principal and president of the Board. The Rev Tow held the reins of principalship but relinquished the presidency after five years to the Rev



Quek Kiok Chiang, which office the latter held till September 1977. Dr Tow Siang Hwa was elected to the presidency in September 1977 which he served with distinction till 1989 when Dr Tow Siang Yeow took over as fourth president.

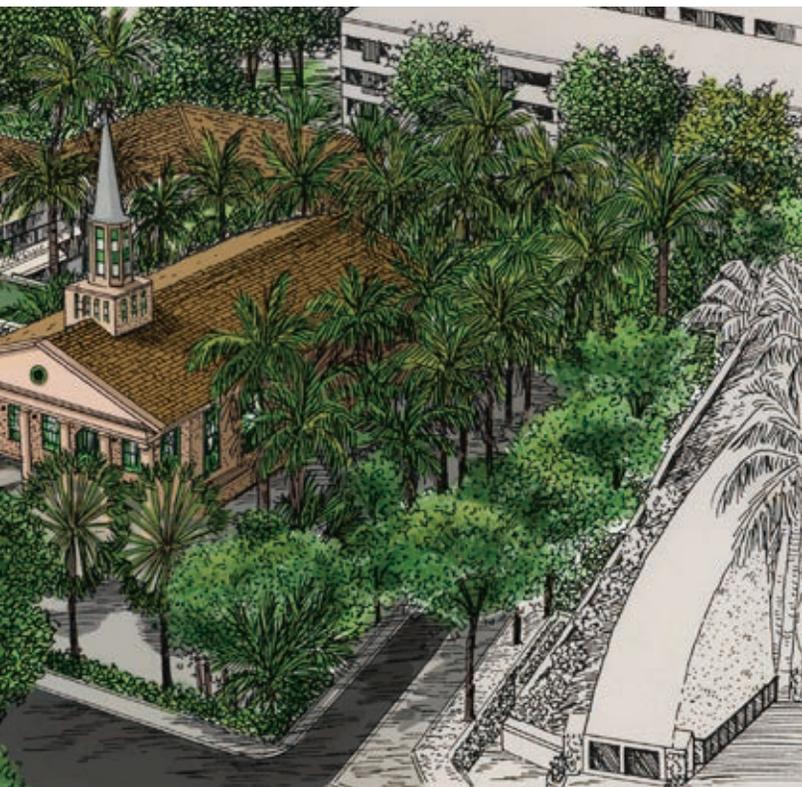
On 20 April 2009, the founding principal—the Rev Dr Timothy Tow—was called home to be with the Lord at the age of 88. On 1 May 2009, the Board of Directors appointed the Rev Dr Jeffrey Khoo as the new principal of FEBC.

On 6 May 2012, Elder Dr Tow Siang Yeow stepped down as president of the Board of Directors. He was 85 years old and FEBC’s longest serving president. The Board of Directors, on 6 May 2012, appointed Dr Jeffrey Khoo as the interim president until a suitable replacement for the presidency is found.

Missionaries who had played a vital role in the planting and nurture of the

FEBC vine from 1964 to 1980 were the Rev and Mrs John E Grauley, Dr Synesio Lyra (loaned from Shelton College), the Rev and Mrs Burton Toms, and the Rev and Mrs Edward Paauwe. In the last couple of decades, we had several distinguished visiting professors, namely, Dr John J Davis and Dr John C Whitcomb from Grace Theological Seminary; Dr Peter Masters, Pastor of the Metropolitan Tabernacle (Spurgeon's); the Rev Dan Ebert III, Founder and

leading to the Bachelor of Theology. A three-year course granting a Diploma in Theology, and a one-and-a-half year course awarding a Certificate in Religious Knowledge were simultaneously given. From 1991, the Master of Divinity, and Master of Religious Education—graduate programmes requiring three years, and two years of studies respectively—were offered. In 1995, the off-campus certificate and Bachelor of Religious Education programmes were added. In



Director of Christian Training and Missionary Fellowship, and President Emeritus of The Center for Biblical Studies, Philippines; Dr Arthur E Steele, Founder and Chancellor, Clearwater Christian College, Florida; Dr D A Waite, President of the Dean Burgon Society, and The Bible For Today; Dr Howard J Carlson, Pastor of Suncoast Bible-Presbyterian Church, Florida; Dr Gary G Cohen, President of Cohen Theological Seminary; Dr Paul Lee Tan from Bible Communications; Dr Morris McDonald from the Presbyterian Missionary Union; and Dr Raymond Saxe, Pastor of Fellowship Bible Church (Ann Arbor, Michigan). In 2012, we had Prof Tan Yock Lin from the Law Faculty of the National University of Singapore speak to us on Charitable Purpose Trusts.

From its inception, the College has provided a standard four-year training

1996, the certificate programme was revised to include the Certificate of Biblical Studies. In 2001, in co-operation with the Bible College of East Africa, the BMin degree was introduced. The Master of Theology and Doctor of Theology degrees were introduced in 1997 and 2002 respectively to equip those specifically called to the teaching ministry. In 2005, FEBC opened the BMin programme to its DipTh graduates who are already in ministry, and introduced the in-ministry Master

of Ministry (MMin) and the Doctor of Education (EdD) programmes to its alumni. In 2009, FEBC replaced its off-campus, correspondence courses with distance learning, online courses through the internet.

In 2005, FEBC was awarded accreditation by CaseTrust for Education, the very first Bible College in Singapore to earn this award. This recognition by an external, secular agency proves FEBC's commitment to basic educational standards comparable to other accredited institutions without compromising its biblical-fundamentalist faith and ethos. With effect from 25 January 2006, FEBC was exempted from CaseTrust for Education.

Life Book Centre opened in January 1976. In May 1996, the Book Centre became FEBC Bookroom. Apart from catering to the Christian public,

the Bookroom is also the purchasing agent for the College Library, publisher of literature produced by the faculty, and supplier of textbooks to our students.

In conjunction with Life Bible-Presbyterian Church (LBPC), the College had maintained a ministry of hospitality to passing-through missionaries, pastors, and church workers. With the Lord's help, the Church and College acquired 10 Gilstead Road in 1989. Beulah House, as it is named, served as hostel not only to strangers passing through Singapore, but also to increasing numbers of married students coming to the College.

On 15 September 2008, LBPC instituted a lawsuit to evict FEBC from 9 and 9A Gilstead Road because of FEBC's belief in the verbal and plenary preservation (VPP) of the Holy Scriptures. On 8 October 2008, Dr Boaz Boon, Dr Quek Suan Yew and Dr Jeffrey Khoo, acting on behalf of the Board of Directors of FEBC, received the Attorney-General's consent to seek a declaration from the High Court that the registered proprietors of 9, 9A and 10 Gilstead Road hold the properties on a charitable purpose trust for the benefit and use of FEBC. An originating summons was duly filed on 6 January 2009. The High Court heard both parties in a five-day trial from 25 to 29 January 2010. On 30 June 2010, the High Court ruled in favour of LBPC. FEBC appealed. On 26 April 2011, the Court of Appeal allowed FEBC's appeal and dismissed all the claims of LBPC. The Court of Appeal found that FEBC (1) did not become a new college after its registration as a Charity in 2004, (2) was constituted an independent college free from ecclesiastical control since its founding and not a ministry of LBPC, (3) did not deviate from the Westminster Confession of Faith by believing in the VPP of the Holy Scriptures. As such, under the law of charitable purpose trusts, FEBC has the right to possess and use the premises at 9, 9A and 10 Gilstead Road

Beginning with three students and two teachers, FEBC has, by the grace of God, steadily grown to about 300 in the student body and over a dozen on the faculty. After five decades, the College has graduated more than 700 men and women who are now serving in the harvest fields all over the world.

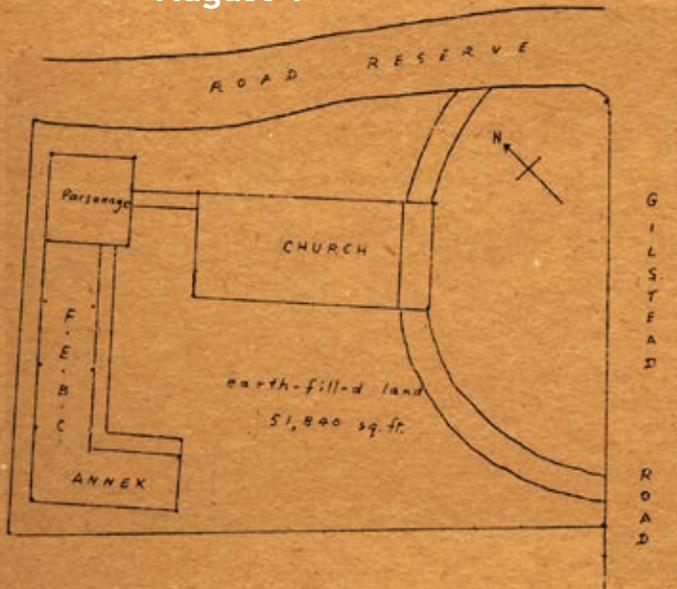
Historical Milestones

1954
December 18-24

The first B-P Bible Camp was held at Telok Paku Government School in Changi where the Rev Timothy Tow first received a vision to found a Bible College. **The idea of an FEBC was conceived by the Rev Tow** stemming partly from a pressing need to train evangelists, pastors and teachers for the Church in the Far East, and partly from a theological confrontation with certain institutions in Singapore that have apostatised from the faith.

1957
August 1

The **Singapore Government granted 52,233 sq ft of prime land** near the junction of Dunearn and Gilstead Roads. Land-claiming and Thanksgiving Service held.



1959
September 6

Public appeal for the establishment of a Bible College was made in the *Malaysia Christian*, "The Trend Is Towards the Trained."

1960
September 13

Appeal soon reached the ears of International Council of Christian Churches (ICCC) friends in USA.

Arrival of the Rev Dr J Philip Clark, General Secretary of the Independent Board for Presbyterian Foreign Missions (IBPFM), and **the Rev Dr Arthur E Steele** deemed as answer from the Lord. At a dinner given in his honour, the Rev Philip Clark promised to send qualified missionary teachers for the new Bible College.

1960
September 19

The B-P Presbytery, consisting of Life, Zion, Faith and Galilee Churches, made the decision to establish the "Far Eastern Bible College" (name suggested by Dr Tow Siang Hwa) at the site of the new Life BPC at 9 & 9A Gilstead Road. The College was constituted an autonomous institution, independent of ecclesiastical control. An interim three-man committee, comprising the Rev Timothy Tow, the Rev Quek Kiok Chiang and Dr Tow Siang Hwa, was elected to draft a constitution and prospectus for the College, and to liaise with the B-P Church and the Mission Board.

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An Initial statement on the FEBC drawn up by a three-man committee in 1960:

Defending the Bible

The need of a bilingual Bible College, as far as the Bible-Presbyterian Church of Singapore and Malaya is concerned, is becoming more acute as our churches increase within these multi-lingual communities. This need is further aggravated by the counter forces of liberal and neo-orthodox teachings from modernist theological schools, which are increasingly undermining the foundations laid by our fathers. In such perilous times as these, the aim of any Bible college should be not only to prepare labourers for the harvest fields (Jn. 4:35) but also to train hardy soldiers (II Tim. 2:3) for the battle front who are imbued with a holy zeal to "contend earnestly for the faith once delivered unto the saints" (Jude 3). A Bible College that is to be called a Bible College is called to defend the Bible! May the proposed Far Eastern Bible College neglect not this part of the holy ministry that is committed to her charge.

The Decision

The decision to found a Far Eastern Bible College was unanimously made by the joint sessions of Life, Zion, Faith and Galilee Bible-Presbyterian Churches at a meeting on Sept. 19th, 1960. This decision was no sudden undertaking, but the result of prior discussions with Rev Philip Clark, General Secretary of the Independent Board for Presbyterian Foreign Missions, U.S.A., who visited our churches from Sept. 13th to 15th, 1960. The General Secretary had promised to send two experienced couples, one of them probably the Rev John M.L. Young, M.A., B.D., S.T.M., hitherto principal of the Japan Christian Theological Seminary, Tokyo.

Church-college combination

The location of the Bible College has also been found. The spacious, sylvan site of the new Life Bible Presbyterian Church at Gilstead Road, only two-and-three-quarter miles from the heart of the City of Singapore, has been selected as the College Campus. This selection is possible by virtue of the Life Church Session's decision to abandon her original kindergarten project in favour of the Bible College. Apart from leasing a section of the church site to the Bible College, the Life Church Session has also kindly offered the U-balcony of the Church auditorium for the College library. Incidentally, such a church-and-college combination is in the good tradition pioneered by no less a man of God than Pastor C.H. Spurgeon. In view of the College's strategic location in this metropolis of Southeast Asia, so that it is easily accessible to prospective students from all parts of the Far East, the name, "Far Eastern Bible College" was unanimously chosen.

Rev Timothy Tow
Rev Quek Kiok Chiang
Dr Tow Siang Hwa



1961
July 3

Evening school offering courses in Old Testament History and Christian Doctrine was launched in Life Church premises at Prinsep Street. The Rev Timothy Tow delivered the inaugural address:

Pray!

Inaugural Address on 3rd July 1961.

I. Historical Introduction. F.E.B.C.

A 1. Idea of a higher training from beginning
Evidence: 1954, 1958.

2. Formally introd. to Life Church Session after July 1959.

3. Materialised Sept 1960 as a result of Dr. Phil Charles' visit.

4. The 3-man committee.

B. 1. Life Church project in Providence of God delayed by Kindergarten

2. Kindergarten project by F.E.B.C Target Date, Easter 1962, or May.

3. \$50,000 require = 1/3 of actual cost.

4. Early start on July 3rd due to Patrick Tan and Eio Eng Hua.

II Biblical Basis for F.E.B.C

1. The Great Commission Matt 28: 19-20

a. μαθητευσατε 使作门徒 Evangelists

b. βαπτισατε 施洗 Pastoral

c. διδαξατε 教训 Theologians

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If we lack one of 3 principles - unbalanced.

2. The Teaching Commission

1) II Tim 2: 2;
(Both S.S. teachers
& Teaching Elders)

2) II Tim. 2: 15
Educated Ministry

II Tim 3: 16, 17.

II Tim 4: 2.

Titus 1: 9.

Matt. 13: 52. Jesus.

3. The Prophetic Commission:

In times of apostasy:

a) 1st School of prophets, Samuel
Nathan, Elijah, Elisha II Ki
4: 23
6: 1

b) Command to Finishe.

c) Theological schools of Paul &
Corinth. 1 1/2 yrs. Acts 18: 11
Ephesus Acts 19: 8-10; 2 yrs.

d) Theologians in Church History
i. Alexandria Panteenus 180
Clement 202
Origen 232.

2. St Jerome 340-419

3. St Augustine 354-430.

Broke Jr. R.C. John Calvin - School - U of Geneva
Scheff Vol VIII, p. 803.

4. Machen & Princeton - Faith.

5. North China.

6. FEBC vs. Trinity.

Stress the modernism, e.g. R.T.C. of
Guolong.

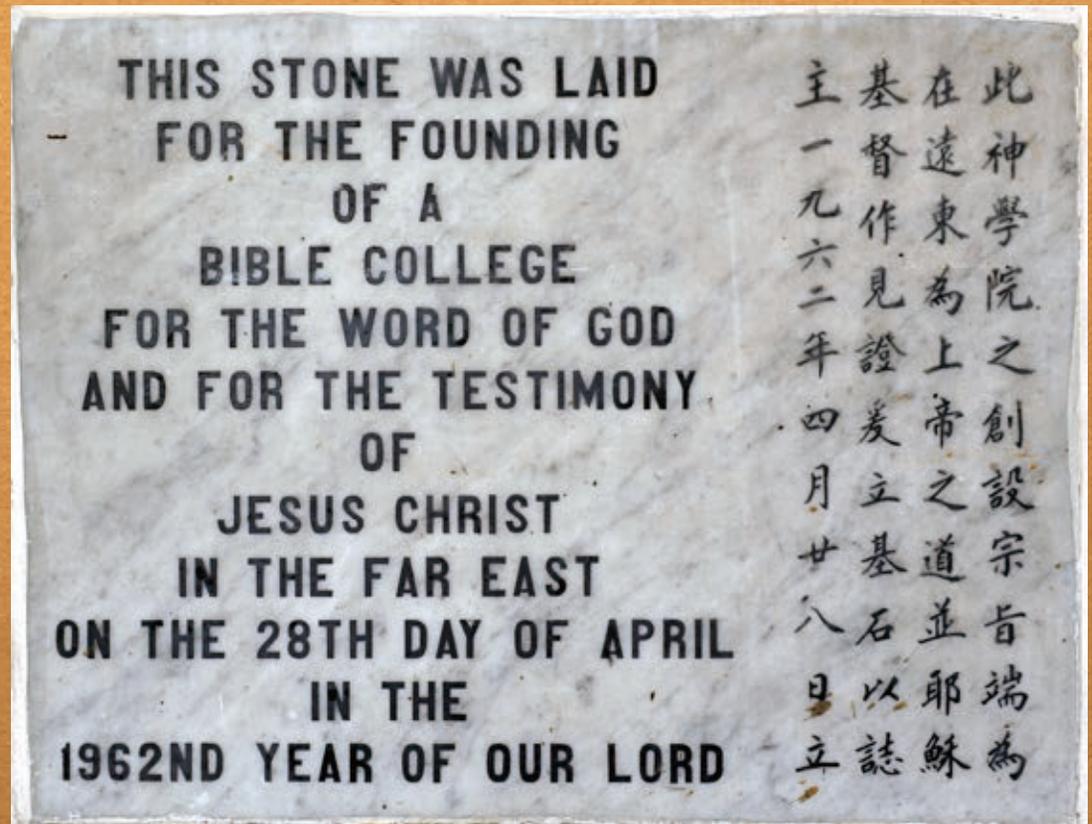
The Road Ahead.

- Academic
1. Special Bilingual training for F.E.
 2. English still medium.
 3. World Outlook.
 4. Affiliated w/ U.S. Seminary.
 5. Four year - completed in 2 to 6 years.

- Financial:
1. Self reliant.
 2. Give \$ + books. because we cannot expect from U.S.A.

1961
November

The **Board of Directors**, elected from men of faith and wisdom within the B-P Church and from our co-operating missionaries, was constituted with the Rev Timothy Tow as President. The Board unanimously adopted the constitution drafted by the three-man committee.



1962
April 28

The **foundation stone for FEBC** was laid by the Rev Dr Paul Contento, an OMF (Overseas Missionary Fellowship) missionary to China, Vietnam and Singapore who believed "Without the Bible College, the Church would die." He exhorted the church to send her sons to the school for training, and hoped that a Moody or a Wesley might someday come forth from the halls of the college.



1962
September 17

Far Eastern Bible College (FEBC) was officially opened at 9A Gilstead Road. The first three students were Miss Ng Sang Chiew, Mr Eddy Chan and Miss Ivy Tan. The Rev Timothy Tow spoke on Psalm 34:10, "*The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.*"

"At the end of the first academic year the first two left us. A member of the faculty added to my hurt by advising Ivy also to leave, saying when a ship is sinking, even the rats will jump out. But Ivy stayed. I remember how I burst into tears when climbing the steps to my parsonage. As the Chinese saying goes, "In any enterprise, the beginning is difficult."



1963
February 16

Dedication of Life BPC. It was followed by a week of lectures in the morning under the auspices of FEBC, and Gospel Meetings at night. It ended with a Rally of International Christian Youth-Malaysia with a showing of the film "Light in Amsterdam", being a record of the Fifth Plenary Congress of the ICCC meeting in Amsterdam, August 1962.

1964

The **Doctor of Divinity (DD)** degree from Shelton College was conferred *honoris causa* on the Principal, the Rev Timothy Tow, by the Rev Dr Carl McIntire in recognition of his contributions to historic Christianity at the 5th FECCC Conference in Taipei.

1966
July 9

The **FEBC Anthem** was composed by the Rev Timothy Tow on the eve of FEBC's First Graduation Service while on a train journey from Singapore to Kuala Lumpur. "About the time of the first graduation of the College, 1966, I was on my way to K.L. on business for the Church. As the train chugged up the steep Seremban gradient, it seemed to sympathise with the struggles in my heart. Out of the echo of mutual pantings, the lines began to flow for the composition of an anthem for FEBC. There was no one to turn to but Jehovah, the Lord of Hosts."

F.E.B.C Anthem

T. Tow

Mrs. M. D. Buell

arr. Dave Haas

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



And deign to dwell in con-trite hearts, And vi-sit with Thy grace and peace:
And have re-deemed us by Thy Blood, That we may live and oth-ers win:
To touch our lips and tongues with fire, That we might speak and men re-pent:
In Christ's do-main are not the least, If you un-flinch-ing wield the Sword:



To-day hear us who call on Thee, And bless us still with Thine in-crease.
To-day re-store our love for Thee, That we may serve Thee not in vain.
To-day de-scent and breathe a-new, A zeal to preach our Sa-viour's Name.
With lo-yal heart join in the fray, And fight till dawn-ing of the day!



O Fa-ther, Thou Al-migh-ty art! For-e-ver bless with Thine in-crease!
O Je-sus Christ, Thou Son of God! So help us serve Thee not in vain!
O Ho-ly Spi-rit from on High! Re-vive our zeal for Je-sus Name!
O Lord grant us Thy truth and grace, And lead us on till break of Day!



July 10

The 1st Graduation Service of FEBC was held at Life BPC with two graduates, Mrs Jeanette Packer with a Certificate of Religious Knowledge, and Miss Ivy Tan with a Bachelor of Theology. The Rev Peter Ng delivered the convocation sermon, "A Colourful Service."

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FIRST GRADUATION SERVICE
of
Far Eastern Bible College
in convocation at
LIFE BIBLE-PRESBYTERIAN CHURCH
Gilested Road, Singapore
Sunday, July 10, 7.45 p.m.

Professional: Mrs. Peter Ng, B.Mus.
Call to worship
Hymn

All hail the power of Jesus' Name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of all.
Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all.
Let ev'ry kindred, ev'ry tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.
O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.

Invocation: Rev. Quek Kiok Chiang
Reading of Holy Scriptures: in English: Mr. Chew Kie Song, B.A.
in Mandarin: Mr. Charles Tiao, B. A.
Singing from Psalm Thirty-four: Life Church Choir
Opening Remarks by the Principal: Rev. Dr. Timothy Tow, D.D.
F.E.B.C. Anthem: Faculty and Students
Remarks by the Dean: Rev. John E. Grauley S.T.M.
Award of the Certificate of Religious Knowledge to Jeanette S. Packer
Conferral of the Degree of Bachelor of Theology on Ivy Tan Swee Lion

Testimonies by the Graduates: Rev. Peter Ng, Th. M.
Message: Congregation
F.E.B.C. Anthem
Benediction
Recessional



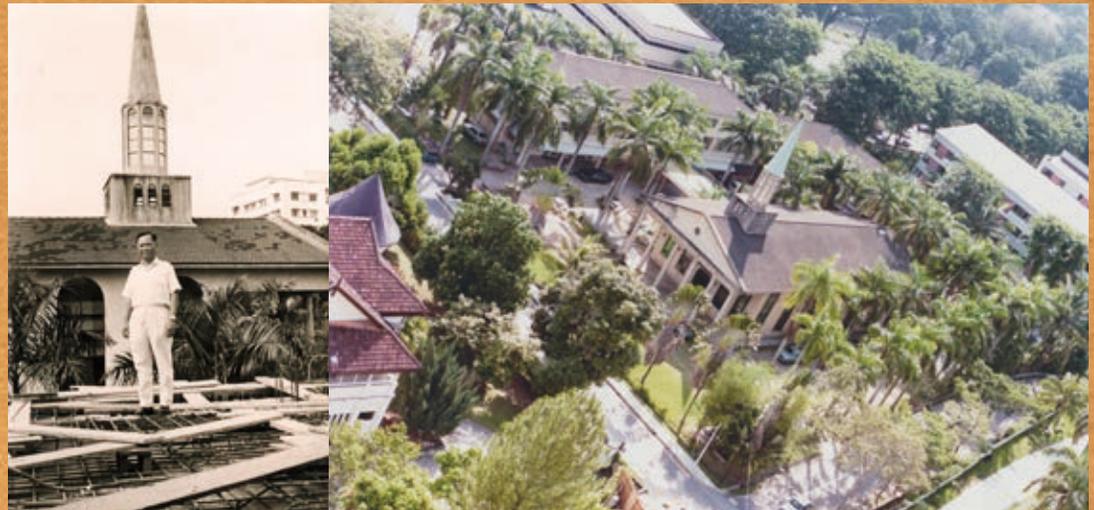

1968

The Rev Quek Kiok Chiang took over as President from the Rev Dr Timothy Tow.



June 17

The foundation stone of the Church and College extension was laid by the Rev John Grauley prior to a farewell dinner given in his honour.



1969
April 26

New \$130,000 three-storey extension to the FEBC annex was built (contractor WK Tham) and dedicated, adding 12,000 sq ft

1970
March 4

Agreement between Life BPC and FEBC on the sharing of the use of the Church and College Property at 9 and 9A Gilstead Road, Singapore 11 was signed "in the spirit of exemplary brotherly love, cooperation and unity."

1971
January

The Burning Bush, the official organ of FEBC, was first published.

1973
June

The academic system was changed from 3 terms per year to 2 semesters of two eight-week quarters each at the beginning of FEBC's 12th academic year.

1977
September 2

Dr Tow Siang Hwa took over as President from the Rev Quek Kiok Chiang.



1979
July 29

The Dean Burgon Oath was first taken at the 11th Graduation Service by members of the Board of Directors and Faculty to publicly affirm their allegiance to the Word of God. This practice is repeated at every annual convocation till today.

1981
September 14-17

Dr R Laird Harris, Professor Emeritus of Covenant Theological Seminary, held nightly lectures on "Inerrancy of the Bible."

1982
August 27

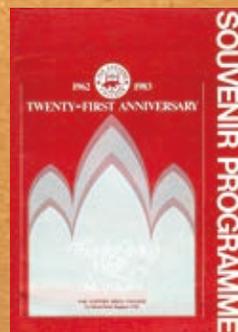
FEBC celebrated her 20th Anniversary.

1983
January

Dr John J Davis, visiting professor from Grace Theological Seminary, gave lectures on Genesis, Exodus, and the prophetic books.

June 1-15

1st FEBC Holy Land Pilgrimage.



July 23-31

FEBC celebrated her 21st Anniversary with a Thanksgiving Week beginning with an **Open House & Exhibition** (Jul 23) and **Thanksgiving Service** (Jul 24). **Lectures on "Our Reformation Heritage"** (Jul 25-27) were given by the Rev Denis Shelton, Principal of John Knox Theological College, Sydney, Australia. The celebrations culminated in an **Anniversary Banquet** (Jul 30) at Hotel Equatorial and the **14th Graduation Service** (Jul 31).

1985
January

Divinity classes, offered by the Department of Extramural Studies, were started to prepare GCE 'A' Level students for the Divinity 9011 paper of that examination. The Rev Bob Phee directed this programme.

January 7-16

Dr John J Davis lectured at FEBC on the topics "Occultism and Christianity" and "Daniel's Amazing Dreams."

July 1-4

The **Rev Dan Ebert III**, missionary from the USA to the Philippines, lectured at FEBC on the subject of "The Christian's Suffering."



Training
Labourers
Together
With God

1987
August 30 -
September 6

FEBC celebrated her Silver Jubilee with a Thanksgiving Week. On August 30, the FEBC Silver Jubilee Thanksgiving Service was held at Calvary Pandan B-P Church with an attendance of over 900. Dr Jack Murray was the Lord's messenger. The service included an AV show of the FEBC story. The Silver Jubilee Commemorative Magazine, *Training Labourers Together with God*, was published and distributed. By then it had yielded 130 graduates serving in all parts of the world.

1988

The **Rev Dr Quek Swee Hwa stepped down** from his role as FEBC lecturer to found the Biblical Graduate School of Theology (BGST).



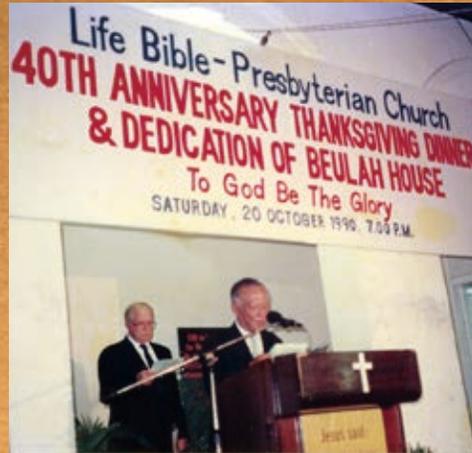
1990
April 22

Beulah House was acquired. "Beulah" means "married" in Hebrew and the former eye clinic was designated to be an FEBC Hostel to house married couples and overseas missionaries: "He who never has a guest in his house will not find a host abroad."



August

Elder Dr Tow Siang Yeow took over as President from Dr Tow Siang Hwa.



October 20

Beulah House was dedicated in conjunction with Life BPC's 40th Anniversary.

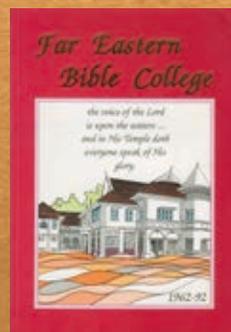
1991

Master of Divinity (MDiv) and Master of Religious Education (MRE) graduate programmes offered.



1992
April

Mr & Mrs Jeffrey Khoo and Mr Quek Suan Yew joined the faculty after returning from further theological studies in USA.



September 19

FEBC celebrated her 30th Anniversary at the 19th Graduation Service in convocation at Life BPC where the Rev Dr Tow Siang Hwa spoke on "Watchman, Blow the Trumpet!" The 30th Anniversary Magazine was published and distributed.

1993
May 31 - June 4

The first Daily Vacation Bible College (DVBC) was conducted by Dr John C Whitcomb on the theme "The Bible and Science."



1994
September 18

FEBC conferred her first MDiv degree on Prabhudas Koshy at the 20th Graduation Service held at Calvary Pandan BPC where the Rev Dr Tow Siang Hwa spoke on "All the Counsel of God."

Ordination of Dr Jeffrey Khoo as a Minister of the Gospel to the Bible College ministry, together with Prabhudas Koshy and Wee Eng Moh.

1995
January

Revamp of *The Burning Bush* from newsletter to theological journal.

Off-campus certificate and Bachelor of Religious Education (BRE) programmes added.

1996

March 30

Revision of Certificate of Religious Knowledge (CertRK) programme. The required 40 credits was reduced to 20. Those who earn 40 credits receive the **new Certificate of Biblical Studies (CertBS)**.

May

The **first FEBC Gospel Rally** was held with the Rev Stephen Khoo as the Lord's messenger. Even though 17,000 invitations were handed out, the attendance was modest.

Christian Life Book Centre became **FEBC Bookroom**.

1997
January

The **Master of Theology (ThM)** programme was offered.

November 20-22

The **FEBC Press/Bookroom** was one of the Christian publishers represented at the 49th Annual Conference of the Evangelical Theological Society at the Santa Clara Convention Center, California, USA. The new abridgment of *Calvin's Institutes* by the Rev Tow saw its international release at the Conference.



1998
May 10

Ordination of Im Seung Ho as a Minister of the Gospel by the FEBC Faculty at the 23rd FEBC Graduation Service held at Calvary Pandan BPC where Elder Dr Tow Siang Yeow spoke on "Peter's Exhortation to the Elders."



1999
May 30

FEBC conferred her first ThM degree on Shin Yeong Gil at the 24th Graduation Service at Calvary Pandan BPC. The Rev Dr Morris McDonald delivered the convocation address, *"How Big Is Your God?"*



2000

Resort Lautan Biru was acquired as a B-P Youth Campsite on 1½ acres of private land in Mersing, Malaysia, 100 miles or 3-hour drive away from Singapore.

May 14

Appeal made to the 33 graduands to give a first contribution to the proposed new College premises called Beulah Tower at 10 Gilstead Road during the FEBC 25th Graduation Service held at Calvary Pandan BPC.

"We need another big auditorium, and in the name of FEBC, not Life Church, we can build it. We also need a big dining hall and cafeteria, many S.S. Rooms, a library, a resource center, living quarters, many dorms for men and women FEBC students, married quarters, guest rooms, warden's quarters... etc. The castle type roof top, resembling the Wall of Jerusalem is a revelation from above and will be the only of its kind in Singapore, most suitable for a Bible College facade."

July 14

The **first FEBC Alumni Night and Dinner** was held at the Copthorne King's Hotel, Singapore. The Rev Dr Bob Phee presented a slideshow on the history of the college. The 70 who attended enjoyed a night of warm fellowship and remembrance.

October 24

An Important Document was handwritten and signed at 9A Gilstead Road by the Rev Dr Timothy Tow expressly indicating that the Rev Dr Jeffrey Khoo should succeed him as Principal. Attesting to this momentous event was Elder Khoo Peng Kiat who appended his signature on the document. The document was put into an envelope with the words "Important Document" written in front of it, and handed to Mrs Ivy Tow for safekeeping until it was unsealed on 1 May 2009.

The making of this important document on 24 October 2000 was significant. Life BPC had just commemorated its 50th Anniversary on 22 October 2000. Life BPC and FEBC were also about to embark on their greatest project yet—the rebuilding of Beulah House.



LIFE BIBLE-PRESBYTERIAN CHURCH

9A Gilstead Road, Singapore 309063
Tel: (65)2569256, 2502138 Fax: (65)2506955
Email: lifebpc@pacific.net.sg Website: <http://www.lifefebc.com>

Pastor: Rev (Dr) Timothy Tow
Assistant Pastor: Rev Colin Wong TC
Assistant Pastor: Rev Charles Seet

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As founding Pastor of Life B-P Church in October 1950 and founding Principal of Far Eastern Bible College September 1962, both Church and College have functioned harmoniously under my leadership all these years.

Since up to this day I have not found another called to a double ministry like me, it is my bounden duty to appoint one whom I have confidence in succeeding me as principal of FEBC, viz. Rev. Dr. Jeffrey Khoo, Ph.D. He is at one with me both in spirit and doctrine who has all these years been Academic Dean and Librarian of the College. He is most forward in defending the Fundamental Reformed Premillennial doctrine of Christ's restoring Israel in His thousand years' rule on earth. Dr. Jeffrey's books and the Burning Bush which he edits have been well received by the West. He is invited to lecture at the Evangelical Theological Society meeting at Nashville, Tennessee, November, 2000.

As for the next pastor, the Lord has not indicated to me yet. It is of utmost importance that such a person will be of the same spirit and doctrine as mine and will work in harmony with the principle designed. So help us God. Amen

Timothy Tow, dated Oct. 24, 2000
Witnessed by Eld. Khoo Peng Kiat this same date, Oct. 24, 2000. P. K. Khoo

2001
March

The **Bachelor of Ministry (BMin)** programme was introduced, in cooperation with the Bible College of East Africa (BCEA).

2002
May 5

FEBC's 27th Graduation Service & 40th Anniversary was held at Calvary Pandan BPC. The Principal, Rev Dr Timothy Tow, delivered his last convocation address, "For We Can Do Nothing against the Truth but for the Truth." Up till 2002, more than 400 from over 25 countries had graduated from FEBC, with over 65 ordained as B-P ministers.



July

The **Doctor of Theology (ThD)** programme was added.

A special edition of *The Burning Bush* entitled "Truth Unfailing: A Tribute to Alma Mater" was published to commemorate FEBC's 40th Anniversary.

October 29

The **Rev Charles Seet and the Rev Colin Wong resigned from the Faculty** after declaring that they could no longer take the Dean Burgon Oath at the FEBC Faculty Meeting.

2003
August 20

The **Rev Timothy Tow resigned as pastor** of Life BPC after 53 years of faithful service.

"The reason why I left Life Church was because my two assistant pastors said there are mistakes in the Bible. But I believe that there are no mistakes. And the Session (majority) supported them. For this reason I left the church and we found RELC at the right moment to start True Life Church. Upon resignation, I refused their salary, but they converted it into a love gift. Not to insult them, I accepted their love gift but channelled it all to the Bible College. I have not taken one cent from Life Church."

September 4

The **new FEBC website was launched** at www.febc.edu.sg, replacing www.lifefebc.com



October 5

The **FEBC Lord's Day Worship Service was inaugurated** at RELC Auditorium, 30 Orange Grove Road, at 10.30 am with an attendance of over 200 where the Rev Dr Timothy Tow spoke on "In the Steps of Our Saviour."

"So here you are this morning and following your pastor's footsteps, and not being forsaken...May God unite us together to broadcast the good news of life everlasting to a lost world. We cannot tell how He will increase us in the days ahead, when we serve Him anew to rebuild His kingdom."

November 17-18

The College faculty and students had an end-of-semester retreat at Resort Lautan Biru in Mersing.

2004

Elder Sng Teck Leong and Elder Khoo Peng Kiat resigned from the Board of Directors.

Elder Boaz Boon and Elder Wee Chin Kam joined the Board of Directors.

January 26

The **Commissioner of Charities approved FEBC as a charity** under the Charities Act 1994. FEBC's Charity Registration Number is 01760 (UEN: T04CC1760B).

July 2

The **FEBC Lord's Day Worship Service became True Life Bible-Presbyterian Church** (ROS 0146/2004 REL, wef July 2, 2004, re: Singapore Government Gazette, Notification #1834, Friday, July 23, 2004).



2005 May 8

FEBC conferred her first ThD degrees on Prabhudas Koshy, Quek Suan Yew and George Skariah at the 30th Graduation Service at Calvary Pandan BPC. The Rev Dr Arthur Steele (one of the external examiners) delivered the convocation address, *"Moses, A Faithful Servant of God."*

July

The **CaseTrust for Education accreditation was awarded to FEBC**, the first Bible College in Singapore to receive this recognition by an external, secular agency which proves FEBC's commitment to basic education standards comparable to other accredited institutions without compromising its biblical-fundamentalist faith and ethos.

The **Bachelor of Ministry (BMin), Master of Ministry (MMin) and Doctor of Education (EdD)** degree programmes were offered to alumni.

2006 March 9-23

The Rev Tow led his 12th and final pilgrimage to the Holy Land.

July 25

FEBC exempt from CaseTrust for Education accreditation.



August 28 -
September 1

FEBC was represented at the **East Africa Christian Alliance (EACA) Conference** held in Nairobi, Kenya. The Rev Dr Jeffrey Khoo, FEBC's academic dean, spoke on *"Discerning the Spirits by Asking the Right Questions."*



September 2-6

Dr Khoo preached at the inauguration service of the Bible College of East Africa, Arusha, Tanzania, and taught its first class on "The Theology of Salvation."

2007
Feb 27

The **FEBC Faculty unanimously reaffirmed their commitment to the Statement of Faith** drafted and approved by the Board of Directors and the Theological Faculty in 2003 which upheld the present infallibility and inerrancy of the Holy Scriptures, and the identification of the divinely preserved texts to be the Hebrew Masoretic Text and the Greek Textus Receptus.



May 6

Ordination of Dennis Kwok and Hien Nguyen as Ministers of the Gospel by the Faculty at FEBC's 32nd Graduation Service at Calvary Pandan BPC.

July 17

Life BPC told FEBC to vacate the premises at Gilstead Road. Life BPC subsequently threatened legal action against FEBC if FEBC refused to vacate the premises..



2008
March 3-16

The 13th pilgrimage to the Holy Land was led by Dr Jeffrey Khoo for the first time.

May 4

FEBC saw a record number of 45 graduands, the most since the college's founding, at the 33rd Graduation Service held at Calvary Pandan BPC. FEBC also conferred her **first MMin degree on the Rev Errol Stone and first EdD on the Rev Dr Mark Kim** who delivered the convocation address, "Equipping Labourers for the Harvest."

July 21

Distance Learning Online was introduced and the off-campus certificate programme was replaced. The first course to be offered was "The Apocalypse: A Study of the Book of Revelation" by the Rev Dr Quek Suan Yew.

September 15

Life BPC served a Writ of Summons on the FEBC Board of Directors (1st to 9th defendants): (1) Dr Jeffrey Khoo, (2) Dr Quek Suan Yew, (3) Dr Prabhudas Koshy, (4) Dr Tow Siang Yeow, (5) Dr Timothy Tow Siang Hui, (6) Dr Boaz Boon, (7) Wee Hian Kok, (8) the Rev Koa Keng Woo, and (9) the Rev Stephen Khoo. Commencement of suit against FEBC.



2009
April 20

Founding Principal, the Rev Dr Timothy Tow, called home to be with the Lord.

May 1

The Rev Dr Jeffrey Khoo was unanimously appointed the new Principal by the Board of Directors. The Rev Dr Quek Suan Yew replaced the Rev Dr Jeffrey Khoo as Academic Dean.

2010
January 25-29

Trial commenced in the Singapore High Court (SGHC) before the honourable Justice Judith Prakash. Representing FEBC were Mr Ang Cheng Hock (Senior Counsel), Mr Tham Wei Chern and Mr Ramesh Kumar of Allen & Gledhill LLP.

July 20

Justice Judith Prakash ruled in favour of Life BPC. FEBC appealed.

December 3

FEBC's appeal was heard in the Singapore Court of Appeal (SGCA) before the honourable Justices of Appeal Chao Hick Tin, V K Rajah and Andrew Phang.

2011
April 6

The **Court of Appeal** allowed **FEBC's appeal** and dismissed the claims of Life BPC. FEBC is safe!

May 21-31

1st Bible Lands Pilgrimage to Turkey and Greece.



September 15

Basic Theology for Everyone (BTFE) night classes returned to the Life BPC sanctuary.

2012
April 11

The **Court of Appeal** heard **FEBC and Life BPC**, and directed both parties to submit their respective terms of reference (TOR) for the joint sharing and usage of the premises with the purpose of preventing further or future controversies.

May 6

First convocation address by the Rev Dr Jeffrey Khoo as College Principal. He spoke on "Faithfulness in His Majesty's Service" at the 37th Graduation Service.

Elder Dr Tow Siang Yeow stepped down as President of the Board due to health reasons after 22 years of distinguished service. The Board of Directors appointed Dr Jeffrey Khoo as Interim President.

July 25

The **Court of Appeal** issued a **Supplementary Judgment** ([2012] SGCA 37). A High Court judge would be appointed to draw up a scheme "setting out the respective rights and obligations of LBPC and FEBC in relation to the use/occupation and maintenance of the Premises ... to equitably cater to the present and foreseeable future needs of LBPC and FEBC without unfairly subordinating the interests of one institution to the interests of the other."

September 17-23

FEBC celebrated her Golden Jubilee with a Thanksgiving Week beginning with a **Thanksgiving Retreat** at Resort Lautan Biru, Mersing, Malaysia (Sep 17-19), followed by an **Open House** (Sep 20) and an **Alumni Thanksgiving Dinner & Service** (Sep 21) held on campus.

At the Alumni Thanksgiving Service, **FEBC conferred the degree of Doctor of Divinity (*honoris causa*)** on the Rev Koa Keng Woo. The Rev Koa spoke on "The Need for Godliness in Ministry" that night. The **Golden Jubilee Yearbook, *To Magnify His Word***, was distributed.

The celebrations culminated in a **Golden Jubilee Thanksgiving Service** held at Calvary Pandan BPC (Sep 23). The Rev Dr Tow Siang Hwa spoke on "For Such a Time as This."

Presidents & Principals

PRESIDENTS



1962-1967

杜祥辉牧师

The Rev Dr Timothy Tow



1968-1977

郭克昌牧师

The Rev Dr Quek Kiok Chiang



1977-1989

杜祥和牧师

The Rev Dr Tow Siang Hwa



1990-2012

杜祥耀长老

Elder Dr Tow Siang Yeow

PRINCIPALS



17 Sep 1962 - 20 Apr 2009

杜祥辉博士

The Rev Dr Timothy Tow

MDiv, STM, DD



1 May 2009 - present

邱英德博士

The Rev Dr Jeffrey Khoo

BTh, MDiv, STM, PhD

Lecturers & Tutors

LECTURERS

| NAME | SUBJECT/COURSE | PERIOD |
|--|--|---------------------------------|
| Rev Dr Timothy Tow Siang Hui (1920-2009) | Systematic Theology, Old Testament History, Church History | 1962-2008 |
| Rev Dr Peter Ng Eng Hoe | New Testament | 1962-1964 |
| Rev Dr Quek Kiok Chiang | Modern Religious Problems | 1963-1988 |
| Rev Philip Heng Swee Choon | Pastoral Ministry, Comparative Religions | 1964-1969, 1978-1982, 1986-1987 |
| Dr G C Inches | Church History | 1963 |
| Dr Gnanamuthu Dixon James (1920-2003) | Homiletics | 1963 |
| Rev Dr John E Grauley | Greek | 1964-1968 |
| Mrs Marjorie Grauley | Pianoforte | 1964-1968 |
| Dr Synesio Lyra Jr | Missions | 1968-1969 |
| Mrs Ivy Tow Swee Lian | Elementary Greek | 1968-present |
| Dr Peggy Yeo Bee Tin | Christian Education, Biblical Studies | 1969-1970 |
| Rev Dr Edward Paauwe | Hebrew, Biblical Studies | 1970-1977, 1979-1982 |
| Mrs Leah Paauwe | Christian Education, Music | 1970-1977, 1979-1982 |
| Rev Dr Quek Swee Hwa | Greek, New Testament | 1970-1981, 1986-1987 |
| Rev Burton Toms (1913-1995) | | 1971-1973 |
| Dr Ken Swee Thian Hoe | Christian Education | 1976-1977 |
| Rev Dr Tan Wai Choon | Old Testament, New Testament, Apologetics | 1977-1984 |
| Rev Dr Bob Phee Eng Soon | Greek, Apologetics | 1977-2001 |
| Rev Dr David Wong Wee Fatt | Biblical Studies | 1978-1987 |
| Rev Dr Charlie Tan Choong Seng | New Testament, Homiletics | 1978-1989 |
| Rev Koa Keng Woo | Church Music, Cults, Bible Geography | 1985-present |
| Rev Dr Goh Seng Fong | Pastoral Ministry | 1985-2004 |
| Rev Joseph Ong Ah Yee | Hebrew, Christian Education | 1985-1989 |
| Rev Peter Eng Yong Soo | New Testament, Greek Exegesis | 1986-1988 |
| Rev Stephen Khoo Hong Guan | Biblical Studies, Church History | 1987-1996, 2007-present |
| Rev Albert Ong Huat Meng | Old Testament | 1987-1988 |
| Rev Dr Patrick Tan Kang Ping | Missionary Medicine | 1990-1991 |
| Rev Charles Seet Chim Seng | Greek, Hebrew, Old Testament, Missions | 1990-1991, 1996-2002 |
| Rev Dr Prabhudas Koshy | Greek, Hebrew, Biblical Studies | 1991-present |
| Rev Dr Quek Suan Yew | Hebrew, Old Testament, Contemporary Theology, Homiletics | 1992-present |
| Rev Dr Jeffrey Khoo Eng Teck | Greek, New Testament, Systematic Theology | 1992-present |
| Mrs Jemima Khoo Li Mi | Pianoforte, Christian Education | 1992-present |

| NAME | SUBJECT/COURSE | PERIOD |
|----------------------------|-----------------------------------|--------------|
| Rev Colin Wong Tuck Chuen | New Testament | 1997-2002 |
| Rev Dr Jack Sin Yeow Keong | Church History, Pastoral Ministry | 1997-2007 |
| Miss Carol Lee Foong Leng | Christian Education | 2001-present |
| Rev Ho Chee Lai | Greek | 2002-2004 |
| Rev Tan Kian Sing | New Testament, Pastoral Ministry | 2004-present |

TUTORS

| NAME | SUBJECT/COURSE | PERIOD |
|------------------------------|------------------------|-------------------------|
| Miss Ruth Fan | Christian Education | |
| Mrs Khoo Ai Ting | | |
| Mrs Ng Siew Mui | Music | |
| Mr Charles Tsao See | Chinese | 1965 |
| Mrs Ben Asher | Hebrew | 1966 |
| Mr Chew Kia Song (1901-1994) | English | 1966 |
| Eld Lim Kim Hee (1934-2007) | Malay | 1970 |
| Rev Lin Tah Mon | Chinese | 1973-1977 |
| Mrs Ruby Tan | Music | 1977-1978 |
| Miss Yongky Harlim | Music | 1977 |
| Eld Han Soon Juan | English | 1977-1986, 1997-present |
| Mrs Koa Siew Kheng | Pianoforte | 1981-2007 |
| Mr Tan Liang Ping | English | 1982-1984 |
| Eld Chia Kim Chwee | English | 1985-1988 |
| Mrs Phee Siew Lan | English | 1985-1986 |
| Mrs Anne Tan | Pianoforte | 1985-1992 |
| Ang Swee Ling | Music | 1986 |
| Mrs Yaar | Modern Hebrew | 1985-1986 |
| Mrs Shirleen Ong | English | 1986-1987, 1990-1994 |
| Miss Oh Chui Hwa | English | 1987 |
| Mrs Yeap Song Ching | English | 1987-1988 |
| Eld Khoo Peng Kiat | Missionary Nursing | 1987, 1992, 1997 |
| Mrs Agnes Ong Lai Peng | Information Technology | 1987, 1991 |
| Neo Chiu Bin | English | 1988 |
| Mrs Tan Poh Yok | English | 1988-1989 |
| Eld Edmund Tay | English | 1989-2000 |
| Mrs Christina Ng | English | 1989-1990 |
| Miss Lee Bee Teen | Music | 1990-1991 |
| Miss Lim Meng Kean | English | 1991 |
| Mrs Lim Yeow Ban | Library Science | 1991 |
| Miss Suzanne Mahadevan | English | 1992 |
| Miss Julie Khoo | English | 1994-1997 |
| Miss Anna Kwa | Pianoforte | 1994-1995 |
| Eld Geoffrey Tan | English | 1997-2007 |
| Mrs Lee Choon Ngee | Chinese | 1998-1999 |
| Mrs Bat-Sheva Taler | Modern Hebrew | 1999 |
| Mrs Yap-Tan Joon Ching | Pianoforte | 1999-2000 |

| NAME | SUBJECT/COURSE | PERIOD |
|---------------------------|------------------------------|--------------|
| Mrs Ellyzabeth Hutagalung | Pianoforte | 2000 |
| Mr Teo Siaw Meng | English | 2002-2003 |
| Mr Johnny Chiam | English | 2003 |
| Dr Cho-Kim Jung Nyun | Pianoforte | 2003 |
| Mrs Anne Lim | English | 2004-present |
| Mrs Khoo Lean Im | English | 2007 |
| Mrs Laura Tan | English | 2007-2008 |
| Mrs Janice Lai | Music, Pianoforte, Hymnology | 2007-present |
| Pr Dennis C Kabingue | Greek | 2008-present |
| Mr Murray Ong | Information Technology | 2008-present |
| Mrs Sharleen Eio | English | 2009 |
| Mrs Irene Lim | English | 2010-present |

GRADUATE ASSISTANTS

| NAME | SUBJECT/COURSE | PERIOD |
|----------------------------|--------------------------------|-----------|
| Rev Dr Georgekutty Skariah | Greek | 2002-2005 |
| Pr Samson Hutagalung | Greek | 2007 |
| Rev Dr Paul S Ferguson | Apologetics, Church History | 2009-2010 |
| Pr Joshua Yong Boon Keong | Hosea & Joel | 2010 |
| Rev Dr Park Seung Kyu | Latin, Biblical Fundamentalism | 2011-2012 |

VISITING LECTURERS/PROFESSORS

| NAME | SUBJECT/COURSE | PERIOD |
|------------------------------------|---|------------------------|
| Rev Dr R Laird Harris (1911-2008) | Public Lectures | 1981 |
| Rev Daniel J Ebert III | Contemporary Theology | 1981 |
| Dr John J Davis | Old Testament, Archaeology | 1982-1984 |
| Rev Denis C Shelton | Contemporary Theology | 1983 |
| Rev Jim Turner | Christian Education | 1983 |
| Dr Peter Masters | Spurgeon Lectures | 1984-1986 |
| Dr John C Whitcomb | Eschatology, Bible & Science, Zechariah | 1984, 1991, 1993, 1995 |
| Mrs Yaar | Modern Hebrew | 1985-1986 |
| Rev Dr Arthur E Steele (1920-2011) | Contemporary Theology, Acts of the Apostles | 1988-1990 |
| Dr Paul Wagner | Greek, Hymnology | 1991 |
| Rev Brian Harper | Ephesians, Pastoral Epistles | 1992 |
| Dr Donald A Waite | The Bible for Today | 1993 |
| Rev Dr Howard J Carlson | Missions, Biblical Archaeology | 1996 |
| Rev Dr Gary G Cohen | Jeremiah | 1997 |
| Dr Paul Lee Tan | Daniel, Interpretation of Prophecy | 1998, 2006 |
| Rev Dr Morris McDonald | Missions | 1999 |
| Mrs Batshever Taler | Modern Hebrew | 1999 |
| Dr Raymond H Saxe | 2 Thessalonians | 2004 |
| Prof Tan Yock Lin | Charitable Purpose Trusts | 2012 |

The Life of the Rev Timothy Tow



The Tow Clan (from L-R): Siew Mui (Mrs Peter Ng), Siang Hong, Siang Hui (The Rev Dr Timothy Tow), Siang Hwa (The Rev Dr SH Tow), Dr Tow Keng Kee (seated), Siang Yew (Dr Michael), Siang Yeow (Eld Dr Tow), Siew Ai, Siew Yong (Mrs Lim Kim Hee)

December 28, 1920

Tow Siang Hui was born in Swatow, Kwang-Tung Province, South China, to Dr and Mrs Tow Keng Kee. He was the second child, and first son in the family of eight children. Before he was born, his mother had offered him to the Lord that he might serve as a pastor.

1925-1926

Family moved to Canton as his father was appointed superintendent of the Military Hospital in Canton.

December 1926

Family moved down to Singapore by sea, after father nearly died from acute gastritis.

1927-1936

Boarded with his grandfather, the Rev Tow Khi-Hien in Singapore while his parents stayed in Johor. His grandfather was pastor of the English Presbyterian Mission Church in Upper Serangoon (now the Bethel Presbyterian Church). He thus grew up under the tutelage of Grandpa, a man of faith and prayer who gathered his grandchildren every night at eight for family devotion, and never allowed them to go to school without first having their morning prayer. He enrolled in the Anglo-Chinese School and there he "maintained a top position (once or twice a second) in the A class of every standard."



September 1, 1935

Born again under the preaching of Dr John Sung in a revival meeting. He recounted, "I no longer felt lonely and listless as before. I had the Risen Saviour with me and in constant communion. Wherever I went pedalling the bicycle I loved, He was always by my side. How I wished I could serve God someday, answering His call through the song introduced by Dr John Sung: 'I hear my Risen Saviour say, Follow Me, Follow Me, Follow Me.'"

September 8, 1935

Heeded the call for "whole-time consecration" and was dedicated to serve

the Lord full-time. Joined a preaching band of the Singapore Christian Evangelistic League and went out to witness for Christ at least once a week.

1937

Awarded the Seow Poh Leng Medal for being the top boy in Senior Cambridge in Anglo-Chinese School (ACS), and subsequently joined Raffles College to take up Science. Dropped out of school after three months, and enrolled in an Interpreters' Training Course to become a Government interpreter.

December 1939

Passed the Interpreters' Training Final Examinations and was assigned to the Supreme Court as a certified interpreter.

January 12, 1940

Married Nancy Loh Lan Yin at the Batu Pahat Chinese Presbyterian Church. She was the daughter of a Hakka Methodist pastor, and a graduate from Chin Lien Bible Seminary.

December 8, 1941

Witnessed the first bombings in the commencement of the Japanese invasion of Singapore. The Tow family in Singapore sought refuge at an uncle's place at Ah Hood Road.

1942-1945

After the British surrendered, Tow continued to work as an interpreter for the Supreme Court during the period of the Japanese Occupation. Passed the entrance examination for the Judicial Officers Training Institute and was one of the chosen twelve to undergo this special training. Upon graduation, was appointed to Batu Pahat (upon appeal by his father to the Chief Judge), but the Japanese surrendered before he started work in this new posting.

February 1946

Resigned from the Supreme Court and prepared to leave for London to study Law.

March 9, 1946

Sudden death of Mother due to influenza.

April 12, 1946

Sudden death of Baby Lilyn after an emergency operation.

With these two deaths, God mercifully stopped him in his tracks, and reminded him of his calling to full-time ministry. As he recounted, "I felt all defeated and shattered ... I saw myself passing out of this world. All the glories of fame and power that I was seeking after became a smouldering rubbish heap to a dying man. *'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?'* (Mark 8:36). Then began I to pray with faint trembling lips, 'Lord, save my soul. If you will give me back my life, I will serve you forever. Amen.'"

November 1946

Journeyed to Nanking, China to commence theological training at Spiritual Training Theological Seminary (灵修神学院) under Dr Chia Yu Ming. Completed one semester there before being redirected to study at Faith Theological Seminary in America.

January 1948

Arrived at Faith Seminary in Wilmington, Delaware. The name "Timothy" was given to him by a fellow American student as he found his Chinese name "Siang Hui" hard to remember. It was in Faith Seminary, that he heard the message of the 20th Century Reformation: "One wintry morning in mid-January ... there came in a tall and distinguished looking man, viz., Dr Carl McIntire. He was the pastor of Collingswood Bible Presbyterian Church and President of the Board of Directors of Faith Seminary. He spoke to us at length at our Chapel Hour. As he presented his case for a Twentieth Century Reformation and a return to our fathers' faith, and called young men like us to join the cause, I felt my heart strangely warmed, to use Wesley's words. I felt my heart knit to his heart, like Jonathan's to David's (1 Sam 18:1). I became that day his disciple. I have been loyal to the Separatist Cause

of the International Council of Christian Churches (ICCC), which he founded, all through the years."

May 1950

Graduated from Faith Seminary with a Bachelor of Divinity (today known as the Master of Divinity).

August 1950

Attended the 2nd ICCC Congress held in Geneva, and was ordained by the Philadelphia Presbytery of the Bible Presbyterian Church of USA. As he recounted, "Accordingly, an ordination council comprising twenty-four Presbyters was called together, which elected J O Buswell Jr as moderator. This Presbytery then authorised its moderator and Dr Allan A MacRae, beloved president of Faith Seminary, to examine me concerning my call, doctrinal beliefs and ministry...What of my ministry? From the joy God had implanted within me to study theology and to preach and teach the wonderful truths of God's Word, particularly its Calvinistic emphasis on the sovereignty and grace of God, I confidently replied, 'My ministry is to preach as well as to teach. I cannot say which is before which.'"

October 20, 1950

Life Church English Service was inaugurated with the Rev Timothy Tow as the pastor preaching the first Lord's Day message on the church motto "Holding Forth the Word of Life" taken from Philippians 2:16.



June 1951

Together with Deacon Hsu Chiang Tai, embarked on the first of many missionary trips to Malaysia. As the Rev Tow later recounted: "As far as our Church is concerned, we started out immediately as a missionary church, to be exact in less than a year after her founding. The Rev C T Hsu (Deacon then) and I went on two long and sustained trips to some 60 towns and villages in Malaysia (1951 and 1952) during the communist uprisings,

preaching and distributing thousands of tracts and Bible portions."

November 1951

Attended the 1st General Assembly of the Far Eastern Council of Christian Churches (FECCC).

January 1955

Led the Life Church English Service to withdraw from the Synod of the Chinese Presbyterian Church because of their compromise with the ecumenical movement in their involvement with the World Council of Churches (WCC). The church was thus renamed Life Bible-Presbyterian Church, thus began the Bible-Presbyterian (B-P) movement in Singapore.

1958-1959

Returned to Faith Theological Seminary for further studies in preparation for the establishment of a Bible College. Also attended the 4th Plenary Congress of the ICCC in Brazil.



May 1959

Successfully defended his thesis on "The Law of Moses and of Jesus" and was conferred the Degree of Master of Sacred Theology (STM) from Faith Seminary.

August-September 1960

Invited to hold a month's evangelistic campaign throughout South Korea before the 4th General Assembly of the FECCC in Seoul. All in all he preached 52 sermons in 25 days.

September 19, 1960

Elected as part of a three-man interim committee to draft a constitution and

II. HISTORY

prospectus for the Far Eastern Bible College (FEBC).

April 28, 1962

Foundation stones for College and Church laid by the Rev Paul Contento.

September 17, 1962

FEBC began with three students and the Rev Tow as principal and teacher.

1964

Conferred the honorary degree of Doctor of Divinity (DD) from Shelton College by Dr Carl McIntire at the 5th FECCC Conference in Taipei.

March 1965

First of many missionary trips to East Malaysia.

April 19, 1965

Tragic motor-car accident on the way to a Bible Camp in Cameron Highlands resulted in the death of his wife Nancy and daughter Le Anne. Reflecting on this incident: "It was God who had worked in a mysterious way for His own glory ... For our Lord has promised his children protection to the last strand of hair on their head (Matt 10:30). Such a great calamity could not have happened without His decretive permission. Now that it had happened according to His will for His own glory, good must come out of it."

July 9, 1966

Amidst opposition to the college and discouragements from detractors, the Rev Tow penned the lyrics of the FEBC anthem while on a train journey from Singapore to Kuala Lumpur on the eve of the first graduation service.



July 16, 1966

Remarried to Miss Ivy Tan Swee Lian, FEBC's first BTh graduate. "This was



the Lord's merciful provision, Jehovah Jireh. The Lord knew that with Nancy gone I would need another in the role of a pastor's wife... 'A prudent wife is from the Lord', so that in His own good time things began to click between me and Ivy".

1968

Elected President of the FECCC. The Rev Tow held the post for 20 years and served with distinction.

1968-1969

A dissentious spirit arose within the Session of Life B-P Church which stood against their pastor, the Rev Timothy Tow, for his opposition to Billy Graham's ecumenism and neo-evangelicalism. The Rev Tow thus decided to leave with his family on 28 July 1969 for five months to serve as a short-term missionary to Israel, having been invited by both Dr Lynn Gray Gordon, General Secretary of the Independent Board for Presbyterian Foreign Missions (IBPFM), and the Rev Howard Carlson, missionary in Bethlehem, Israel. This was seen as the most spiritually uplifting period of their lives. One fruit of the time spent there was the publishing of a book *Songs and Verses from the Holy Land* which contained songs and verses devotionally composed by walking where Jesus walked.

1971-1972

First forays into missions in Indonesia, with a trip to Pontianak in March 1971 and again to North Sumatra in November 1972.

July 16-27, 1975

Attended the Ninth World Congress of ICCA at Nairobi, Kenya together with the Rev Quek Kiok Chiang and the Rev Edward Paauwe.

1978-1979

Invited to return to his Alma Mater, Faith Seminary to teach for a year. Was assigned 11 lecture hours per week, teaching the subjects of Church History, Systematic Theology, Calvinism, Pastoral Theology and Hebrew.

February 4, 1979

Home-going of the Rev Timothy Tow's father at the age of 92.

July 29, 1979

Led the members of the Board and Faculty of FEBC to publicly affirm their allegiance to the Word of God by taking the Dean Burgon Oath at the 11th Graduation service. This practice is repeated annually at every College Convocation till this day.

June 1-15, 1983

Led a group of 38 on their First Pilgrimage to the Holy Land.

July 1986

Invited to minister for a week at the Metropolitan Tabernacle (Spurgeon's Church) in London by Dr Peter Masters. Gave a series of lectures on "The Asian Awakening" for the Summer School of Theology, recounting the lessons learnt first-hand during the ministry of Dr John Sung at the Singapore Pentecost in 1935.



1986-1987

Made long trips down to Australia to minister at the newly established B-P

Church of Western Australia (BPCWA) in Perth. It was during those months there that the Rev Tow began to pen his autobiography.

October 30, 1988

Signed “Statement on Dissolution of the Bible-Presbyterian Church of Singapore” together with the Revs Quek Kiok Chiang and Patrick Tan, and the B-P Synod was dissolved due to disagreements over the issues of Biblical Separation, Fundamentalism, Neo-Evangelicalism and Charismaticism. Writing in the Weekly after this event: “The dissolution of the Bible-Presbyterian Church of Singapore may come as a shock to you, younger members of the church and to our overseas readers. Some lament it like attending a funeral. As for me, I praise the Lord for the solution of an impasse that has blockaded us the last two years. For me, dissolution is not only a solution, resurrection! ... I will not say which side in the struggle within the BPCS is right or wrong. Let time be the judge. Let history be our guide, as it is recorded, ‘But David waxed stronger and stronger, and the house of Saul waxed weaker and weaker’ (2 Sam 3:1).”



1989-1990

Made further visits to Australia, this time to the new B-P Churches in Adelaide (Hope B-P Church) and Melbourne (Bethel B-P Church).

April 22, 1990

Successfully led Life Church to the acquisition of 10 Gilstead Road (Beulah House).

August 1996

Envisioned the idea of having an ocean resort built in Mersing for the purpose of having a B-P Youth Campsite. A piece of land was soon acquired for it. The Campsite named “Resort Lautan Biru” was eventually completed in 2001.

August 20, 2003

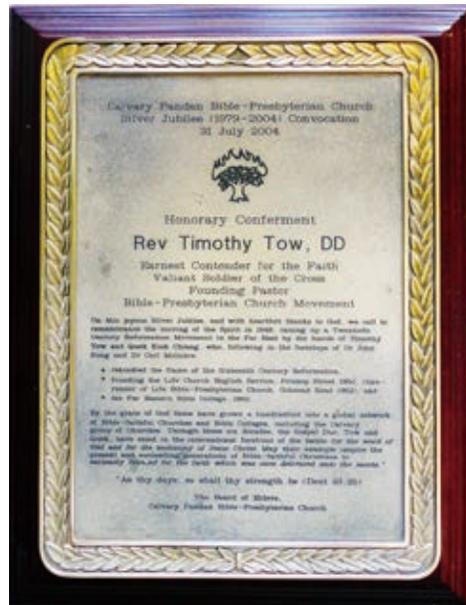
Pressured to resign from Life B-P Church after 53 years of service. As the Rev Tow explained: “For nearly a year a controversy has raged in Far Eastern Bible College between younger lecturers and those who stand with the Principal on the question whether the Bible has some mistakes or without and absolutely perfect. As I take the view of a 100% perfect Bible and stand with Dr Jeffrey Khoo, more squabble developed on August 20 at Life Church Session meeting which drove me to my resignation.”

October 5, 2003

Began worshipping at the Regional English Language Centre (RELC) as the FEBC Lord’s Day Worship Service. “Not desiring any further contention and following our Lord’s example, I determined to leave Life Church and begin anew with a fresh Service. The Lord wonderfully provided a place not far from Gilstead Road at the RELC, down Orange Grove Road from Shangri-La Hotel with immediate occupation. We take it as a positive sign from God.”

July 21, 2004

True Life B-P Church gazetted as registered under the Societies Act.



July 31, 2004

The Rev Tow was specially remembered and honoured at the Silver Jubilee (1979-2004) Convocation of Calvary Pandan Bible-Presbyterian Church.

April 24, 2005

The Rev Tow was formally elected into office as Pastor of True Life B-P Church.

March 9-23, 2006

Led his 12th and final Holy Land Pilgrimage to Israel and Jordan.



April 20, 2009

Called home to be with the Lord at the age of 88.

“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

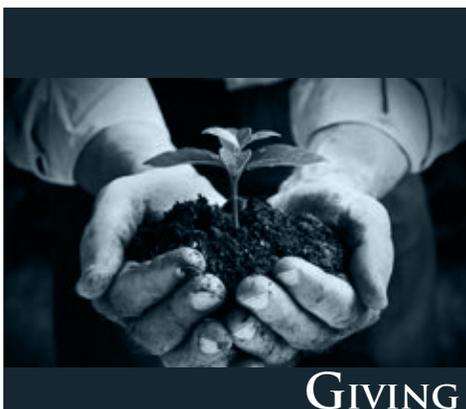
Jesus Christ the same yesterday, and to day, and for ever.

~ Hebrews 13:7, 8

The Sayings of the Rev Timothy Tow

The Rev Dr Timothy Tow was a godly man of many wise sayings. His wise words on Giving, Pastoral Theology, Bible College, Family, Homiletics, Church Administration, Missions, Faith, Bible, John Sung, Covenant Theology, Calvinism, Christian Testimony, Christian Work Ethics, Defending the Faith, among others, are often quoted by his students.

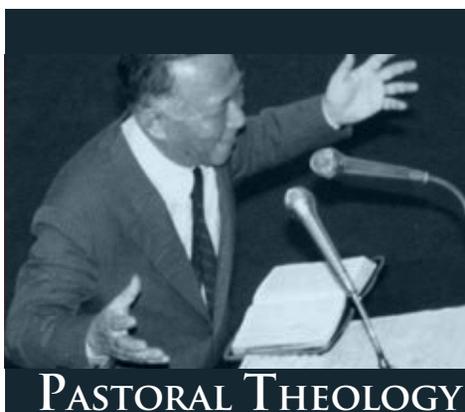
"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning" (Prov 9:9).



1. Let us bring our gifts to the Lord worshipfully, willingly and not wearily.
2. In God we trust or in gold we bust?
3. Those who give of a worshipful heart bring gold. Those who give out of custom bring brass.
4. Do not be afraid to give. As a well gives of its water it is soon refilled by lively springs.
5. Galilee that gives and gives is ever full. The Dead Sea that gets and gets is dead empty.
6. Giving is not by faith-promise but by love-increase.
7. If you want to have a happy trip, the only way is generously tip.
8. One blessing of giving is that it brings you joy unspeakable and good health.
9. Money is very secondary to spirituality.
10. Owe no man anything is the other side of the coin of love.
11. A windfall of blessing is doubly sweet.



12. Economy is the mother of prosperity.
13. A pound of help in time is worth a ton.



1. The pastor is enhanced ten times in his work when he has a good helpmeet.
2. I have no retirement. To retire means to go home and wait to die.
3. The four walls of my church cannot contain me.

4. Every pastor should not be hemmed in the four walls of his beautiful brick church. His church fence should extend to the uttermost part of the earth.
5. To be a pastor is not taking on a profession, much less a vacation, but a vocation.
6. The pastor is a pattern and not a power over the congregation.
7. If a pastor has a strong inclination to sell Christian books, then let him resign his pastorship and become a Christian bookseller.
8. If Calvin says that the pastor should stay near the Church, I say he should stay in the Church.
9. Every pastor should be like the fireman--be on call 24 hours of the day. He must settle in himself, "I am prepared to be bothered anytime of the day or night."
10. As for me I do not want to buy a little house for retirement because I believe a Christian minister should die in harness.

11. He who wants to build God's house must have clean hands and a pure heart.
12. Be prepared to die, if you want to serve God.
13. "My strength is as the strength of ten, because my heart is pure" should be the vigour of every Christian minister.
14. The four Chinese sins are womanising, gambling, drinking, smoking. The four temptations of a Christian minister are money, sex, pride, idleness.
15. Don't keep ducks, but feed sheep!



BIBLE COLLEGE

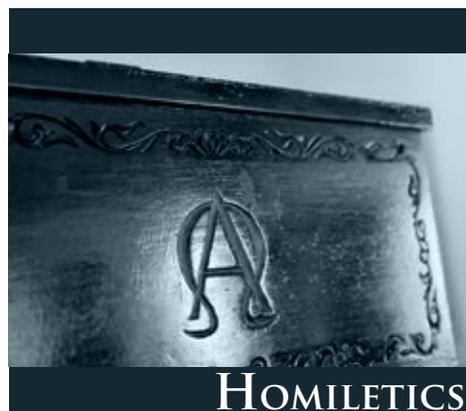
1. After false Christs, false spirits, false apostles, false brethren, false witnesses, false prophets, false teachers, the principal has discovered an eighth variety: false students.
2. To pick up litter on the College grounds for Jesus' sake is as sacred as preaching from the pulpit.
3. I am training you students to be lions, but not after the king lion who sleeps seventeen hours a day!
4. I do not give you a fish, I teach you how to fish.
5. If you buy a book, you must read it, or else it will be a loss.
6. Learning Hebrew with its intricate pointings makes you a precise man.
7. The distinctiveness of FEBC instruction is that every lecturer is also a pastor; what he teaches has gone through the crucible of testing.
8. Quoting Calvin, "the first three rules of theology are humility, humility, humility."
9. The fear of the Lord is the beginning of knowledge. Restated: religion is the key to science.
10. Knowledge is power; knowledge of God is divine power.
11. A College that is called a Bible

- College is called to defend the Bible.
12. Head knowledge that puffs up without heart knowledge is a dangerous thing.
13. Prayer is the hardest lesson to learn, so it is one lesson from which I have not graduated.
14. Every student should learn to be an elephant--his docility.
15. Perspiration without inspiration is exasperation.
16. Monologue not dialogue; we believe in dogmatic teaching.



FAMILY

1. Marriage is a multi-mysterious mystery.
2. Parents who have eaten more salt than children eat rice can discern more clearly between right and wrong.
3. In standing for Christ, in-laws often become out-laws.
4. The two greatest blessings on earth are health and a happy home.
5. Old people's words are like medicine. You need to wrap them up--My Grandfather.



HOMILETICS

1. When you speak, speak like a man, not like a clergyman.
2. No sermon is dull that cuts the conscience.
3. As for me, I sleep soundest the Saturday night before I preach my Sunday morning message. I put the

- thoughts of my message to ink and paper early Sunday morning and go over three times. Sermon preparation is like cooking.
4. When you preach, speak with your ears.
5. The four forms of support for effective speech are statement, restatement, illustration, testimony. Restatement is the most important of them all.
6. Transition in a sermon is like the shunting of a train.
7. Anticipation in a sermon will lead to effective application.
8. Quoting Augustine, "The first three rules of rhetoric are pronunciation, pronunciation, pronunciation."



CHURCH ADMINISTRATION

1. The Great Commission I have called, "The First Commandment to the Church".
2. The Missionary Society comes into being when the Church ceases to be a Missionary Society.
3. The symbol of church growth is the mustard, not the mushroom.
4. Not vertical but horizontal is the divine pattern for Church growth.
5. The ministry of theological training accelerates church growth by geometrical progression.
6. Not centralisation, but decentralisation, is one genius of B-Pism.
7. Every Church is a missionary society.
8. My grandfather taught me never to borrow, never to pay interest, and I have applied this principle to the running of the Church.
9. To theorise on Church growth is like sowing seed on the classroom cement floor.
10. The Church must be run like a private enterprise with the profit-motive for souls first of all.
11. Default of a Church in carrying out the Full-four Commission produces para-church organisations.

II. HISTORY

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



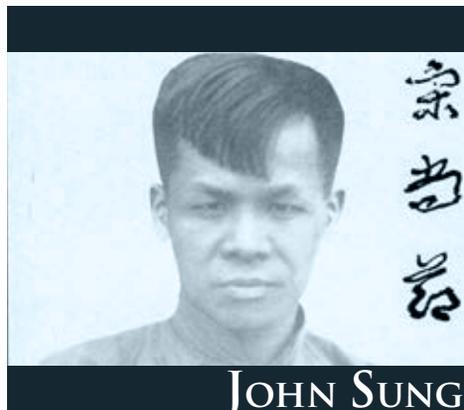
1. The Great Commission is an Unfinished Commission.
2. Cost-effective missions is divine economy.
3. The Great Commission is a Full-four Commission: missions, evangelism, church organisation, indoctrination.
4. Gospel songs sound sweeter in another language.



1. We are not saved by a complacent faith but by a consuming faith.
2. Theology is to be studied by putting on the eye-glasses of faith.
3. Faith without seeing is more blessed than faith after seeing.
4. If you are a second or third generation Christian, all the more you need to examine your faith (2 Cor 13:5).
5. When someone asked me if by believing Jesus he would have rice to eat, I replied, 'Without Jesus, you get one bowl. With Jesus you get two bowls because with your improved appetite (like giving up smoking) you eat more.'
6. Dr Chia Yu Ming: "Inexperienced faith; experienced faith and faith that needs no experience."



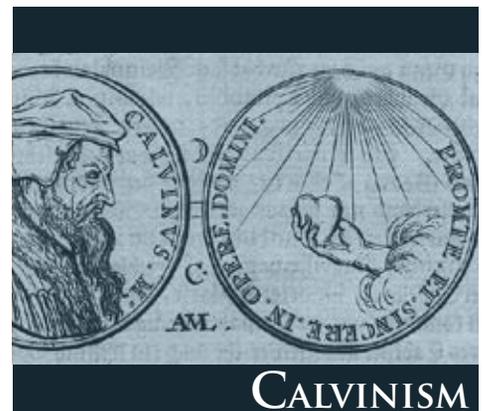
1. I was a Government interpreter and translator once. What was required of us when translating anything in dispute was to render it word for word. To give a dynamic equivalent at the expense of the original word in Bible translation is inadmissible.
2. The Church has every jot and tittle in the traditional text best represented by the Textus Receptus on which the KJB is based.



1. Music is next to theology (Martin Luther). Music is half of John Sung's sermons.
2. John Sung's ministry brought no tongues in confusion but tears of confession.
3. Quoting John Sung on the baptism question: "More faith less water, less faith more water."
4. Many who claimed to have the Holy Spirit end up having an unholy spirit. Instead of being filled by the Spirit, they are felled by the Spirit (commenting on true revival in the days of John Sung over against the Charismatic movement of today).
5. "A pastor who tries to make money will go bankrupt."
6. Beware of the seminary which is actually a cemetery (John Sung's experience at apostate Union Theological Seminary, USA).



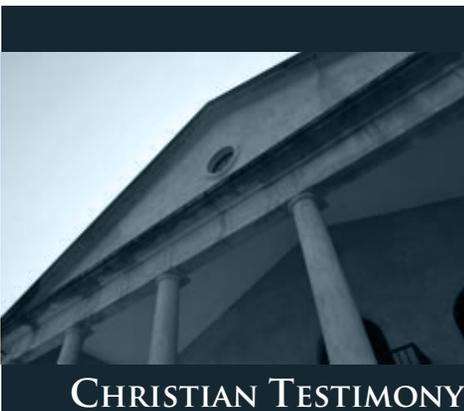
1. To the Amillennialists the thousand years of Revelation 20 is measured not horizontally but vertically.
2. The holy law of God springs not only from His holiness but also from His love. Thus the Ten Commandments, positively stated, is to love God and man.
3. The Sabbath was made for man, not man for the Sabbath. This means the Sabbath is adjustable to human needs, not contrary.
4. The covenant of works is invisibly inscribed upon the human heart which is our conscience.
5. Dispensational theology is like taking a lift up a seven-storey building stopping at every level. Covenantal theology is like going up from ground to top floor at one stretch.
6. A higher law overrides a lower law, e.g. the law of necessity takes precedence over the law of the Sabbath.



1. Calvin says the law of predestination does not contradict the law of providence. Therefore if you have good teeth, don't say I have no need to brush them.
2. Calvinism is not static but dynamic inasmuch as predestination is not fatalism.
3. Calvinism is Paulinism systematised.
4. John 3:16 is taught by lopsided

Calvinists to offer salvation only to the elect and not generally to all. The door to heaven is one leaf shut.

5. What we disagree with sons of Calvin who out-Calvin Calvin is their exegeting Scripture like riding a bicycle on a tight rope.
6. If John 3:16 is a restricted offer only to the elect, then it is like holding a sale confined to "Only Buyers Can Enter".
7. The higher factor of God in our favour is what the world knows not.
8. Christmas is the time when God universally reconciles men unto Himself.
9. Jesus Saves. Can anyone compose a sentence of two words more powerful than this?



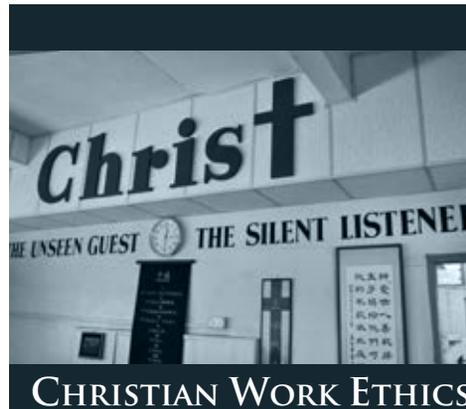
CHRISTIAN TESTIMONY

1. Do something good for Jesus every day. Do something good for Jesus out of the way.
2. How you dress tells what you are.
3. A Christian will never say die.
4. He who is not afraid to die will not easily die.



The Rev Timothy Tow teaching a class in 1982

5. The meek shall inherit the earth. So do not be a go-getter.
6. Live as if Christ is coming next Monday, but today is Sunday!
7. If you eat a big dinner tonight, drink only water the next morning.
8. Without the horizontal there is no vertical: "he that loveth not his brother whom he hath seen how can he love God whom he hath not seen" (1 John 4:20).
9. Darkness can never fight against light. If your life is light, no dark power can harm you.
10. Without courtesy, one becomes a bull in a China shop.
11. Self help with God's help is the best help.
12. God will judge not only our life, but also the abundance He has blessed our life with.
13. Worship, says Augustine, is the mother of all virtues.



CHRISTIAN WORK ETHICS

1. No one who uses his hands will ever starve.
2. Do not sit in your room to pray for bananas. Go downstairs to the

garden and changkol, and manna from heaven will come down.

3. Learn to use your hands like the Americans--that is how they became a great nation.



DEFENDING THE FAITH

1. Truth must subdue error. Truth is one-sided. Truth is exclusive, not inclusive.
2. Satan's three-prong attack on God's Word. Yea=Yes; Hath God?=Question; No=No.
3. Only a snake that has a forked tongue can double talk.
4. Right-is-might must prevail over Might-is-right.
5. Deeds of daring are born of danger.
6. Truth is qualitative, not quantitative. One with God is majority.
7. In the history of salvation, God has not used councils and committees, but always a man (Isa 59:16) to accomplish His purpose.
8. God uses a man and a movement, not a machine and a monument.
9. No loss, no gain; no cross, no crown.



MISCELLANEOUS

1. To make the bomb after war is declared, is too late.
2. The Hydra has nine heads. When one is cut off, it becomes two.
3. Samaria, the capital of man's planning, lies in ruins. Jerusalem, the chosen city of God, flourishes forever.
4. Gardening is one occupation that is without sin, because that was man's occupation in the time of his innocence.



1 TIMOTHY 4:16

TAKE HEED UNTO THYSELF,
AND UNTO THE DOCTRINE;
CONTINUE IN THEM:
FOR IN DOING THIS
THOU SHALT BOTH SAVE THYSELF,
AND THEM THAT HEAR THEE.

DOCTRINES
& DISTINCTIVES

The Theology of FEBC



The Far Eastern Bible College (FEBC) subscribes to a **Reformed and Premillennial** system of theology. This is after the tradition of J Oliver Buswell as taught in his book (two volumes in one) entitled, *A Systematic Theology of the Christian Religion*, published by Zondervan in 1962. The doctrine of FEBC is most closely represented in its recent publication, *Theology for Every Christian: A Systematic Theology in the Reformed and Premillennial Tradition of J Oliver Buswell* edited by Timothy Tow and Jeffrey Khoo, and published by the FEBC Press in 2007.

Reformed Theology

The phrase “Reformed Faith” or “Reformed Theology” refers primarily to the system of theology developed by John Calvin (1509-64). The main tenets of Reformed Theology are the sovereignty of God and the faithfulness of God. This system of theology is most majestically set forth in the Westminster Confession of Faith, together with the Larger and Shorter Catechism (1643-1648).

By holding on to Reformed Theology, FEBC adopts Covenant Theology as opposed to

Dispensationalism. The term “covenant”, as used in the Bible, refers to any agreement, contract or treaty made between two or more parties. This agreement or promise may sometimes be made from one party to another without any conditions.

Before the Fall, God made the Covenant of Works with man. Man was required to obey two commandments. The first commandment was to be fruitful and multiply the earth (Gen 1:28). Man was supposed to have dominion over the earth and all the creatures living in it. The second commandment forbade man to eat of the tree of the knowledge of good and evil (Gen 2:16-17). The moment man ate of the fruit from that tree, he would surely die.

Following Adam’s disobedience in Genesis 3, God was pleased to make another covenant with man commonly called the Covenant of Grace. This covenant took effect in Genesis 3:15. God promised a Saviour through the seed of a woman, who shall defeat Satan. Man shall now be saved by faith alone in the Messiah.

Covenant Theology is further taught in Romans 5:12-21. *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

(For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus

“Quod non est biblicum, non est theologicum.”

What is not biblical, is not theological.

Christ our Lord.”

The five points of Calvinism, developed by the Synod of Dort (1618-19) is a good summary of the soteriology of the Reformed Faith. They are fondly remembered by the acronym TULIP.

I. Total Depravity. After the Fall, man’s nature is wholly sinful and corrupt, rendering him to be absolutely incapable of saving himself (Gen 6:5; Isa 64:6-7; Rom 3:10-12, 23).

genuinely and sincerely offered to all such as in John 3:16, Acts 2:21, Rom 1:16 and 2 Pet 3:9). “Sufficient for all, efficient for the elect.” (Augustine and Calvin)

IV. Irresistible Grace. The inward call of the Spirit unto salvation cannot be effectively resisted (John 6:37, 44; Rom 8:14, 30).

V. Perseverance of the Saints. The elect will never lose their

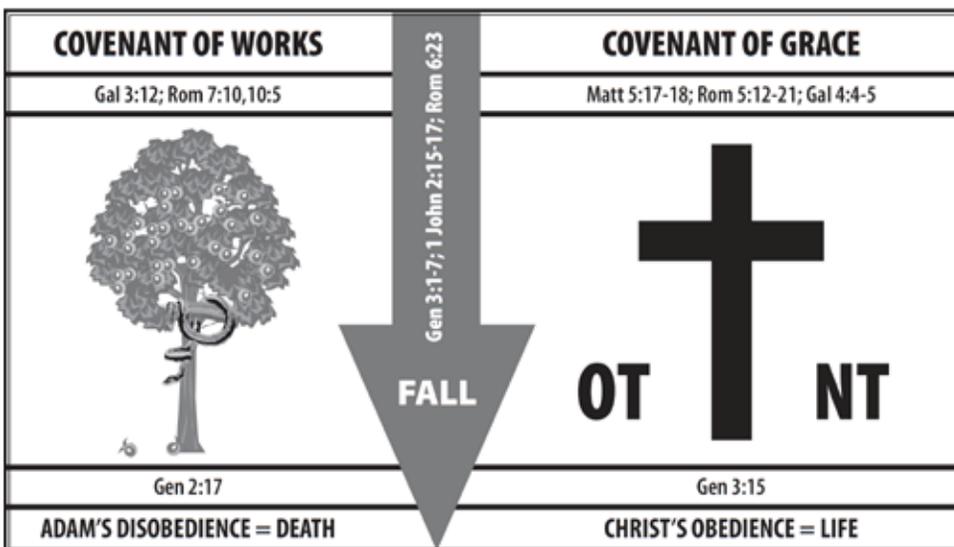
usher in a literal 1,000 years of peace on earth (otherwise known as the Millennium). This is taught in Revelation 20:1-7 where the phrase “a thousand years” is repeated no less than six times across seven verses. Jesus will restore his chosen nation Israel to greatness, bringing peace to the nations as King of kings and Lord of lords (Jer 3:17, Zech 14:9, Acts 1:6, Rom 11:26, Rev 20:1-7).

According to David Cooper’s Golden Rule of Interpretation, “When the plain sense of Scripture makes common sense, seek no other sense. A word should be taken in its plain literal sense unless there are compelling reasons from the context to do otherwise.” This rule ought to be applied consistently across all genres of the Bible. No exception ought to be made for prophecy.

Hence, FEBC subscribes to the premillennial view of eschatology that recognises a distinction between Israel and the Church for the following reasons:

1. God made many land promises to Israel which can only be fulfilled in the Millennium. (Isa 11:1-9; Jer 31:31-36, 33:14-26).
2. God promised David a kingdom that will last forever (2 Sam 7:12-23; Ps 89:34-37). This promise includes a physical rule on earth (see Zech 14:9). There was no king from the Davidic line that fulfilled this promise. Hence, this promise will be fulfilled only in the chosen Son of David, which is Christ Himself (Luke 1:31-33; Acts 1:6). Christ will then sit upon the throne from Jerusalem and rule over the whole world (Isa 24:23; Jer 3:17; Mic 4:2).

FEBC upholds premillennialism because it is consistent with God’s sovereignty and faithfulness. The sovereignty of God and the faithfulness of God are the very tenets that undergird the Reformed Faith.



II. Unconditional Election.

God chose some to be saved out of His own good will and pleasure (Eph 1:4-5). This salvation is by grace through faith in Christ alone, and not of works (Eph 2:8-10; Deut 7:7).

III. Limited Atonement.

Christ’s death is limited in its efficiency (ie, the atonement procured and secured the salvation of only the elect) and its design (ie, the intention of the atonement is to save only the elect) (Matt 1:21; Eph 5:25). It is in no way limited in its sufficiency (otherwise it would deny the infinite value and power of the atonement), neither in its availability (otherwise it would deny passages whereby the gospel is

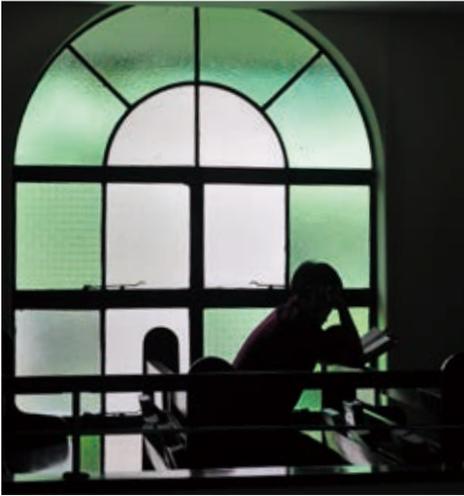
salvation because God has promised to preserve His saints to the very end (Phil 2:12-13; John 10:28; Mark 13:13).

FEBC whole-heartedly believes the Reformed Faith to be fully consistent with the doctrine of the Bible. According to the founding Principal, Dr Timothy Tow, “Calvinism is Paulinism systematised.”

Premillennial Eschatology

Where eschatology is concerned, FEBC is unique as a Reformed school in embracing Premillennialism which sees a distinction between Israel and the Church. Premillennialism teaches that Christ will return to earth bodily to

The Bible of FEBC



The Bible of the Far Eastern Bible College is the Hebrew Masoretic Text and the Greek Textus Receptus underlying the Authorised, King James Bible (1611).

The Westminster Confession of Faith (WCF, 1646) affirms the verbal and plenary inspiration (VPI) of the Holy Scriptures in the original languages, and that the same Scriptures are by God's "singular care and providence, kept pure in all ages" (WCF 1:8). The Westminster theologians used Matthew 5:18 as a proof text for this affirmation of the verbal and plenary preservation (VPP) of the Scriptures. This proves that the doctrine of the VPP of the Scriptures is not just a confessional doctrine, but more importantly a biblical doctrine.

The VPP of Scripture is a position of faith that is based solely on the Word of God. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb 11:1). "So then faith cometh by hearing, and hearing by the word of God" (Rom 10:17). "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb 11:6). It is a position that every Christian must take if he is to weather and survive the onslaughts of postmodernism, pop-

modernism, open-theism and neo-deism that seek to destroy the church today.

What does VPP mean? "Verbal" means "every word to the jot and tittle" (Ps 12:6-7, Matt 5:18). "Plenary" means "the Scripture as a whole with all the words intact" (Matt 24:35, 1 Pet 1:25). So VPP means the whole of Scripture with all its words even to the jot and tittle is perfectly preserved by God without any loss of the original words, prophecies, promises, commandments, doctrines, and truths, not only in the words of salvation, but also the words of history, geography and science. Every book, every chapter, every verse, every word, every syllable, every letter is infallibly preserved by the Lord Himself to the last iota.

What and where are the preserved words of God today? They are the inspired Old Testament Hebrew/Aramaic words and New Testament Greek words the prophets, the apostles, the church fathers, the reformers used which are today found in the long and continuously abiding and preserved words underlying the Reformation Bibles best represented by the time-tested and time-honoured Authorised or King James Version, and NOT in the corrupt Alexandrian manuscripts (e.g. Codex Sinaiticus and Codex Vaticanus) and critical Westcott-Hort Text (1881) underlying the liberal, ecumenical, and neo-evangelical modern English versions.

The VPP of the Holy Scriptures declares and defends the following tenets:

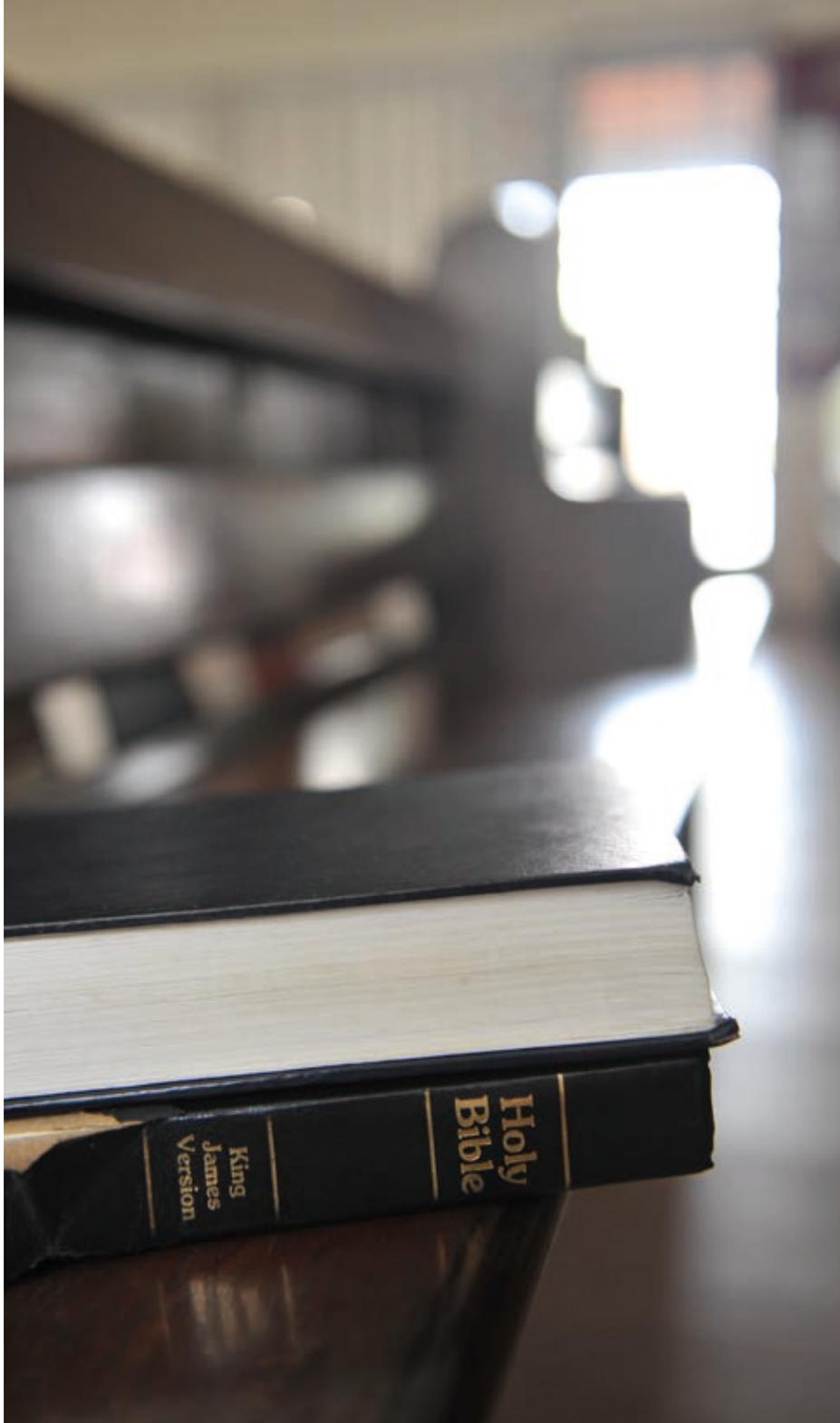
(1) God has supernaturally preserved each and every one of His inspired Hebrew/Aramaic Old Testament words and Greek New Testament words to the last jot and tittle, so that in every age, God's people will always have in their possession His infallible and inerrant words kept intact without the loss of any of the words (Ps 12:6-7, Matt 5:18, 24:35, Mark 13:31, Luke 21:33, John 10:35).

(2) The "providential" preservation of Scriptures is understood as God's special and not general providence. Special providence or *providentia extraordinaria* speaks of God's miraculous intervention in the events of history and in the affairs of mankind in fulfilment of His sovereign will for the sake of His elect and to the glory of His Name. The divine preservation of the Canon (books) and Text (words) of Scripture comes under God's special providence.

(3) The Bible is not only infallible and inerrant in the past (in the Autographs), but also infallible and inerrant today (in the Apographs).

(4) The infallible and inerrant words of Scripture are found in the faithfully preserved Traditional/Byzantine/Majority manuscripts, and fully represented in the Printed and Received Text (or Textus Receptus) that underlie the Reformation Bibles best represented by the KJV, and NOT in the corrupt and rejected texts of Westcott and Hort that underlie the many modern versions of the English Bible like the NIV, NASV, ESV, RSV, TEV, CEV, TLB etc.

(5) There are no mistakes in the Bible, period. If there are "discrepancies" in the Bible, the "discrepancies" are only seeming or apparent, NOT real or actual. There are no mistakes or errors (scribal or otherwise) in such passages as Judges 18:30, 1 Samuel 13:1, 1 Kings 4:26, 1 Chronicles 18:3, 2 Chronicles 22:2, Mark 16:9-20, John 7:53-8:11, 1 Timothy 3:16, 1 John 5:7 etc in the Hebrew Masoretic Text and Greek Textus Receptus underlying the KJV. Any inability to understand or explain difficult passages in the Bible in no way negates its infallibility and inerrancy, applying the faithful Pauline principle of biblical interpretation: "let God be true, but every man a liar" (Rom 3:4).



(6) Knowing where the perfect Bible is is a matter of textual recognition and NOT textual criticism. In the field of textual recognition, Burgon is good, Hills is better, Waite is best. Read John William Burgon, *The Revision Revised: A Refutation of Westcott and Hort's False Greek Text and Theory* (Collingswood: Dean Burgon Society Press, 2000); Edward F Hills, *The King James Version Defended* (Des Moines: Christian Research Press, 1984); D A Waite, *Defending the King James Bible*, 2nd ed (Collingswood:

Bible For Today Press, 1996).

(7) Any faithful and accurate version of the Bible that is based on the Hebrew Masoretic Text and Greek Textus Receptus and employs the formal or verbal (i.e. word for word) method of translation can be held up as the "Word of God". Nevertheless, versions or translations are never superior to the inspired and preserved Hebrew, Aramaic and Greek Scriptures, thus there is a need to consult these original language Scriptures for clarity and fulness of meaning, and to

compare Scripture with Scripture.

Our perfect Lord and His perfect Words are the very foundations of our Christian Faith, *"If the foundations be destroyed, what can the righteous do?"* (Ps 11:3). It is only when we as Christians possess a 100% perfect, infallible and inerrant Bible can we declare the Bible to be our only and final authority, and foundation of faith. If there is no such an infallible and inerrant Bible today, then the so-called "textual critic" or "textual scholar" becomes the supreme authority, and we have to kowtow to his subjective and speculative judgements on and corrections of the Bible. Some may want to trust the words of men, but we trust only the words of our Lord who *"died for our sins according to the scriptures ... was buried ... [and] rose again the third day according to the scriptures"* (1 Cor 15:3-4).

The Bible itself which is our supreme and final authority of faith and practice clearly teaches its plenary inspiration, *"All scripture is given by inspiration of God"* (2 Tim 3:16), and its verbal preservation, *"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"* (Matt 5:18), *"Heaven and earth shall pass away, but my words shall not pass away"* (Matt 24:35, Mark 13:31, Luke 21:33). The doctrine of the 100% inspiration (VPI) and 100% preservation (VPP) of each and every word of the Bible is as old as the Bible itself. It is certainly not a new teaching or theory, and definitely not a false doctrine.

The twin doctrines of VPI and VPP must be received by faith (Rom 10:17, Heb 11:6). Our faith must be according to the infallible Scriptures, and NOT fallible scholars. *"Let God be true, but every man a liar"* (Rom 3:4). *"For we can do nothing against the truth, but for the truth"* (2 Cor 13:8). *Soli Deo Gloria!*

The Statement of Faith

The Statement of Faith of the College shall be in accordance with that system commonly called “the Reformed Faith” as expressed in the Confession of Faith and set forth by the historic Westminster Assembly together with the Larger and Shorter Catechisms.

In abbreviated form, the chief tenets of the doctrine of the College, apart from the Doctrinal Position Statement of the College, shall be as follows:

We believe in the divine, Verbal Plenary Inspiration (Autographs) and Verbal Plenary Preservation (Apographs) of the Scriptures in the original languages, their consequent inerrancy and infallibility, and as the perfect Word of God, the supreme and final authority in faith and life (2 Tim 3:16, 2 Pet 1:20-21, Ps 12:6-7, Matt 5:18, 24:35).

We believe the Hebrew Old Testament and the Greek New Testament underlying the Authorised (King James) Version to be the very Word of God, infallible and inerrant.

We uphold the Authorised (King James) Version to be the Word of God—the best, most faithful, most accurate, most beautiful translation of the Bible in the English language, and do employ it alone as our primary scriptural text in the public reading, preaching, and teaching of the English Bible.

The Board of Directors and Faculty shall affirm their allegiance to the Word of God by taking the Dean Burgon Oath at every annual convocation: “I swear in the Name of the Triune God: Father, Son and Holy Spirit that I believe ‘the Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, every word of it, every syllable of it, every letter of it, is the direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part

of it less; but all alike, the utterance of Him that sitteth upon the throne, faultless, unerring, supreme.”

We believe in one God existing in three co-equal and co-eternal Persons: Father, Son and Holy Spirit (Deut 6:4, 1 John 5:7).

23, John 1:1, 14, Col 2:9).

We believe God created the whole universe *ex nihilo* (out of nothing) by the Word of His mouth, and all very good, in the space of six literal or natural days (Gen 1:1, Exod 20:11, Ps 148:5, John 1:3, Col 1:16, Heb 11:3).



We believe that Jesus Christ, the eternal Son of God, was conceived by the Holy Spirit, born of the virgin Mary, and is true God and true man in complete and direct fulfilment of Isaiah 7:14 (Matt 1:20-

We believe that man was created in the image of God, but sinned through the fall of Adam, thereby incurring not only physical death but also spiritual death, which is separation from God



and that all human beings are born with a sinful nature and become sinners in thought, word and deed (Gen 1:26-27, Rom 3:19-20, 5:12, 6:23).

We believe that the Lord Jesus Christ died a propitiatory and expiatory death as a representative and substitutionary sacrifice, and that all who



repent of their sins and believe in Him are justified before God on the grounds of His shed blood (Rom 5:8-11, 1 John 2:2, 1 Pet 1:18-19).

We believe in the bodily



resurrection of our Lord Jesus Christ, in His ascension into Heaven, and in His exaltation at the right hand of God, where He intercedes for us as our High Priest and Advocate (1 Cor 15:1-4, 15-19, Phil 2:9-11, Heb 3:1, 4:14-16).

We believe in the personal, visible and premillennial return of our Lord and Saviour Jesus Christ to judge this world, restore His chosen nation Israel to greatness, and bring peace to the nations as King of kings and Lord of lords (Jer 3:17, Zech 14:9, Acts 1:6, Rom 11:26, Rev 20:1-7).

We believe that salvation is by grace through faith alone, not by works, and that all who repent and receive the Lord Jesus Christ as their personal Saviour are born again by the Holy Spirit and thereby become the children of God (Rom 5:1, 8:14-16, Eph 2:8-10, 1 Tim 2:5, Tit 3:5).

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

service (John 16:7-14, Rom 8:1-2).

We believe that Christ instituted the Sacrament of Baptism for believers and their children and the Sacrament of the Lord's Supper, which sacraments shall be observed by His Church till He comes (Matt 28:19, 1 Cor 11:23-26).

We believe in the eternal security, bodily resurrection and eternal blessedness of the saved, and in the bodily resurrection and eternal conscious punishment of the lost (John 10:27-29, 1 Cor 15:51-53, 1 Thess 4:13-18, Rev 20:11-15).

We believe in the real, spiritual unity in Christ of all redeemed by His precious blood and the necessity of faithfully maintaining the purity of the Church in doctrine and life according to the Word of God, and the principle and practice of biblical separation from the apostasy of the day being spearheaded by the ecumenical movement, charismatic movement and other false movements that contradict the Holy Scriptures and the Historic Christian Faith (2 Cor 6:14-7:1, Jude 3, Rev 18:4).

The Dean Burgon Oath

**I swear
in the Name of the Triune God:
Father, Son and Holy Spirit
that I believe
“the Bible is none other
than the voice of Him
that sitteth upon the throne.
Every book of it,
every chapter of it,
every verse of it,
every word of it,
every syllable of it,
every letter of it,
is the direct utterance
of the Most High.
The Bible is none other
than the Word of God,
not some part of it more,
some part of it less;
but all alike, the utterance
of Him that sitteth
upon the throne,
faultless, unerring, supreme.
So help me God. Amen.”**

What is an Oath?

According to Chambers Dictionary (original edition, 1901), an oath is “a solemn statement with an appeal to God as witness, and a calling for punishment from Him in case of falsehood or of failure.” Taking an oath is thus a very serious matter. According to the definition as found in Chambers Dictionary, it involves (1) a solemn statement, (2) an appeal to God as witness, and (3) a punishment from God in case of falsehood or failure.

Who was Dean Burgon?

John William Burgon lived from 1813 to 1888. He was born in Smyrna (cf Rev 2:8), a city of Asia Minor which is today Asiatic Turkey. He was a graduate of Oxford University where he earned

three degrees (BA, MA and MDiv). Burgon was such an outstanding scholar that he was later appointed Oxford Professor of Divinity in 1867. In 1876 he became the Dean of Chichester, and was henceforth known as Dean Burgon.

Just as David was raised up to fight Goliath, Burgon was raised by the Lord to challenge Westcott and Hort—two liberal Anglicans who attacked the inspiration and preservation of the Holy Scriptures. Filled with holy indignation that God’s Word—the very foundation of the Christian Faith had been undermined, he devoted the last 30 years of his life to the defence of the Traditional and Preserved Text and the King James Bible over against the corrupt Westcott-Hort Text and their Revised Version which is the father of all the modern versions of the English Bible today.

Burgon had a high regard for the King James Bible. Consider what he said, “Our Authorised Version is the one religious link which at present binds together ... millions of English speaking men scattered over the earth’s surface. ... It may be confidently assumed that no ‘Revision’ of our Authorised Version, however judiciously executed, will ever occupy the place of public esteem which is actually enjoyed by the work of the Translators of 1611—the noblest literary work in the Anglo-Saxon language. We shall in fact never have

another ‘Authorised Version.’ ... As something intended to supercede our present English Bible, we are thoroughly convinced that the project of a rival Translation is not to be entertained for a moment. For ourselves, we deprecate it entirely.” Concerning the King James translators, Burgon wrote, “Verily, those men understood their craft! ‘There were GIANTS in those days.’ ... because the SPIRIT of their GOD was mightily upon them.”

Like Burgon, FEBC upholds “the Authorised (King James) Version to be the Word of God—the best, most faithful, most accurate, most beautiful translation of the Bible in the English language, and do employ it alone as our primary scriptural text in the public reading, preaching, and teaching of the English Bible.”

What is the Dean Burgon Oath?

In his defence of the Word of God against Westcott and Hort, Dean Burgon produced a most sublime statement of faith on the perfection and purity of the Holy Scriptures. He said, “The Bible is none other than the voice of Him that sitteth upon the Throne! Every book of it, every chapter of it, every verse of it, every word of it, every syllable of it, every letter of it, is the direct utterance of the Most High! The Bible is none other than





the Word of God: not some part of it more, some part of it less; but all alike, the utterance of Him that sitteth upon the Throne; faultless, unerring, supreme!" At the FEBC 11th graduation service in 1979, the Rev Dr Timothy Tow who founded the FEBC turned this statement into an oath and required every member of the teaching faculty to take it.

Is the Dean Burgon Oath according to the Scriptures? It most certainly is. "The Bible is none other than the voice of Him that sitteth upon the throne." The phrase "Thus saith the LORD" appears 415 times in the Bible to tell us that it is the direct utterance of the Most High God. God speaks to us today directly through the Holy Scriptures. Each time we read the Bible it has the authority of "Thus saith the LORD." And this Bible is none other than the God-breathed words of the Hebrew OT and the Greek NT that form the basis of our Authorised King James Bible which Dean Burgon promoted and defended in his battle against the corrupt text and translation of Westcott and Hort.

To what extent is the Word of God pure and perfect? It is pure and perfect to the last iota. The psalmist in Psalm 19:7 says, "The law of the LORD is perfect, converting the soul." Psalm 119:140 says, "Thy word is very pure: therefore thy servant loveth it." Proverbs 30:5 says, "Every word of God is pure: he is a shield unto them that put their trust in him." 2 Timothy 3:16 says, "All scripture is given by inspiration of God." Note that "All Scripture" is inspired of God, not "Some Scripture" or "Most Scripture"

but "All Scripture." Every word of God is important and significant. Jesus said in Matthew 4:4, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That was why Dean Burgon wrote, "The Bible is none other than the Word of God: not some part of it more, some part of it less; but all alike, the utterance of Him that sitteth upon the Throne; faultless, unerring, supreme!" The Bible is faultless and unerring not only on matters of salvation, but also of science, history, and geography. We reject the view that the Bible contains "insignificant" mistakes like spelling mistakes, chronological mistakes, numbering mistakes, or so-called scribal mistakes.

Do we have the pure and perfect Word of God today? The answer is again a resounding yes. God not only inspired His words 100%, He also promised to preserve His inspired words 100%, to the last jot and tittle. Jesus said in Matthew 5:18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 24:35, Mark 13:31, Luke 21:33 say, "Heaven and earth shall pass away, but my words shall not pass away." Psalm 12:6-7, "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." The Westminster Confession of Faith (chap I, para VIII) states, "The Old Testament in Hebrew ... and the New Testament in Greek, ... being immediately inspired by God, and, by His singular care and providence,

kept pure in all ages, are therefore authentic." That is why we affirm with Burgon, "Every Book of it, every chapter of it, every verse of it, every word of it, every syllable of it, every letter of it, is the direct utterance of the Most High!"

Please note that Dean Burgon wrote these words in the present tense: "Every book, chapter, verse, word, syllable and letter IS (not WAS) direct utterance of the Most High." The Greek word *gegraptai* (perfect tense of *grapho*, "to write") translated "it is written," or "it stands written," is used 67 times in the Bible to teach us in no uncertain terms that the Bible was, is, and will always be the perfect Word of God—forever infallible and inerrant. This is a statement, a position, an oath of faith. Hebrews 11:6 says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Allegiance to the Perfect Word of God

The board and faculty of FEBC take this oath annually, each time the College holds its annual convocation. May this good tradition of FEBC which was put in place by the founding principal continue on in the days and generations to come. As Numbers 30:1-2 says, "This is the thing which the LORD hath commanded. If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." When we take an oath that is in accordance to the Holy Scriptures and say what God says in His Sacred Word, we are safe and secure, and shall receive His blessing to serve Him who is the King of kings and the Lord of lords. To Him be all glory and honour. Amen.



THE AUTHENTICITY OF THE JOHANNINE GOSPEL

A STUDY OF THE LAST SAYINGS OF JESUS ON THE CROSS

LIVING ANALOGIES OF DIVINE LOVE TOWARD GOD'S PEOPLE IN THE OLD TESTAMENT

LIVING ANALOGIES OF DIVINE LOVE TOWARD GOD'S PEOPLE IN THE OLD TESTAMENT

JOHANNINE CHRISTOLOGY: THE WORD OF THE FATHER

JOHANNINE CHRISTOLOGY: THE WORD OF THE FATHER

OBTAINING A BIBLICAL PERSPECTIVE ON TITHING FOR TODAY

CONTEMPORARY CHRISTIAN MUSIC: A BIBLICAL EVALUATION WHY JAZZ MUSIC CANNOT BE USED FOR WORSHIP

EVALUATION OF THE THAI NEW CONTEMPORARY BIBLE

EVALUATION OF THE THAI NEW CONTEMPORARY BIBLE

CONTEMPORARY CHRISTIAN MUSIC: A BIBLICAL EVALUATION WHY JAZZ MUSIC CANNOT BE USED FOR WORSHIP

CONTEMPORARY CHRISTIAN MUSIC: A BIBLICAL EVALUATION WHY JAZZ MUSIC CANNOT BE USED FOR WORSHIP

BY TITUS KITDILAK

ACTS 17:11

THESE WERE MORE NOBLE
THAN THOSE IN THESSALONICA,
IN THAT THEY RECEIVED THE WORD
WITH ALL READINESS OF MIND,
AND SEARCHED THE SCRIPTURES DAILY,
WHETHER THOSE THINGS WERE SO.

ACADEMICS

Spirituality, Scholarship, Service



The Far Eastern Bible College (FEBC) is one of the oldest Bible colleges in Singapore, founded in 1962 by the late Rev Dr Timothy Tow, who also founded the Bible-Presbyterian Church movement in Southeast Asia.

FEBC endeavours to provide a comprehensive biblical-theological education (Acts 20:27) that is based solely on the forever infallible and inerrant Scriptures (Ps 12:6-7, Matt 5:18, 2 Tim 3:16-17) so as to equip both Christian men and women for effective spiritual leadership and service (2 Tim 2:2, 2:15) in the proclamation of the Gospel of Jesus Christ (Matt 28:18-20), and in the defence of the Reformed Faith (Phil 2:16, Titus 1:9, Jude 3).

The most important asset of the College is her teaching faculty. FEBC has a total of nine spiritually and academically qualified lecturers in Biblical Studies, Systematic Theology, Church History, Pastoral Ministry, and Christian Education, and six tutors in Greek, English, Music, and Information Technology. The FEBC lecturers are themselves graduates of the College. As such, they understand well the vision

and mission of the College, and can be trusted to serve as effective teachers and mentors to our students. Know that FEBC lecturers are also practitioners of the faith in their respective churches. Being skilled in practical ministry themselves, they are no "ivory tower" professors.

FEBC is not only a biblical-theological institution of higher learning and spiritual training, it is also a charitable trust. As a bona fide non-profit institution, every effort is made by the College to keep student fees to the barest minimum. Tuition is highly subsidised, and needy but worthy students often enjoy a full-tuition scholarship. This is possible only because of the loving support of God's people through their freewill offerings.

FEBC seeks born again believers called of God to a life of committed and consecrated Christian service to be students of the College (Luke 9:23-24). As such, being a student in FEBC is not a personal right but a God-given privilege.

Are you willing to serve the Lord Jesus Christ unconditionally and unreservedly, and submit yourself fully to the academic rigour, spiritual

discipline, and theological excellence of this College? If yes, then we welcome you warmly to study with us. Those looking for an easy route towards their theological degree are hereby advised to look elsewhere. "There is no royal road to learning."

The key to theological and ministerial success is, "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*" (2 Tim 2:15).



Jesus said, "*If any man will come after me, let him deny himself, and take up his cross, and follow me*" (Matt 16:24).

Overview of Academic Programmes

All FEBC programmes are designed to provide high quality training in handling the Word of God. They aim to equip men and women for effective Christian ministry, and produce graduates who will be faithful in the proclamation of the Gospel of Jesus Christ, and in the defence of the Faith of the Reformers.

FEBC offers a total of 12 programmes from the Certificate to the Doctorate. The certificate and diploma programmes are open to the laity. The degree programmes are for those who meet the necessary academic/educational requirements and called to full-time ministry.

ACADEMIC PROGRAMMES

| PROGRAMMES | MATRICULATION REQUIREMENTS | GRADUATION REQUIREMENTS | LENGTH OF STUDY (FULL-TIME) |
|---|---|---|-----------------------------|
| Certificate of Religious Knowledge (CertRK) | GCE 'O' Level certificate (Passes in at least 3 subjects) or its equivalent | 20 credits | ½ - 1 year |
| Certificate of Biblical Studies (CertBS) | GCE 'O' Level certificate (Passes in at least 3 subjects) or its equivalent | 40 credits | 1-1½ years |
| Diploma in Theology (DipTh) | GCE 'O' Level certificate (Passes in at least 5 subjects) or its equivalent | 96 credits | 3 years |
| Bachelor of Ministry (BMin) (External) | Advanced DipTh from Bible College of East Africa (BCEA) or its equivalent | 8 FEBC residential courses by extension plus 4 collateral reading modules and a major writing project | 4 years |
| Bachelor of Religious Education (BRE) | GCE 'A' Level certificate or its equivalent | 128 credits including a major research paper | 4 years |
| Bachelor of Theology (BTh) | GCE 'A' Level certificate or its equivalent | 128 credits including 10 credits of either Hebrew or Greek, and a major research paper | 4 years |
| Master of Ministry (MMin) | Bachelor's degree from FEBC | 32 credits earned on campus, in ministry, or online | 1 year |
| Master of Religious Education (MRE) | Bachelor's degree from an approved college/university | 64 credits including a thesis | 2 years |
| Master of Divinity (MDiv) | Bachelor's degree from an approved college/university | 98 credits including 24 credits of both Hebrew and Greek, and a thesis | 3 years |
| Master of Theology (ThM) | Master of Divinity degree | 28 credits including a thesis | 1-2 years |
| Doctor of Education (EdD) | Master of Religious Education degree (with honours) or its equivalent | 64 credits including comprehensive exams and a dissertation | 2-3 years |
| Doctor of Theology (ThD) | Master of Theology degree (with honours) | 40 credits including Aramaic and Latin, comprehensive exams and a dissertation | 2-3 years |

Core Curriculum



The academic year is divided into two semesters of 16 weeks each. The first semester begins on the Monday of the third week of July, and closes in mid-November the same year. The second semester begins on January 2 of the new year, and closes at the end of April the same year.

English Bible (18 credits)

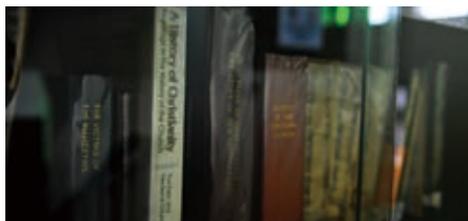
| | |
|---------------------------|---|
| Old Testament | |
| OT History..... | 6 |
| OT Prophecy..... | 2 |
| OT Poetry..... | 2 |
| New Testament | |
| NT Introduction..... | 3 |
| Life of Christ..... | 3 |
| Acts of the Apostles..... | 2 |

Christian Theology (22 credits)

| | |
|---|---|
| Systematic Theology | |
| Systematic Theology I: Theology Proper..... | 2 |
| Systematic Theology II: Anthropology..... | 2 |
| Systematic Theology III: Soteriology..... | 2 |
| Systematic Theology IV: Eschatology..... | 2 |
| Calvin's Institutes | |
| Books I and II..... | 2 |
| Books III and IV..... | 2 |
| Contemporary Theology..... | 4 |
| Westminster Standards..... | 2 |
| Hermeneutics..... | 2 |
| Apologetics..... | 2 |

Church History (4 credits)

| | |
|--|---|
| Church History I: Pre-Reformation..... | 2 |
| Church History II: Post-Reformation..... | 2 |





Pastoral Ministry (14 credits)

| | |
|--|---|
| Homiletics..... | 8 |
| Church Music..... | 1 |
| Missions and Church Growth..... | 1 |
| Christian Worship..... | 1 |
| Church Administration..... | 1 |
| Biblical Counselling..... | 1 |
| Principles and Practice of Prayer..... | 1 |

Christian Education (4 credits)

| | |
|---|---|
| Christian Education I: Introduction to Christian Education..... | 1 |
| Christian Education II: Childhood Education in the Church..... | 1 |
| Christian Education III: Youth Education in the Church..... | 1 |
| Christian Education IV: Adult Education in the Church..... | 1 |

Research and Writing courses for degree students

| | |
|---------------------------------------|---|
| Theological Research and Writing..... | 2 |
| Undergraduate/Graduate Thesis..... | 2 |
| ThD Dissertation..... | 8 |

Biblical and theological languages for BTh/MDiv/ThM/ThD students

BTh students are required to complete 10 credits of either Hebrew or Greek. MDiv/ThM students are required to complete all 24 credits of Hebrew and Greek. ThD students are required to read both Aramaic and Latin.

| | |
|----------------------|---|
| Hebrew Elements..... | 6 |
| Hebrew Reading..... | 4 |
| Greek Elements..... | 6 |
| Greek Reading..... | 4 |
| Greek Exegesis..... | 4 |
| Aramaic..... | 4 |
| Latin..... | 4 |

English language courses for foreign students

For students who need to take English classes, the total number of English credits that may be earned is 8. No English courses may be credited into the graduate and postgraduate programmes.

| | |
|---------------------------|---|
| English Intensive..... | 4 |
| English Intermediate..... | 2 |
| English Advanced..... | 2 |



Basic Theology for Everyone

The *Basic Theology for Everyone* courses are conducted during the regular FEBC semesters on Monday and Thursday nights from 7.30 pm to 9.30 pm. These classes are especially opened to the public. Attendance is taken at every lecture. Certificates of Attendance will be awarded to students who have attended at least 80% of the lectures. Lay students have the option of working towards a CertRK or CertBS. This will require completing class assignments and passing examinations to earn the stipulated credits.



| SEM & YEAR | DAY | COURSE | LECTURER | SEM & YEAR | DAY | COURSE | LECTURER |
|--------------|-----|--------------------------|----------------------|--------------|------|-----------------------|----------------------|
| Jan-May 1976 | Mon | Christian Education | Mr Swee Thian Hoe | Jul-Nov 1976 | Mon | Calvin | Rev Dr Timothy Tow |
| | Thu | Holy Spirit | Rev Dr Timothy Tow | | Thu | Paul | Rev Edward Paauwe |
| Jan-May 1977 | Mon | Calvin | Rev Dr Timothy Tow | Jul-Nov 1977 | Mon | Theology | Rev Dr Timothy Tow |
| | Thu | Pauline Epistles | Rev Edward Paauwe | | Thu | I Timothy | Mr Tan Wai Choon |
| Jan-May 1978 | Mon | Revelation | Rev Dr Timothy Tow | Jul-Nov 1978 | Mon | Bible Survey | Rev Quek Kiok Chiang |
| | Thu | Westminster Confession | Mr Tan Wai Choon | | Thu | Systematic Theology | Mr Tan Wai Choon |
| Jan-May 1979 | Mon | Missions and Evangelism | Rev Edward Paauwe | Jul-Nov 1979 | Mon | Life of Christ | Rev Edward Paauwe |
| | Thu | Bible Survey | Rev Quek Kiok Chiang | | Thu | Calvin's Institutes I | Rev Dr Timothy Tow |
| Jan-May 1980 | Mon | Life of Christ | Rev Edward Paauwe | Jul-Nov 1980 | Mon | Daniel | Rev Dr Timothy Tow |
| | Thu | Calvin | Rev Dr Timothy Tow | | Thu | Calvin | |
| Jan-May 1981 | Mon | Revelation | Rev Dr Timothy Tow | Jul-Nov 1981 | Mon | Old Testament History | Rev Dr Timothy Tow |
| | Thu | Calvin | | | Thu | | |
| Jan-May 1982 | Mon | Old Testament History II | Rev Dr Timothy Tow | Jul-Nov 1982 | Mon | Calvin | Rev Dr Timothy Tow |
| | Thu | | | | Acts | Rev Dr Tan Wai Choon | |
| Jan-May 1983 | Mon | Gospel of John | Rev Dr Timothy Tow | Jul-Nov 1983 | Mon | Christian Education | Rev Jim Turner |
| | Thu | Book of Romans | Rev Dr Patrick Tan | | Thu | | |

| SEM & YEAR | DAY | COURSE | LECTURER | SEM & YEAR | DAY | COURSE | LECTURER |
|--------------|-----|---|--------------------------------------|--------------|-----|---|----------------------|
| Jan-May 1984 | Mon | Life of Christ | Rev Bob Phee | Jul-Nov 1984 | Mon | Church History | Rev Dr Timothy Tow |
| | Thu | Modern Hebrew | Rev Dr Timothy Tow | | Thu | Modern Hebrew | Rev Dr Timothy Tow |
| Jan-May 1985 | Mon | Church History | Rev Dr Timothy Tow | Jul-Nov 1985 | Mon | Old Testament History | Rev Dr Timothy Tow |
| | Thu | Modern Hebrew | Rev Dr Timothy Tow | | Wed | Modern Hebrew | Mrs Yaar |
| | Thu | Personal Evangelism | Rev Goh Seng Fong | | Thu | Old Testament History | Rev Dr Timothy Tow |
| Jan-May 1986 | Mon | Old Testament History II | Rev Dr Timothy Tow | Jul-Nov 1986 | Mon | Historical Background of the New Testament | Rev Charlie Tan |
| | Wed | Modern Hebrew | Mrs Yaar | | Wed | Calvin | Rev Dr Timothy Tow |
| | Thu | Old Testament History II | Rev Dr Timothy Tow | | Thu | The Four Gospels and Acts | Rev Dr Quek Swee Hwa |
| Jan-May 1987 | Mon | Calvin's Institutes, Book I | Rev Dr Timothy Tow | Jul-Nov 1987 | Mon | Calvin's Institutes, Book II | Rev Dr Timothy Tow |
| | | Psalms (Special Lectures in January: Psalms—The Music of Messiah) | Rev Dr Timothy Tow (Dr John J Davis) | | | Psalms II | |
| | Thu | Principles for Interpreting the Bible | Rev Charlie Tan | | Thu | Epistle to the Romans | Rev Charlie Tan |
| Jan-May 1988 | Mon | The Work of the Holy Spirit Since Pentecost | Rev Dr Timothy Tow | Jul-Nov 1988 | Mon | The Doctrine of Man | Rev Dr Timothy Tow |
| | Thu | Book of Jeremiah | Rev Charlie Tan | | Thu | Deuteronomy | Rev Charlie Tan |
| Jan-May 1989 | Mon | Discipleship and Church Growth | Rev Goh Seng Fong | Jul-Nov 1989 | Mon | Personal Evangelism | Rev Goh Seng Fong |
| | Thu | Book of Isaiah | Rev Charlie Tan | | Thu | Modern Hebrew | Rev Dr Timothy Tow |
| | | | | | Thu | Book of Isaiah II | Rev Charlie Tan |
| Jan-May 1990 | Mon | Calvin's Institutes, Book I | Rev Dr Timothy Tow | Jul-Nov 1990 | Mon | The Family Life | Rev Goh Seng Fong |
| | Thu | Psalms: Royal Balm | | | Thu | Acts of the Apostles | Rev Dr Arthur Steele |
| Jan-May 1991 | Mon | Christian Education of Children | Rev Goh Seng Fong | Jul-Nov 1991 | Mon | Romans | Rev Dr Timothy Tow |
| | Wed | Hymnology | Dr Paul Wagner | | Thu | Law of Moses | |
| | Thu | The All-Complete Plan of Salvation | | | | | |
| Jan-May 1992 | Mon | Five Stars of the Chinese Church | Rev Dr Timothy Tow | Jul-Nov 1992 | Mon | The Gospel of Matthew | Rev Dr Timothy Tow |
| | | "Prophescope" on Israel | | | | | |
| | Thu | Charismaticism False and True | | | | Thu | |
| | | How to Discover God's Will for My Life | | | | | |
| Jan-May 1993 | Mon | Institutes of the Christian Religion Book I by John Calvin | Rev Dr Timothy Tow | Jul-Nov 1993 | Mon | Institutes of the Christian Religion Book II by John Calvin | Rev Dr Timothy Tow |
| | | Forty Years on the Road to Church Growth | | | | | |
| | Thu | Gospel of John | Rev Bob Phee | | Thu | Fundamentals of the Christian Faith | Dr Jeffrey Khoo |
| Jan-May 1994 | Mon | Mysteries of the End-Times Revealed | Rev Dr Timothy Tow | Jul-Nov 1994 | Mon | Daniel the Princely Prophet | Rev Dr Timothy Tow |
| | Thu | Study of the Minor Prophets | Rev Quek Suan Yew | | Thu | Christian Ethics | Rev Bob Phee |
| Jan-May 1995 | Mon | God's Pattern for Church Growth and Missions | Rev Dr Timothy Tow | Jul-Nov 1995 | Mon | 1st Corinthians | Rev Dr Jeffrey Khoo |
| | | Story of the Bible-Presbyterian Church of Singapore | | | | Wed | Church Evangelism |
| | Thu | Esther | Rev Stephen Khoo | | Thu | God's Pattern for Church Growth and Missions II | Rev Dr Timothy Tow |
| Jan-May 1996 | Mon | Visions of the Watchman-Prophet (Ezekiel) | Rev Dr Timothy Tow | Jul-Nov 1996 | Mon | Minor Prophets (I-VI) | Rev Dr Timothy Tow |
| | Wed | 2nd Corinthians | Rev Dr Jeffrey Khoo | | Wed | Gospels in Unison | Rev Dr Jeffrey Khoo |
| | Thu | Adult Ministry | Rev Dr Goh Seng Fong | | Thu | Hermeneutics | Rev Quek Suan Yew |

IV. ACADEMICS

| SEM & YEAR | DAY | COURSE | LECTURER | SEM & YEAR | DAY | COURSE | LECTURER |
|--------------|-----|--------------------------------|------------------------|--------------|-----|--|------------------------|
| Jan-May 1997 | Mon | Minor Prophets (VII-XII) | Rev Dr Timothy Tow | Jul-Nov 1997 | Mon | Gospel of John | Rev Dr Timothy Tow |
| | Wed | Westminster Standards | Rev Dr Jeffrey Khoo | | Wed | Biblical Separation | Rev Dr Jeffrey Khoo |
| | Thu | Family Ministry | Rev Dr Goh Seng Fong | | Thu | Exodus | Rev Quek Suan Yew |
| Jan-May 1998 | Mon | Calvin's Institutes I | Rev Dr Timothy Tow | Jul-Nov 1998 | Mon | Isaiah | Rev Dr Timothy Tow |
| | Wed | KJV-NIV Debate | Rev Dr Jeffrey Khoo | | Wed | OT Poetic Books | Rev Charles Seet |
| | Thu | Joshua, Judges, Ruth | Rev Quek Suan Yew | | Thu | Evangelism | Rev Dr Goh Seng Fong |
| Jan-May 1999 | Mon | Acts of the Apostles | Rev Dr Timothy Tow | Jul-Nov 1999 | Mon | Theism (Study of the Doctrine of God) | Rev Dr Timothy Tow |
| | Wed | The Lord Remembers (Zechariah) | Rev Prabhudas Koshy | | Wed | Modern Hebrew II | Mrs Batsheva Taler |
| | Thu | Epistles to the Thessalonians | Rev Dr Goh Seng Fong | | Thu | Dispensationalism and Covenant Theology | Rev Dr Jeffrey Khoo |
| | | | | | Thu | Neo-Evangelical Movement | Rev Quek Suan Yew |
| Jan-Apr 2000 | Mon | Biblical Anthropology | Rev Dr Timothy Tow | Jul-Nov 2000 | Mon | Soteriology | Rev Dr Timothy Tow |
| | Wed | Harmony of the Gospels | Rev Dr Jeffrey Khoo | | Wed | Baby Greek I | Rev Dr Jeffrey Khoo |
| | Wed | Holy Spirit in the OT | Rev Prabhudas Koshy | | Thu | Family Life | Rev Dr Goh Seng Fong |
| | Thu | Discipleship by Small Groups | Rev Dr Goh Seng Fong | | Thu | Daniel | Rev Quek Suan Yew |
| | Thu | Genesis | Rev Quek Suan Yew | | | | |
| Jan-Apr 2001 | Mon | Eschatology | Rev Dr Timothy Tow | Jul-Nov 2001 | Mon | Systematic Theology I | Rev Dr Timothy Tow |
| | Wed | 1st & 2nd Peter | Rev Prabhudas Koshy | | Thu | Epistle to the Hebrews | Rev Dr Jeffrey Khoo |
| | Thu | Baby Greek II | Rev Dr Jeffrey Khoo | | | | |
| | Thu | Parenting | Rev Dr Goh Seng Fong | | | | |
| Jan-Apr 2002 | Mon | Exodus | Rev Quek Suan Yew | Jul-Nov 2002 | Mon | Systematic Theology III | Rev Dr Jeffrey Khoo |
| | Thu | Systematic Theology II | Rev Dr Jeffrey Khoo | | Thu | Old Testament Law for Today | Rev Dr Timothy Tow |
| Jan-Apr 2003 | Mon | Systematic Theology IV | Rev Dr Timothy Tow | Jul-Nov 2003 | Mon | 2nd Chronicles | Rev Quek Suan Yew |
| | Thu | 1st & 2nd Chronicles | Rev Quek Suan Yew | | Thu | Calvin's Institutes Books I & II | Rev Dr Timothy Tow |
| Jan-Apr 2004 | Mon | Calvin's Institutes III & IV | Rev Dr Timothy Tow | Jul-Nov 2004 | Mon | God's Pattern for Church Growth and Missions | Rev Dr Timothy Tow |
| | Thu | Proverbs | Rev Prabhudas Koshy | | Thu | Proverbs II | Rev Prabhudas Koshy |
| Jan-Apr 2005 | Mon | Minor Prophets | Rev Dr Timothy Tow | Jul-Nov 2005 | Mon | New Testament Introduction | Rev Dr Jeffrey Khoo |
| | Thu | Joshua, Judges, Ruth | Rev Quek Suan Yew | | Thu | Exodus | Rev Dr Quek Suan Yew |
| Jan-Apr 2006 | Mon | Life of Christ | Rev Dr Jeffrey Khoo | Jul-Nov 2006 | Mon | Life of Christ II | Rev Dr Jeffrey Khoo |
| | Thu | The Prophecy of Zechariah | Rev Dr Prabhudas Koshy | | Thu | Theology of Prayer | Rev Dr Prabhudas Koshy |
| Jan-Apr 2007 | Mon | Calvin's Institutes I | Rev Dr Jeffrey Khoo | Jul-Nov 2007 | Mon | Calvin's Institutes II | Rev Dr Jeffrey Khoo |
| | Thu | The Book of Genesis | Rev Dr Quek Suan Yew | | Thu | The Book of Numbers | Rev Dr Quek Suan Yew |
| Jan-Apr 2008 | Mon | The Book of Job | Rev Dr Prabhudas Koshy | Jul-Nov 2008 | Mon | The Westminster Standards | Rev Dr Jeffrey Khoo |
| | Thu | Biblical Hermeneutics | Rev Dr Quek Suan Yew | | Thu | The Book of Romans | Rev Dr Prabhudas Koshy |
| Jan-Apr 2009 | Mon | The Book of Deuteronomy | Rev Dr Quek Suan Yew | Jul-Nov 2009 | Mon | Book of Daniel | Rev Dr Quek Suan Yew |
| | Thu | Biblical Covenants | Rev Dr Prabhudas Koshy | | Thu | Book of Isaiah | Rev Dr Prabhudas Koshy |
| Jan-Apr 2010 | Mon | 1st Kings | Rev Dr Quek Suan Yew | Jul-Nov 2010 | Mon | 2nd Kings | Rev Dr Quek Suan Yew |
| | Thu | 1st Corinthians | Rev Dr Jeffrey Khoo | | Thu | 2nd Corinthians | Rev Dr Jeffrey Khoo |
| Jan-Apr 2011 | Mon | Epistle to the Hebrews | Rev Dr Jeffrey Khoo | Jul-Nov 2011 | Mon | New Testament Introduction | Rev Dr Jeffrey Khoo |
| | Thu | Ecclesiastes | Rev Dr Prabhudas Koshy | | Thu | Gospel of John | Rev Dr Prabhudas Koshy |
| Jan-Apr 2012 | Mon | Charismaticism Q&A | Rev Dr Jeffrey Khoo | Jul-Nov 2012 | Mon | Joshua, Judges, Ruth | Rev Dr Quek Suan Yew |
| | Thu | The Names of God | Rev Dr Prabhudas Koshy | | Thu | 1st & 2nd Peter | Rev Dr Prabhudas Koshy |

Daily Vacation Bible College

At the end of the academic year, right after the second semester, FEBC holds a week-long Daily Vacation Bible College (DVBC) of special lectures by the resident faculty or by visiting/guest lecturers.

| DATE | COURSE | LECTURER |
|---------------------------------------|---|---|
| May 31-June 4, 1993 | The Bible and Science | Dr John C Whitcomb |
| May 8-12, 1995 | Church Discipleship | Rev Dr Goh Seng Fong |
| 1995 | Zechariah | Dr John C Whitcomb |
| June 10-15, 1996 | Archaeology and the Bible | Rev Dr Howard J Carlson |
| June 9-14, 1997 | Jeremiah and the Babylonian Captivity | Rev Dr Gary G Cohen |
| May 25-30, 1998 | A Study of the Book of Daniel | Dr Paul Lee Tan |
| May 24-29, 1999 | A Brief Survey of Missions | Rev Dr Morris McDonald |
| May 3-8, 2004 | The Impending Return of Jesus Christ: An Exposition of 2 Thessalonians | Dr Raymond H Saxe |
| May 3-7, 2005 | An Overview of the Book of Revelation | Rev Stephen Khoo |
| May 1-6, 2006 | The Interpretation of Prophecy | Dr Paul Lee Tan |
| April 30-May 5, 2007 | What Is Bible-Presbyterianism? | Rev Dr Timothy Tow, Rev Koa Keng Woo, Rev Dr Jeffrey Khoo, Rev Dr Tow Siang Hwa, Rev Dr Quek Suan Yew, Rev Dr Prabhudas Koshy & Rev Tan Kian Sing |
| April 28-May 3, 2008 | The Bible Stands: Textual Reception or Textual Criticism? | Rev Dr Jeffrey Khoo |
| May 4-9, 2009 | A Study of the Epistle of Jude Verse by Verse | Rev Dr Jeffrey Khoo |
| May 3-8, 2010 | Harmony of the Gospels | Rev Dr Jeffrey Khoo |
| May 2-7, 2011 (May 4, 2011) | The History and Legacy of the King James Bible (Guest Lecture: Translators of the KJV) | Dr Paul Ferguson (Mr D P Roland, General Secretary, Trinitarian Bible Society) |
| April 30-May 5, 2012 (May 1, 2012) | Theology of Giving (Guest Lecture: What Is Charitable Purpose Trust?) | Rev Dr Quek Suan Yew (Prof Tan Yock Lin, Geoffrey Bartholomew Professor, Faculty of Law, National University of Singapore) |



The Rev Dr Quek Suan Yew teaching at DVBC 2012



Prof Tan Yock Lin giving a special lecture at DVBC 2012

Distance Learning Online

Information Technology (IT) has made it possible to offer distance learning efficiently and effectively. Many colleges and universities today see distance learning through the internet as the answer to educating self-motivated learners who desire to gain knowledge and experience in an academic setting. Since 2009, FEBC has offered faculty designed and directed online courses for those who wish to study God’s Word systematically in a disciplined manner, course by course, semester by semester. The various courses are taught either through textbooks or through audio and video lectures.

Here is a testimony by one of FEBC’s alumni—**Mark Heath (BTh 1984)**—and his further education via the College’s online courses:



FEBC Online Students at BPCWA Perth

I would like to thank God for this opportunity to write something for the 50 years of Far Eastern Bible College. As a past student (1980-1984), I know how FEBC has been a great blessing to so many students. I personally thank God for the way the Lord used FEBC to help me love and appreciate His Word so much more. It has been a great blessing for me to renew my association with FEBC through the online courses. For the last semester, we had 23 people from our Church, Bible Presbyterian Church of Western Australia in Perth, doing the various courses, and a group of us met every Wednesday night to listen to the videos on Hebrews. This has been a great blessing and encouragement to me personally and to our Church as a whole.

I thank God for the faithfulness of FEBC over all these years and for the way God has used the College to touch so many lives from different parts of the world. My decision not to return to the UK but to study at FEBC was the best decision I ever made and a turning point in my life. May the Lord continue to strengthen FEBC as it takes a stand for the Truth and may the Lord continue to pour His blessings upon the College, students and lecturers.

| SEMESTER & YEAR | COURSE | LECTURER | SEMESTER & YEAR | COURSE | LECTURER |
|-----------------|--|--|-----------------|---|--|
| | | | Jul-Nov 2008 | The Apocalypse (2 credits) | Rev Dr Quek Suan Yew |
| Jan-May 2009 | Knowing God and His Word (1 credit) | Rev Dr Timothy Tow & Rev Dr Jeffrey Khoo | Jul-Nov 2009 | Knowing Bible-Presbyterianism (2 credits) | Various |
| | The Bible Stands (2 credits) | Rev Dr Jeffrey Khoo | | Knowing Man (1 credit) | Rev Dr Timothy Tow & Rev Dr Jeffrey Khoo |
| | | | | The Perfect Preservation of the Holy Scriptures (2 credits) | Various |
| Jan-May 2010 | Knowing Salvation (1 credit) | Rev Dr Timothy Tow & Rev Dr Jeffrey Khoo | Jul-Nov 2010 | Knowing the End Times (1 credit) | Rev Dr Timothy Tow & Rev Dr Jeffrey Khoo |
| | The Epistle of Jude (1 credit) | Rev Dr Jeffrey Khoo | | The Bible and Science (1 credit) | Dr John C Whitcomb |
| | The First Epistle of Peter (2 credits) | Rev Dr Prabhudas Koshy | | The Second Epistle of Peter (1 credit) | Rev Dr Prabhudas Koshy |
| Jan-May 2011 | First Corinthians (2 credits) | Rev Dr Jeffrey Khoo | Jul-Nov 2011 | Biblical Fundamentalism (2 credits) | Dr John C Whitcomb |
| | Harmony of the Gospels (1 credit) | Rev Dr Jeffrey Khoo | | Second Corinthians (2 credits) | Rev Dr Jeffrey Khoo |
| | The Bible and Miracles (2 credits) | Dr John C Whitcomb | | | |
| Jan-May 2012 | Elements of Theology I (2 credits) | Rev Dr Timothy Tow & Rev Dr Jeffrey Khoo | Jul-Nov 2012 | Elements of Theology II (2 credits) | Rev Dr Timothy Tow & Rev Dr Jeffrey Khoo |
| | Christian Apologetics (2 credits) | Dr John C Whitcomb | | New Testament Introduction (2 credits) | Rev Dr Jeffrey Khoo |
| | Epistle to the Hebrews (2 credits) | Rev Dr Jeffrey Khoo | | First Kings (2 credits) | Rev Dr Quek Suan Yew |
| | | | | Gospel of John (2 credits) | Rev Dr Prabhudas Koshy |

DAY OF PRAYER JULY 2012



Graduation & Convocation



CONVOCATION ADDRESSES

| NO | DATE | MESSAGE | SPEAKER | VENUE |
|------------------|-------------|---|------------------------|--------------------|
| 1 st | 10 Jul 1966 | A Colourful Service | Rev Peter Ng | Life BPC |
| 2 nd | 30 Jul 1967 | | Rev Antonio Ormeo | Life BPC |
| 3 rd | 25 Apr 1970 | | Rev Dr Carl McIntire | Life BPC |
| 4 th | 11 Jul 1971 | | Eld Dr Tow Siang Hwa | Life BPC |
| 5 th | 9 Jul 1972 | | Mr Stephen Hyun | Life BPC |
| 6 th | 2 Dec 1973 | | Rev Quek Kiok Chiang | Life BPC |
| 7 th | 11 Aug 1974 | | Rev Tai Po-fu | Life BPC |
| 8 th | 19 Oct 1975 | | Eld Dr Tow Siang Hwa | Life BPC |
| 9 th | 7 Aug 1977 | Serve and Follow Jesus | Rev Philip Heng | Life BPC |
| 10 th | 30 Jul 1978 | FEBC Looks Ahead | Eld Dr Tow Siang Hwa | Life BPC |
| 11 th | 29 Jul 1979 | | Rev Dr Timothy Tow | Life BPC |
| 12 th | 3 Aug 1980 | FEBC Marches On | Eld Dr Tow Siang Hwa | Life BPC |
| 13 th | 24 Jul 1981 | The Harvest and the Harvesters | Rev Quek Kiok Chiang | Calvary Pandan BPC |
| 14 th | 31 Jul 1983 | Theological Training in Perilous Times | Rev Denis Shelton | Life BPC |
| 15 th | 10 Sep 1984 | Contemporary Theological Issues | Dr Peter Masters | Life BPC |
| 16 th | 15 Sep 1985 | An All Round Ministry | Dr Peter Masters | Calvary Pandan BPC |
| 17 th | 6 Sep 1987 | Brainwashing in Babylon | Dr Jack Murray | Calvary Pandan BPC |
| 18 th | 20 Aug 1989 | Peter, The Educator | Rev Dr Arthur Steele | Calvary Pandan BPC |
| 19 th | 19 Sep 1992 | Watchman, Blow the Trumpet! (Ezek 33:1-7) | Rev Dr Tow Siang Hwa | Life BPC |
| 20 th | 18 Sep 1994 | All the Counsel of God (Acts 20:27) | Rev Dr Tow Siang Hwa | Calvary Pandan BPC |
| 21 st | 9 Jun 1996 | Soldiers Equipped to Guard and to Do God's Will (Ezek 36:24-28) | Rev Dr Howard Carlson | Life BPC |
| 22 nd | 8 Jun 1997 | God's Tactic Is Homiletics (1 Cor 1:21-24) | Rev Dr Gary Cohen | Calvary Pandan BPC |
| 23 rd | 10 May 1998 | Peter's Exhortation to the Elders (1 Pet 5:1-11) | Eld Dr Tow Siang Yeow | Calvary Pandan BPC |
| 24 th | 30 May 1999 | How Big Is Your God? (Isa 6:1-8) | Rev Dr Morris McDonald | Calvary Pandan BPC |
| 25 th | 14 May 2000 | Gospel Strategy for the New Millennium (Jer 6:9-17) | Rev Dr Tow Siang Hwa | Calvary Pandan BPC |

| NO | DATE | MESSAGE | SPEAKER | VENUE |
|------------------|-------------|--|----------------------|--------------------|
| 26 th | 13 May 2001 | Set for the Defence of the Gospel (Phil 1:12-17) | Rev Dr Tow Siang Hwa | Calvary Pandan BPC |
| 27 th | 5 May 2002 | For We Can Do Nothing Against the Truth (2 Cor 13:8) | Rev Dr Timothy Tow | Calvary Pandan BPC |
| 28 th | 11 May 2003 | Without Me Ye Can Do Nothing (John 15:5) | Rev Dr Tow Siang Hwa | Calvary Pandan BPC |
| 29 th | 9 May 2004 | The Bible in a Postmodern World | Dr Raymond Saxe | Calvary Pandan BPC |
| 30 th | 8 May 2005 | Moses, A Faithful Servant of God | Rev Dr Arthur Steele | Calvary Pandan BPC |
| 31 st | 7 May 2006 | The Glory of God and Ezekiel's Wheels (Ezek 1:15-20) | Dr Paul Lee Tan | Calvary Pandan BPC |
| 32 nd | 6 May 2007 | The Debt We Owe | Rev Dr Tow Siang Hwa | Calvary Pandan BPC |
| 33 rd | 4 May 2008 | Equipping Labourers for the Harvest | Rev Dr Mark Kim | Calvary Pandan BPC |
| 34 th | 10 May 2009 | Serving with Clean Hands and a Pure Heart | Bishop Richard Kivai | Calvary Pandan BPC |
| 35 th | 9 May 2010 | A Workman of God | Rev Dr Quek Suan Yew | Calvary Pandan BPC |
| 36 th | 8 May 2011 | The Prophetic Ministry Today | Rev Dr Quek Suan Yew | Calvary Pandan BPC |
| 37 th | 6 May 2012 | Faithfulness in His Majesty's Service | Rev Dr Jeffrey Khoo | Calvary Pandan BPC |

MEANING OF THE ACADEMIC REGALIA

The pageantry and dress of the college graduation have been inherited from the medieval universities of the 11th and 12th centuries.

The Gown

The flowing gown comes from the 12th century. It has become symbolic of the democracy of scholarship, for it covers any dress of rank or social standing. It has traditionally been black for all degrees. Robes have pointed sleeves for the bachelor's degree, long closed sleeves with a slit in the arm or wrist for the master's degree, and full bell double sleeves for the doctor's degree. Bachelor's and master's degree gowns have no trimming. For the doctor's degree, the gown is faced down with velvet and has three bars of velvet across the sleeves in the colour distinctive of the faculty or discipline to which the degree pertains.

The Cap

When Roman law freed the slave, it accorded him the privilege of wearing a cap. So the academic cap is a sign of freedom of scholarship and the responsibility to society that comes with that attainment. The cap of scholarship is square to symbolise the book. The colour of the tassel denotes the discipline.

The Hood

The academic hood is the identifying symbol of the degree. Its length indicates which degree it represents: three feet for the bachelor, three and a half feet for the master, and four for the doctor. The lining indicates the college or university which awarded the degree. The Far Eastern Bible College hood is lined with royal blue and golden yellow. The colour of the velvet facing indicates the field of study, using the same colours as the tassel of the caps. Scarlet is the colour for theology.



FEBC-BCEA CONVOCATION ADDRESSES

| NO | DATE | MESSAGE | SPEAKER | VENUE |
|-----------------|-------------|---|------------------------|------------|
| 1 st | 29 May 2004 | The Need for a 21st Century Reformation Movement (1 Tim 4:1-16) | Rev Dr Jeffrey Khoo | BCEA Kenya |
| 2 nd | 9 Jul 2005 | Earnestly Contending the Faith (Jude 1-7) | Rev Dr Quek Suan Yew | BCEA Kenya |
| 3 rd | 27 May 2006 | The Divine Wisdom (Prov 2:6-10) | Rev Dr Prabhudas Koshy | BCEA Kenya |
| 4 th | 26 May 2007 | Theology and Missions (Matt 28:16-20) | Rev Dr Jeffrey Khoo | BCEA Kenya |
| 5 th | 24 May 2008 | Men and Women of Integrity (1 Chron 29:10-19) | Rev Keith Coleman | BCEA Kenya |
| 6 th | 27 Jun 2009 | Serving the Lord Successfully (1 Cor 1:26-31) | Rev Dr Jeffrey Khoo | BCEA Kenya |
| 7 th | 27 Nov 2010 | Go and Preach! (Rom 10:8-15) | Rev Dr Jeffrey Khoo | BCEA Kenya |
| 8 th | 26 Nov 2011 | Unconditional Surrender (Luke 9:57-62) | Rev Dr Quek Suan Yew | BCEA Kenya |



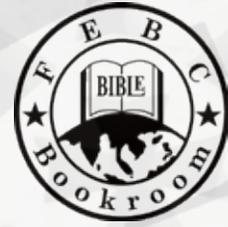
FEBC-BCEA BMin Programme



Since 2001, FEBC has been offering an external Bachelor of Ministry (BMin) degree programme to qualified students and graduates of the Bible College of East Africa (BCEA), Nairobi, Kenya. The external BMin programme provides an opportunity for worthy Advanced Diploma in Theology students and graduates of BCEA to earn an undergraduate degree by studying under the faculty of FEBC without having to leave their home country or disrupt their ministry. Annually, lecturers from FEBC would visit BCEA to teach four intensive residential courses to senior students and graduates of BCEA. Students must complete in residence eight BMin courses taught by FEBC lecturers. Besides taking the residential courses, students must complete four collateral reading modules in the areas of Christian Theology, Biblical Studies, Church History, and Pastoral Theology. A major written project is required in the final year. Eighty-one from BCEA have thus far succeeded in earning the BMin degree.

| DATE OF GRADUATION | NAME OF BMIN GRADUATE | CHURCH/INSTITUTION AFFILIATION |
|--------------------|--------------------------|--|
| 29 May 2004 | Daniel Mwendwa Muindi | Bethel Sanctuary, Kibwezi, Kenya |
| | Ibrahim Njuguna Kiarie | Liberty Gospel Church, Kapcherop, Kenya |
| | Julius K Mulili | Africa Church, Kenya |
| | Nelson Mulungye Mwangi | Fundamental Bible College, Machakos, Kenya |
| | Patrick Kilonzo Matheka | Ngomongo Bible-Presbyterian Church, Kenya |
| | Peter Ngao Kilonzo | Glory Bible Church, Kangundo, Kenya |
| | Richard Nduva | Fundamental Bible College, Machakos, Kenya |
| | Robert Kasiva Nzomo | Fundamental Bible College, Machakos, Kenya |
| 9 July 2005 | Charles Kibet Chepkwony | Africa Inland Church, Kapkarin, Kenya |
| | Duncan Gitonga Muthoni | Kihuyo Secondary School, Nyeri, Kenya |
| | Geoffrey Ngeno | Africa Inland Church, Arokyet, Kenya |
| | Jane Metto | Africa Inland Church, Kapchepkulei, Kenya |
| | Patrick Mutua Philip | Africa Inland Church, Mukuru, Kenya |
| | Philip Warutere Githinji | Bible Baptist Church, Nyahururu, Kenya |
| | Silas Chemjor | Africa Inland Church, Kapchepkulei, Kenya |
| 27 May 2006 | Alfred Adhiambo Nyamiwa | Free Presbyterian Fellowship, Kenya |
| | Alfred Otieno Odoyo | St Meshack's Fellowship Church |
| | Charles Maina Macharia | Glorious Worship Church, Karatina, Kenya |
| | Judah Pallangyo Kundael | Africa Mission Evangelism Church, Tanzania |
| | Macharia Joseph Mwangi | Calvary Baptist Church, Nyeri, Kenya |
| | Meshack Kwoma Chitiavi | Blessed Church Ministries, Kericho, Kenya |
| | Nelson A Kibira Absalom | Blessed Church, Bugoma, Kenya |
| | Nicholas Oluoch Adika | Apondo Primary School, Ahero, Kenya |
| | Simon Kituva Kingondu | Africa Brotherhood Church, Mitaboni, Kenya |
| | Tesfaye Mells | Ethiopian Church |
| | Washington Obaje | St Meshack's Fellowship Church |
| | Charles Musandu Wayayi | Bible Baptist Church, Nyahururu, Kenya |

| DATE OF GRADUATION | NAME OF BMIN GRADUATE | CHURCH/INSTITUTION AFFILIATION |
|--------------------|-----------------------------|--|
| 26 May 2007 | Agim Iravonga Musitikho | Dagorett PAG Church, Kenya |
| | Bernard Jack Akhwale | Maasai Church, Lenkejape |
| | Betty Mwema | Ebenezer Orphanage Centre and Church, Githurai, Kenya |
| | Christopher Mureithi Kabugi | Fountain of Life Churches, Kenya |
| | Daniel Mutua Ndeti | Africa Brotherhood Church, Mitaboni, Kenya |
| | Jacob Mwangangi Kimbu | Independent Presbyterian Church, Mwingi, Kenya |
| | Joshua K Muthui | Africa Church, Kenya |
| | Lazarus Ngige | Bible College of East Africa, Nairobi, Kenya |
| | Margaret Wanjiru Karanja | Mt Kenya Children's Home, Naro Moru, Kenya |
| | Nyikwec Pakwan | Presbyterian Church of Sudan, Southern Sudan |
| | Peter Mbede Oyugi | Fountain of Life Churches, Kenya |
| | Samuel Mafaru | Tanga Christian Bible College, Tanzania |
| | Wabomba Munjwe | Bumula Friends Church, Bungoma, Kenya |
| | Yohana Muya | Tanga Christian Bible College, Tanzania |
| 24 May 2008 | Amos Kipkech | Africa Inland Church, Kapkut, Kenya |
| | Christine Mwolyo | Anglican Church of Kenya, Machakos, Kenya |
| | David Lusala Aluvisia | Glory Bible-Presbyterian Church, Lenkejape |
| | Jedidah Kalumu Muki | Evangelist, Kitui, Kenya |
| | Julius Mbole Ngao | Africa Inland Church, Ngelani, Kenya |
| | Lazarus Munguti David | Common Ground Theological Institute, Nairobi, Kenya |
| | Stanley Musyoki Syengo | Africa Inland Church, Ura, Kenya |
| | Stephen Chege Karago | Bible College of East Africa, Kenya |
| | Wilson Kipkorir Rotich | Pwani Bible Institute, Mombasa, Kenya |
| 27 June 2009 | Alice Githinji | Anglican Church of Kenya |
| | Degu Genffe Guyola | Lutheran Church, Ethiopia |
| | Faith Ndunge Nathan | Independent Presbyterian Church, Kalisali |
| | Henry Ngige Daniel | Kahawa West Baptist Church, Ruaraka, Kenya |
| | James Muvea Mwangangi | Independent Presbyterian Church, Kitui, Kenya |
| | Joseph Amos Mbise | Bible College of East Africa, Tanzania |
| | Josphat Kyalo Musili | Philadelphia Praise Centre, Makutano, Kenya |
| | Josphat Nzau Wambua | Africa Inland Church, Nzoweni, Kenya |
| | Joyce Chepkoech Kikwai | Living Word AGC, Nairobi, Kenya |
| | Kipruto Mutai Ali | Good Foundation Kenya |
| | Nathan Kiteme Mwangangi | Kalisasi Independent Church |
| | Paul Onderi Nyaronge | New Revelation Worship Centre, Rongai, Kenya |
| | Tabitha Jepkurui Maiyo | Church in Kongnyalil, Iten, Kenya |
| 27 November 2010 | Chepng'eno Kiget Fancy | Liberty Church, Kericho, Kenya |
| | Edwin Sakwa Litunya | Church in Kawangware |
| | Emmaculate Kavaya Luvisia | Bible College of East Africa, Nairobi, Kenya |
| | Fekadu Tefera Fayisa | Evangelist, Nairobi, Kenya |
| | Francis Leteipan Pariken | Presbyterian Outreach Mission Church, Ngong Hills, Kenya |
| | John Riek Yior | Presbyterian Church of Sudan |
| | Kemoi M Nelson | Liberty Gospel Church, Litein, Kenya |
| | Korir Kiprono Chumbe | Church in Olenguruone, Kenya |
| | Michael Gichohi Wang'ombe | Africa Independent Church, Nyeri, Kenya |
| | Patrick Odhiambo Olela | Prisons Staff Training College, Ruiru, Kenya |
| | Richard Kiptanui Rutto | Africa Inland Church, Nakuru, Kenya |
| | Samuel Kiplagat Mutai | Church in suburbs of Bomet, Kenya |
| 26 November 2011 | Akali Patrice | Evangelical Methodist Church, Nairobi, Kenya |
| | Angeline Mwende | Gospel Furthering Bible Church, Mwingi, Kenya |
| | Chano Said Omary | Bible College of East Africa, Tanzania |
| | James Gatluak Gatkuoth | Presbyterian Church of Sudan |
| | Judith Tsindoli Multingi | Mokwo Pentecostal Church, Kaimosi, Kenya |
| | Martin Kyalo Titus | Africa Brotherhood Church, Kyangunga, Kenya |



The FEBC Bookroom



The FEBC Bookroom was the brainchild of the Rev Dr Timothy Tow, FEBC's founding Principal. It had a humble beginning in the 1950s when the Rev Tow became "self-appointed colporteur" promoting God's Word by taking stocks from the Bible Society and selling them wherever he could.

When Life Bible-Presbyterian Church moved to its own property at Gilstead Road in 1962, the Bookroom took more concrete shape when it was allotted a corner room and was named Malaysia Christian Bookroom. By selling

mainly Bibles and some Christian books, a small profit was made to provide a work scholarship for one FEBC student who managed the Bookroom.

In January 1976, Mr Stephen Kuan, an FEBC graduate, found a job with the Bookroom which was renamed Life Book Centre. Life Book Centre became an official project of Life Bible-Presbyterian Church. A Church Committee was appointed to oversee the work leaving the sole employee to do the day-to-day business. However, the business, without private initiative and wholehearted devotion, finally ground to a

halt in August 1979.

In September 1979, the business was given over to a new management, a private enterprise headed by Mr Paul Wong, another FEBC graduate. With much drive and vision, the old bookshop was given a completely new dressing. An adjoining classroom of the College was annexed to the new bookroom. The bookroom was renamed again and called Christian Life Book Centre (CLBC).

From book-selling, CLBC branched into manufacture of Christian gifts and publishing in order to make ends

meet. By publishing books ourselves, we were enabled to sell them more cheaply, and thus increase readership. CLBC served not only the Church but also FEBC and other Bible Colleges. This is a facility not easily available to even well-established institutions. That the Bible-Presbyterians had their own bookshop was taken notice of by Keith Hinton in *Growing Churches Singapore Style* published by OMF.

The making of Bible verse plaques, the Ten Commandments tablets, JESUS SAVES clocks, Bible verse clocks, in both Chinese and English, and "Jesus Is the Lord of My House" (耶穌是我家之主) in Chinese calligraphy from Dr Tow Keng Kee's brush has filled a void in many Christian homes. By printing this calligraphy and its English variation, JESUS SAVES, on Chinese art calendars, thousands were sold every year. The making of Christian music cassettes and CDs has filled many an empty soul with peace and solace. A Christian bookstore should be handmaiden to the Church.

At that time the Rev Tow advised CLBC to hew a separatist line in the books they sell and publish. (1) Anything that is repugnant to the Truth should not appear on our shelves. (2) Service is our business, prompt, efficient and courteous. (3) "Owe no man anything" (Rom 13:8) in all our business transactions. (4) Remember the book business is a spiritual work. It cannot succeed without the power of the Spirit.

As the CLBC began to carry books and Bibles not hewing the separatist line, the management agreed to return it to the Church. One important issue was their promotion of the NIV which is based on the corrupt Westcott and Hort Text which we reject. We are for the King James Bible only. So CLBC has become FEBC Bookroom since May 1996.... "For we can do nothing against the truth, but for the truth." (2 Cor 13:8)

FEBC Bookroom was a ministry of both Life Bible-Presbyterian Church and Far Eastern Bible College. Mr Yiew Pong Sen, then a deacon of Life Bible-Presbyterian Church, was asked by the Rev Dr Timothy Tow to help manage the Bookroom. Mr Lok Kwok Wah was employed to take care of the daily operations of the Bookroom before he was called to join the Bible Witness Media Ministries of Gethsemane Bible-Presbyterian Church.

When the Rev Dr Timothy



Tow resigned as pastor of Life Bible-Presbyterian Church in 2003, the FEBC Bookroom became the sole ministry of the Far Eastern Bible College. Mr Barnabas Yap was employed to manage the Bookroom and Mrs Manuela Heng, an FEBC alumna, was roped in to assist part-time.

The FEBC Bookroom serves both the College students and the Christian

public. It carries not just FEBC Press books and textbooks, but also other theologically conservative books, biblical language tools, and reference works. It has a wide selection of the King James Bible, and specialises in books defending the KJV and its underlying original language texts.

Opening Hours

Mon-Fri: 10.30 am - 7.30 pm
Sat: 10.30 am - 5.00 pm

Contact Us

Tel: +65 6254 9188
Fax: +65 6251 3891
Email: febcbookroom@febc.edu.sg



The Burning Bush



The Burning Bush is the theological journal of the Far Eastern Bible College. It is published bi-annually, and contains theological papers, sermons, testimonies, book reviews, College news, and alumni reports. Articles are indexed in the Christian Periodical Index. The journal is distributed gratis to the FEBC family and Bible-Presbyterian churches, and is available online at www.febc.edu.sg

| VOUME NUMBER / YEAR | TITLE OF ARTICLE | AUTHOR |
|---------------------|---|-----------------|
| Undated (c1970) | The Editor Writes | Swee, Thian Hoe |
| | Foreword | Tan, Patrick |
| | Apostasy | Gan, Sai Lin |
| | God's Preparation for Task | Wong, David |
| | O You Can't Go Home Again | Wong, David |
| | Public Relations in Church | Swee, Thian Hoe |
| | Inspiration of the Scripture | Liew, Hon Seng |
| | Man's Disappointment is God's Appointment | Chua, Peter |
| | Mission in South Vietnam | Trinh Hong Linh |
| | Dear Freddy | Lim, John |
| | Two Natures of Christ | Swee, Thian Hoe |
| | What is Christian Education? | Yeo, Peggy |
| | Music and the Church | Lew, Mary |
| | Medical Interests in the Gospel of Luke | Tan, Patrick |
| | Virgin Birth | Chan, Lay Seng |
| | Saved... Then CALLED | Tiew, Ah Tuan |
| The Harvest Field | Tan, Charlie | |

| VOUME NUMBER / YEAR | TITLE OF ARTICLE | AUTHOR |
|---------------------|---|-----------------------|
| May 1971 | Look on the Fields | Ryle, J C |
| | Our Dean of Students Sends Greetings | Tan, Patrick |
| | For to Me to Live is Christ, and to Die is Gain | Tan, Charlie |
| | Conflict of Choices | Tan, Wai Choon |
| c1986 | Long Live "The Burning Bush" | Tow, Siang Hwa |
| | The Price of Success | Tow, Timothy |
| | First Years at the Bible College | Tan, Ivy |
| August 1987 | The Christian and Culture | Seet, Charles |
| | A Week in the Life of a FEBC Student | Ngiow, May San |
| | Precious Moments of the Day | Tow, Jemima |
| November 1987 | Is There Not a Cause? | Quek, Suan Yew |
| | The Charismatic Movement Examined in the Light of Scriptures | Choy, Mei Leng |
| | Book Review: Kenneth Hagin, <i>How You Can Be Led by the Spirit</i> | Khoo, Jeffrey |
| January 1988 | The Sufficiency of Scriptures | Khoo, Ronny |
| | Should We Baptise Infants? | Ho, Ricky |
| | Charismaticism and Ecumenism | Quek, Suan Yew |
| | A "Thank You" Letter | Chng, Peter |
| July 1988 | Why Do We Use the King James Version? | Khoo, Ronny |
| | Does Science Prove Evolution? | Seet, Charles |
| | Testimony: A Mission Trip to China | An FEBC Undergraduate |
| | FEBC Day of Prayer at the East Coast Park | Khoo, Jeffrey |
| January 1989 | Biblical Separation in China – The Example of Wang Ming Tao | Khoo, Jeffrey |
| | Why Premillennialism? | Seet, Charles |
| | A Testimony from Kenya | Koech, Michael |
| July 1989 | Are You Mission-Minded? | Koshy, Prabhudas |
| | Five Stars of the Chinese Church | Tow, Jemima |
| | The Doctrine and Practice of Ecclesiastical Separation | Khoo, Jeffrey |
| | Testimony: By the Grace of our LORD | Thua, Tamee |
| January 1993 | A Sketch of the Life of John Calvin | Khoo, Peng Kiat |
| | "The KJV: God's Word Kept Intact in English": Synopsis of Waite Lectures | Yiew, Pong Sen |
| | The Woman Caught in Adultery: Is It Part of Scripture? | Khoo, Jeffrey |
| July 1993 | "Not My Will, but Thine, Be Done" | Lee, Pauline |
| | The Universality of the Genesis Flood | Shin, Yeong Gil |
| | A Book Critique: <i>Theological Crossfire</i> | Khoo, Jeffrey |
| January 1994 | The Way to Success in the Christian Ministry | Tow, Timothy |
| | Wrong Dividing the Synoptic Gospels | Khoo, Jeffrey |
| | Christ, the Great Shepherd | Seet, Charles |
| July 1994 | Dispensationalism Examined | Khoo, Jeffrey |
| | The Deception of "Positive Thinking" | Sin, Jack |
| | Serving the Lord Heartily | Lau, Yeong Shoon |
| | What God Opens No Man Can Shut | Kam, Andrew |
| | Life-FEBC Holy Land Pilgrimage: Greece-Egypt-Jordan-Israel (March 9-23, 1994) | Khoo, Jeffrey |
| | The Personal Struggles and Doctrinal Battles of Saint Augustine | Khoo, Peng Kiat |
| | My Ministry Down Under | Khoo, Peng Kiat |
| | <i>William C Burns: Grandfather of Bible-Presbyterians</i> : Book Review | Chia, Elia |

| VOUME NUMBER / YEAR | TITLE OF ARTICLE | AUTHOR |
|----------------------------|---|-------------------------|
| Volume 1:1 (January 1995) | What Is Unique about the Birth of Jesus? | Khoo, Peng Kiat |
| | The Sign of the Virgin Birth | Khoo, Jeffrey |
| | John Sung and His Legacy in Singapore | Tow, Timothy |
| | Being a Good Pastor | Phee, Bob |
| | How to Be Successful in the Ministry: The Example of Peter | Hpung Raw, Hpung Seng |
| | From a Farmer of Wheat to a Fisher of Men | Stone, Errol D |
| | Going the Way of the Great Commission | Wugu, Alex |
| | Vacation Evangelism in the Riau Islands | Phoa, Ang Liang |
| Volume 1:2 (July 1995) | Why Bible College? | Tow, Timothy |
| | The Limitations of Scholarship | Breed, D R |
| | What Is Clear Biblical Teaching? | Whitcomb, John C |
| | Salted with Fire and Salted with Salt (Mark 9:49) | Khoo, Jeffrey |
| | Leading by Example | Thawng, Nei Bil |
| | Constrained by the Love of God | Lim, Jyh Jang |
| | FEBC-Life 6th Holy Land Pilgrimage | Koo, Nancie |
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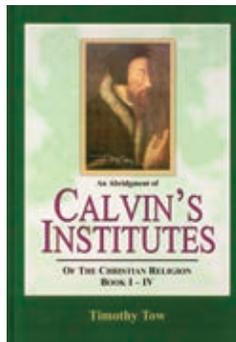


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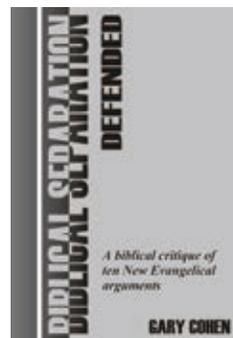
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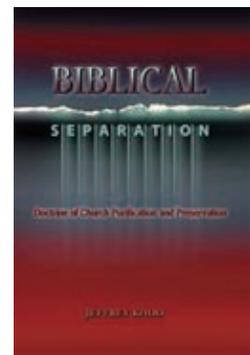
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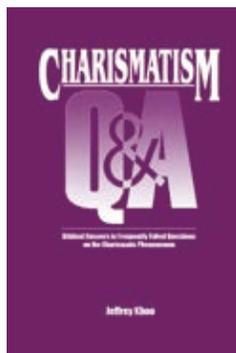
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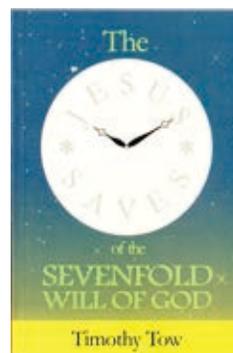
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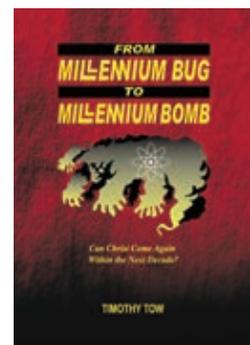
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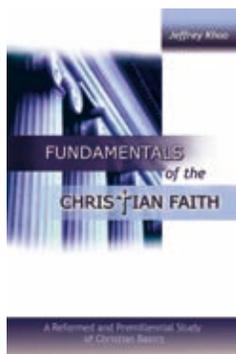
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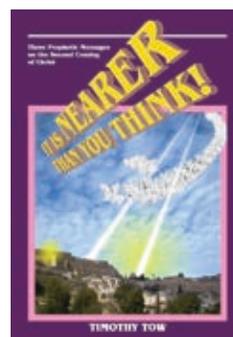
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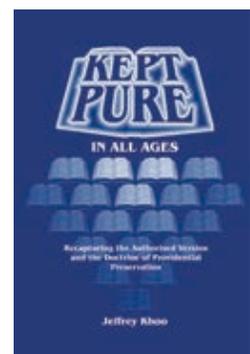
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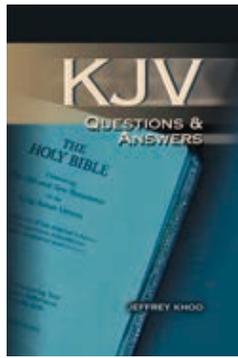
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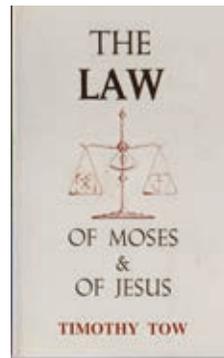
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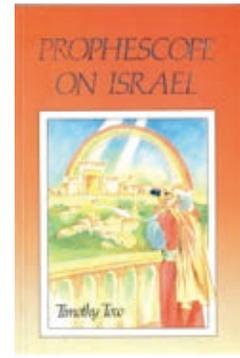
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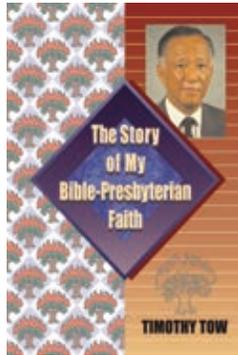
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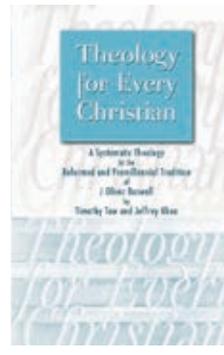
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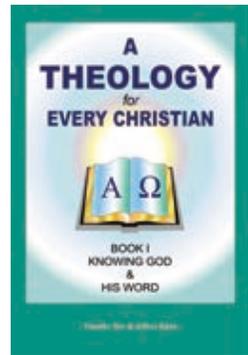
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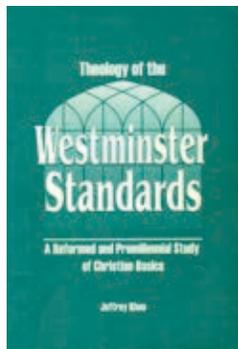
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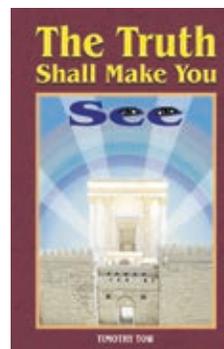
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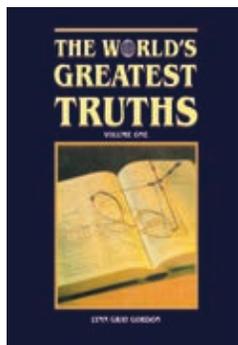
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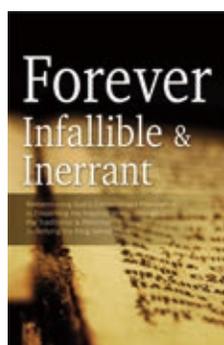
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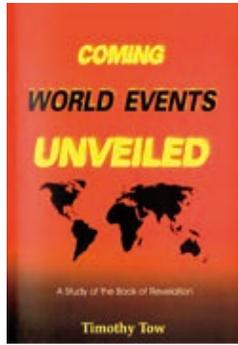
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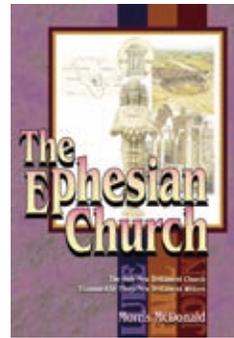
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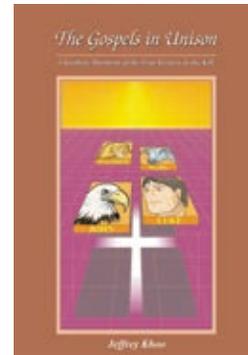
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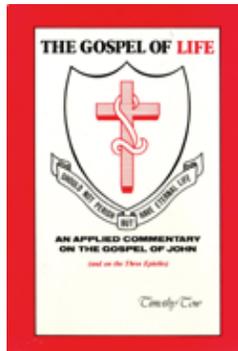
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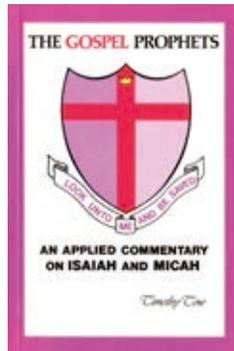
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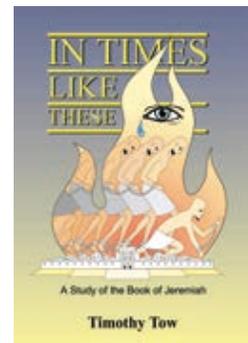
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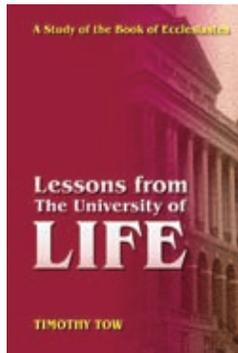
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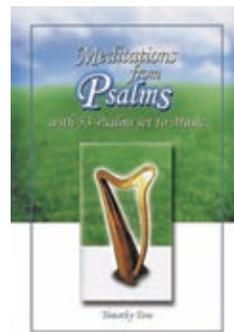
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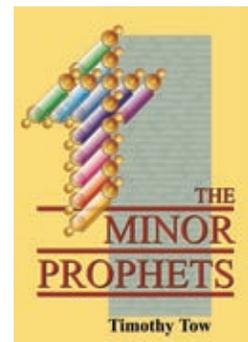
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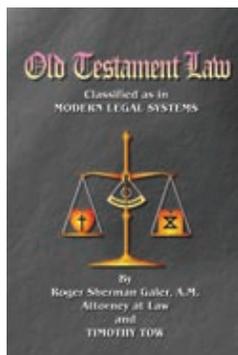
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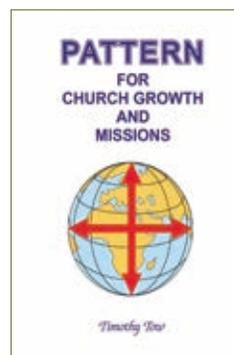
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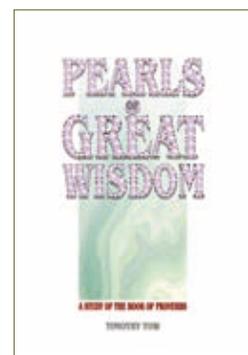
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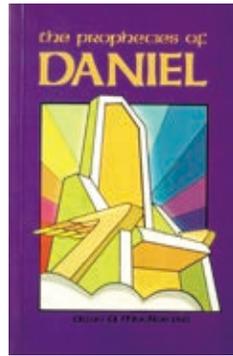


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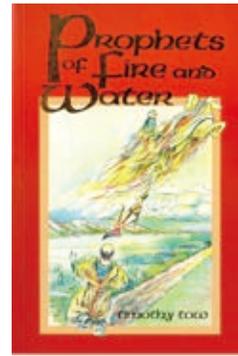


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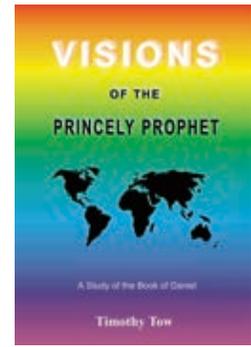
13. *The Prophecies of Daniel* (Allan A MacRae)
14. *Prophets of Fire and Water* (Timothy Tow)
15. *Visions of the Princely Prophet: A Study of the Book of Daniel* (Timothy Tow)



13.



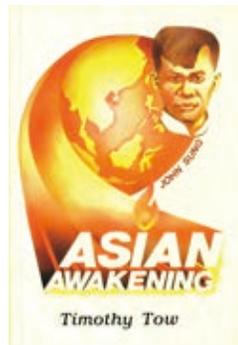
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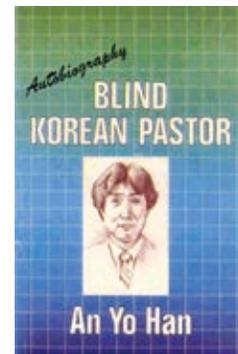
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CHURCH HISTORY

1. *Asian Awakening* (Timothy Tow)
2. *Blind Korean Pastor: Autobiography* (An Yo Han)
3. *Born Again in the Singapore Pentecost* (Timothy Tow)
4. *Forty Years on the Road to Church Growth* (Timothy Tow)
5. *A Glimpse of the Life and Works of John Calvin* (Timothy Tow)
6. *In John Sung's Steps: The Story of Lim Puay Hian* (Timothy Tow)
7. *John Sung My Teacher* (Timothy Tow)
8. *The Singapore B-P Church Story* (Timothy Tow)
9. *Son of a Mother's Vow* (Timothy Tow)



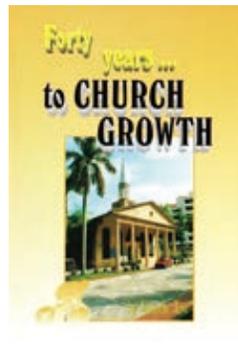
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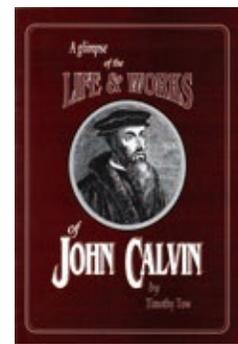
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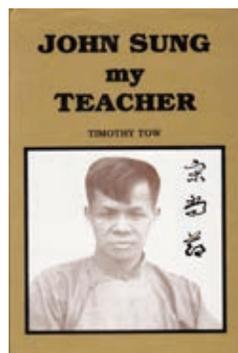
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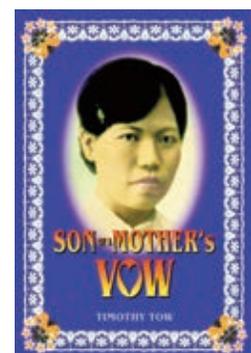
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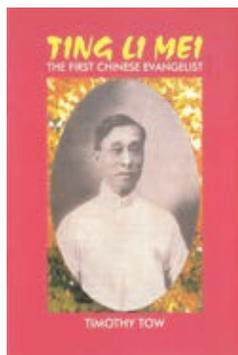
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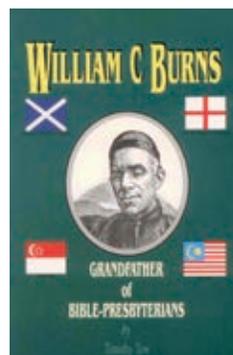
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IV. ACADEMICS

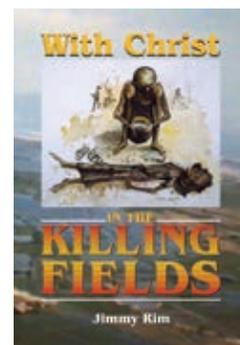
10. *Ting Li Mei: The First Chinese Evangelist* (Timothy Tow)
11. *William C Burns: Grandfather of Bible-Presbyterians* (Timothy Tow)
12. *With Christ in the Killing Fields* (Jimmy Rim)
13. *Labourers Together With God* [Silver Jubilee Magazine]
14. *Far Eastern Bible College 1962-92* [30th Anniversary Magazine]
15. *To Magnify His Word* [Golden Jubilee Yearbook]



10.



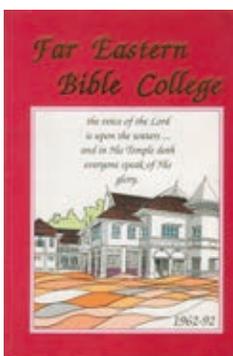
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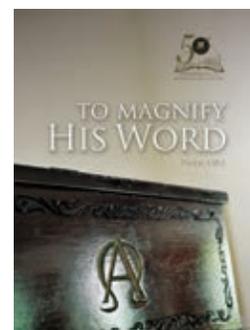
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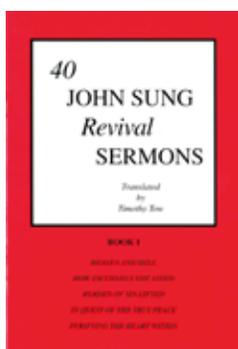
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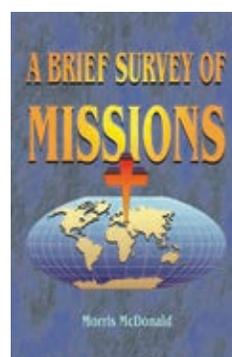
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PASTORAL MINISTRY

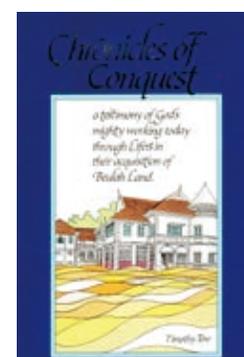
1. *40 John Sung Revival Sermons* (8 volumes) (Timothy Tow)
2. *A Brief Survey of Missions* (Morris McDonald)
3. *Chronicles of Conquest* (Timothy Tow)
4. *A Consecrated Life* (Charles Seet)
5. *Counselling Recipes* (Timothy Tow)
6. *Disciples of McIntire* (Timothy Tow)



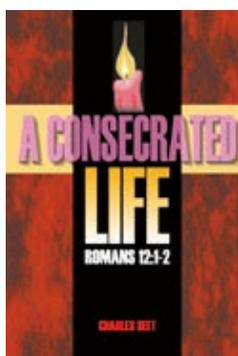
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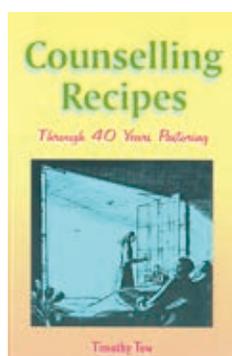
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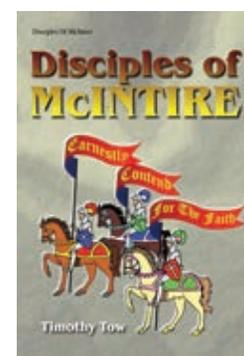
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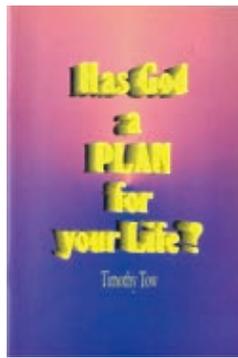


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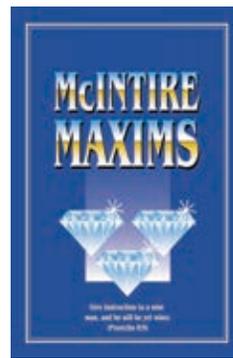


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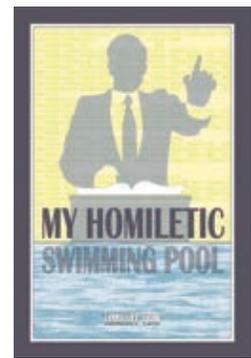
7. *Has God a Plan for Your Life?* (Timothy Tow)
8. *McIntire Maxims* (Timothy Tow)
9. *My Homiletic Swimming Pool* (Timothy Tow)
10. *Pioneering in Dyak Borneo* (Jason Linn)
11. *Recipes for Living a Happy Life* (Timothy Tow)
12. *Wang Ming Tao on Temptation* (Timothy Tow)
13. *Will Our Sons Defend the Faith* (Daniel Ebert III)



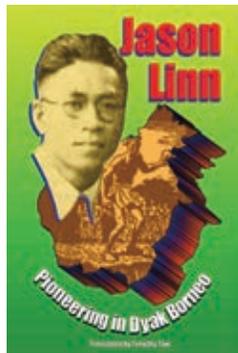
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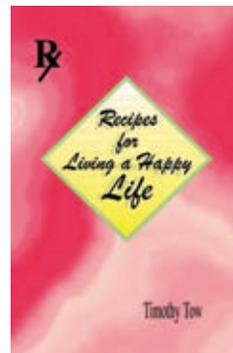
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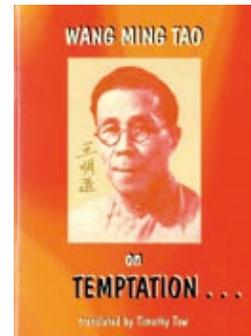
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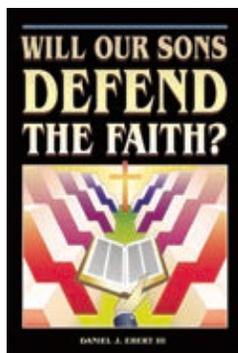
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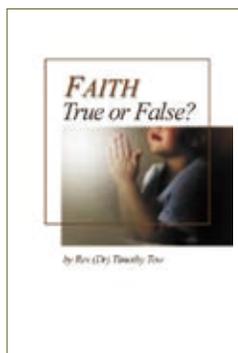


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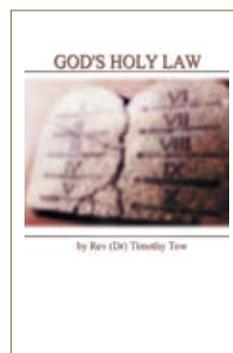


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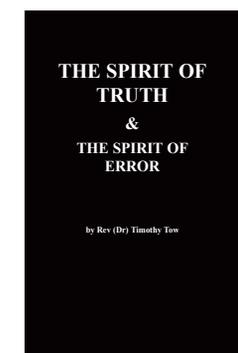
1. *Faith: True or False* (Timothy Tow)
2. *God's Holy Law* (Timothy Tow)
3. *The Spirit of Truth & The Spirit of Error* (Timothy Tow)



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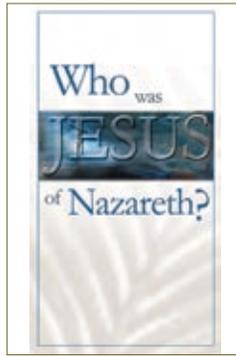


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TRACTS

IV. ACADEMICS

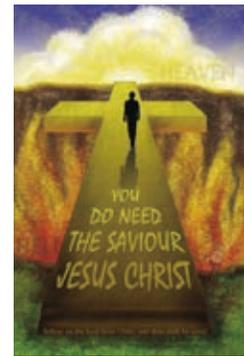
4. *Who was Jesus of Nazareth?*
5. *The Truth About the Future*
6. *You Do Need the Saviour Jesus Christ*
7. *Amillennialism Examined* (Jeffrey Khoo)
8. *Arminianism Examined* (Jeffrey Khoo)
9. *Hyper-Calvinism Examined* (Jeffrey Khoo)
10. *Baptismal Regeneration Examined* (Jeffrey Khoo)
11. *Charismatic Tongues Examined* (Jeffrey Khoo)
12. *Dispensationalism Examined* (Jeffrey Khoo)
13. *The Blasphemy & Deception of the Da Vinci Code* (Jeffrey Khoo & Quek Suan Yew)
14. *The Judas Gospel: Bad News of Betrayal* (Jeffrey Khoo)
15. *The Prayer of Jabez*



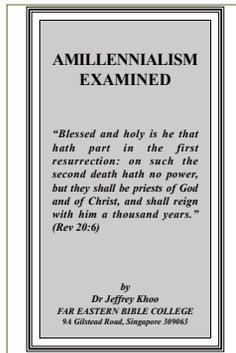
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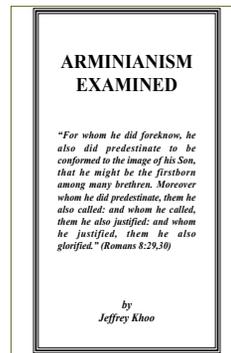
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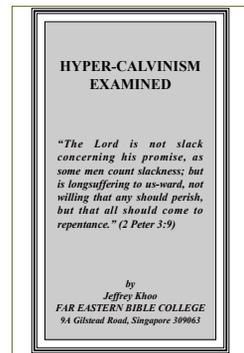
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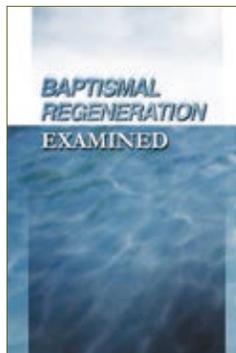
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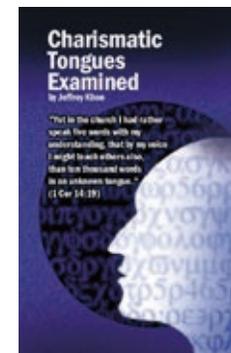
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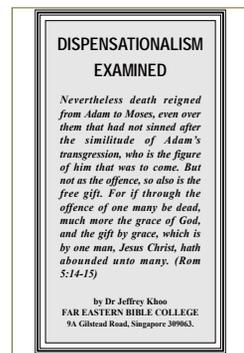
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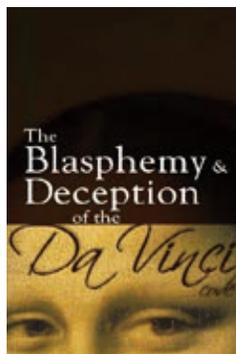
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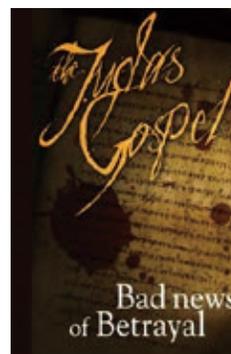
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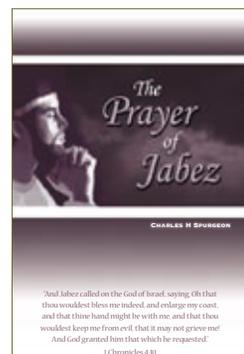
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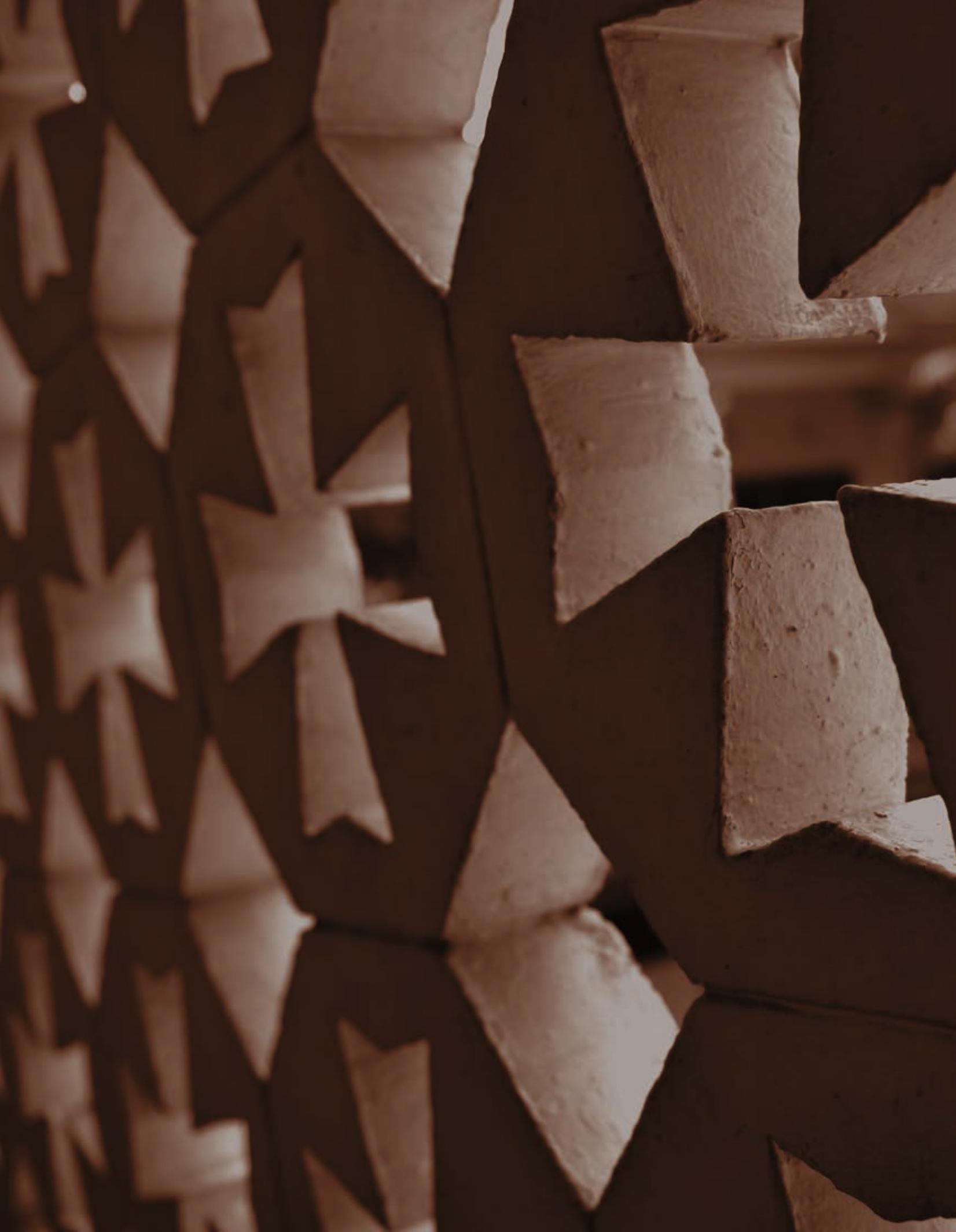


15.



GRADUATION 2012





PROVERBS 22:28

REMOVE NOT THE ANCIENT LANDMARK,
WHICH THY FATHERS HAVE SET.

CAMPUS

9 & 9A Gilstead Road

Introduction

The LORD has blessed the Far Eastern Bible College (FEBC) with a serene and idyllic campus located in the heart of Singapore, at 9, 9A and 10 Gilstead Road. The land, buildings and facilities are conducive to train men and women to be His servants in the areas of spirituality, scholarship, and service.

Spirituality

The College premises are providentially equipped with facilities to support her students in their spiritual disciplines. These include the men and women dormitories which are essential in promoting fellowship among the students. *"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."* (Prov 27:17). Thus, the faith and spiritual walk of the students is strengthened by the frequent theological discussions, interactions and prayer sessions they have with one another in the dormitories.

The College also boasts a scenic "Sea of Galilee", which is a beautiful pond of fishes surrounded by a luxuriant garden maintained by the Matron. This provides a peaceful environment for students to have their personal and group morning devotions without distractions. Prayer meetings can also be held in any of the three tutorial rooms, which can seat up to 30 students each. Through the use of these facilities, students soon learn the importance of walking close to God in their study and worship of God.

Scholarship

In addition to the three tutorial rooms, there is a lecture hall that can seat up to 150 students. There is also one sanctuary/auditorium with a capacity of 400 for public lectures and evening classes.

The FEBC is also blessed by God with a well-stocked library of about 15,000 volumes on the various fields of theological education (e.g. Biblical Studies, Systematic Theology, Church History, Missions, Pastoral Ministry, Bible Geography, Christian Music and the languages of Hebrew, Aramaic, and Greek). The library is divided into three sections. The lending sections are found in the Bell Tower block as well as the second storey of the L-block just beside the Greek and Hebrew tutorial rooms. The reference library is located just beside the rear balcony on the second floor of the church sanctuary. Students are also provided with an Internet Room where students can conduct research through the worldwide web. The books and computer facilities serve to assist the student to pursue a life of biblical academic rigour, so that they might be well-equipped for the harvest field.

Finally, the campus is also equipped with a bookroom where students can purchase textbooks, lecture notes and other resources required for their studies in the College.

Service

Opportunities for ministry are abundant within the College as students are assigned duties for the upkeep and maintenance of the premises. Students are also required to serve in the kitchen, where they learn various skills that may be useful in the mission field. It is also a cultivating ground for the learning of Christian virtues such as humility, charity and fidelity, which are essential for anyone who desires to be an effective worker for the Lord Jesus Christ.

Conclusion

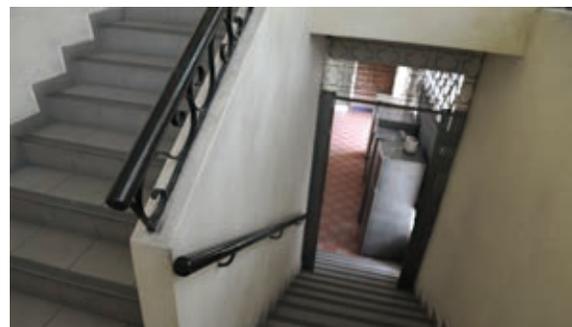
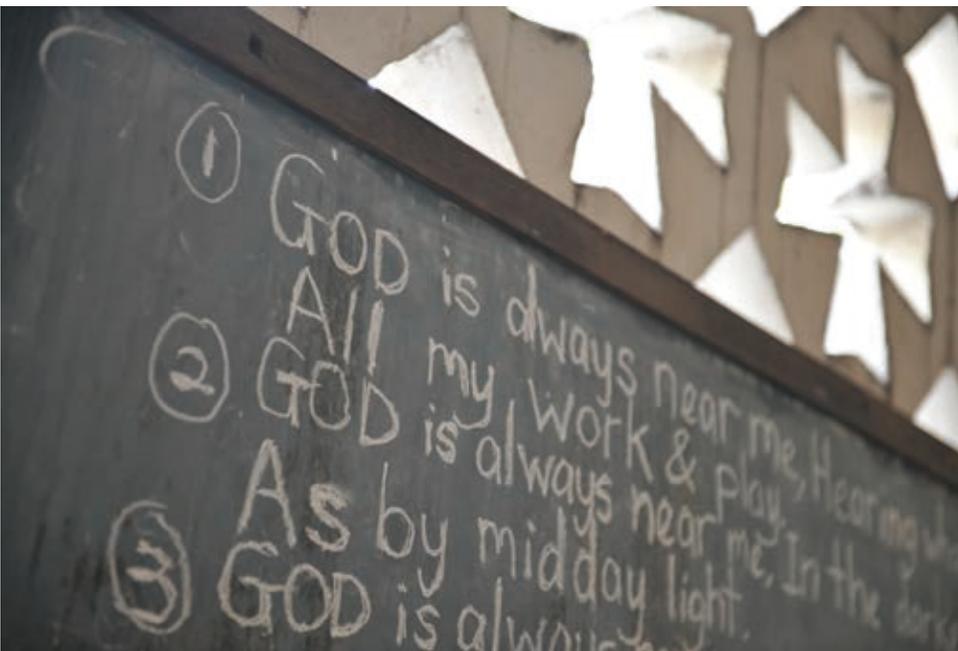
God has truly blessed the College with ample resources and facilities so that it can fulfil its mission of training men and women to be faithful servants of Jesus



Christ. *"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).







10 Gilstead Road: Beulah House



Chronicles of Conquest (Singapore: Christian Life Publishers, 1990. 155pp) by the Rev Dr Timothy Tow is about the acquisition of Beulah Land/House at 10 Gilstead Road, situated opposite Life Bible-Presbyterian Church and Far Eastern Bible College, 9/9A Gilstead Road, Singapore. *Chronicles of Conquest* is a diary of the intentions, purposes and purchase of Beulah Land, and records the cheerful giving of God's people in a speedy time.

A necessary part of stewardship is believing in the gospel and applying its principles correctly by sacrificing personal rewards (1 Cor 9:17) and supporting the church financially (Acts 4:32-37). It is the Holy Spirit that prompts Christians to give (2 Cor 9:5-7; Neh

1:4-11). It must always be remembered that manipulation or violation of the sacred trust of stewardship will bring consequences (Gal 6:7; cf Rom 2:5, 6), and the love of money is the root of all evil and those who covet after money will pierce themselves with many sorrows (1 Tim 6:10).

Acquisition

In preparation for the purchase of Beulah Land/House, the Founding Pastor of Life Bible-Presbyterian Church and Principal of Far Eastern Bible College (FEBC)—the Rev Dr Timothy Tow (henceforth “Pastor Tow”)—alluded to the waters of the Jordan River being banked up as the children of Israel crossed on dry ground into the Promised

Land, like the Red Sea which dried up as they passed through. Joshua was instructed to set up 12 stones in memorial of that great event of crossing the Jordan (Josh 4:20-24). Pastor Tow used this illustration to encourage the people to gather \$7.2 million to cross the Jordan. This great achievement which began on 8 October 1989 was attained in May 1990. *Chronicles of Conquest* is a record of God's goodness, and of cheerful givers (2 Cor 9:7).

The Beulah Land/House (former Eye Clinic) project (Extension Building Fund) came about because of the need to extend the church-college grounds due to congestion. Pastor Tow reminded the people that faith without works is dead (Jas 2:20, 26) and launched the building fund for the faithful ones to

bring in all the tithes into the storehouse (Mal 3:10). By the grace of God, the offerings came in from sister churches in the form of interest-free loans totalling around \$2 million, with another \$4 million required. Pastor Tow used the illustration of the spirit of Joshua and Caleb, and stressed that God loves a cheerful giver. Among those that gave as recorded in the offering columns each week for the building fund were many FEBC students.

Pastor Tow wrote that the acquisition of the property across the street would not only relieve congestion, but also give the Sunday School and the Fellowships rooms and grounds for recreation, as well as provide immediate accommodation to the packed Chinese service. The upper storey of the inpatients block allows for more resident FEBC students to be taken in. He said, "Do not think the College is a burden to the Church. ... For such time as this, the FEBC Treasurer rallies with a goodly sum. The whole FEBC family, faculty and students, have risen also to the occasion, even our Korean students." There were many letters received in support of FEBC with one saying, "Please accept this gift as a token of my wholehearted support for FEBC. It encourages my heart to see the school of prophets doing God's work in these last days before our Lord's return. May you and your staff and students stand firm in that holy faith once and for all delivered unto the saints."

Many letters of encouragement were received, and many messages followed, including, "How David and His People Prepared for God's House" (1 Chron 29:1-9). The name "Beulah" comes from the Hebrew word "married," as the land across the road has marriage value to the church complex. People were amazed at how \$6.95 million could be raised in four months and three weeks. The project at Woodlands was continually mentioned for encouragement. Pastor Tow reminded that brethren of the Rechabites (Jer 35) kept the word of their ancestor and were commended, and that his grandfather said "never pay interest." Some gave their 13th month bonus to extend God's House.

Pastor Tow (05/11/89) commented that the buildings at Beulah Land were in good repair, and that "economy is the mother of prosperity." On 12 November 1989, Pastor Tow said, "There will be living quarters for the church staff, upstairs dorms for FEBC students ... let us use this present property for a decade,



after which the need might arise to have a multi-storey complex put in its place. ... We are grateful to FEBC and the Korean Church for their help." "New Frontiers of Evangelism" (19/11/98) was about FEBC students going into ministry, in Pontianak, Sarawak, Kuching etc. FEBC was mentioned as one of the fraternal associations helping with the building fund (26/11/89).

It is interesting to observe that Pastor Tow said (10/12/89) that he had given up the idea of acquiring property, until late September, when he got wind that the owner was to sell, but had given up because the price of the land kept on rising. When Elder Dr Lim Teck Chye took a bold stand to acquire what is now called our Beulah Land (it has marriage value), Pastor Tow said, "I sensed this was from the Lord. So I cast in my lot with him." Kim Kah Teck, upon returning from Kuching, said to his principal, "Our small congregation has a sum for the FEBC extension fund. We remember our Alma Mater." On 17 December 1989, an FEBC student came with a \$1,200 from the Youth Group.

On 28 January 1990, at the Sunset Gospel Hour, Pastor Tow said, "Far Eastern Bible College, which is expanding as never before, will find great relief by being housed in the new premises. Staff workers, housed in the same building, can minister directly

to the needs of the congregation. ... The acquisition of the Beulah Land is definitely in the spirit of the Lord's business of growth and expansion." On 18 February 1990, a letter said, "Has it really happened, that you've got the eye clinic across the street? ... Congratulations ... and just sending like the widow's 'farthing' my gift to the Alma Mater for excellent help."

On 25 February 1990, a thankful giver said, "I am following through with the tele-conversation we had concerning an interest free loan of \$100,000 to Life B-P Church for the extension project of FEBC. We are praying that the Lord will continue to bless the work of the Bible College in preparing more preachers and pastors for the ministry. To this end, we are happy to render our humble support. Do pray for us too, as we also trust the Lord to lead us in our search for a permanent place of worship."

On 11 March 1990, Pastor Tow said the buildings were in a healthy state, and the presence of married FEBC students in the dormitories should enhance security and contribute to the maintenance of the campus.

On 18 March 1990, Pastor Tow said, "God's work is often likened to warfare." How correct he was! The target of the extension building fund for Beulah Land, was reached not by "walkathons"

or “singathons,” but by the Holy Spirit’s moving in tithes, offerings and interest-free loans.

On 13 May 1990, it was mentioned that a Beulah Management Committee had been established, and a general rule that Pastor Tow proposed for the use of the existing building was for the rooms upstairs to be used for residential purposes, including dorms for the expanding FEBC, and the premises downstairs for meetings, and allotments such as to the Chinese service and fellowships. A signboard with the College logo designating Beulah House as “FEBC Hostel” had stood at the front of the building since the beginning.

Landmark

In the Old Testament, the boundaries of different fields were designated by heaps of small stones about a rod or measuring stick apart (cf Ezek 40:3; Rev 11:1). Consequently, it was not difficult for a dishonest man to shift the stones by small increments each year and gradually encroach onto his neighbour’s land. But this practice was equivalent to stealing and was alluded to in Job 24:2, being also forbidden in Proverbs 22:28; 23:10. Instead of being content, sometimes people who are rich and powerful are motivated by greed and covetousness. The dishonest person who does so, is in for a rude awakening as the Word of God says there is a curse upon those who remove a landmark, *“Cursed be he that removeth his neighbour’s landmark. And all the people shall say,*

Amen.” (Deut 27:17; cf Prov 23:11, 12). Nelson’s KJV Commentary says, “In this verse (Deut 27:17) Moses deals with the crime of removing the landmarks. Since the land was an inheritance from God, anyone who tried to steal land by moving the boundary markers was actually committing a crime against God. Landmarks were important to God because a man’s property consisted of his life and his inheritance for the future.”

The Word of God warns against the crime of moving or removing a boundary, *“The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water;”* (Hos 5:10). The Word of God says, *“Thou shalt not remove thy neighbour’s landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it”* (Deut 19:14).

Matthew Henry said of Deuteronomy 19:14, “It is the will of God that every one should know his own, and that all good means should be used to prevent encroachments and the doing and suffering of wrong. When right is settled, care must be taken that it be not afterwards unsettled, and that, if possible, no occasion of dispute may arise. An express law to posterity not to remove those landmarks which were thus fixed at first, by which a man secretly got that to himself which was his neighbour’s. This, without doubt, is a moral precept, and still binding. To us (1) It forbids the invading of any man’s right, and taking to ourselves that which is not our own,

by any fraudulent acts or practices, as by forging, concealing, destroying, or altering deeds and writings (which are our landmarks, to which appeals are made), or by shifting hedges, meer-stones, and boundaries. Though the landmarks were set by the hand of man, yet he was a thief and a robber by the law of God that removed them. Let every man be content with his own lot, and just to his neighbours, and then we shall have no landmarks removed. (2) It forbids the sowing of discord among neighbours, and doing any thing to occasion strife and law-suits, which is done (and it is very ill done) by confounding those things which should determine disputes and decide controversies. (3) It forbids breaking in upon the settled order and constitution of civil government, and the altering of ancient usages without just cause. This law supports the honour of prescriptions. *Consuetudo facit jus—“Custom is to be held as law.”*

It is very clear from the outset that the purchase of Beulah Land/House was to accommodate the expanding needs of not just Life BPC but also FEBC. The fact that many gave willingly to Beulah Land/House for the sake of FEBC is obvious. Leaders are accountable to God not to remove their neighbour’s landmarks. To do so is to invite a curse from God (Deut 27:17).

(The above article by the Rev Errol Stone was originally published in the True Life Bible-Presbyterian Church Weekly, Vol V No 10, dated 9 December 2007.)



*Thou shalt no more be termed Forsaken;
neither shall thy land any more be termed Desolate:
but thou shalt be called Hephzibah,
and thy land Beulah:
for the Lord delighteth in thee,
and thy land shall be married*



~ Isaiah 62:4



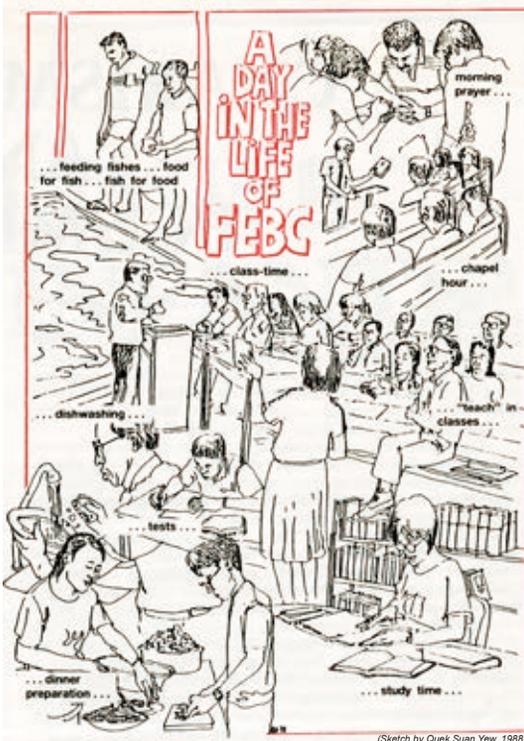
PSALM 133:1

BEHOLD, HOW GOOD AND HOW PLEASANT
IT IS FOR BRETHREN TO DWELL TOGETHER
IN UNITY!

COLLEGE
LIFE

Daily Life & Activities

The life of a Bible College student is full of variety. Studies is just but one of the many facets of a typical student's life here. The Rev Timothy Tow has often likened the Bible College to a spiritual SAFTI, where soldiers of Christ go through vigorous training of mind, body and spirit to equip them for their future ministries. As such, students who are able to endure the rigours of Bible College training will most likely be effective servants of the Lord. As observed by the Rev Tow, *"Not every degree or diploma holder, however, is qualified, but some who studied less in time are become more profitable servants."*



Spiritual Life

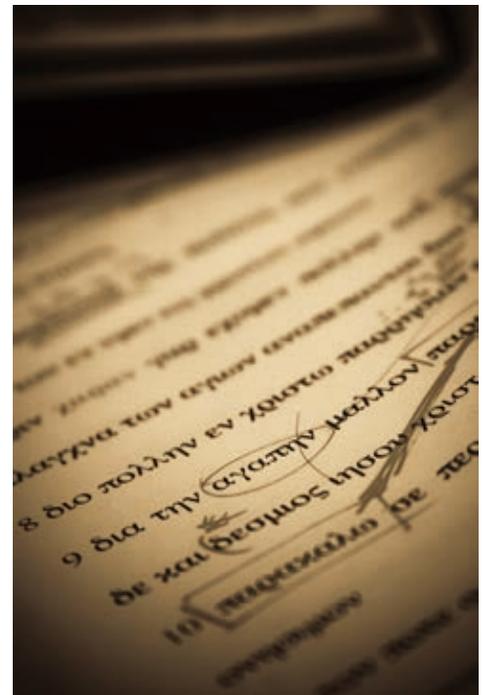
"Ring!" The first bell of the day rings at 6.30 am. It is known as the wake-up bell. All students should be out of their beds by this time. Rising early is essential to a healthy spiritual life for it means devoting the first hour of each day in quiet communion with God. At 7.40 am, another bell is rung for group morning devotions. Groups of 3-4 gather to read a short passage of Scripture according to the RPG's text of the day, share prayer requests and pray for one another. Immediately after is the morning chapel hour. It is a time of worship, a time to hear God's Word. Students must realise that a close walk with the Lord precedes all other activities of the day. This is the way to go if one wants to do well in FEBC.





Academic Life

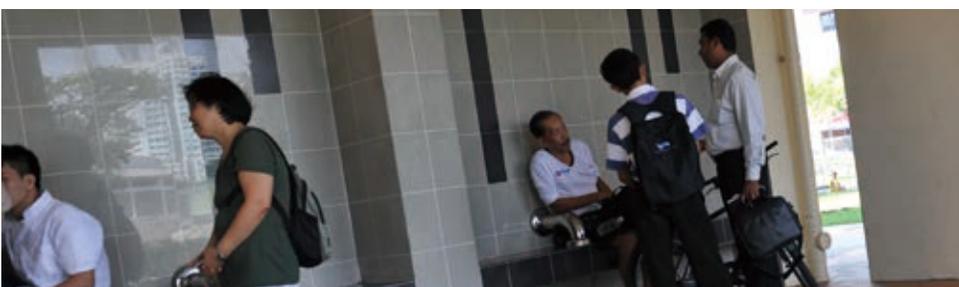
Every student has to go through about 16 lecture hours every week. Besides attending lectures, the students also spend much time preparing for quizzes and writing their papers, right up till the examination period. Having such a tight schedule forces the students to learn how to manage their time in the wisest and most efficient way. Furthermore, the assignments are carefully designed by the faculty in order to train the students in critical reading, research, thinking, and writing. Those who seriously attend to these skills will not only earn good grades but will also cultivate a sharp mental faculty for their ministries ahead.

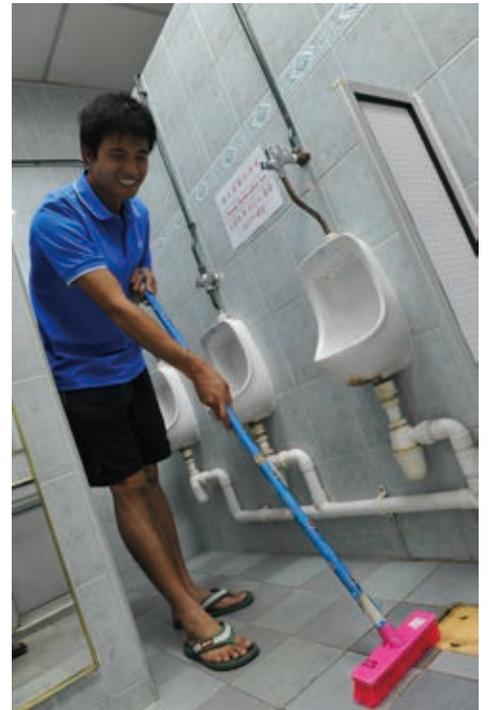




Evangelism

To ensure that FEBC does not produce ivory tower theologians, students are required to head out for a time of evangelism every Wednesday afternoon. With gospel tracts in their hands, they travel to their designated location for the week, rain or shine. One group will do door-to-door evangelism while another will do street evangelism. Although they are often rejected, there are always a few who return with glad tidings. Pray that God will continue to use FEBC to bring in souls for His kingdom.





Campus Duties

“The college stresses the importance of effective Christian service,” says the Matron of the College. True to her words, the Matron makes sure that all students without exception are actively engaged in the maintenance of the college. This goes from watering the green luxuriant garden, wiping, sweeping and mopping every nook and cranny of the premises, cleaning the toilets, and every possible task one can think of. She constantly reminds the students to be faithful and to do every little thing for God, because God is the one who is watching, not her.





Recreation

“All work and no play makes Jack a dull boy.” Although studies and duties take up much time and energy, there is still time specially allocated to make sure that students are not entirely cooped up in the library or dorms. Tuesday afternoon is recreation time. During this time, students of different nationalities get to pit against one another in badminton, table-tennis and captain's ball. It is like a mini Olympics every Tuesday! Some of the lecturers would also appear to show off their racquet skills in friendly badminton matches.







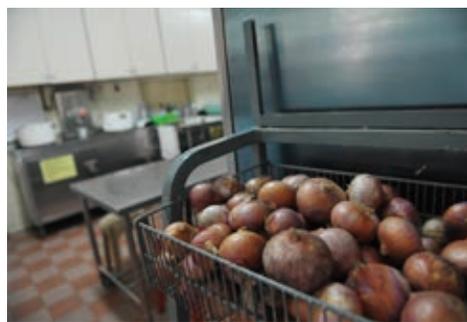
The FEBC Kitchen

Sun Tzu quipped wisely that an army perishes if it has no food. Famed war leader Napoleon Bonaparte also observed that *“an army marches on its stomach.”* Food is a daily necessity; what more to members of the spiritual SAFTI?

Much energy is thus spent in the planning of menus and preparation of meals. The Matron, like a loving mother, leads in taking care of the students' physical needs by cooking up nutritious yet splendid dishes daily without fail. Taste, colour and smell are all taken into consideration. Soldier-students can look forward to a hearty meal of meat,

vegetable and fruits after a long day of lectures and studies.

Yet, the kitchen has another objective. Students get to learn kitchen management in various duties such as preparing morning beverages, washing dishes, distributing food, setting up tables etc. All these are not to be despised, for it is here in the kitchen that classroom learning is taken up to the next level. Character is tested, and at the same time, important Christian virtues such as stewardship, humility, and charity are cultivated and refined. Thank God for the FEBC kitchen, the heart of FEBC.





Annual Retreat at Resort Lautan Biru



The Rev Timothy Tow in 1996 had a God-given vision of developing a youth resort somewhere along the eastern sea coast of Malaysia. Mersing, 100 miles from Singapore, was first choice. Providentially, a piece of land in Mersing was then available. The land was exactly what he had dreamt of and it was facing the open South China Sea.

This piece of land, 67,500 square feet, was served not only by the seaside road but also by a side road which gave the property a double frontage.

The Life Church Session, after viewing this open seaside property, unanimously decided to take it. This was August 1996. Session decided to build a B-P Youth Camp there, doubling as

a Gospel outreach every Lord's Day to both campers and local residents. This Youth Camp would solve the problem of getting a good campsite every year. By God's good provision, there now stands a handsome, compact, four square mansion designed as a youth campsite. The Malaysian authorities gave it the name, Resort Lautan Biru ("Lautan Biru")





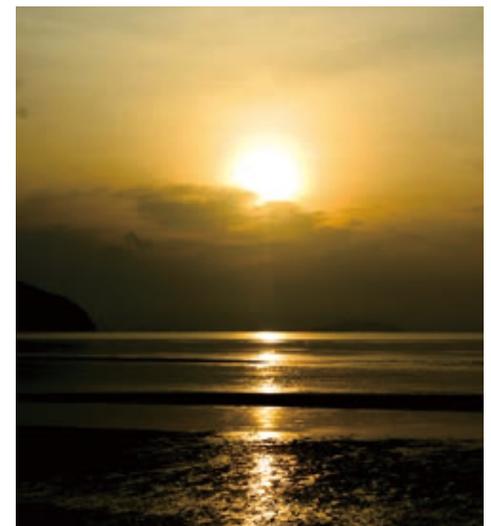
means “Blue Sea”).

In 2001, FEBC began to use the Resort for her yearly retreats. Students look forward to each retreat to “rest a while,” a well-deserved break for three days and two nights. The quietness of the surroundings and constant sea breezes provide the campers a conducive

environment to refresh themselves in the Lord. The personal reading and public listening of God's Word are naturally the highlight of each day.

It is also at this place that both lecturers and students let their hair down as they participate in non-stop action games (table-tennis, carrom,

soccer, captain's ball etc), hilarious skits, melodious hymns of praise, and gastronomic feasts. The retreats have been utterly revitalising and enjoyable, a home away from home. *“And he said unto them, Come ye yourselves apart into a desert place, and rest a while...”* (Mark 6:31). Praise the Lord!





Pilgrimages to the Holy Land

On July 28 1969, the Rev and Mrs Timothy Tow and their little girl Jemima set off for the Holy Land. It was a five-and-a-half-month long vacation-cum-missionary trip. This was a much needed break and deemed as “an act of God's deliverance” for the pastor-missionary, as relationships soured and troubles brewed at Life Bible-Presbyterian Church. Both Dr Lynn Gray Gordon, General Secretary of the Independent Board for Presbyterian Foreign Missions (IBPFM) and the Rev Howard Carlson, missionary in Bethlehem, had extended their invitations to the Rev Tow, in God's good timing.

The Rev Timothy Tow explained how the Pilgrimages to the Holy Land came about:

“One big sweet fruit from our self-exile to Israel is the expertise Ivy and I have gained from a knowledge of the Land, and the connection we have made with Mr Gabriel Khano, founding director of the “Guiding Star”, a reputable Tourist Agency. This is on top of our close association with missionaries of the Holy Land Mission of the Independent Board of Foreign Missions. Hereafter Ivy became planner and organiser of every Pilgrimage. When we were in Israel we were comfortably quartered in one of the two missionary flats at Bethlehem, living next to Rev. and Mrs. Carlson.

“On our way to ICCC congress in U.S.A. in 1983 we therefore had a First Pilgrimage to the Holy Land with the help of the missionaries in cooperation with Guiding Star. Since the former T.B. Sanatorium at Baraka, 10 miles south of Bethlehem on the Hebron Highway, was now turned into a Hospice for the reception of pilgrims, we gladly made use of this facility as our “Field Headquarters”. There was a double advantage to this arrangement. By staying here we brought some income to the Mission and enjoyed the freedom of conducting religious meetings every night for five

nights. We have further fellowship with Palestinian Christians of the Baraka Bible-Presbyterian Church, the spiritual descendants of the missionaries.

“Incidentally, the Pioneer Missionary from the Independent Board for Presbyterian Foreign Missions to found the Baraka T.B. Sanatorium and the BP Church at Bethlehem was Dr. Thomas Lambie. Dr. Lambie was also a devout Christian Tour Guide. When the ICCC visited the Holy Land in 1950, he enlightened us on many things we did not know. He was most delighted to speak on Golgotha and the Garden Tomb. The faith Dr. Lambie imparted to our Palestinian brethren is no different from our B-P Faith.

“A reciprocal blessing to our Palestinian brethren is not only the love gifts we present them for their much-needed support but also a piece of land we bought for them in our 1987 Pilgrimage at Beit Sahour where most of the congregation stayed. How delighted they were at the prospect of building a little Church of their own, but being too close to the Greek Orthodox Church they were ousted, like the lamb drinking downstream was accused by the wolf upstream of muddling up the water.

“Hitherto, our Pilgrimage was limited to Israel and Jordan, but from the Third to the Ninth Pilgrimage we extended our tour to include another country at little extra charge. So we have included Egypt, Greece, Rome, Switzerland, and London from 1992 to 1999. Egypt gives us a glimpse of the Pyramids, the mummies of the Pharaohs, but most exciting the climb up Moses' Mountain where God gave the Ten Commandments. Greece shows us the Parthenon and Mars Hill where Paul preached and the ruins of Corinth. Rome has St. Peter's Church and Vatican City on the one hand and the Colosseum and Catacombs on the other. Geneva, Switzerland beckons

us to the Reformation Monument and Calvin's Church, St. Peters. (We had the opportunity of worshipping here—I had the privilege of preaching from Calvin's pulpit.) The reason why we visited London, May 4, 1997 was to swell the congregation at the Dedication of the New Life B-P Church. We are avoiding the year 2000 when 4 million will invade Israel. If God be willing, we hope to go on a tenth Pilgrimage 2001, year after the Millennium Bug.”



The Rev and Mrs Tow continued to lead three more Pilgrimages to the Holy Land until 2008 when the baton was handed to Dr and Mrs Jeffrey Khoo. To date, there have been 16 Pilgrimages to the Holy Land, and the 1st Bible Lands Pilgrimage, to Turkey and Greece, was made in 2011. “Next year in Jerusalem!”

I want to walk where Jesus walks
along life's narrow way.
He comes to our Emmaus road
And talks with us today!

He hears our sighs and all our woes,
 He kneels with us to pray.
 I want to walk where Jesus walks:
 He wipes my tears away.

My path leads from the Empty Tomb
 Where He rose from the dead!
 It brings me to the Upper Room
 Where all my friends are met.
 With Thomas I shall worship Him,
 And I'll call Him my Lord.
 O won't you give your heart to Him?
 Jesus the Son of God!

And from the lone Emmaus road
 Christ leads His followers on:
 He meets with us in Galilee,
 And gives our hearts a song.
 Returning to Mount Olivet,
 We hear His last command:
 Go ye, go into all the world,
 Go ye, go into all the world,
 Go ye, go into all the world,
 And preach the Word of God!
 I want to walk where Jesus walks,
 And serve Him all the way...

("I Walked Today Where Jesus Walked" American tune)

HOLY LAND PILGRIMAGES

| NO | PLACES | DATE | LEADER |
|-----------------|------------------------|----------------------|---------------------|
| 1st Pilgrimage | Jordan, Israel | 1-15 Jun 1983 | Rev Dr Timothy Tow |
| 2nd Pilgrimage | Jordan, Israel | 1-15 Jun 1987 | Rev Dr Timothy Tow |
| 3rd Pilgrimage | Israel | 2-16 Mar 1992 | Rev Dr Timothy Tow |
| 4th Pilgrimage | Israel | 10-24 Mar 1993 | Rev Dr Timothy Tow |
| 5th Pilgrimage | Egypt, Jordan, Israel | 9-23 Mar 1994 | Rev Dr Timothy Tow |
| 6th Pilgrimage | Egypt, Jordan, Israel | 9-22 Mar 1995 | Rev Dr Timothy Tow |
| 7th Pilgrimage | Geneva, Jordan, Israel | 26 Apr - 13 May 1996 | Rev Dr Timothy Tow |
| 8th Pilgrimage | London, Jordan, Israel | 3-19 May 1997 | Rev Dr Timothy Tow |
| 9th Pilgrimage | Egypt, Jordan, Israel | 9-23 Mar 1999 | Rev Dr Timothy Tow |
| 10th Pilgrimage | Egypt, Jordan, Israel | 7-23 Mar 2001 | Rev Dr Timothy Tow |
| 11th Pilgrimage | Egypt, Israel | 26 Aug - 11 Sep 2004 | Rev Dr Timothy Tow |
| 12th Pilgrimage | Egypt, Jordan, Israel | 9-23 Mar 2006 | Rev Dr Timothy Tow |
| 13th Pilgrimage | Egypt, Jordan, Israel | 3-16 Mar 2008 | Rev Dr Jeffrey Khoo |
| 14th Pilgrimage | Jordan, Israel | 15-29 Nov 2009 | Rev Dr Jeffrey Khoo |
| 15th Pilgrimage | Egypt, Jordan, Israel | 29 Nov - 11 Dec 2010 | Rev Dr Jeffrey Khoo |
| 16th Pilgrimage | Israel | 2-11 Sep 2011 | Rev Dr Jeffrey Khoo |





1992



1993



1994



1995



1996



1997



1999



2001



2004

2006



Baraka
B-P Church

Shepherd's Field
Bethlehem

19.03.20

12th Pilgrimage to the Holy Land
9th - 23rd March 2006

2008



2009



2010



2011



Pilgrimage to Bible Lands



The 1st FEBC Bible Lands Pilgrimage in the steps of the Apostle Paul (Turkey/Greece) was led by Dr and Mrs Jeffrey Khoo from 21 to 31 May 2011. A total of 46 pilgrims from eight Bible-Presbyterian churches participated in this trip. It was a blessed time of biblical study and spiritual retreat as the pilgrims retraced the steps of the Apostle Paul on his 2nd missionary journey (Acts 16-18).



Testimonies of College Staff



Murray Ong, Eileen Chee, Lam Chew Ying, Janet Lim, Chan Ling Ling, Barnabas Yap, Manuela Fernandez, Roland Wong, Wendy Teng

Eileen Chee

Assistant to the Matron

“For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” (Ps 84:10)

When one looks at FEBC—her garden, her kitchen, her classrooms, her dorms, one will not think that this college has been around for 50 years. However, when one begins to read up on the history of FEBC and talk to the various lecturers, he will definitely see the hand of God supporting FEBC through all her fiery trials and stormy blasts, to be what she is today. Surely FEBC can be called the house of God, and I thank God for putting me right here. FEBC is my home away from home.

Not one day passes by in FEBC without me learning what it means to serve God. Every day, I am constantly reminded that my heart must be sincere and honest before I can do any work for Christ. The Rev Timothy Tow often quoted Sir Galahad who said, “My strength is as the strength of ten, because my heart is pure.” God sees every action and every motive. We must examine ourselves that we are here to please God, and not man; for God to see and not for man to praise.

It is by God’s grace that FEBC has stood her ground for 50 years. This 50th Anniversary is a fine testimony of the Lord’s power and goodness. As we celebrate her Golden Jubilee, may we also be encouraged that the same God who watches over FEBC is also the same God who watches over His children! Let us then serve Him with all our heart, soul, mind and strength, till He returns to take us into our eternal rest.

Lam Chew Ying

Bookkeeper

Far Eastern Bible College is a place that nurtures my faith in the Lord. In 2001, I resolved to take the study of God’s Word seriously and started attending the night classes and taking exams, I have been blessed richly by the study of God’s Word in a systematic way. The more I study, the more I thirst after God’s Word. Through the studies, my eyes were opened to the wondrous truths found in the Bible. Truly, it can be said that God’s Word is a balm to my soul and the source of infinite wisdom. My faith was greatly strengthened and I thank God for the faithful teaching of God’s Word in FEBC.

The Lord has been good to me in my life, blessing me with a good husband and two wonderful children. When the

opportunity came for me to help out in the college with the accounts in 2008, I gladly accepted it as a way of contributing to God’s work in FEBC. I could also see how the Lord would use those who yield to Him for His work. It is wonderful to work in a place where the people love the Lord and would work singularly for the purpose of glorifying His name.

There are struggles, personally, with managing work in FEBC and duties at home. There are also struggles the College has with enemies from without. However, I trust in the Lord’s promise that His grace is sufficient for us. We have to only make sure we are doing His will and He will lead the way.

FEBC’s 50 years of existence is truly a testimony of God’s sustenance, protection and guidance. FEBC is a small college and may seem insignificant in many ways. However, the Lord deems it fit to use His chosen to proclaim His truth. As we also remember how God had led the late Rev Timothy Tow to found FEBC, may we be found faithful to continue the good work that was started in FEBC for the glory and honour of His name alone.

May the Lord’s name be praised.

Janet Lim

Office Clerk

Praise God for His everlasting

grace and blessings upon FEBC which enabled her to celebrate her 50th Anniversary. God has established, upheld and nurtured FEBC since September 1962 and has used her as a source of training and moulding many men and women from afar and near. The College has not only prepared them biblically but has transformed them spiritually to enable them to be full-time ministers for the work of His divine kingdom.

FEBC is my Alma Mater as I was a student there for three years. I have benefitted much from the theological training and have also been challenged to walk closer to the Lord. I have seen His almighty hand guiding me through my years of studying and working at FEBC. I learnt not what I want to do but what the Lord requires of me. Ephesians 4:22 says, *“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.”* My years of learning in FEBC have enabled me to increase in spiritual growth and faith in my spiritual life. Praise God for FEBC’s faithful ministry in the Lord.

Initially, I did not fully understand it when God assured me with Luke 9:62, *“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God”*; not until He opened a door of service for me in the FEBC as an office staff. I thank God for giving me the privilege to serve in this college with the principal and lecturers who are theologically trained and called into the full-time ministry. Most importantly, I enjoy my work in FEBC. Despite the trials and hardships and the occasions when I had to exercise longsuffering while working here, I have experienced much joy. God has been very gracious to see me through by providing encouragement and assurance through His Word. He has strengthened me in various ways ever since I heeded His call. If I have not known FEBC, I would not have experienced the treasure of God’s blessings which I have received through her.

May God continue to use FEBC to train more disciples for the ministry of the Word of God and for His glory till Jesus returns.

Ruth Chan Ling Ling Librarian

The words “unto the LORD” appear 13 times in Leviticus 25-27,

commanding the Sabbath and the Jubilee to be observed as “unto the LORD”. The LORD has always used the number “seven” to represent perfection and completeness, so we shall hallow the 50th year as “unto the LORD” as it is the year after *“the seven Sabbaths of years”*, *“for it is the jubilee, it shall be holy unto you.”* (Lev 25:8-10). As FEBC enjoys her Jubilee Year this year, may it be holy “unto the LORD.”

It is an honour to serve at FEBC. I am very much indebted to the kindness of the Rev and Mrs Timothy Tow, to Dr and Mrs Jeffrey Khoo, for being patient with all my weaknesses all these 20 years (if I am not mistaken, the LORD led me to FEBC in 1992.) Without His wisdom and strength and grace, I would not be able to serve for even a single year. For about three years I worked at the FEBC Bookroom before Mrs Tow asked me to serve in the FEBC Library. I am very grateful to the LORD for His love for me and for allowing me to know Him personally. Thank the LORD also for opportunities to learn God’s Word through FEBC classes, and being blessed by so many faithful brethren in Christ, and for giving me a loving family (Barnabas and little Yerushah).

Praise the LORD for it is the Jubilee; it shall be holy “unto the LORD”.

Barnabas Yap Bookroom Manager

I thank the LORD for saving FEBC. Thank the LORD for giving me the opportunity to serve Him in this school of prophets. There are many things to thank God for. I thank God especially for His abundant grace and mercy upon us who are undeserving. Unlike most who serve in FEBC, I did not study in FEBC. Yet the LORD has arranged for me to serve among His servants. For the past 12 years serving in the College bookroom, I have met many other pastors and missionaries. All of them have been very much blessed by the ministry that was started by our late founding pastor Dr Timothy Tow. Our publications and bookroom ministry have led many not only to Christ but also to FEBC.

There has been a great downgrade in both Christian literature and music. It is getting very hard to obtain good Christian materials. It is therefore my sincere prayer that the bookroom will continue to be a blessing as it continues to serve both the College and the public.

Books and music alike are vital to the Christian community. May the LORD provide and preserve this ministry for His people. May God continue to preserve FEBC. All glory to God. Amen.

Manuela D Fernandez-Heng Bookroom Assistant

As FEBC celebrates its 50th Anniversary, I would like to say, “Congratulations, praise God!” Truly FEBC has gone a long way. The path was and is never smooth, but God as the Proprietor-Owner, Master and Landlord, has preserved, upheld and taken good care of His own, *“... for he hath said, I will never leave thee, nor forsake thee”* (Heb13:5)

This time as we celebrate the goodness and blessings of God for FEBC, we also must not forget the late Principal, the Rev Dr Timothy Tow, whom the LORD raised and used in the furtherance of the Gospel. The Rev Dr Timothy Tow’s great love, faith, and obedience to the LORD resulted in the birth and growth of FEBC, which up to this day is missions strong to train young men and women for the harvest fields.

I myself an FEBC alumna, would like to thank the LORD for the opportunity and privilege to serve Him even in a simple manner in the FEBC Bookroom. It is a pleasure to serve our LORD. Also, may the LORD bless the Rev Dr Jeffrey Khoo with good health and wisdom as God has entrusted him the ministry of both FEBC and True Life Bible-Presbyterian Church. May the LORD continue to use Dr Khoo mightily, effectively and to *“earnestly contend for the faith which was once delivered unto the saints”* (Jude 3). Not forgetting Mrs Ivy Tow, may the LORD bless her too, as up to this day, she labours with the love of Martha in the kitchen, and like Mary in the Greek class. God bless Mrs Tow!

“Serve the LORD with gladness ... It is he that hath made us ... be thankful unto him ... For the LORD is good” (Ps 100:2-5). Amen.

Roland Wong Part-Time Helper

Congratulations to FEBC on your 50th year Golden Jubilee. Thanks be unto the Almighty God for raising this College, where students receive their training.

I have known this College for over 40 years. I would like to thank God for

the late Rev Dr Timothy Tow who was the founder of FEBC. He had been a great help to me in guiding me throughout my years of difficulties. I enjoy my work in the College as a part-time worker. It is a privilege to serve the Lord in this College and I have received many blessings. *"I press toward the mark for the prize of the high calling of God in Christ Jesus."* (Phil 3:14).

Wendy Teng Webmaster

I thank God for raising up FEBC to teach the whole counsel of God faithfully and fearlessly without compromise, and to defend His Words in obedience to Jude 3, to *"earnestly contend for the faith which was once delivered unto the saints."* Since coming to the Lord, my faith was grounded in the Word of God through the night classes I attended at FEBC. I am grateful to the Lord especially for my pastor and teacher, the Rev Dr Timothy Tow, and my lecturer (now my pastor), the Rev Dr Jeffrey Khoo, whom I have learnt much from in the night

classes when I was a young Christian. Thank God very much for the faithful teaching of God's Word I have received in FEBC that has helped me in my Christian life and the many trials I have gone through and am still going through. Thank God for the faith of the Rev Tow and his love for God and the precious lessons I have learnt from him from the Bible when we were in the battle to defend the verbal and plenary preservation of God's Word, to name a few -- *"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."* (Heb 11:6). *"For we can do nothing against the truth, but for the truth."* (2 Cor 13:8). *"I am the LORD: that is my name: and my glory will I not give to another."* (Isa 42:8). *"He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."* (John 7:18). *"Let God be true, but every man a liar."* (Rom 3:4). *"Heaven and earth shall pass away, but my words shall not pass away."* (Matt 24:35; Mark 13:31; Luke 21:33).

Thank God for the Rev Tow who taught the FEBC students, *"If you always render absolute glory to God Almighty and not speak of yourself for your own glory and believe in a 100% preserved Bible, you will have a blessed and not an accursed ministry."* Praise God for vindicating Himself and defending His own Word and magnifying His Word for His glory alone in the recent lawsuit and for delivering and protecting FEBC. Truly, our God is the Almighty God, the living and true God and our merciful and gracious Heavenly Father! Thank God for preserving FEBC, that in these last days of apostasy and compromise, we have a place to go to where we can be taught sound doctrines and be strengthened in our faith.

FEBC is a Bible college that seeks to glorify God and magnify His Words and hence Satan will never stop its assaults. May the Lord help us to keep praying for FEBC for the Lord to keep the directors and faculty faithful to Him and to use FEBC mightily for His glory till the day we see our Lord Jesus Christ. All glory be to God!



Charlie Kipreng Saip

Donald Dela Cruz Montaroe

Eio Tze Liang Samuel
Evelyne Lauw

Donald Dela Cruz Montaroe

Donald Dela Cruz Montaroe

Handwritten notes on a piece of paper, including a circled number '23' and the number '074940'. The paper is partially unrolled from a slot in the metal grid.

Handwritten notes on a piece of paper, including a circled number '23' and the number '074940'. The paper is partially unrolled from a slot in the metal grid.

Ho Kee How
Hoe Ghee Yong

2 TIMOTHY 2:15

STUDY TO SHEW THYSELF APPROVED
UNTO GOD, A WORKMAN THAT
NEEDETH NOT TO BE ASHAMED,
RIGHTLY DIVIDING THE WORD OF TRUTH.

STUDENTS

Testimonies of Students



Cahyono Wibowo Budi
Indonesia
(MRE 2nd year)

I am very thankful to God, for He has given me the opportunity to study at FEBC. Through this College I came to know a little more about the ministry under the Bible-Presbyterian denomination. Although I have served more than 5 years in Getsemani BPC in Batam, Indonesia, I was not clear about the doctrine and rules of the BPC. God knows that I need to learn them. According to God's good time and wonderful way, He gave me the opportunity to study at FEBC. Although in many aspects I am limited, I am grateful for the privilege which I will never forget all my life.

I feel FEBC is not just a Bible school; it is like a synod which gives direction to the doctrines and rules that exist in the BPCs both in Singapore

and in my country. If there were no FEBC, many church leaders in the BPC, including several churches in my country, would not know what is fundamental and even I will not know how to lead my church well. So 50 years is proof of God's providence, showing that the direction FEBC has taken is good. May FEBC become an even better school after its Golden Jubilee. My church and I will continue to support FEBC in our prayers.



Chan Choy Leng
Malaysia
(BTh 3rd year)

First of all, I would like to thank God for giving me this opportunity to study His Holy Word in Far Eastern Bible College (FEBC). I sincerely appreciate what I have learnt in FEBC and will continue to uphold the things that have been taught to me, especially the doctrines of Verbal Plenary Inspiration

(VPI) and Verbal Plenary Preservation (VPP). Thank God also for the patience and willingness of all the lecturers of FEBC who teach us with lovingkindness in all truth and sincerity. Thank God for such faithfulness that this house of God is able to function.

Much more importantly, I thank God for the instruction of true doctrines by FEBC that I may come to know how to discern truth from error in order not to fall into the traps of the teachers of false doctrines.

May FEBC continue to shine as a beacon and serve as a blessing to people both now and in the future with students educated by dedicated teachers under the guidance of the Holy Spirit.



John Kiprop Chemalan
Kenya
(MDiv 2nd year)

First and foremost, I am very grateful to God for an open door to study at FEBC in its 50th year. My life at FEBC especially my first semester was not easy. It taught me how to be patient, how to persevere, to be humble and the need to trust God in all things. The training here is not only to be sound theologically but more so to be sound spiritually and in every aspect of the Christian life. This is what I have really learnt.

One thing that moved and motivated my heart is to know how FEBC has stood firm for the Word of God and for the testimony of Jesus Christ in the midst of all the opposition. It is my prayer that God may carry me through my training in FEBC. Once again, may our living and true God continue to preserve FEBC in these last days (Rom 8:31).



Kenny Cheong Chee Kiu
Australia
(MDiv final year)

As I reflect upon what FEBC means to me, I would like to thank God for how He had led and guided me throughout my life as I truly realise that *“To every thing there is a season, and a time to every purpose under the heaven”* (Eccl 3:1). I believe it is a privilege to have been an FEBC student at a time when she faced her persecutions and trials which caused us to stand united when our faith was tested.

FEBC has also not only been the very school that has provided me with a strong teaching of fundamental and reformed theology, it has been the place that God has used to train, change and mould me that I might be ready to serve Him more effectively for the rest of my life. Academically, I sometimes tell people that my first half semester at FEBC was equivalent to four years of studies at a secular university, but after the second half, which in difficulty was a multiple of the first half, I was really humbled and made to realise that it is always only

by God’s grace that I am able to study, understand, and remember all that I have been taught. Living as an FEBC student has also been like living in another world as it has helped to open my eyes to a world that I have never known, and helped me to realise and appreciate God’s goodness and blessings so much more for I know I have taken so many things in life for granted. FEBC has really been the place where God has challenged me and revealed to me all my weaknesses. I thank Him for this for it has caused me to realise that I must constantly turn to Him as my all in all. For all this I truly thank God!

So upon reflection, I can sincerely say that my years at FEBC have been the most meaningful and blessed years of my life, even though it has also been the toughest and most sleep-deprived years as well. I also thank God for my lecturers and even for the blessing to have been able to meet many brothers and sisters in Christ from all over the world.

All praise be unto God and may the Lord continue to preserve this college for many more years to come that more men and women from around the world may be equipped to serve Him more effectively.



Shadrack Cheruiyot
Kenya
(MDiv 2nd year)

Praise be to God who has led me to FEBC to study His Word and prepare for His service. I came to know of this College through my denomination AGUC, to which FEBC has become its recommended College for the training of its pastors. Because of this, it has always been in the prayer-items list as far as I can testify. Thank God for the privilege of being trained here.

One great impression in my heart about FEBC is the call for a 21st Century Reformation movement which can be summarised as, “Without God’s

Word, reformation cannot happen” (cf Ps 119:113, 114).



Clement Chew Yiming
Singapore
(MDiv final year)

I thank God for calling me to study in the Far Eastern Bible College. God has increased my faith in His Word, and strengthened my conviction in Reformed and Premillennial Theology. I also thank God for the following lessons I have learnt as a student in FEBC:

First, I have learnt how little I know of God’s Word, and the need for practical wisdom. Various questions and answers posed by the lecturers convinced me of the depth of the riches of God’s Word. I have also learnt how to apply the truth of God’s Word through the duties that were assigned to me, as well as interactions with fellow students and lecturers. *“O the depth of the riches both of the wisdom and knowledge of God!”* (Rom 11:33).

Second, I have learnt that God never fails to provide. The Lord has provided for all my needs as I study in FEBC. He always provides, to the very cent! *“The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.”* (Ps 34:10).

Third, I learnt that without God, I can truly do nothing. There were times when the tasks seem insurmountable. But the Lord granted me the grace to accomplish them when I prayed and depended upon Him. *“Casting all your care upon him; for he careth for you.”* (1 Pet 5:7).

Finally, I thank God for the opportunity to learn how to cook in FEBC. I have feared to step into the kitchen since I was a child. Never in my wildest dreams did I expect to be able to cook even a few simple dishes. God is good. *“O taste and see that the LORD is good: blessed is the man that trusteth in him.”* (Ps 34:8).



Choong Yi Jie
Singapore
(BTh 2nd year)

Thank God for preserving FEBC over these 50 years, and also for leading me to FEBC. Thinking back, I realise I might not even be here in FEBC if not for God's guidance! After completing my secondary school education three years ago, I was deciding whether or not to go into full-time studies. My church (Calvary Pandan BPC) was in the heat of the debate over the doctrine of VPP (Verbal Plenary Preservation). I clearly remember how a friend, with whom I was discussing my future plans, told me that FEBC was not fundamental, and teaching wrong doctrines, thus I should not even think of going there. As we were from the Mandarin congregation, she encouraged me to go to a certain local mandarin seminary if I really wanted to go into full-time studies. Somehow, God prevented me from going into full-time studies at that time, and I went on to pursue my secular studies in a Junior College. Now, three years on, I realise that it is indeed by God's grace that I did not decide to study full-time then. Had I decided then, I would definitely have taken heed at the words of that friend of mine and gone to that mandarin seminary, which I now know does not believe in the perfect Bible, and teaches the methods of the liberals and modernists, such as source criticism. I thank God therefore for using these three years to allow me to learn and believe in this biblical doctrine of the verbal and plenary preservation of the Scriptures, thereby leading me to study full-time at FEBC.

I have since (at the time of writing) been in FEBC for two semesters, and I thank God for the spiritual feeding that I have received thus far. I thank God for what FEBC and her lecturers stand for, and for their faithfulness in preparing and teaching God's Word to us students. What I have learnt in this college goes beyond what is taught in the halls of

FEBC. I learnt much more in the practical aspect of our training, such as character building and to have faith and trust in the Lord, which I find hard to describe in words. Truly, I give thanks that God providentially led me here to FEBC, the Bible College that I was once told had fallen into apostasy, to be taught His most precious Word by lecturers who have the highest regard for His Word!



Fransiska Christin
Indonesia
(MDiv final year)

God has used this College to train men and women for His work and ministries. I am one of them. I come from Indonesia. Thanks be to God who has brought me to study His Word in this College. Indeed, it was by His providence and guidance that I could learn His Word in this College.

Although I did not realise it at first, I now know that God was the One working out His good will and plan in my life. Slowly but surely I could see the Lord's hand working in my life. This was because I had held on tightly to my Charismatic upbringing even after I entered FEBC. However, God gradually helped me to see the fallacies of the Charismatic movement.

God has blessed me with wonderful lessons from His Word which I learned from this College. It is wonderful to study and be taught God's Word faithfully. God has been teaching me about Him through the daily study of His Word as well as the experiences in daily life. This is what the lecturers have been telling us, that the knowledge of God's Word should not only be head knowledge but also heart knowledge. How thankful I am that God has been gracious even to let me learn the faithful teaching of God's Word.

When it is hard to find a Bible College that is teaching God's Word faithfully, God has preserved the Far

Eastern Bible College to serve the purpose of teaching His Word faithfully and correctly.



Donald Dela Cruz
The Philippines
(MDiv final year)

"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. Thou therefore endure hardness, as a good soldier of Jesus Christ." (2 Timothy 2:2-3).

FEBC is in alignment with the Pauline legacy of Bible College training. Just as Paul encouraged Timothy to endure hardship as a good soldier of Jesus Christ, the faculty of FEBC encourages the students to keep up with the same level of stamina both spiritually and academically.

FEBC has nurtured me with the Word of God. The College has a very systematic and comprehensive curriculum. I find the subjects to be very appropriate and the doctrines of the Bible become more alive in my life. I feel very excited in every lecture because there is always something new or more to learn. Studying in FEBC made me realise that indeed the Bible is inexhaustible. In my studies for almost two years, I feel like I still have more to study. The more I listen to the lectures, the more my desire to study is kindled. Every lecture is a learning experience for me. *"I have seen an end of all perfection: but thy commandment is exceeding broad."* (Ps 119:96).

FEBC's theological programme not only focuses on the acquiring of head knowledge but also the building of character. Students are greatly encouraged to interact with church members, faculty and fellow students. The dormitory is not only a place of rest but also a training ground where we can learn the different cultures of many

nations. In there, I learned how to be longsuffering and patient with fellow students. For instance, sometimes after long hours of studying, I was not able to have a good rest because my room mate was snoring very loudly. There was once when I slept very late and had difficulty sleeping. When I finally went to sleep, the alarm clock of my roommate suddenly rang. I was awakened by the ringing together with all the other students inside the room. Only the owner of the alarm clock did not wake up. It was very frustrating on my part because of the tiredness but the Lord gave me the grace to forbear.

In FEBC, we have duties to perform. The cleaning duties make the student responsible and realise that church work is not only preaching and teaching but the need to be ready to do the most menial tasks in the house of God. Duties serve to train us to be humble. Whatever work the Lord has given me, I should undertake it with gladness and do my best to keep God's house clean and tidy.

I thank the Lord for preserving the ministry of FEBC because this College trains future pastors, leaders and church staff to do the work of God. FEBC trains the heart of the student, preparing him for the work ahead. Indeed, FEBC is a valiant follower of Calvin who gave three rules to students of theology, and they are, "humility, humility, humility".



Samuel Eio Tze Liang
Singapore
(MDiv final year)

Seven reasons why the FEBC is my choice (and should be yours too):

SEVEN — it adheres to the perfect Word of God in the original languages (VPI/VPP), which I believe by the logic of faith to contain no mistakes, whatsoever.

SIX— its stand for the truth these past fifty years, based on its six other roots (which may be traced all the way

back to the Protestant Reformation in Europe, besides the Singaporean, bringing it to a total of seven), namely: Swiss, English, Scottish, German, Chinese, American, (and Singaporean).

FIVE — its God-honouring track-record of graduands may be found in missions and outreaches to at least five different continents! (Africa, Asia, Australia, Europe, North America – not to mention on tiny islands in the Pacific, halfway around the globe).

FOUR — its reformed and conservative scholarship has seen it through over four decades of battles against liberalism, neo-evangelicalism, neo-orthodoxy and a numerous other false "ism's" in Christendom over the second half of the last Century.

THREE — compared to the other well-established theological seminaries and/or Bible institutions in Singapore, there is no other Bible College which agrees so much with, and affirms the fundamental tenets of faith taught and impressed upon me since my early days, growing up in the B-P Church.

TWO —Machen and McIntire, the men who taught and trained the Rev Timothy Tow, really went through the toughest of times in the B-P Church of the USA. This gives FEBC the unique privilege of her godly heritage.

ONE — A perfect, all-wise, all-powerful, all-knowing God who is infinite in every sense of His personal attributes, most holy, most just, a God of goodness and truth, grace and mercy. This is the God of the FEBC and He is ever so capable of preserving His people and His words as He said He would. I believe it. That settles it. Period.

For these reasons and more (which space and time will not permit me to tell), I have made the FEBC my choice. There have been ups and downs — I do not deny that. But I believe this is one Bible college which the Lord has raised up and singularly decided to use to further His work in this part of the world.

On a personal note, I have benefitted much from the FEBC's rigorous approach to the study of the Bible – so far, for four semesters, at the time of this writing. A word of caution: a full-time course in the FEBC is certainly NOT for the faint-hearted! To you who may be reading this, there is no other place you should send your church worker or missionary, your Sunday School superintendent or teacher or

even your son and daughter, that they may be grounded and equipped in the Word of God and prepare themselves for the ministry. This is THE institution that the Lord has blessed these fifty years on! And may it grow from strength to strength, standing foursquare upon His inerrant and holy Word.

May the FEBC be your choice as it has been mine. Amen.



Guo Sufang
China
(BRE 2nd year)

By God's grace, I can study in FEBC. I learnt many things in FEBC. I understand more of God's Word and how God inspired and preserved His Words through the lecturer who taught clearly. I also know what Christian Education is so that I know how I should equip myself. I learnt how I can live for God from the example of the godly Church Fathers and how to be faithful in God and to be brave in refuting heresies. I am thankful I studied these classes in my first semester.

Not only did I study the lessons, I also learned how to trust God. I thought the teacher would teach us how to understand God's Word and test us during the final examination. I was totally wrong. I never thought I would need to do assignments. I am not good at writing and I do not know God's Word well. I also need to learn how to write in English in the limited time that I have.

During the first month of my studies, I could not understand what the teachers said in the class. I spent more than an hour to read and prepare for my classes. I have to redeem the time to study. My life in FEBC is a struggle every day because of my difficulty in the English language. Sometimes, I took two hours to write one sentence. Sometimes, I read a book more than three times, but I still could not understand. My body often became very painful after

sitting for a long time. When I thought about my bodily weaknesses, I felt very discouraged and started to doubt my call, and wanted to give up. I did not know how to do my work and I thought I had already tried my best, I slept little and worked hard, but I still did not do well. I prayed and cried to God. I wanted to give up, but there was no peace in my heart. I shared my feelings with my mother, my teacher and my sister. They encouraged me to trust the Lord and wait upon God. I just prayed to God every time. Thank God for helping me trust Him. I remember the Bible said, *“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths”* (Prov 3:5-6). I asked God to forgive my sins and teach me how to do my assignment. I came to trust God more. Our God is faithful and He showed me His grace for I am weak. I could not believe that I finished my research paper on time during the time I was sick. However, God helped me see why He brought me to FEBC and I cannot give up.

I am very thankful I can come to FEBC. FEBC gives me a place to study God’s Word and through my struggles I learnt how to trust God. I am thankful I learnt a lot in FEBC. I thank God also for sending some sisters and brothers to pray and encourage me. All this I give glory to God.



Huynh Ngoc Chan
Vietnam
(MDiv final year)

I would like to say that FEBC is a strange school to me which I had never encountered in my life. It is strange to me because I have a lot of feelings while I study God’s Word. I feel stressful when I am faced with a lot of assignments. I worry that I cannot complete them before the deadline. I feel tired because I am unable to sleep because of assignments

or examinations. I feel fear when I stand in front of Mrs Tow. I fear that she will scold me because I have not done my duties properly. I feel discouraged when I do not do well in the examinations. I feel happy when I get good results. I also feel lonely because I have no relatives around me. But I also feel happy because I have many good friends who always encourage and help me to overcome my problems. However, all these feelings cannot compare with the biggest feeling of all which is the feeling of trusting in God. I trust in God’s help to overcome the feelings of worry, tiredness, discouragement and loneliness. I can feel that God is walking with me while I study His Word. Praise God.

Therefore, I really thank God for FEBC which teaches me God’s Word and trains me to grow in many aspects: not only in understanding God’s Word but also in the maturing of my character. May God continue to preserve FEBC to train many servants to serve Him. All glory to God!



Andrew Koh Wee Yap
Singapore
(MDiv 2nd year)

Thank God for my first semester at FEBC. It has been a challenging semester for me and I fully acknowledge that without God’s help, it would be impossible for me to go through it. He gave grace and wisdom and sent brethren who were willing to take time off to encourage and guide me.

Being a Greek language student is very tough. It takes a lot of time to complete the assignments. There must be God-given grace to memorise the things that needed to be memorised. I thank God for Mrs Tow who is a very strict and good teacher. I thank God for her scolding!

Thank God for the lifestyle at FEBC. Every student has his or her assigned duties and responsibilities.

There is a very strict schedule that students at FEBC need to follow despite the heavy workload. This lifestyle trains future ministers as it is a prelude to the busy schedules they will have in ministry. A student cannot just focus on his or her studies but he or she must take care of other assigned responsibilities. Likewise, a full-time minister of God must not only strive to fulfil his given responsibilities but at the same time must keep on increasing in his knowledge of God. Thank God for FEBC!



Lynn Koh-Teo Jianwen
Singapore
(MDiv 2nd year)

Thank God for a fruitful semester at FEBC! As this was my first semester, it was tough having to adjust to the life and discipline of FEBC. However, having now gone through it, I am so thankful and have learnt the precious lesson of leaning only on God’s strength. It is truly God who carried me through every minute of my life at FEBC.

As I do not have a strong theological foundation, I had a difficult time doing most of my assignments. I had to pray very frequently for God’s help and strength. Through this all, I learnt God’s grace and faithfulness. He never forsakes nor fails us.

The challenging lifestyle in FEBC was also a major learning point for me. I learnt, always to honour God no matter how difficult it is. Whether it is doing my duties or doing my assignments. It challenged me to make sure that both were done unto God, and no shortcuts were taken. It would be dishonourable to God.

All in all, thank God for the spiritual lessons learnt this past semester. I look forward to many more.



Kong Sing Soon
Malaysia
 (DipTh final year)

I thank God that I am studying in FEBC because the Word of God has been faithfully interpreted and preached. We are living in the last days when many churches have fallen away and many false prophets have risen and deceived many people (Matt 24:24). Thank God that He has preserved FEBC so that the truth may be taught.

FEBC is not only the school of prophets but also the school of defending the truth. Satan is trying his best to destroy God's Word and the technique he uses is cunning and causes people to deny the perfect Word of God. FEBC is a Bible college that God's people may safely come and learn God's Word because God's Word will be faithfully fed to God's people. In this Bible college I am protected from false doctrines and I am spiritually fed. Thank God for preserving the College that I may have this opportunity to learn His Word. *"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."* (Ps 12:6-7).



Lal Lian Uk
Myanmar
 (ThM 1st year)

"And the rain descended, and the

floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." (Matt 7:25)

I praise and thank the Lord our God for His amazing grace that has founded and kept FEBC faithful to Him and His Word all these 50 years, despite many trials and hardships.

FEBC stands firm, unmovable and steadfast by holding fast to the forever infallible and inerrant Word of God which truly is her only foundation. In FEBC, God's Word receives its due glory, honour and reverence as the supreme Word. That is why our adversary the devil hates FEBC very much and uses various ways and means to attack FEBC all these years. However, the Lord honours FEBC which honours and exalts Him and His Word. Therefore, *"Thou art worthy, O Lord, to receive glory and honour and power..."* (Rev 4:11).

I thank the Lord for giving me the opportunity to study His Word in FEBC from 2004-2006. Indeed, those years were the most blessed years of my life, because I was taught sound theology and biblical, reformed doctrines under faithful teachers. I also learnt one of the fundamental doctrines, namely, biblical separation which drives me onto the strait and narrow way to please and fear God, not man. FEBC has imparted to me a deep conviction in my heart to stand *"for the truth"* (2 Cor 13:8) and contend *"for the faith which was once delivered unto the saints"* (Jude 3).

By God's providence, in such a time as this, First Bible-Presbyterian Church, Insein, Yangon, Myanmar (FBPC) sent me to FEBC this semester to study God's Word to further equip myself for the teaching ministry. I truly thank FEBC for all the teachings that have moulded me and guided me thus far for the Lord's ministry.

On this blessed and glorious occasion of the 50th Anniversary of FEBC, I pray that the faithful Lord be pleased to keep FEBC faithful to Him and His Word for His own glory till Jesus comes again! Amen.



Li Shanshan
China
 (BRE 2nd year)

I am Li Shanshan and I am from Henan, China. I was born to an atheistic family, but thank God my grandmother was a Christian and she brought me to church. It was during my studies in the Ark English School that God convicted me of my sins and led me to salvation in the Lord Jesus Christ. There was emptiness in my heart and no satisfaction in my soul until the Lord Jesus Christ became my personal Saviour.

The educational system in China caused me not to want to know God. However it was the Christian education in Ark School that changed me and led me to Jesus. It also helped me to see how God's Word can change life. In the year 2009 God brought me to ACE school and helped me to see how Christian Education has benefitted the children in China. During my year in that ACE school, I thank God that I could understand more of His calling and God gave me a burden for the children in China. God's supply is always more than enough when I responded to His call. God answered my prayer and even opened the door for me so that I can have this privilege to study in FEBC to be more equipped and to serve the Lord better.

My first semester in FEBC was not easy. I did not understand many things in English and had difficulty expressing myself when I did my assignments. However, during this period of time I learned to trust God more, instead of relying on my own strength when I could do nothing. Thank God I have learned many precious lessons and doctrines in FEBC such as Verbal Plenary Inspiration and Verbal Plenary Preservation and the importance of defending God's Word. These lessons taught me to have a right view of the Bible and reminded me to keep a right heart toward God and

His Holy Word. Thank God for raising FEBC to defend the faith, so that today many Christians can be trained with the pure Word of God. FEBC gives me a very good foundation of knowing the fundamentals of the Christian faith. Even though I struggle a lot, I know that what I am learning from this school can benefit me and also God's people in China. This gives me a lot of joy and peace. Indeed, God's care for me is so precious, and I thank God for seeing me through every stage of my life.



Li Ya Ge
China
(BRE 2nd year)

Thank God for leading me to Far Eastern Bible College to learn His Word.

God is a faithful God. When I cry unto Him, He will answer me, help me and see me through each step and each day. Time passes by very quickly. Before I know it, several months have passed. I have encountered many difficulties and obstacles in my studies here, pain which cannot be described, tears which flowed in my heart and times of helplessness. I cannot complain because I belong to the Lord. We may lose our trust, but God is still worthy of trust because He cannot go back on His Word. This is how God has shown His grace towards me, just like what Psalm 65:11 says, *"Thou crownest the year with thy goodness; and thy paths drop fatness."* When I look back on the past year, I am full of gratitude for every step is printed with the faithfulness and grace of God.

I also thank God for the brothers and sisters who have encouraged me much. May God remember them. I am especially thankful to Mrs Ivy Tow. Thank God for her loving care and encouragement. Thank God too for Dr Jeffrey Khoo who leads by example and helps us. I pray that God will bless them according to the love they have for Him. May God also remember the staff of

FEBC, as well as all the students here. It is my prayer that God will continue to guide me that I may have wisdom to face all that I have to face.



Li Yahui
China
(BRE 2nd year)

My name is Li Yahui, one of the Chinese students in FEBC. Although I was born to a Christian family, and knew about God since my childhood, I was not saved until I reached 18 years old. Thank God for my prayerful parents. Through their prayers, God laid a desire in my heart to go to a Christian school in Wuhan, a city in central China in the year 2006. There in the Ark school, I learned more from the Bible and I received the Lord Jesus Christ as my personal Saviour. After I graduated from Ark school, God led me to teach children in a Christian Academy in Guangzhou. During my service there, I found that I was not qualified to teach, especially God's Word. So I prayed to God that He would prepare a school for me to learn His Word. Thank God for leading me to FEBC.

By God's grace I just finished my first semester. I thank God for this Bible College. FEBC holds to the highest view of the Bible and teaches the biblical and fundamental doctrines. These doctrines are the very foundations of our Christian faith and life. But in China, a lot of Bible colleges are now influenced by liberalism. If I had attended one of these Bible colleges, I cannot be sure that I can still hold on to my faith.

In FEBC, I am taught to hold on to the right view of God's Word, and every doctrine and practice must be based on the Bible. We should not depend on men's opinions, nor our experiences, nor feelings, but only the Bible—what the Bible says. As for me, before I came here, my way of Christian life depended a lot on feelings. I used my feelings to evaluate my relationship with God. Now

I know the right way to build the right relationship with God—that is to love and to read God's Word and then put it into practice. God used a lot of things to teach me that I should not be here only to gain head knowledge but most importantly to put His Word into action in my daily life. I also experienced God's help through my prayers, especially with my studies. They are not easy for me, but the difficulties have taught me to lean on God more. Surely, the more I pray, the more I experience God's goodness and faithfulness. God's grace is sufficient for those who seek Him.

May God continue to help me to learn His Word, stand fast in the faith, and hold on to His Word in these last days. For the Word of God and for the testimony of Jesus Christ we shall stand!



Joseph Amos Mbise
Tanzania
(MRE 2nd year)

God is in control. He directs and guides His people in every way down through the centuries since creation. He has ordained where we ought to be and to go even before time. This is what God is doing for me. In Psalm 32:8, the Lord says, *"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."* Nothing happens without God's knowledge and permission.

I have arrived in Singapore safely and joined Far Eastern Bible College. The purpose of my coming to join the Far Eastern Bible College is not to enjoy myself in Singapore but to study God's Word. Now that I am here, I have experienced His unfailing promises and power at every moment of my life.

My life in FEBC was not so smooth for I suffered repeatedly from boils and a runny nose. I also received news from my wife that she was suffering from an eye problem, and needed to go for surgery to remove the strange flesh in her eye.

Frankly speaking, my concentration in my studies was not good at that time. There were two occasions when I could not wake up to prepare for my examinations. Therefore during those times I struggled and prayed earnestly with much tears. But all these things happened according to the good pleasure and plan of God my Master for He has a purpose to prepare me for future service which He has called me to do (Rom 8:28-30). In our weaknesses, God's grace is sufficient (2 Cor 12:9-10). Thank God for healing my wife without going for an eye surgery. God is worthy of our praise and honour for what is impossible to us is possible for Him for His own glory.

Thank God for FEBC's faculty, Board of Directors and staff. In them I can see the spirit of submissiveness which is clothed with true humility and service (1 Pet 5:5). In other institutions it is very rare to find a Matron cooking for the students. This truly proves that FEBC is a Christ-centred and God-honouring institution. This is the reminder from the Great Shepherd of the flock, our Lord Jesus Christ Himself as He served His disciples in John 13.7-17. Servanthood and honesty are the virtues which encouraged me very much in FEBC.

I lack nothing at FEBC. I have food to eat and clothes to wear. Truly God has used His dear children to provide for my necessities. Thank God for the selfless spirit which is in the Bible-Presbyterian churches especially those who are FEBC's friends. God has blessed them and they will be blessed for their faithfulness to fulfil the Great Commission.

FEBC exists and will stand fast in her existence until Christ returns, for the foundation was laid by the founding Principal, the Rev Dr Timothy Tow, "*holding forth the word of life*" (Phil 2:16), and "*holding fast the faithful word*" (Tit 1:9). Every one who truly loves God and His Word should reflect the same spirit as the founding Principal for the glory of God and for the blessing of the College and others all over the Christian world.



Nguyen Van Hieu
Vietnam
(BTh 3rd year)

I was born into a Buddhist family and know all kinds of ways to worship idols and participated in superstitious ceremonies. But, thankfully, the Lord is merciful to call me out of sin and condemnation. Indeed, many thanks and praises to God who saved me by His amazing grace in 1998 and then called me to be a full-time minister and student of His Word in 2007.

Knowing God and understanding His Word is my purpose and desire to be here in the Far Eastern Bible College. By God's help and grace I have completed four semesters towards the Bachelor of Theology. It is only by God's grace because I was not educated in an English-speaking environment and so my English was not good enough to understand the lectures and do the assignments when I first came here. Life in FEBC is not easy but I acknowledge that I am being trained for the life out there which would be much more difficult than the training in the College. Therefore I count it as a blessing.

Many thanks to all my lecturers who have been teaching and equipping me in the fundamental doctrines which have changed my mind and caused me to desire to dig more into God's Word in order to know more of it. The battle for God's Word is real. Its reality is before my eyes. How can I doubt the Word of God? Where can I get the perfect Bible today? Is God preserving His Word? Those questions had been in my mind and I even had a heated debate with my friend when I first came and heard the doctrine of the verbal and plenary preservation of the Scriptures. May God forgive my ignorance! May He help me to understand more of this vital doctrine so that I may teach others when I return to Vietnam.

Many thanks to my fellow students

who have been encouraging me, and discussing with me some aspects of theology here. It is a very precious and joyful time that I have with them. Indeed, God is so good to me in using this College to train and change me to become a useful vessel for the Master's use. May the Lord continue to preserve this College and help her to go through this time of trial. May she stand firm in the doctrine for which she is defending. May I too hold fast to all that I have learned and be faithful in the teaching of God's holy and preserved Word. Amen.



George Otieno Orwa
Kenya
(MRE 2nd year)

God is gracious to me. I thank Him for his love and mercy upon me and for His guidance in my life. I was born on September 1985 to a family of three boys. Life has not been easy especially living in a family where only my mother was a believer in the family. I thank God for using her to bring us up in the ways of the Lord. She used to read the Bible and pray with us sometimes on Saturdays. This made me to be conscious of living a good life before my parents, not wanting to do what is wrong. This made us to know the way to church early when we were young. But this was not a guarantee for my salvation.

It was not until the year 2003 that I accepted the Lord as my Saviour. This happened when I was in secondary school. In the earlier part of my life I seemed good and polite, which made people think that I was a believer but deep in my heart I knew I was not. It was a pharisaical kind of living—pleasing men by an outward show but inside I was living in sin and misery. God had to put a stop to it. He changed my life, no more a polite sinner but His son. It was in school at the Christian Union Fellowship that God spoke to me through His Word that was preached, "*Wherewithal shall a*

young man cleanse his way?” (Ps 119:9). This verse kept on speaking to my heart, until I confessed my sins to God. Then the peace of God came into my heart. God was gracious to grant me salvation. Those who believe in Christ are given the power to become the sons of God.

Three years after my conversion, I received a call to full-time ministry. God led me to Far Eastern Bible College. As a new student I have just completed my first semester, and the many lessons I have learnt have enabled me to mature in my faith as a Christian.

The first lesson is time management. In FEBC, no time is wasted. The assignments and their due dates and the quizzes will make you not waste time, otherwise you will fail your exams.

The second lesson is the zeal of defending God’s Word. As a Christian I have learnt what it means to be a Christian who can give the reason for his faith and at the same time defend his faith from the Bible. Dependence upon God is a lesson I learnt the hard way. I remember how I failed my homiletic outlines terribly many times because I made the outlines on my own. It was only when I went to God in prayer before doing any outline that I started improving.

There are many lessons that I have learnt in my first semester and they have drawn me closer to Christ. Every bell rung in FEBC must be obeyed immediately, and no duty should be postponed or delayed. May all glory be unto God alone, that through it all I have learnt to trust in Jesus and to depend on Him.



Park Jung Il
Korea
(MDiv 2nd year)

I was born in 1970, in Busan, Korea. I loved reading when I was a high school student. The reading caused me to think what the purpose of life is.

When I entered university, God led me to a Bible study meeting. There I was saved with John 8:11 *“She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”* After that, God used me as a Bible teacher and a shepherd for campus students. He blessed me with a good job, a faithful wife and two lovely sons.

One day, God visited me early in the morning with these words from Hebrews 11:15-16, *“And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”* It was not easy to make up my mind but I accepted God’s calling. I prayed for God’s leading and He led me to FEBC’s website. I read it over and over and applied to the school. After receiving an approval letter, there was a big battle in my mind. From the bottom of my heart, right deep inside, there was a love for this world. I did not want to give up the things I was enjoying. And also I was worried about going to Singapore which I did not know at all. For three months, the Holy Spirit wrestled with my soul like Jacob in the river of Jabbok. A month before my departure, the battle ended and I felt peace of mind. And also God gave me His word: *“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.”* (Prov 3:5-6).

I have problems following the lectures taught in English. It takes so much time to finish my assignments. Studying theology in English seemed impossible. One day, because of worries about my studies and family, I was not able to sleep. I prayed and prayed that God would show me His way. God answered my prayer. The next day, Mrs Tow gave me a bookmark as a present. A word of God was written there: *“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you”* (Matt 17:20). I accepted this word as God’s response to my prayer. Since then, I keep asking God to grant me faith as small as a mustard seed. I try not to give up and do my best during my first semester.

Gracious Heavenly Father, thank you for leading and permitting me to

learn thy Word. Thank you for using me through your servants with prayers and encouragements. Please grant me a faith as small as a mustard seed.



Bernard Too
Kenya
(BTh 2nd year)

Glory be to God for raising up FEBC that the servants of God may be trained for effectiveness in the ministry. On my arrival to Singapore, my first difficulty was to adjust to the new environment; new people, new places, new cultures and new climate. It was not easy to adjust. The environment was very confusing, the rooms are extremely cool while the outside is extremely hot. It took me about two months to adjust. I also thank God for the warm welcome we received from the Principal who fetched us from the airport, the Matron and members of Truth Bible-Presbyterian Church who waited for our arrival at the College.

My first class was a night class on New Testament Introduction taught by the Rev Dr Jeffrey Khoo (Principal), after we took an English Test. It was very enjoyable and we were much blessed through the lesson. I did not expect the students to be friendly as they all came from different countries. But to my surprise they were all bound as one by the love of Christ. They all behaved like children of one family. May the Lord continue to build this kind of unity among the students, that the root of bitterness may not spring up.

Furthermore, thanks be to God for the unity of all our lecturers. They share one common doctrine which makes the College steady even until now. The unity of Scriptures and the proper interpretation of Scriptures have strengthened the bond of our lecturers. They all work together not to please men but to glorify God. In addition, all the lecturers are qualified and dedicated to God’s work.

They aim at producing qualified students characterised by godly living and who can faithfully stand for the truth, rightly dividing God's Word of Truth. Their work is always remarkable. May God bless them abundantly and add to them knowledge from above that they may continue to prove their high calling.

Without the Bible-Presbyterian churches which also hold to the true teachings of this College, and support the College, it would have been impossible for many of the students to come here to study. This is true love for the Lord's service. *"And let us not be weary in well doing: for in due season we shall reap, if we faint not."* (Gal 6:9). May the Lord reward them for their generosity.



Song Sun Taek
Korea
(BTh final year)

First of all, I would like to thank God for this school, FEBC, where I first came as a college student after my completion of high school in Korea. Well, everything was uncertain when I first came to Singapore because, at that time, I was not sure about my calling as a minister. But I just believed that this choice could bring me to know what God wanted me to do in the future. After two years of studies in this college, I realised that this was the right place to study God's Word. Then, I had no doubts about what would happen next. It was to equip and train myself in order to be a good servant of God.

Looking back at the first few years, I was much excited and glad in the study of God's Word. However, as time went by, I felt I no longer have such a strong zeal and love that I had initially. From the beginning of my studies until now, many things happened and hit the school. Thus, I can testify that God truly saved and kept this school. But, above all, what came to my mind strongly is that I have not been faithful as a student of this school

whereas God has been faithful to it all these 50 years. I repent. As I conclude this short testimony, I would like to thank God for the 50th year of FEBC and I pray that I may be consistent and faithful in the study of God's Word.



Youn Wan Wook
Korea
(BTh final year)

In my first semester at FEBC, I could neither understand the lectures in class nor read any English books. I could not even make one sentence in English. I did not know English grammar and vocabulary. I memorised 20 elementary English words every day. I marvel that I am still studying theology here in Singapore. I have now completed six semesters. Now I understand the lectures, and am able to speak and write in English though not fluently or very well.

Before I came to FEBC, I did not know why I am studying theology, but now I know. I would like to be a servant of God. Therefore I must study hard to write the Word of God in my heart, not just for the grades but to be equipped for the ministry. I pray that my life may be used for God's glory and the service of God's people till Jesus Christ returns.



Zhu Jianwei
China
(BRE 2nd year)

I am Zhu Jianwei. I come from

China. Since I was 7 years old, I went to the church with my Mom. I was born again when I was 13 years old. God put the desire in my heart to serve Him. I hoped that I could serve the Lord my God with my life, and burn out for Him. Several years later, it seemed like I had forgotten my promise to Him. But God did not forget. He always drew me back when I strayed from Him. He led me to serve Him in a Christian school in 2009. Then He led me to FEBC.

Thank God I could come to FEBC to study His Word. I experienced a lot of His grace and mercies. There are two very important lessons I learned during my first semester at FEBC. The first one is nothing is impossible with God. In the beginning of the semester, I had a lot of struggles with my assignments. These assignments are like a big mountain before me. I thought that I could not finish any of them. I felt great pressure in my heart. I almost quit. I knelt down and prayed to the Lord. God spoke to my heart, *"With men this is impossible; but with God all things are possible"* (Matt 19:26). So, I could get the strength from His Word and continue in my studies

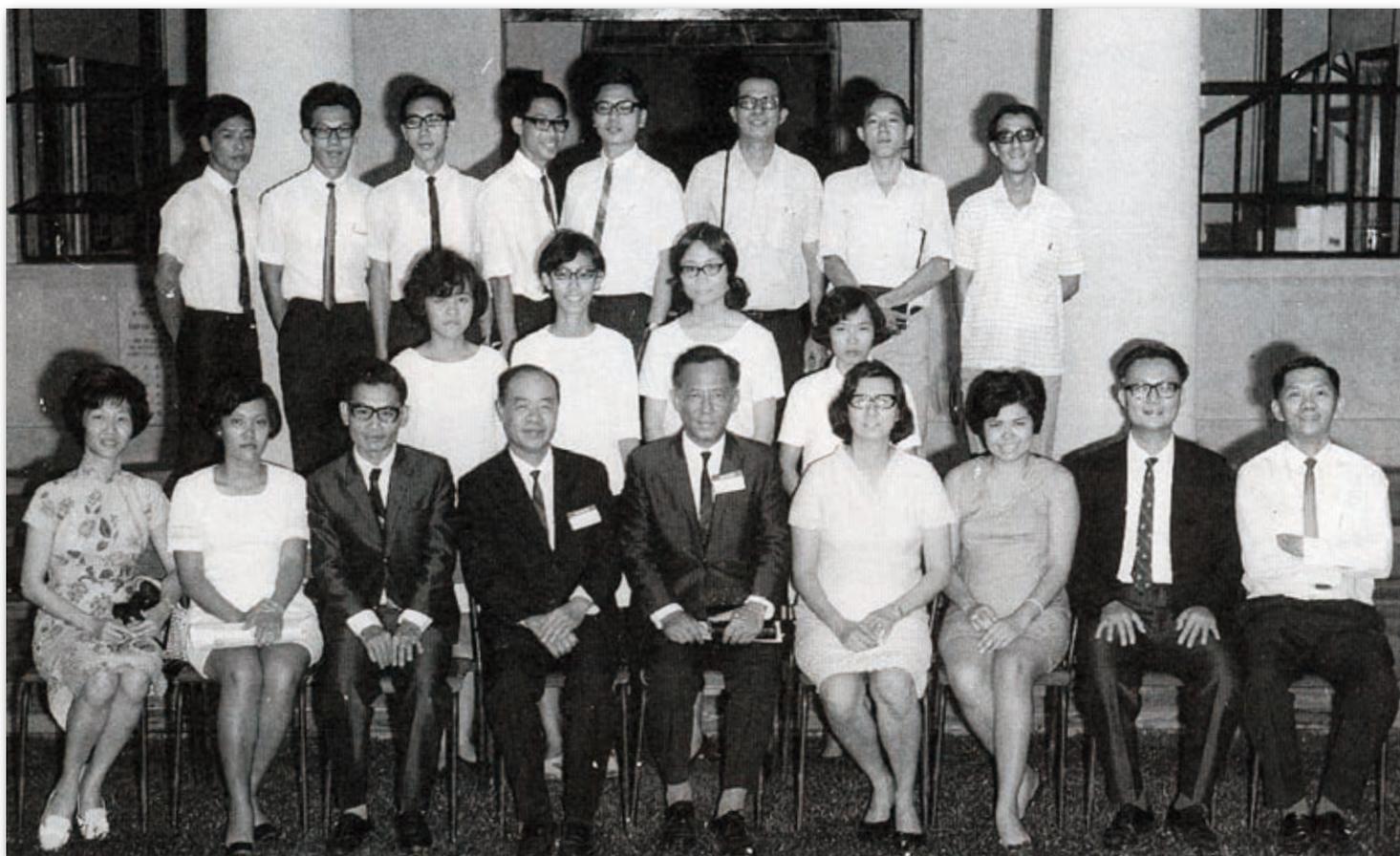
Another one is that God's grace is sufficient for me. When I think about this semester, I have to thank God for all the things He has done for me. He grants me the good understanding to understand the lectures. He grants me wisdom to do every assignment. All the assignments were done by God's grace. God says in 2 Corinthians 12:9, *"My grace is sufficient for thee."* This verse always reminds me to rely on God and not on my own ability.

How I thank God that He leads me all the way. It is not easy to study in FEBC. But, I believe that God will continue to guide me and help me to study here. More trials, more grace. God's grace is always sufficient.

Group Photos



1970



1981



1983



1984



1987



1992



2012





MATTHEW 28:18-20

AND JESUS CAME AND SPAKE UNTO THEM,
SAYING, ALL POWER IS GIVEN UNTO ME
IN HEAVEN AND IN EARTH.

GO YE THEREFORE,
AND TEACH ALL NATIONS,
BAPTIZING THEM IN THE NAME
OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST:

TEACHING THEM TO OBSERVE ALL THINGS
WHATSOEVER I HAVE COMMANDED YOU:

AND, LO, I AM WITH YOU ALWAYS,
EVEN UNTO THE END OF THE WORLD.

AMEN.

WILLIAM
ALUMNI

Testimonies of Graduating Class



Sun Srei Leakena
(DipTh 2012)
Cambodia

I thank God for the great privilege to study and train in FEBC. There are many spiritual lessons and experiences which I have received from this College, not just to be well trained in the Word of God but also how to labour in the duties which were assigned to me. It is part of the training. This has helped me to have a closer walk with the Lord and also learn to co-labour and communicate with other brethren in Christ. We are trained not to depend on our own strength but look to God as our great Helper. The entire training is focused on having faith in God alone. As each semester went by, I could only say thanks to God for His grace and mercy in helping me. Thank God for the teachings and corrections from Matron and the lecturers.

The most important event which I can never forget is the court case between Life B-P Church and Far Eastern Bible College. Even though there were many challenges for our Principal and lecturers to make decisions, their priority was to have faith in the Lord Jesus Christ and take Him at His Word. I remember when I first came to FEBC in July 2008, on the Day of Prayer and Registration, I was very excited to hear the Word from the Principal, but I was so shocked when he said, "Students, we must pray sincerely for our College, because we do not know what will happen and where we will go. This is because Life B-P Church may close our classes and lock

the classroom doors. However, do not be discouraged or be afraid of them. Just pray and submit ourselves to the will of God to lead and deliver us. And your duty is to study hard and continue to pray for it, that's all." So from that time onwards, my heart was so worried and troubled! I asked the Lord silently, "Lord, where shall I go? I just came here this semester. I want to learn thy Word. Please have mercy on us!"

Then news came that we lost the case. It was a hard time for us again. Yet through this trial, we were united in our prayers to God, in our personal prayer time and in our student groups. Thank God for our Principal who always encouraged us to keep trusting the Lord and to humble ourselves before Him. We must examine ourselves before the presence of the Lord. Therefore, through prayer and observance of the lecturers' teaching, I gained much spiritual knowledge—to trust God and not be self-centred.

Thank God for His mercy and favour upon FEBC when we succeeded in our appeal. May the name of the Lord be highly exalted and magnified. Praise and thank God for the faithful preaching and teaching of the lecturers from the very infallible and inerrant Word of God which is always refreshing to our mind and soul. May the Lord continue to bless FEBC to teach and train many students to come and to serve Him willingly in the full-time ministry.



Tammy Ho
(BRE 2012)
Singapore

I thank the Lord for my 3½ years at FEBC. There have been so many lessons and memories which I have gained and will treasure. I remember when I first came to FEBC, I was not familiar with the 'culture'. I did not have a sense of belonging. When people asked me how many semesters I had left, I would be very sad because I just started life at FEBC. There were times when I felt like giving up. However, the Lord encouraged me. He gave me this verse in Luke 9:62, *"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."* That encouraged and strengthened me greatly. I realised even more that everything must be done with prayer, for without prayer I would fail. I started learning many valuable lessons not just in the classroom but also in my

duties and in the dorms. I thank the Lord that over here, I can find likeminded brethren, be they the lecturers or the students, with whom I can relate, who stand for the very inspired and preserved Words of God. I made good and close friends here.

The training at FEBC is not just academic training, it includes heart-training. I learned humility, to lean on God's strength, to get along with others, and so on. These lessons were most of the time learnt the hard way and I am still learning. This was the place where God helped me to learn how I might be effective in ministry. I thank God for having brought me here and I have no regrets. I would miss the life here after I graduate.



Alongkorn Harichaikul
(BTh 2012)
Thailand

First of all I would like to give thanks and praise to the Lord for His goodness and protection over Far Eastern Bible College (FEBC) through the past fifty years. I believe and I have seen that FEBC is the place that God raised up for His purpose: to defend His holy, inspired and preserved Word, to oppose and confront the falsehoods which undermine and destroy the foundation of the Christian faith, and to train men and women for His service in these last days.

Personally, I really give thanks to the Lord for salvation and the privilege that I have to study in this College as a full-time student. This College teaches a wretched sinner like me the real meaning

of salvation. FEBC is the first place where I have learned what is faithful preaching and teaching of God's Word with a high regard for God's Word. I pray that the Lord may lead me to serve Him through the knowledge and lessons which I have learnt from FEBC.

Lastly, I pray the Lord may continue to use FEBC. May FEBC continue to be faithful in teaching and preaching His Word until the Lord Jesus Christ returns. And I pray that the Lord may use the sons and daughters of FEBC to be His faithful servants for the sake of His name and His glory, *"for the word of God, and for the testimony of Jesus Christ"* (Rev 1:2).





Michael Accadio
(MMin 2012)
Ghana

Thanks be unto God the Almighty for His marvelous grace upon my life. I got to know the Lord Jesus Christ as my personal Saviour in the year 1986 when the gospel was preached to me and I was invited to church. After five years of dedicated service in the local church, the call to full-time ministry came and I eventually resigned from a secure government job and went to seminary for theological education from 1997 to 2000. While serving in church after my seminary education, I prayed for an opportunity to study more of God's Word but not in my country. The way was opened for me in 2009 when I got in contact with Biblical Education by Extension (BEE). The director for BEE Africa as well as Ghana also felt that I needed further education and so recommended Far Eastern Bible College (FEBC) to me. I was enrolled in January 2010.

At FEBC I have learned the all-important Covenant Theology and that God has kept His words intact as He promised in such verses as Psalm 12:6-7 and Matthew 5:18, *"The words of the LORD are pure words: as silver*

tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." *"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."* For me, a good pastor must be committed to the truth that God has preserved the autographs in the apographs throughout the ages and in the faithful translation of the King James Version/Authorised Version (KJV/AV) of the Bible which is the best among the many Bible versions, most of which have deviated from the traditional Hebrew Masoretic Text and Greek Textus Receptus since 1881. This was the time when many were deceived by Westcott and Hort. One's choice and understanding of the Bible version will certainly affect his theological interpretation. This is real fundamentalism that the Church needs to hold on to if she will keep the witness of Christ. This is true for me personally. I am so glad to have known these truths as we celebrate the 400 years of the irreplaceable KJV and also FEBC's 50 years of existence.



Anya Kera
(BRE 2007, MMin 2012)
Nagaland, India

I thank the Lord for saving my soul, for His great salvation so rich and free. I thank the Lord for leading me to Far Eastern Bible College to study His inerrant and infallible Word. I thank the Lord for the late Rev Timothy Tow whom the Lord has raised to found FEBC. I also thank the Lord for the faithful teachers of God's Word at FEBC. May the Lord help and bless every lecturer and student to be faithful to God till each breathes his last breath.

Most of all, I thank the Lord for preserving FEBC for 50 years. As she celebrates her Golden Jubilee, may the Lord continue to bless and preserve FEBC for His name's sake. *"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."* (1 Cor 15:58).



Desnauli Ambarita
(MRE 2012)
Indonesia

I am very grateful for this valuable opportunity given by God to study at FEBC. I have been truly blessed by FEBC's ministry, which has helped me in my personal spiritual walk and for improving the quality of the work that God has entrusted to me to do. Through the ministry of FEBC, I have grown in my faith in the Lord Jesus for I got to know God personally through His Word which was taught to me every day by the lecturers. I am now more equipped, spiritually and academically.

In FEBC, I have received sound teachings which are based on the Word of God. Academically, I am truly blessed by FEBC. My knowledge in Christ constantly increases, and it helps me to understand God's character better. The more I learn God's Word, the more I realise how great my God is, He who has saved us. Besides being more equipped academically, I also experienced spiritual transformation. I say this because I have a renewed faith and spirit to continue to follow Jesus Christ, and to teach His Holy Word faithfully. With God's help and

the lecturers' constant reminders, I am encouraged to persevere in my service to the Lord, and to work for His glory. Despite many difficulties and limitations, my heart and mind are motivated to continue to do everything that He wants me to do diligently.

In addition, FEBC's training and teachings have helped me in my ministry. What I have learned at FEBC benefitted me a lot personally as well as academically. I can see an improvement in the quality of my teaching at our Bible school in Batam, as well as my service in the church. I am very grateful to God because He has led our late Principal, the Rev Timothy Tow, to set up FEBC with the goal of educating, training, and equipping ministers to serve God. I am also thankful to all the faculty members who have served in FEBC. May God continue to help, lead, and bless FEBC to continue to fight faithfully for our Lord and Saviour in Singapore and all over the world. Amen.



Karen Lee
(MRE 2012)
Singapore

I thank the Lord for the privilege to study in the Far Eastern Bible College. When the Lord impressed greatly upon my heart the words of Matthew 9:36-38, as I sought His leading and direction to what I was to do with my life in the future, and called me by the same verse into full-time ministry, I knew it was necessary that I be equipped with God's Word before I can be of service to Him in His ministry.

When the Lord called me into full-time ministry, I was still very young in my faith. I had to learn many things. I needed knowledge that pertained not only to the God whom I had come to know, but also know the truth that would set me free from the errors that stumbled me—errors of Charismaticism, which I was exposed to, as well as the errors of using and promoting the modern English Bible versions, during my initial year of Christian growth. The Lord used the literature ministry of the Far Eastern Bible College not only to dispel the distorted picture I had of who God is due to the Charismatic exposure I had as an unbeliever, but also to bring me to His saving knowledge. The Lord also established me in the doctrine of the verbal and plenary preservation of His Word before and during my full-time

studies, and gave me the full confidence and assurance that we have His perfect Word in our hands today. When the Lord called me to full-time ministry, it was in FEBC that the Lord trained my body, as well as my heart, and my mind. This is very important to me as a young Christian preparing for His work.

I am most thankful to the Lord that by His mercies and grace, He has kept FEBC—a Bible College that is Bible-centred, and which proclaims and defends the Bible courageously and without compromise, seeking only to honour its Author and to exalt Him. I am thankful for the privilege to study in the College during the period of the lawsuit, for it not only taught me many precious lessons on faith, trusting in the Lord and going to Him in prayer, but also gave me the privilege of witnessing how men and women who love the Lord and His Word earnestly contend for the faith that was once delivered unto the saints, and how they live out their faith in light of their knowledge of God. During this period, the Lord also convicted me of how important it is to have the highest view of God and His Word in our life, and the twin doctrines of VPI and VPP.

Truly, the harvest is plenteous, but the labourers are few, and I pray indeed

that the Lord will send more labourers into His field. But these labourers need to be first trained in the Word of God, both in their head and in their heart. Sincerity alone in God's service is insufficient, it must be backed up by truth. Unless one first equips himself in the knowledge of God's Word, he cannot divide the Word of truth or minister it rightly. Where there is

no vision (God's Word), the people perish (Prov 29:18), where there is no Bible College, the church will also perish!

God's Word cannot fail, neither can God. Thank God for raising up the Far Eastern Bible College through the late Rev Timothy Tow and for preserving it till today. May the Lord continue to grant our principal and lecturers the

grace to be faithful in *"holding forth the word of life"* (Phil 2:16) and *"holding fast the faithful word"* (Tit 1:9) and bless the ministry of FEBC. May He also continue to equip all students and help us to study to shew ourselves *"approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"* (2 Tim 2:15). To God be the glory!



Joseph Poon
(MDiv 2012)
Singapore

Before I joined FEBC as a student, I often attended conferences, services and weddings held at 9A Gilstead Road. Little did I know that God had already planned that one day I would be studying as a full-time student in the halls of FEBC. Through unexpected circumstances, God led me to enrol in FEBC at the very last minute. Since then I can see His marvellous providence in leading me here.

Through FEBC's rigorous curriculum and firm grounding in sound systematic and biblical theology, doctrines became sharper and clearer in my mind. It was the emphasis that God's Word must be approached with the highest esteem and the humblest heart that truly made God's Truth the living Word daily in classes. Praise the Lord that He has indeed raised a gem in Asia for the training of His people.

Perhaps what is most exciting to me in my training is the Lord's providential timing that I would be a student at FEBC during momentous times for the College. I had the privilege to witness and learn about faithful

Christian living in the most trying of circumstances. The Board members stood with all integrity and uprightness of heart, and stood unflinchingly without compromise because they believed that nothing is more important than God's Word. Students learnt to fast and pray earnestly to the Lord, leaning on Him alone. All these were faith in action driven by holding fast to sound doctrines—a test of all that we have learnt daily in FEBC.

Without doubt, God has raised FEBC's founding Principal, the Rev Timothy Tow, to show the way of living solely *"for the word of God, and for the testimony of Jesus Christ"* (Rev 1:9). So as God has graciously granted FEBC the opportunity to celebrate her 50th Anniversary, may its students and graduates ever repay our Lord by always living true to the College's anthem, *"Ye sons and daughters of the East, Within these Halls have learned My Word. In Christ's domain are not the least, If you unflinching wield the Sword. With loyal heart join in the fray, And fight till dawning of the day! O Lord grant us Thy truth and grace, And lead us on till break of Day!"*



Lo Su Shiang
(MDiv 2012)
Australia

FEBC celebrates her 50th Anniversary in 2012. In May 2012, FEBC became my first spiritual alma mater. To my alma mater, I am indebted much for the spiritual truth I have received from her. Through her, my view on Bible College has changed.

Many years ago, I wanted to go to study in a Bible College but my father who was not a Christian then said no. Years later, there was a need to go to Bible College because of the rapid growth of the Bible Study ministry at my home church in Melbourne. A brother suggested that some of us should take up a correspondence course with FEBC. It was the first time I had heard about FEBC. However, having enquired, the report the brother brought back was negative because it was a self-study course then. Following that, I was recommended to attend night classes in a Bible College in Melbourne. After completing one semester of night classes, I came to the conclusion that it is not important to study in a Bible College.

I was not comfortable with the teaching there. I thought that since God has given us His Holy Spirit, the best Teacher of all, He could teach me all the Truth. Therefore, I completely dropped the idea of studying in Bible College.

However, God turned my life around in 2008 through my father's car accident. Firstly, my father revealed his regret for not letting me go to Bible College, now that he is a Christian. Secondly, God directed the circumstances to bring me to FEBC for a week's study. Like the two spies who surveyed the Promised Land during Joshua's time, I was at peace with the teaching at FEBC. Hence in 2009, I became a full-time student studying at FEBC to equip myself for the ministry ahead. Having studied for three years, I thank God for the faithful teaching of God's truth here. In this current prevailing tide of compromise, may FEBC remain faithful to God and be true to His Word. May God bless my alma mater.



Jose Trinipilo Lagapa
(MDiv 2012)
The Philippines

I praise the LORD for the great privilege He has given me to be trained at FEBC in this historic period when the Word of God is under attack by Satan and his cohorts. I acknowledge His providence for putting me in this College at the heat of the battle for the Bible. Aside from the training and many wonderful truths I have received from the faithful faculty members, the experiential knowledge of the spiritual warfare that the College underwent was "on the job" training for me to be courageous in the work of the Lord. It has moulded and strengthened my spiritual exercises of prayer and faith, especially in times when no man or institution could help but the sovereign power of God. The victorious deliverance of FEBC was a display of God's marvellous dealing with His children and reinforced my dependence in a God who works according to His own counsel with great wisdom and precision in fulfilling His decrees.

In such days when churches and seminaries are swallowed by the tide of compromise and apostasy, Christ's servants must be grounded in the truth of God's perfectly inspired and preserved Words. This I treasure much in this College because it prepares me in the fight that will increasingly be fiercer as our enemies' time is coming to an end. Moreover, the Satanic deceptions are so strong that the clear teaching and trustworthy training in FEBC will help me avoid the carnal and ecumenical crowd of false Christianity. Indeed, FEBC is today's fortress which the Lord is using to defend and declare His forever inerrant and infallible Words.

It is my prayer the Lord will preserve FEBC and her pure biblical teachings and training of students who are called into full-time ministry. May the Lord uphold the stand of this College until the soon coming of our Saviour, even the Lord Jesus Christ.



Lee Kim Lei
(CertRK 2012)
Singapore

I have been studying in FEBC since January 2008 at the stage of 'drinking milk'. As a widow who has no 'man' at home to remind, correct and teach me God's Word, I was responsible to teach my children and live according to the standard of God. What ability do I have? The children were baptised the same day I was! We were newborn babies at the same time.

When I struggled to teach my children God's Word during our daily devotions, the Lord spoke to me through Proverbs 1:2-7, *"To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding*

shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction." The Lord instructed me to begin my learning journey in the fear of the Lord, for He gives subtlety to the simple.

God is a husband to the widow. FEBC is another house of God. God has directed me to go there to learn His Word from His appointed servants. I was led to attend the classes and this has become part of my life. I have gained a better understanding of the books of the Bible, I was taught not only the Bible but also how to teach the Bible to my children at home and in Sunday school. The Lord is good. May the Lord's bountiful blessings be upon FEBC. Amen.



Sharon Poon
(CertRK 2012)
Singapore

My first real glimpse into FEBC was at the homegoing of the founder Rev Timothy Tow. Night after night, many gathered at the Memorial Services to remember their pastor, teacher and mentor. This, in itself, was the unspoken testimony of the work that God had started through this man, and the thousands of lives it had impacted. I have never spoken to or seen the Rev Tow personally, but I, and many others like myself, continue to benefit from the work which the Lord used him to start at FEBC. While the Rev Tow has gone home to be with the Lord and to his much awaited rest, the school that the Lord had used him to found continues to shine forth His Word. This is the true memory of a servant of God—a work that untiringly goes on just because it is the Lord's work, for His glory, for His body, for His truth.

When I finally joined the school, I found out more about the school and its teachings. Above all, it stood fast for the old faith, on beliefs which I had received with joy when I was first converted. As these doctrines were revisited during the Systematic Theology class, I was continually amazed at how these were taught in the classes. The biblical, doctrinal basis was always the first foundation laid in the minds of students, with frequent references to the Bible. Although the background of the students

was diverse, there was no particular or individual emphasis on any subject for or against what the students believed. The lecturers' firm belief was that God would speak for Himself through His Word to any heart that sincerely desired to seek and know the truth. And indeed, it is to God's glory that we can say with certainty that there is no sword sharper than the sword of the Spirit.

The teaching of FEBC extends beyond the classrooms. This school of prophets would train students to know this: "To pick up litter on the College grounds for Jesus' sake is as sacred as preaching from the pulpit." This reinforces the first three rules of theology—humility, humility, humility. No work was too demeaning for all are required to follow the example of Christ who washed His disciples' feet. The washing of the most frequently used toilets was the privilege of the student who was deemed most responsible. Students who had never cooked or cut vegetables were trained to be ready for kitchen and cleaning duties especially when one becomes a missionary. Yet, despite the hard and rigorous training, it was with love and care that the meals for the students were planned and prepared especially during exams so as to cheer their spirits. This is the heart of Christian ministry—the Bible at its core, surrounded by much love and hard work.



Rejoice, FEBC!

Rev Dr SH Tow

William H Walter

1. Re - joice, F E B C! Give
 2. Through fif - ty bles - sed years, Our
 3. Hold forth the Word of Life! For
 4. Stand fast F E B C! The

thanks with heart and voice, The Lord hath giv'n the
 Wit - ness He hath raised He led us thru the
 God's truth we con - tend With Him we tri - umph
 bat - tle ra - ges on His grace is e - qual

vic - to - ry Re - joice with joy - ful noise.
 vale of tears, May Je - sus Christ be praised!
 in the strife, Be stead - fast to the end.
 to the task- In Christ the vict - 'ry's won!

Alumni Directory (1966-2012)

1966

CertBS

Jeanette Shirley Packer
Australia

BTh

Ivy Tan Swee Lian
(Mrs Timothy Tow)
Matron, Far Eastern Bible College, Singapore

1967

DipTh

James Chan Lay Seng
Missionary Pastor, Vancouver Bible-Presbyterian Church, Port Coquitlam, BC, Canada

BTh

Peggy Yeo Bee Tin
*Waverley Baptist Church, Melbourne, Australia
Chorister, Monash Chorale, Melbourne, Australia*
BTh, Far Eastern Bible College (67);
MA, Talbot Theological Seminary (69);
DPhil, Oxford University (92).

1969

CertBS

Suvana Ngarmsithichoke
Thailand

DipTh

Peter Tow Siang Kwang
*Missionary, Global Missions Partnership, USA
Adjunct Lecturer, Bible College of Malaysia, Malaysia*
DipTh, Far Eastern Bible College (69);
BRE, Reformed Bible College;
MA (Missions), Trinity Evangelical Divinity School;
MRE, Covenant Theological Seminary;
MDiv, DMin (84), Fuller Theological Seminary.

1970

DipTh

Gan Sai Lin
(Mrs Tan Chin Heng)
Singapore

BTh

Liew Hon Sang
(deceased 19 Oct 2006 at age 67)

1971

DipTh

Peter Chua Chew Chwee
Pastor, Sharon Bible-Presbyterian Church, Singapore

BTh

Ken Swee Thian Hoe
Telok Ayer Chinese Methodist Church, Singapore
BTh, Far Eastern Bible College (71);
MDiv, Trinity Evangelical Divinity School (74);
MTh, Covenant Theological Seminary (75);
DMin, Singapore Bible College (11).

1972

CertBS

Cynthia Gan Siew Ching
(Mrs Eddy Ho)
Principal's wife, Malaysia Evangelical College, Miri, Sarawak, Malaysia

Goh Seng Fong

*Chairman, Faith@Work Fellowship
Principal, Asia Seminary for Ministry*
CertRK, Far Eastern Bible College (72);
MA (75), MDiv (76), Maranatha Baptist Seminary;
DMin, Temple Baptist Seminary (94).

BTh

Trina Trinh Hyong Linh
(Mrs Alex T Luc)
*Professor's wife, Columbia International University, Columbia, SC, USA
St Andrew Baptist Church, Columbia, SC, USA*

BTh, Far Eastern Bible College (72);
MRE, Trinity Evangelical Divinity School (77).

1973

DipTh

Tan Wai Choon
Pastor, New Hope Community Church, New York, USA
CertEd, Teachers' Training College (67);
DipTh, Far Eastern Bible College (73);
MDiv (75), STM (77), Faith Theological Seminary;
ThM, Covenant Theological Seminary (76);
ThD, Grace Theological Seminary (82).

Tony Ting Chiew Sing

President, Association of Professionals Specialising in Addiction Counselling, Singapore
BA, MA, GDTM, CSAC, CCS, CGAC, CMAC

Stephen Kuan Kong Weng
(deceased 22 Aug 1986 at age 48)

Low Tiang Hock

Advocate & Solicitor, Low & Co, Singapore
DipTh, Far Eastern Bible College (73);
LLB

Tiew Ah Tuan

(deceased 27 Apr 09 at age 67)

BTh

David Wong Wee Fatt
Senior Pastor, Zion Bishan Bible-Presbyterian Church, Singapore

BTh, Far Eastern Bible College (73);
MA (Theology), University of Manchester (76);
MTh, University of Aberdeen (91);
DMin, Fuller Theological Seminary (03).

Charlie Tan Choong Seng

Senior Pastor, Bethany Independent-Presbyterian Church, Singapore
President, Bethany Theological Seminary, Singapore
BTh, Far Eastern Bible College (73);
MDiv (84), DMin (95), Grace Theological Seminary.

1974

DipTh

William Tang Tze Kok
Faith Methodist Church, Singapore

BTh

Daniel Lee Kok Pheng

Pastor-in-charge, Foochow Methodist Church, Singapore

BTh, Far Eastern Bible College (74);
MMin, Trinity Theological College (80);
MA (83), PhD (86), Vanderbilt University.

Han Joong Sik

Head Chaplain, Soongsil University, Seoul, Korea

BTh, Far Eastern Bible College (74);
BA, MDiv, Winnipeg Theological Seminary.

Joseph Ong Ah Yee

Singapore

BTh, Far Eastern Bible College (74);
MCE, MA (84), Reformed Theological Seminary.

John Lim Chin Boon

Pastor Emeritus, Calvary Baptist Church, Singapore

BTh, Far Eastern Bible College (74);
MDiv, STM, Faith Theological Seminary;
DMin, Eastern Baptist Theological Seminary.

Anne Cheang Lee Yin (Mrs Heng)

Singapore

1975

CertBS

Margaret Tan Seow Hong

CertBS, Far Eastern Bible College (75);
DipTh, Discipleship Training Centre.

Irene Tay

Pastoral Team Member, Ang Moh Kio Methodist Church, Singapore

CertBS, Far Eastern Bible College (75);
DipTh, University of London (76);
MA, Trinity Evangelical Divinity School (83).

**Yusniar Lumbantoruan
(Mrs Sahad M Sianturi)**

(see class of '96)

CertBS (75), DipTh (96), Far Eastern Bible College.

Michael (Mike) Manning

Pastor, Neighbourhood Baptist Church, Singapore

CertBS, Far Eastern Bible College (75);
DipTh, Singapore Bible College (78).

Peter David Lee

*Professor, Columbia College, Sonora, CA, USA
Lecturer, Liberty University, Lynchburg, VA, USA*

CertBS, Far Eastern Bible College (75);
BTh, Southeast Asia Union College (77);
MA (04), PhD (10), University of Wales.

BTh

Deborah Lukito

*Pastor's wife, Los Angeles, USA
MA*

Linda Kwee (Mrs Pranawati Harlim)

Gereja Kristen Indonesia Nederland, Netherlands

BTh, Far Eastern Bible College (75);
Docerende Musicus, Netherlands (89).

Eddy Ho Pitt Lup

Principal, Malaysia Evangelical College, Miri, Sarawak, Malaysia

BTh, Far Eastern Bible College (75);
DipCS, Regent College (76);
MDiv, Northwest Baptist Theological Seminary (79);
ThM, Asian Theological Seminary (87);
DMin, Asia Graduate School of Theology (04).

1977

BTh

Bob Phee Eng Soon

Pastor, Herald Bible-Presbyterian Church, Singapore

DipTh, University of London (75);
BTh, Far Eastern Bible College (77);
MDiv (cum laude) (80), ThM (81), Covenant Theological Seminary;
BA (Hons), University of London (91);
DMin (summa cum laude), Temple Baptist Seminary (00);
DPhil, Oxford Graduate School (02).

Anthony Tan Siew Tat

Pastor, Nazareth Bible-Presbyterian Church, Singapore

BTh, Far Eastern Bible College (77);
MA, Columbia Theological Seminary (93).

**Elizabeth (Betty) Tow Lehan
(Mrs Frank Mui)**

Itinerant Preacher's wife, Heath Evangelical Church, Cardiff, Wales, UK

BTh, Far Eastern Bible College (77);
BA, MRE (81), MA (84), Southwestern Baptist Theological Seminary.

1978

CertBS

Oommen George Kutty

*Pastor, Grace Bible Church, Rhode Island, USA
President, Asia for Christ Ministry, USA
President, Hope For Asia Bible College, Kerala, India*

CertBS, Far Eastern Bible College;
DipTh, Faith Chapel and Bible Institute;
BTh, MDiv, Zion Bible College;
ThM, International Seminary;
ThD, Trinity Theological Seminary.

Florence Kam Siew Eng

Staff Nurse, Singapore

DipTh

Joseph Tang Chong Beng

Pastor, RiverLife Church, Singapore

DipTh, Far Eastern Bible College (78);
MA (Missions), Columbia International University (90).

Ian Heng Yoke Ing

Pastor, Hebron Bible-Presbyterian Church, Singapore

DipTh, Far Eastern Bible College (78);
BA (81), MA (83), Pacific Christian College;
MA (85), DMin cand, Talbot School of Theology.

**Rebecca Teow Ah Eng
(Mrs Ong Hock Khee)**

Assistant Pastor's wife, Galilee Bible-Presbyterian Church, Singapore

Tan Eng Boo

(see class of '92)

*Pastor, Grace Bible-Presbyterian Church, Singapore
Dean, Asia Seminary for Ministry*

DipTh (78), BTh (92), Far Eastern Bible College;
MA, Columbia Biblical Seminary (96);
DMin cand, Singapore Bible College.

Kwan Mei Fung

Singapore

BTh

Esther Djunaidi (Mrs Liejardi)

Indonesia

Wyle Tan Leng Chiat

Wesley Methodist Church, Singapore

BTh, Far Eastern Bible College (78);
MA, Trinity Evangelical Divinity School (83).

Michael Chung Sy Yuen

Academic Head, Bentley Institute, Singapore

BTh, Far Eastern Bible College (78);
GradDipECE, University of Melbourne;
MEd (ECE), Queensland University of Technology.

Tan Choon Seng

*Pastor, Shalom Bible-Presbyterian Church, Singapore
Registrar, Asia Seminary for Ministry*

BTh, Far Eastern Bible College (78);
MTS, Grand Rapids Theological Seminary (98).

Sahat Donald Siregar

*Pastor, Baptist Independant Church, Medan, Indonesia
Principal, Yayasan Baptist Independant, Medan, Indonesia*

Brutus Balan

Pastor, Faith Baptist Church, Tasmania, Australia

1979

DipTh

Calvin Channing

Howick Community Church, Auckland, New Zealand

DipTh, Far Eastern Bible College (79); BEng.

Burt Subramaniam s/o Karoonpan

(see class of '96)

(deceased 20 Apr 2005 at age 56)

DipTh (79), BRE (96), Far Eastern Bible College;
DMin, Cornerstone University (00).

Eric Kwan Yuen Seng

(see class of '82)

Pastor, Zion Serangoon Bible-Presbyterian Church, Singapore

DipTh (79), BTh (82), Far Eastern Bible College.

Rosalind Ng Soh Hong

Bartley Christian Church, Singapore

Kim Kah Teck

(see class of '94)

Interpreter, Tangkak Bible-Presbyterian Church, Tangkak, Malaysia

DipTh (79), BTh (94) Far Eastern Bible College.

BTh**Peter Eng Yong Soo**

Associate Pastor, Shalom Bible-Presbyterian Church, Singapore

BTh, Far Eastern Bible College (79); MDiv (85), ThM (86), Grace Theological Seminary.

1980**CertRK****Theresa Tay Qui Lang (Mrs Freddy Yong)**

Olivet Bible-Presbyterian Church, Singapore

DipTh**Lau Chin Kwee**

Retired Pastor, Covenant Evangelical Reformed Church, Singapore

DipTh, Far Eastern Bible College (80); DipTh, Protestant Reformed Theological Seminary.

BTh**Rupert Seah Eng Chee**

Pastor, Runners Church, Singapore
Barrister-at-Law, Lincoln's Inn, England & Wales
Advocate & Solicitor, Messrs Rupert Seah & Co, Singapore

BTh, Far Eastern Bible College (80); LLB (Hons) (87), LLM (91), BA (98), University of London; MA (Philosophy), University of Sheffield (03).

Yap Beng Shin

Pastor, Olivet Bible-Presbyterian Church, Singapore
Lecturer, Asia Seminary for Ministry

BTh, Far Eastern Bible College (80); MDiv, Temple Baptist Seminary (99).

Freddy Yong Kai Siew

Olivet Bible-Presbyterian Church, Singapore

Pauline Wong Pik Yii (Mrs Kim Kah Teck)

(deceased 22 Sep 1991 at age 42)

1981**DipTh****Cheong Yoke Fun (Mrs Rupert Seah)**

Deaconess, Runners Church, Singapore

BTh**Dohar Santoso Siregar**

(see class of '08)

Pastor, Gloria Bible-Presbyterian Church, Medan, Indonesia

BTh (81), MRE (08), Far Eastern Bible College.

Purnama Glorya Tobing (Mrs Dohar Siregar)

Pastor's wife, Gloria Bible-Presbyterian Church, Medan, Indonesia

Tan Boon Kwang

Life Bible-Presbyterian Church, Singapore

1982**CertBS****Petra Wong Pik Hwa****DipTh****Andreas Bo**

(deceased Apr 2005 at age 94)

Ruth Hou Lok Chuan

(deceased 29 Sep 2010 at age 63)

Ng Sang Chiew

Retired Missionary, Ling Kwang Home, Singapore

ThB, Alliance Bible Seminary (66); DipTh, Far Eastern Bible College (83).

Elina Tan Kim Eng

Singapore

BTh**Eric Kwan Yuen Seng**

Pastor, Zion Serangoon Bible-Presbyterian Church, Singapore

DipTh (79), BTh (82), Far Eastern Bible College.

Albert Ong Huat Meng

Singapore

BTh, Far Eastern Bible College (82); MA; MDiv, Biblical Theological Seminary (85); ThM, Grace Theological Seminary (87).

Yap Kim Sin

Senior Pastor, Zion Serangoon Bible-Presbyterian Church, Singapore

BTh, Far Eastern Bible College (82); MA (85), STM (86), DMin (01), Biblical Theological Seminary.

1983**CertBS****Jimmy Choo Boon Siang**

New Life Baptist Church, Singapore

CertBS, Far Eastern Bible College (83); BA, William Jewell College (89).

Pauline Lim Siew Hwa**Daniel Tan Boon Chai****DipTh****Robert Yeo Meng Hock**

(deceased 18 Sep 2003 at age 52)

BTh**Peter John Clements**

(deceased 21 Mar 2009 at age 59)

Richard Muange Kivai (Bishop)

Bishop, Africa Church, Kenya
President, East Africa Christian Alliance

DipTh, Bible College of East Africa (79); BTh, Far Eastern Bible College (83).

Lau Choon Poh

Life Bible-Presbyterian Church, Singapore

BTh, Far Eastern Bible College (83); MBS, Singapore Bible College (98).

Stephen Kavita Masila

(see class of '00)

Dean of Students, Bible College of East Africa, Nairobi, Kenya

BTh (83), MDiv (00), Far Eastern Bible College.

Karen Quek Mui Teng

Associate Professor, Alliant International University, Irvine, CA, USA

BTh, Far Eastern Bible College (83); MA, Biola University (90); MSc, California State University (93); PhD, Loma Linda University (04).

1984**DipTh****Cephas Chong Soon Cheong**

Malaysia

Lim Hai Seng

Preacher, Ebenezer Bible-Presbyterian Church, Melbourne, Australia

Irene Lee How Leng**Catherine Ng Sai Guay**

Missionary to China, Grace Bible-Presbyterian Church, Singapore

Setsuko Takashima

Evangelist, Kobe, Japan

BTh**Timothy Chong Keng Hoi**

Vicar, Yishun Christian Church, Singapore

BTh, Far Eastern Bible College (84); MCS, Discipleship Training Centre (99); MRE, Grand Rapids Baptist Seminary (01); ThD, Asia Baptist Graduate Theological Seminary (08).

Cliff Chow Chun Cheow

Kingdom Glory, Singapore

Lecturer, Bethany International University, Singapore

BTh, Far Eastern Bible College (84); MDiv, Baptist Theological Seminary (89).

Ruth Chong Loo Chin (Mrs Cliff Chow)

Kingdom Glory, Singapore

Lecturer (Part Time), Bentley Institute, Singapore

BTh, Far Eastern Bible College (84); MSc (ECE), Wheelock College.

Philip Mark Heath

Staffworker (Part Time), Bible-Presbyterian Church of Western Australia, Perth, Australia

Lecturer (TAFE), Murdoch University, Perth, Australia
BSc (Zoology), Bristol University (75).

Monica Tong Bee Keow

Lighthouse Evangelism, Singapore
BTh, Far Eastern Bible College (84);
MCM, Singapore Bible College (98).

**Jess Lim Joo Cheng
(Mrs Nirand Tamee)**

Pastor's wife, Eternal Life Church, Chiangmai, Thailand

Colin Wong Yew Kei

Pastor (Mandarin Department) & Director of Christian Education, Lighthouse Evangelism, Singapore

1985**DipTh****Ruth Chan Lai Ping**
Singapore**Patrick Lee Yet Hong**
Singapore**Samuel Yee Mani**

Rawang Bible Translator, Chiangmai, Thailand

DipTh, Far Eastern Bible College (85);
BBS, Chiangmai Bible Institute (90);
BRE, Alberta Bible College (94).

BTh**Kimiko Goto**

Lecturer, Kobe Reformed Theological Seminary, Kobe, Japan

Kozoji Reformed Church, Kobe, Japan

BTh, Far Eastern Bible College (85);
MA (94), MDiv (95), ThM (96), Biblical Theological Seminary.

Stephen Khoo Hong Guan

Associate Pastor, Bethel Bible-Presbyterian Church, Melbourne, Australia

Lecturer, Far Eastern Bible College, Singapore

BTh, Far Eastern Bible College (85);
MDiv, Grace Theological Seminary (87);
MA, Pensacola Christian College (95).

Benjamin Loo Hock Seng

Singapore

BTh, Far Eastern Bible College (85);
ThD, Asia Baptist Graduate Theological Seminary (01).

Prachan Rodruan

Pastor, New Life International Baptist Church, Portland, OR, USA

Instructor & Director, Asian Theological Institute, Portland, OR, USA

BTh, Far Eastern Bible College (85);
MDiv, American Baptist Seminary of the West (92);
DMin cand, Andersonville Theological Seminary.

Jennifer Thien

Teacher, Christian Nursery, Sabah, Malaysia

1986**CertBS****Prasit Kamneung**

Pastor, Nonthaburi Baptist Church, Thailand

Ranto Parlindungan Simanjuntak

Pastor, Gereja Presbyterian Missi Indonesia Anugrah Maranatha, Tanjung Pinang, Kepri, Indonesia

DipTh**Jayaraj Perinbam David**
Singapore**Joshua Ira Jamaludin Bin Othman****Eddy Lim Choon Jin**

Associate Pastor (English Lead), Westside Calgary Chinese Alliance Church, Canada

DipTh, Far Eastern Bible College (86);
BRE, Prairie Bible College;
MA, MDiv (97), Prairie Graduate School.

Irene Chiou

Bauhinia Baptist Church, Singapore
Adjunct Lecturer, Baptist Theological Seminary, Singapore

DipTh, Far Eastern Bible College (86);
BA (CE) (87), MA (CE) (88), Far East Advanced School of Theology;

MA (BS), Asia Pacific Theological Seminary (90);
MMin, Alliance Biblical Seminary (90);
ThD, Asia Baptist Graduate Theological Seminary (12).

Agus Parluhutan Siregar

Pastor, Galilee Bible-Presbyterian Church, Medan, Indonesia
LLB

BTh**Daniel Arianto**

Pastor, Galilee Bible Baptist Church, Jakarta, Indonesia

1987**CertBS****Anne Gradussov
(Mrs Grant Hayman)**

Pastor's wife, Cootamundra Bible Fellowship, Cootamundra, Australia

BPhyEd (81), MPhyEd (84), University of Western Australia;
CertBS, Far Eastern Bible College (87).

DipTh**Esther Chai Tian Moi
(Mrs Charles Ong)**

Singapore

Sandra Chay Chee Nam

Life Bible-Presbyterian Church, Singapore

DipTh, Far Eastern Bible College (87);
MDiv, Singapore Bible College (01).

Mani Maralithiapan s/o Kundahmaral

Pastor, Bethlehem Bible-Presbyterian Church, Singapore

Rhee Eun Hey

Korea

Samraj Eman Kumar Dayaraj

Pastor, Mount Carmel Bible-Presbyterian Church, Chennai, Tamil Nadu, India

DipTh, Far Eastern Bible College (87);
BTh, Singapore Bible College;

MCS, Biblical Graduate School of Theology.

Subbaiyan Baskaran

Pastor, Sathiyam Independent-Presbyterian Church, Chennai, Tamil Nadu, India

BTh**Kayoko Harata
(Mrs Cheong Chin Meng)**

Pastor's wife, Gospel Light Bible-Presbyterian Church, Singapore

Goh Ngiam Heng

Assistant Pastor, Ann Arbor Chinese Christian Church, Ann Arbor, MI, USA

BTh, Far Eastern Bible College (87);
MA (91), STM (92), Biblical Theological Seminary.

Koa Keng Woo

Pastor, Muar & Rawang Bible-Presbyterian Churches, Malaysia

Lecturer, Far Eastern Bible College, Singapore

BTh (87), DD (12), Far Eastern Bible College.

Michael Kipyegon Arap Koeh

(see class of '04)

Principal, Bomet Bible Institute, Bomet, Kenya

BTh (87), MDiv (04), ThM (05), Far Eastern Bible College.

**Frieda Lee Seow Kiang
(Mrs Charles Seet)**

Pastor's wife, Life Bible-Presbyterian Church, Singapore

Matthias Low Cheng Chye

Life Bible-Presbyterian Church, Singapore

Frank Low Yong Kim

Pastor, Philadelphia Bible-Presbyterian Church, Singapore

DipTh, Singapore Bible College (81);
BTh, Far Eastern Bible College (87).

John Haposan Siregar

Pastor, Grace Bible-Presbyterian Church, Medan, Indonesia

Principal, Indonesia Bible Institute, Medan, Indonesia

BTh, Far Eastern Bible College (87);
MA, Sekolah Tinggi Theologia Injili Indonesia (97);
DMin, Dallas Theological Seminary (96).

Wan Khwen Lam

Pastor, Jireh Bible-Presbyterian Church, Singapore

DipMechEng, Ngee Ann Polytechnic (78);
BTh, Far Eastern Bible College (87).

Colin Wong Tuck Chuen

Associate Pastor, Life Bible-Presbyterian Church, Singapore

BTh, Far Eastern Bible College (87);
MDiv (96), ThM (97), Biblical Theological Seminary.

1989**CertBS****Phoebe Chia Kwee Cheng
(Mrs Colin Wong)**

Associate Pastor's wife, Life Bible-Presbyterian Church, Singapore

Betty Tan Soon Buay

Singapore

DipTh**Supramaniam Abimannan**

Singapore

**Srithorn Cheepnirand
(Mrs Amos Wong Chin Woon)**

(see class of '98)

Pastor's wife, First Chinese Baptist Church, Virginia Beach, VA, USA

DipTh (89), BTh (98), Far Eastern Bible College.

Ronny Khoo Guan Bee

Retired Pastor, Singapore

Grace Lauw Suan Leng

Bethel Independent-Presbyterian Church, Perth, Australia

Shirley Liem Siong Ien

Chinese Ministry, Horizon Christian Fellowship, Macau

Ngiow May San**(Mrs Peter Lee)**

Ministry Staff, Galilee Bible-Presbyterian Church, Singapore

Awana Club Programme Director, Emmanuel Bible-Presbyterian Church, Singapore

Riama Roska Sihombing

Evangelist & Church Planter, Batu Aji & Tanjung Piayu Bible-Presbyterian Churches, Batam, Indonesia

Anne Wong Siau Yong**(Mrs Tim Low Shair Him)**

(see class of '94)

Emmanuel Church, Auckland, New Zealand

Alfred Yeo Chai Phuan

Manager, Grace Communications, Singapore

BTh**Chang Chian Hui**Hope Presbyterian Church, Singapore
HealthServe, SingaporeBTh, Far Eastern Bible College (89);
MA (93), MDiv (95), Columbia International University;
DMin cand, Denver Seminary.**Cheong Chin Meng**

(see class of '11)

Pastor, Gospel Light Bible-Presbyterian Church, Singapore

DipMechEng, Singapore Polytechnic (79);
BTh (89), MDiv (11), Far Eastern Bible College.**Peter Chng Pee Teck**

Pastor, Carmel Christian Church, Perth, Australia

Samuel Hong Chi Her

Pastor, Church of Singapore (Bukit Timah), Singapore

Jeffrey Khoo Eng TeckPastor, True Life Bible-Presbyterian Church, Singapore
Principal, Far Eastern Bible College, SingaporeBTh, Far Eastern Bible College (89);
MDiv, Grace Theological Seminary (91);
STM, Biblical Theological Seminary (92);
PhD, Trinity Theological Seminary (93).**Lim Lean Im
(Mrs Ronny Khoo)**

Retired Pastor's wife, Singapore

Patricia Lim Beow Khim

Staff, Bethany Independent-Presbyterian Church, Singapore

Quek Suan Yew

(see class of '05)

Pastor, Calvary Pandan Bible-Presbyterian Church, Singapore

Academic Dean, Far Eastern Bible College, Singapore

BTh, Far Eastern Bible College (89);
MDiv, Grace Theological Seminary (91);
STM, Biblical Theological Seminary (92);
ThD, Far Eastern Bible College (05).**Jemima Tow Li Mi****(Mrs Jeffrey Khoo)**

Pastor's wife, True Life Bible-Presbyterian Church, Singapore

Lecturer, Far Eastern Bible College, Singapore

BTh, Far Eastern Bible College (89);
MA, Grace Theological Seminary (90);
Music studies, Clearwater Christian College (91);
MRE, Trinity Theological Seminary (92).**Patrick Tan Kang Ping**

Pastor, Ebenezer Bible-Presbyterian Church, Melbourne, Australia

MBBS, University of Singapore (67);
DipAVMed, Conjoint Board (70);
MSc (Public Health), University of Singapore (74);
BTh, Far Eastern Bible College (89);**David Wong Wee Tet**

Pastor, Kulai Bible-Presbyterian Church, Johor, Malaysia

DipTh, Chin Lien Bible Seminary (82);
BTh, Far Eastern Bible College (89);**1990****CertBS****John Lim Teck Keong**

Singapore

John Ling Yok Hang

(deceased 4 Mar 2000 at age 67)

Serene Ng Lee Peng**(Mrs Chang Chian Hui)**

Hope Presbyterian Church, Singapore

Vincent Palanisamy Silvarajoo

Smyrna Assembly of God, Singapore

Jonathan Teh Lip Wah

Malaysia

DipTh**Joseph Samuel Lional**

Pastor, Zion Bible-Presbyterian Church, Coimbatore, India

Mark Kim Kyung Soo

(see class of '08)

Principal, Bible College of East Africa, Nairobi, Kenya

BSc, Seoul National University (78);
MDiv (Equiv), Korean Presbyterian Assembly Seminary (85);
DipTh, Far Eastern Bible College (90);DLitt, Bharat Bible College (94);
MA (Bible Exposition), Pensacola Christian College (96);
EdD, Far Eastern Bible College (08).**Lee Kim Shong**

Pastor, Calvary Jaya Bible-Presbyterian Church, Petaling Jaya, Malaysia

**Lily Tan Chee Luan
(Mrs Allan Oh Ewe Yook)**

Maranatha Bible-Presbyterian Church, Singapore

BTh**Lawrence Chan Chok Yong**

Preacher, Carmel Christian Church, Perth, Australia

Leong Pui Fun

Ministry Staff, Shalom Bible-Presbyterian Church, Singapore

Charles Seet Chim Seng

(see class of '97)

Pastor, Life Bible-Presbyterian Church, Singapore

BTh (90), MDiv (97), Far Eastern Bible College.

1991**CertBS****Lazer Sam Lovelyson**

(see class of '97)

Preacher, Gospel Light Christian Church, Nagercoil, India

CertBS (91), DipTh (97), BRE (99), Far Eastern Bible College.

Lee Yeoi Sook

Korea

Vincent Tan Hock SiongManager (Care & Counselling Department), The Helping Hand, Singapore
Church of God (Evangelical), SingaporeCertBS, Far Eastern Bible College (91);
DipCS, Biblical Graduate School of Theology (92);
DipSS, Social Service Training Institute (01).**William Teo Lak Kwang**

Exco Member, Association of Professionals Specialising in Addiction Counselling, Singapore

MSocSc (Counselling), CSAC, CGAC

DipTh**Nirand Tamee**

(see class of '03)

Pastor, Eternal Life Church, Chiangmai, Thailand

DipTh (91), BRE (03), Far Eastern Bible College.

BTh**Ricky Ho Kuek Min**

(deceased 10 Jun 2012 at age 47)

BTh, Far Eastern Bible College (91);
MDiv (Hons), Singapore Bible College (96).**Willy Ng Kim Cheong**

Pastor, Criswell Tabernacle, Singapore

BTh, Far Eastern Bible College (91);
MA, Covenant Theological Seminary (94).

1992

CertBS

George Lim Keow Ker

(see class of '96)

Pastor, Macedonia Bible-Presbyterian Church, Singapore
BPharm, University of Singapore (72);
CertBS (92), MRE (96), Far Eastern Bible College.

Lim Lay Lee (Mrs George Lim)

Pastor's wife, Macedonia Bible-Presbyterian Church,
Singapore

Tai Ji Choong

True Life Bible-Presbyterian Church, Singapore
BSc (Hons)

**Helen Wonsia
(Mrs Joshua Wonsia)**

Pastor's wife, Ivory Coast

Simon Peter Yiu Chong Kiu

Ministry Assistant, Lighthouse Evangelism (Woodlands),
Singapore

CertBS, Far Eastern Bible College (92);
DipCS, Tung Ling Bible College (03);
DipCE, Rhema Bible Training Center (06).

DipTh

Choong Siew Lean

Singapore

Philip Heng Jee Seng

Pastor, Mennonite Church, Kenya

Joseph Kipkemboi Kendagor

Pastor, Africa Inland Church, Kenya
Principal, Ravine Bible College, Kenya

Lee Won Bok

Pastor, Korea

Marilyn Anak Nanta

Evangelist & Children's Ministry, Calvary Miri Bible-
Presbyterian Church, Miri, Sarawak, Malaysia

**Carolyn Tan Siew Yoong
(Mrs Prabhudas Koshy)**

(see class of '10)

Pastor's wife, Gethsemane Bible-Presbyterian Church,
Singapore

BBA (86), National University of Singapore;
DipTh (92), MRE (10), Far Eastern Bible College.

Edward Low Peng Hock

Singapore

BTh

Prateep Cheepnirand

(see class of '96)

Pastor, Tarathip Church, Chiangmai, Thailand
Chairman, The True Friend Foundation, Chiangmai,
Thailand

BTh (92), MDiv (96), Far Eastern Bible College.

Choy Mei Leng

Singapore

Steffan Han Kwai Yow

David Im Seong Ho

(see class of '98)

Port Chaplain, Korea Harbour Evangelism Inc, Incheon,
Korea

BTh (92), MRE (98), Far Eastern Bible College.

Jeong Un Gyo

Senior Pastor, Chamsarang Presbyterian Church,
McAllen, TX, USA

BTh, Far Eastern Bible College (92);
STM, Dallas Theological Seminary.

Prabhudas Koshy

(see class of '94)

Pastor, Gethsemane Bible-Presbyterian Church,
Singapore

Dean of Students, Far Eastern Bible College, Singapore

BSc, University of Kerala (84);
BTh (92), MDiv (94), ThM (summa cum laude) (02), ThD
(05), Far Eastern Bible College.

Lee Sock Sim (Mrs Chiong)

Singapore

BTh, Far Eastern Bible College (92);
LLB, National University of Singapore (96).

Kiantoro Lie Kok Kiang

(see class of '98)

Pastor, Calvary Bible-Presbyterian Church, Batam,
Indonesia

Principal, Calvary Batam Bible College, Indonesia

BTh (92), MRE (98), MDiv (05), Far Eastern Bible College.

Simon Nagarajan

Assistant Pastor, Galilee Bible-Presbyterian Church,
Singapore

Lecturer, Asia Seminary for Ministry

Jenny Ong Huat Lan

(Mrs Richard Musyoki)

Pastor's wife, Ebenezer Bible-Presbyterian Church,
Machakos, Kenya

Pang Kok Hiong

Pastor, Chinese Christian Church of Saipan, Saipan, MP,
USA

Tan Eng Boo

Pastor, Grace Bible-Presbyterian Church, Singapore
Dean, Asia Seminary for Ministry

DipTh (78), BTh (92), Far Eastern Bible College;
MA, Columbia Biblical Seminary (96);
DMin cand, Singapore Bible College.

Wee Eng Moh

(see class of '07)

Pastor, Berith Bible-Presbyterian Church, Singapore

BTh (92), MRE (magna cum laude) (07), Far Eastern Bible
College.

Joshua Zamesia Wonsia

Pastor, Ivory Coast

BTh, Far Eastern Bible College (92);
MDiv, Faith Theological Seminary (06).

Maria Yoon

Korean Presbyterian Church, Singapore

BTh, Far Eastern Bible College (92);
MDiv, Singapore Bible College (94).

1993

CertBS

Roland Ho Koon Hong

Singapore

Chan Sakuljaroenlert

Preacher, Siam Lahu Bible-Presbyterian Church,
Thailand

DipTh

Choi Hee Suk

Angela Low Peck Lay

Song Jun Ah

BTh

Geoffrey Indiazi Lidodo

Pastor, Berith Life Church, Nairobi, Kenya

1994

CertBS

Cheah Fook Meng

(deceased 30 Aug 2005 at age 41)

CertBS, Far Eastern Bible College (94);
DipTh, Protestant Reformed Theological Seminary (96).

Ho Geok Fong (Mrs Tan Lai Huat)

(see class of '99)

Singapore

CertBS (94), DipTh (99), Far Eastern Bible College.

Kang Min Ji (Mrs Jonathan Lee)

Pastor's wife, Agape Mission For Cambodia, Phnom
Penh, Cambodia

DipTh

Andrew Kam Lian Khup

Pastor, Yangon Bible-Presbyterian Church, Myanmar

Pauline Lee Yuet Lan

Berean Bible-Presbyterian Church, Singapore

Anne Moo Foo Kang

(Mrs Lim Jit Thye)

Pastor's wife, Zion Bishan Bible-Presbyterian Church,
Singapore

Eduardo Villaceran Morante

(see class of '97)

Ebenezer Bible-Presbyterian Church, Melbourne,
Australia

DipTh (94), BRE (97), MRE (99), Far Eastern Bible College.

Yumi Sakashita

Singapore

Janet Lim Hwee Noi

Clerk, Far Eastern Bible College, Singapore

Serene Lim Shu Ping (Mrs Julius Tan)

Singapore

BTh**Elia Chia**

Peniel Ministry Foundation, Central Java, Indonesia

BTh, Far Eastern Bible College (94);
MDiv, Singapore Bible College (97).**Kim Kah Teck**Interpreter, Tangkak Bible-Presbyterian Church, Tangkak,
Malaysia

DipTh (79), BTh (94) Far Eastern Bible College.

Desmond Koh Lian Hau

Singapore

Joseph Lee Hyo Chang

Missionary to China

Jonathan Lee Young LyongPastor, Agape Mission For Cambodia, Phnom Penh,
Cambodia**Ong Hock Khee**Assistant Pastor, Galilee Bible-Presbyterian Church,
Singapore**George Kutty Skariah**

(see class of '96)

Pastor, Covenant Bible-Presbyterian Church of India,
Bangalore, IndiaBA (87), MA (90), Kerala University;
BTh (94), MDiv (96), ThD (05), Far Eastern Bible College;
ThM, Singapore Bible College (98).**Anne Wong Siau Yong****(Mrs Tim Low Shair Him)**

Emmanuel Church, Auckland, New Zealand

MRE**Irene Sugianti Kusnadi**Church worker, Mamangga Besar Christ Church,
Jakarta**MDiv****Prabhudas Koshy**

(see class of '02)

Pastor, Gethsemane Bible-Presbyterian Church,
Singapore

Dean of Students, Far Eastern Bible College, Singapore

BSc, University of Kerala (84);
BTh (92), MDiv (94), ThM (summa cum laude) (02), ThD
(05), Far Eastern Bible College.**Shin Yeong Gil**

(see class of '99)

Pastor, Korea

BBA, Korea Air & Correspondence University (85);
MEng, Chosun University (89);
MDiv (94), ThM (magna cum laude) (99), Far Eastern Bible
College.**1995****CertBS****Jenny Woo Mei Kheng**Ministry Staff, Shalom Bible-Presbyterian Church,
Singapore**DipTh****Priscilla NweYin Mon****Conrad See Teck Hup**

Singapore

1996**CertRK****Henry Tan Kiat Siong**

(see class of '01)

(deceased 2 Mar 2007 at age 63)

BPharm, University of Singapore (67);
MBA, University of Strathclyde (94);
CertRK (96), MRE (01), Far Eastern Bible College.**Mabeline Fung Siew Keng****(Mrs Koh Kim Hiang)**

Sydney Bible-Presbyterian Church, Sydney, Australia

CertBS**Alan Chia Boon Siong**

Life Bible-Presbyterian Church, Singapore

Emmy Hsu Tsu Hui

Taiwan

Lee Sau Loong**Seah Seow Hock**

(see class of '04)

True Life Bible-Presbyterian Church, Singapore

CertBS (96), DipTh (04), Far Eastern Bible College.

Ester LiminPreacher, Immanuel Christian Church, Bandung, West
Java, IndonesiaCertBS, Far Eastern Bible College (96);
BTh, Singapore Bible College (00).**DipTh****Yusniar Lumbantoruan****(Mrs Sahad M Sianturi)**

CertBS (75), DipTh (96), Far Eastern Bible College.

Mariana Siregar**(Mrs Nikson Hasibuan)**Preacher's wife, Galilee Bible-Presbyterian Church, Kota
Baru, Medan, Indonesia**BRE****Burt Subramaniam s/o Karoonpan**

(deceased 20 Apr 2005 at age 56)

DipTh (79), BRE (96), Far Eastern Bible College;
DMin, Cornerstone University (00).**BTh****Kim Jae Eun****(Mrs Lone Wah Lazum)**Pastor's wife, Oakland Burmese Mission Baptist Church,
California, USABTh, Far Eastern Bible College (96);
MA (Christian Education), Golden Gate Baptist Seminary
(00).**Lim Jit Thye**Pastor (Cantonese Service), Zion Bishan Bible-
Presbyterian Church, SingaporeDipTh, Chin Lien Bible Seminary (77);
BTh, Far Eastern Bible College (96);
MA, Singapore Bible College (11).**Lone Wah Lazum**Pastor, Oakland Burmese Mission Baptist Church,
California, USABTh, Far Eastern Bible College (96);
MA (Biblical Studies) (98), DMin cand, Temple Baptist
Seminary.**Alvin Tan Yeow Liang**

Pastor, Hope Baptist Church, Singapore

Kenneth Darrell Womeldorf Jr

USA

BTh, Far Eastern Bible College (96);
MA (Biblical Studies), Temple Baptist Seminary (98).**MRE****Bessy Geevarghese****(Mrs George Skariah)**Pastor's wife, Covenant Bible-Presbyterian Church of
India, Bangalore, IndiaBA, University of Kerala (87);
MRE, Far Eastern Bible College (96)**Hpung Raw Hpung Seng**Pastor, Rawang Baptist Christian Convention, Kachin
State, MyanmarBSc, Arts and Science University, Mandalay (81);
MRE, Far Eastern Bible College (96).**George Lim Keow Ker**

Pastor, Macedonia Bible-Presbyterian Church, Singapore

BPharm, University of Singapore (72);
CertBS (92), MRE (96), Far Eastern Bible College.**MDiv****Jack Sin Yeow Keong**

Pastor, Maranatha Bible-Presbyterian Church, Singapore

BA, National University of Singapore (87);
MDiv, Far Eastern Bible College (96);
DMin, Pensacola Theological Seminary (05).**George Kutty Skariah**

(see class of '05)

Pastor, Covenant Bible-Presbyterian Church of India,
Bangalore, IndiaBA (87), MA (90), Kerala University;
BTh (94), MDiv (96), ThD (05), Far Eastern Bible College;
ThM, Singapore Bible College (98).**Yiew Pong Sen**

Singapore

BA, Bob Jones University (87);
MDiv, Far Eastern Bible College (96).

Prateep Cheepnirand

Pastor, Tarathip Church, Chiangmai, Thailand
Chairman, The True Friend Foundation, Chiangmai, Thailand

BTh (92), MDiv (96), Far Eastern Bible College.

1997

CertRK

Choi Ji Hyung

Korea

Olga Danuwinito

(Mrs Philip Heng Jee Seng)

Pastor's wife, Mennonite Church, Kenya

CertBS

Chung Mi Sook

Korea

Amos Go Za Sum

Preacher, Geel Zaang Church, Chin State, Myanmar

Choi Yeon Yi (Mrs Lee)

Park Jong Gyoo

(see class of '01)

Preacher, Korean Mission Church, Singapore

CertBS (97), DipTh (01), BRE (03), Far Eastern Bible College.

Pornpayung Uansrithong

Thailand

DipTh

Lai Swee Huat

True Way Presbyterian Church, Singapore

Lazer Sam Lovelyson

(see class of '99)

Preacher, Gospel Light Christian Church, Nagercoil, India

CertBS (91), DipTh (97), BRE (99), Far Eastern Bible College.

BRE

Manuela Dionasana Fernandez (Mrs Johnny Heng)

Bookroom Assistant, FEBC Bookroom, Singapore

Philip Heng Jee Seng

Pastor, Mennonite Church, Kenya

Eduardo Villaceran Morante

(see class of '99)

Ebenezer Bible-Presbyterian Church, Melbourne, Australia

DipTh (94), BRE (97), MRE (99), Far Eastern Bible College.

Thawng Nei Bil

Senior Pastor, Insein Biblical Presbyterian Church, Yangon, Myanmar

General Secretary, Biblical Presbyterian Church Assembly, Yangon, Myanmar

Lecturer (Part Time), Yangon Bible Institute of Myanmar, Yangon, Myanmar

BTh

Kim Yong Gyon

Pastor, Irwondong Church, Seoul, Korea

BTh, Far Eastern Bible College (97);
MDiv, Korea Theological Seminary.

Lee Gi Chen

Pastor, Korea

Phoa Ang Liang (Mrs Ady Ho Ju Cien)

Evangelist, Filadelfia Bible-Presbyterian Church, Batam, Indonesia

MRE

Grace Kim Eun Sil (Mrs Moses Hahn)

Pastor's wife, Kompong Som Bible-Presbyterian Church, Sihanoukville Cambodia

BBA, Kyungpook National University (85);
MDiv, Far Eastern Bible College (97).

Alex Lim Tjap Poh

Pastor, Gereja Kristen Abdiel Gloria, Surabaya, Indonesia

SMT, Seminari Alkitab Asia Tenggara (87);
BCM, Singapore Bible College (91);
MDiv, Far Eastern Bible College (97).

MDiv

Moses Hahn Sung Ho

Pastor, Kompong Som Bible-Presbyterian Church, Sihanoukville Cambodia

BBA, KyungBook National University (84);
MDiv, Far Eastern Bible College (97).

Lau Yeong Shoon

Singapore

BEng (Hons) (80), MSc (85), National University of Singapore;
MDiv, Far Eastern Bible College (97).

Lim Jyh Jang

Pastor, Pilgrim Covenant Church, Singapore

BSc (Hons), National University of Singapore (90);
MDiv, Far Eastern Bible College (97).

Charles Seet Chim Seng

Pastor, Life Bible-Presbyterian Church, Singapore

BTh (90), MDiv (97), Far Eastern Bible College.

1998

CertRK

Ko Sek Bee (Mrs Tan Swee Hwa)

Preacher's wife, Faith Bible-Presbyterian Church, Singapore

Julia Kwee Su Ling

(Mrs Koh Suan Kee)

Life Bible-Presbyterian Church, Singapore

Henry Leong Meng Soon

Singapore

Park Seung Kyu

(see class of '00)

Pastor, True Life Bible-Presbyterian Church, Korean Congregation, Singapore

BA (94), MA (97), College & Seminary of General Assembly

of Presbyterian Churches in Korea;
CertRK (98), BRE (00), ThM (10), Far Eastern Bible College;
MA (03), PhD (11), Kyung Hee University.

Ivy Crystal Sim Wen Ling (Mrs John Ching Ser Loong)

Life Bible-Presbyterian Church, Singapore

Tan Khai Nee

First Evangelical Reformed Church, Singapore

Tan Swee Hwa

Preacher, Faith Bible-Presbyterian Church, Singapore

George Jhoon Tang Fook Kee

(see class of '00)

Deacon, Moriah Bible-Presbyterian Church, Singapore

CertRK (98), CertBS (00), Far Eastern Bible College.

CertBS

Ahn Young Hee

(Mrs Prateep Cheepnirand)

Pastor's wife, Tarathip Church, Chiangmai, Thailand

Ivan Vincent Toms

New Zealand

DipTh

Sim Poh Geok

Staffworker, Calvary Bible-Presbyterian Church, Singapore

BRE

Heo Woong

Singapore

David Koo Kyen Hoe

Pastor, Life Bible-Presbyterian Church, Sihanoukville, Cambodia

President, Life University, Sihanoukville, Cambodia

Moon Hyung Jin

Korea

BTh

Srithorn Cheepnirand (Mrs Amos Wong Chin Woon)

Pastor's wife, First Chinese Baptist Church, Virginia Beach, VA, USA

DipTh (89), BTh (98), Far Eastern Bible College.

Jenny Chin Yien Khuen

Ministry Staff & Preacher, Grace Bible-Presbyterian Church, Mandarin Congregation, Singapore

Tram Epoi

Pastor & District Superintendent, Sidang Injil Borneo Church, Kuching, Sarawak, Malaysia

CertTh, Malaysia Evangelical College (87);

BTh, Far Eastern Bible College (98);
MA (Missiology), PCTS Presbyterian College and Theological Seminary (02).

Wiranto Gunawan

Lecturer, Tabernacle School of Theology, Indonesia

Han Jae Seog*(see class of '01)*
KoreaBTh (98), MDiv (01), Far Eastern Bible College;
ThM, Biblical Theological Seminary (03);
PhD, University of Pretoria (10).**Ho Heng Sau***Gospel Light Christian Church, Singapore***Nancie Koo Hwee Keow***Elderly Ministry, Pilgrim Covenant Church, Singapore***Lee Hong Hee***Assistant Pastor, Whan Hee Presbyterian Church,
Busan, Korea***Errol Dale Stone***(see class of '08)**Pastor, Faith Presbyterian Church, Perth, Australia*
*Lecturer, Aboriginal Evangelical Fellowship Bible College,
Perth, Australia**Chairman, Faith and Freedom Ministries, Perth,
Australia*

BTh (98), MMin (08), Far Eastern Bible College.

Amos Wong Chin Woon*Pastor, First Chinese Baptist Church, Virginia Beach, VA,
USA*BTh, Far Eastern Bible College (98);
MA (Theological Studies), Liberty Baptist Theological
Seminary (11).**Hannah Yeo Tsy Ay***(see class of '02)**Ministry Staff (Children's Ministry), Grace Bible-
Presbyterian Church, Singapore*

BTh (98), MRE (02), Far Eastern Bible College.

MRE**David Im Seong Ho***Port Chaplain, Korea Harbour Evangelism Inc, Incheon,
Korea*

BTh (92), MRE (98), Far Eastern Bible College.

Siriwan Lalidaphanchai**(Mrs Lim Chee Ming)***Preacher, Thai Grace Bible-Presbyterian Church,
Singapore*BBA, Ramkhamhaeng University;
MRE, Far Eastern Bible College (98).**Kiantoro Lie Kok Kiang***(see class of '05)**Pastor, Calvary Batam Bible-Presbyterian Church,
Indonesia**Principal, Calvary Batam Bible College, Indonesia*

BTh (92), MRE (98), MDiv (05), Far Eastern Bible College.

Loi Huey Ching**(Mrs Quek Keng Kwang)***Assistant Pastor's wife, Life Bible-Presbyterian Church,
Singapore*BSc, National University of Singapore;
MRE (magna cum laude), Far Eastern Bible College (98).**1999****CertRK****Jung Mi Kyung**

Korea

Kwek Boon Cheng

Singapore

Lim Poh Choo*(see class of '00)**Calvary Pandan Bible-Presbyterian Church, Singapore*
CertRK (99), CertBS (00), Far Eastern Bible College.**CertBS****Edwin Hee Yoke Choon**

Singapore

Mona Thumewa**(Mrs Robert Tan Hok Tjai)***Preacher's wife, Zion Bishan Bible-Presbyterian Church,
Singapore***Woo Chong Yew**

Singapore

CertBS, Far Eastern Bible College (99);
Biblical Graduate School of Theology.**DipTh****Chai Muei Huying***Pastor, Moriah Bible-Presbyterian Church, Mandarin
Congregation, Singapore***Ho Geok Fong (Mrs Tan Lai Huat)**

CertBS (94), DipTh (99), Far Eastern Bible College.

Caleb Hwang Jong Sun*Missionary to China***BRE****Bae Kyung Sik***Methodist Missionary to Tanzania***Florencia Bai Eun Mi***Evangelical Community Church Off Island, Abu Dhabi,
UAE*BRE, Far Eastern Bible College (99);
MS (Counseling) (02), EdD (Educational Leadership and
Administration) (07), Bob Jones University.**Lazer Sam Lovelyson***Preacher, Gospel Light Christian Church, Nagercoil,
India*CertBS (91), DipTh (97), BRE (99), Far Eastern Bible
College.**Seo Jeong Hwan***Pastor, Onmaeul Presbyterian Church of Washington,
Fairfax, VA, USA***BTh****Surainarayan Rajagopal****Dharmalingam***Missionary to Vientiane, Laos***Samson Hutagalung***(see class of '01)**Preacher, Getsemani Bible-Presbyterian Church, Batam,
Indonesia*

BTh (99), MDiv (01), Far Eastern Bible College.

Kim Hak Soo*Preacher (Korean Service), True Life Bible-Presbyterian
Church, Singapore***Titus Kim Won Hyo***Army Chaplain, 77th Sustainment Brigade, Fort Dix,
NJ, USA*BTh, Far Eastern Bible College (99);
MDiv, New Brunswick Theological Seminary (10).**Lee Ji Hey**

USA

BTh, Far Eastern Bible College (99);
MSc (Educational Administration), Pensacola Christian
College (02).**Sim Yeow Meng***Preacher & Church Planter, Singapore***Alex Nasong'o Wugu***(see class of '01)*

Pastor, Kenya

BTh (99), MRE (02), Far Eastern Bible College.

MRE**Eduardo Villaceran Morante***Ebenezer Bible-Presbyterian Church, Melbourne,
Australia*

DipTh (94), BRE (97), MRE (99), Far Eastern Bible College.

MDiv**Robert Tan Hok Tjai***Preacher (Indonesian Service), Zion Bishan Bible-
Presbyterian Church, Singapore*BA, Paulus Foreign Language Academy (76);
MDiv, Trinity Theological College (83);
MDiv, Far Eastern Bible College (99).**Andrew Tan Kim Seng***Pastor, Tree of Life Christian Church, Singapore*BEng, Nanyang Theological University (91);
MDiv (magna cum laude), Far Eastern Bible College (99).**ThM****Shin Yeong Gil**

Pastor, Korea

BBA, Korea Air & Correspondence University (85);
MEng, Chosun University (89);
MDiv (94), ThM (magna cum laude) (99), Far Eastern Bible
College.**2000****CertRK****Anne Chiam (Mrs Lim Chun Huat)***(see class of '07)**General Superintendent (Junior Worship), Calvary
Pandan Bible-Presbyterian Church, Singapore*
*Tutor, Far Eastern Bible College, Singapore*RSA Dip (Teaching of English), British Council (88);
CertRK (00), BRE (07), MRE (08), Far Eastern Bible
College.**Linda Liejardi (Mrs Johan Sulaiman)***Gereja Kristen Indonesia, Monrovia, CA, USA***Penpim Sanmeuang**

Thailand

Jonathan Tow Shen Han

Deputy High Commissioner & Minister Counsellor,
High Commission of the Republic of Singapore - India
BA (Hons) (History), National University of Singapore (96);
CertRK, Far Eastern Bible College (00);
MA (Hons), Georgetown University (05);
Cert (Chinese Studies), Beijing Language and Culture
University (06).

CertBS

Lim Poh Choo

Calvary Pandan Bible-Presbyterian Church, Singapore
CertRK (99), CertBS (00), Far Eastern Bible College.

Violet Quek Lay Eng

Gethsemane Bible-Presbyterian Church, Singapore

Tan Lai Huat

Singapore

George Jhoon Tang Fook Kee

Deacon, Moriah Bible-Presbyterian Church, Singapore
CertRK (98), CertBS (00), Far Eastern Bible College.

Thang Vel Kam

Myanmar

Tran Thi Thien Thanh

(Mrs Tran Thanh Minh)

Pastor's wife, Truong Minh Giang Church, Ho Chi Minh
City, Vietnam

DipTh

Chadarat Chaikor (Mrs Robert Peh)

Pastor's wife, Truth Bible-Presbyterian Church,
Chiangmai, Thailand

Choi Hyun Sun (Mrs Yang Sunnyoon)

Missionary, Worldwide Evangelisation for Christ,
Senegal

Daniel Lim Hoe Chiang

Deacon & Preacher (Mandarin Service), Gethsemane
Bible-Presbyterian Church, Singapore

Rosianna Sirait

(Mrs Swuanbres Aritomang)

Pastor's wife, Sangkakala Bible Church, Jakarta,
Indonesia

BRE

Samuel Kunjumone

Pastor, Church of the True Light, Indian Congregation,
Singapore

BRE, Far Eastern Bible College (00);
MDiv, East Asia School of Theology (01).

Joseph Lee Byong Sang

Choong Hyun Mission Church, Los Angeles, CA, USA

BRE, Far Eastern Bible College (00);
MDiv, Golden Gate Baptist Seminary (05).

Park Seung Kyu

(see class of '10)

Pastor (Korean Service), True Life Bible-Presbyterian
Church, Singapore

BA (94), MA (97), College & Seminary of General Assembly
of Presbyterian Churches in Korea;
CertRK (98), BRE (00), ThM (10), Far Eastern Bible College;
MA (03), PhD (11), Kyung Hee University.

Teo Yock Kui

Chinese Preacher, Bethany Christian Church, Kota
Tinggi, Johor, Malaysia

Asa Timarong Asaria

Preacher, Palau Evangelical Church, Palau

BTh

Chiang Mui Leng

Sunday School Teacher, Maranatha Bible-Presbyterian
Church, Singapore

Esther Chew Siew Lan

(see class of '03)

Missionary to China

BTh (00), MRE (03), Far Eastern Bible College.

Jang Sae Kwang

Pastor, Santa Clara, CA, USA

BTh, Far Eastern Bible College (00);
MDiv, Pensacola Theological Seminary (04);
ThD, California Graduate School of Theology.

Arthur Koh Tze Kiat

Pilgrim Covenant Church, Singapore

Leonard Munyambu Musyoka

Pastor, Kalundu Independent Presbyterian Church, Kitui,
Kenya

Robert Peh Tann Yeow

Pastor, Truth Bible-Presbyterian Church, Chiangmai,
Thailand

David Weng Chih Jen

Pastor, Hope Bible-Presbyterian Church, Adelaide,
Australia

BTh, Far Eastern Bible College (00);
MA (04), MDiv (06), Pensacola Theological Seminary.

MRE

John Ahn Jung Kee

Pastor, Korean Peace Church of Auckland, Auckland,
New Zealand

BSc, Hanyang University (83);
MDiv, The Presbyterian General Assembly Theological
Seminary (96);
MRE, Far Eastern Bible College (00).

Ellyzabeth Handoko

(Mrs Samson Hutagalung)

Preacher's wife, Getsemani Bible-Presbyterian Church,
Batam, Indonesia

BCM (98), MCM (04), Singapore Bible College;
MRE, Far Eastern Bible College (00).

Shim Eun Ju

Korea

BA, Pusan National University (87);
MRE, Far Eastern Bible College (00).

MDiv

Carol Lee Foong Leng

Ministry Staff, Truth Bible-Presbyterian Church,
Singapore

Lecturer, Far Eastern Bible College, Singapore

BBA, University of Singapore (79);
DipEd, Institute of Education (81);
MEd, University of Keele (84);
MDiv (cum laude), Far Eastern Bible College (00).

Calvin Loh Kok Howe

Assistant Pastor, Life Bible-Presbyterian Church,
Singapore

DipMechEng, Singapore Polytechnic (90);
BEng, Nanyang Technological University (97);
MDiv (magna cum laude), Far Eastern Bible College (00).

Stephen Kavita Masila

Dean of Students, Bible College of East Africa, Nairobi,
Kenya

BTh (83), MDiv (00), Far Eastern Bible College.

Tran Thanh Minh

(see class of '02)

Pastor, Truong Minh Giang Church, Ho Chi Minh City,
Vietnam

BA, Ho Chi Minh Open University (95);
MDiv (00), ThM (02), Far Eastern Bible College.

2001

CertRK

Daniel Chew Yuen Yew

Pastor, Calvary Bible-Presbyterian Church, Burlington,
Ontario, Canada

Zacky Choo Shi Jie

All Souls Church, Langham Place, London, UK

CertRK, Far Eastern Bible College (01);
BA & MMath, University of Cambridge (05);
PhD, The University of Sheffield (08).

Mary Chua

Singapore

Ng Keng Tiong

Singapore

Ong Chin Ping (Mrs Calvin Loh)

Assistant Pastor's wife, Life Bible-Presbyterian Church,
Singapore

Poh Ee Huat

Deacon, Calvary Tengah Bible-Presbyterian Church,
Singapore

Xie Ping

Singapore

CertBS

Aguini

Kindergarten ministry, GAPPI, Batam, Indonesia

Jean Lee Meow Song

Secretary, Calvary Pandan Bible-Presbyterian Church,
Singapore

Nguyen Thi Thu (Mrs Tran Anh Kiet)

Pastor's wife, Thanh Loc Evangelical Church, Ho Chi
Minh City, Vietnam

Joshua Pinto Charles Fulton Sheen

Singapore

Saman Preechawong

Thailand

Charlene Sia Chi Chen
(Mrs Harrison Kasip Wan)

Preacher's wife, Calvary Miri Bible-Presbyterian Church,
Miri, Sarawak, Malaysia

DipTh

Deborah Ng Boon Choo

(see class of '07)
Ministry Staff (Children's Ministry), Truth Bible-
Presbyterian Church, Singapore

DipAcc, Ngee Ann Polytechnic (98);
DipTh (01), BRE (07), Far Eastern Bible College;
DEYT, National Institute of Education (03).

Park Jong Gyo

(see class of '03)
Preacher, Korean Mission Church, Singapore
CertBS (97), DipTh (01), BRE (03), Far Eastern Bible
College.

Ratchanee Ritnatikul
(Mrs Mathews Abraham)

Associate Pastor's wife, Philadelphia Bible-Presbyterian
Church, Singapore

Shachendra Pradhan Shrestha

(see class of '03)
Pastor, Nepalese Fellowship Church, Singapore
DipTh (01), BRE (03), Far Eastern Bible College.

BRE

Chai Muei Huying

(see class of '99)
Pastor, Moriah Bible-Presbyterian Church, Chinese
Congregation, Singapore

Joshua Cheng Qing Hua

Pastor, Ling Liang Worldwide Evangelistic Mission, New
York, NY, USA

BRE, Far Eastern Bible College (01);
MDiv, Calvary Baptist Theological Seminary (06).

Im Ha Young

Missionary to Chennai, India

Karuna Sitthisakthanakul

(see class of '02)
Full-time worker, Thailand Evangelical Seminary,
Bangkok

MDiv, Thailand Evangelical Seminary (94);
BRE (01), MRE (02), Far Eastern Bible College.

BTh

Ephrem Chiracho Ouchula

(see class of '03)
Pastor, Gethsemane Bible-Presbyterian Church of
Ethiopia, Addis Ababa, Ethiopia
BTh (01); MDiv (magna cum laude) (03), Far Eastern Bible
College.

Dennis Kwok Chee Hou

Pastor, Truth Bible-Presbyterian Church, Singapore
DipMechEng, Singapore Polytechnic (94);
BTh, Far Eastern Bible College (01).

Jonathan Cheruiyot Langat

(see class of '03)
Academic Dean, Bomet Bible Institute, Bomet, Kenya
BTh (01), MDiv (03), Far Eastern Bible College.

Francis Onyango Nyamiwa

Pastor, Africa Gospel Unity Church Saroiyot, Kenya
Lecturer & Registrar, Faith College of the Bible, Eldoret,
Kenya

Phairot Songsawadwong

Thai Grace Bible-Presbyterian Church, Singapore

Susan Suryati
(Mrs David Weng)

Pastor's wife, Hope Bible-Presbyterian Church, Adelaide,
Australia

Tan Bee Choo

Staffworker, Life Bible-Presbyterian Church, Mandarin
Congregation, Singapore

MRE

Mathews Abraham

Associate Pastor, Philadelphia Bible-Presbyterian
Church, Singapore

BA, Pandit Ravishankar Shukla University (93);
MRE, Far Eastern Bible College (01).

Sakunee Krianchaiporn

Assistant Director (Christian Education &
Development), Prachasant Dindaeng Church, Thailand

BA, Ramkhamhaeng University (93);
BBA, Assumption University (95);
MRE, Far Eastern Bible College (01).

Henry Tan Kiat Siong

(deceased 2 Mar 2007 at age 63)
BPharm, University of Singapore (67);
MBA, University of Strathclyde (94);
CertRK (96), MRE (01), Far Eastern Bible College.

MDiv

Han Jae Seog

BTh (98), MDiv (01), Far Eastern Bible College;
ThM, Biblical Theological Seminary (03);
PhD, University of Pretoria (10).

Samson Hutagalung

Preacher, Getsemani Bible-Presbyterian Church, Batam,
Indonesia

BTh (99), MDiv (01), Far Eastern Bible College.

Sim Peng Sin

Missionary to China
BSc, Nanyang University (76);
MBA, Sasin Graduate Institute of Business Administration of
Chulalongkorn University;
Theological studies, Chin Lien Bible Seminary (97);
MDiv (cum laude), Far Eastern Bible College (01).

Tan Kian Sing

Pastor, Berean Bible-Presbyterian Church, Singapore
Lecturer, Far Eastern Bible College Singapore

BEng, National University of Singapore (82);
GDBA, Singapore Institute of Management (90);
MDiv, Far Eastern Bible College (01).

2002

CertRK

Amongbi Jamir

Feily Feilanny Sofian

Kin Bopha

Sin Mi Sook

Lewis Ting Kok Kin

Calvary Pandan Bible-Presbyterian Church, Singapore

CertBS

Lee Seung Il

Roth Kim Nang

Preacher, Methodist Church, Phnom Penh, Cambodia
Teacher, Timothys All Project, Phnom Penh, Cambodia

Seow Kim Guan

New Life Bible-Presbyterian Church, Singapore

DipTh

Aldous Kent Limosnero

Pastor, Chinese Christian & Missionary Alliance Church,
Cowandilla, South Australia

Lydia An Sitha
(Mrs John Saray)

Preacher, Lively Hope Bible-Presbyterian Church,
Sihanoukville, Cambodia

Deborah Kie Hwee Ching

Singapore

Sun Sokha

Pastor, Faith Presbyterian Church, Phnom Penh,
Cambodia

DipTh, Far Eastern Bible College (02);
BA (English Communication), University of Management
and Economics (10);
MDiv, Cambodia Presbyterian Theological College and
Seminary (12).

BRE

Anong Wettayanukool

Bangkok, Thailand

Bai Eun Young

(see class of '04)
Lecturer, Bible College of East Africa, Nairobi, Kenya
BRE (02), MRE (04), Far Eastern Bible College.

David Mwendwa Mulyungi

Senior Pastor, Mbondoni Gospel Furthering Bible
Church, Mwingi, Kenya

Harrison Kasip Wan

Preacher, Calvary Miri Bible-Presbyterian Church, Miri,
Sarawak, Malaysia

BTh

Joshua Khoo Boo Huat

Preacher, Mount Carmel Bible-Presbyterian Fellowship,
Kuantan, Malaysia

BTh, Far Eastern Bible College (02);
MMin cand., Malaysia Theological Seminary.

Paul Losute Kendagor

Bible Christian Faith Church, Kapenguria, Kenya

Riangwati Gulo

Indonesia

Tee Chung Seng

Kelapa Sawit Bible-Presbyterian Church, Malaysia

Tran Anh Kiet

Pastor, Thanh Loc Evangelical Church, Ho Chi Minh City, Vietnam

Wong Wei Ping

*Administrator, Vancouver Bible-Presbyterian Church, Port Coquitlam, BC, Canada
Principal, Mustard Seed Preschool, Port Coquitlam, BC, Canada*

BTh (magna cum laude), Far Eastern Bible College (02).

Louis Zung Hlei Thang

*Immanuel Evangelical Presbyterian Church of Myanmar, Yangon, Myanmar
Amyotha Hluttaw Kusale (Senator), Yangon, Myanmar*

MRE

Alex Nasong'o Wugu

Pastor, Kenya

BTh (99), MRE (02), Far Eastern Bible College.

Cho-Kim Jung Nyun

Missionary, Biblical Education by Extension, Korea

BMus, Seoul National University (79);
MMus, San Francisco Conservatory of Music (82);
MRE (cum laude), Far Eastern Bible College (02);
PhD, Trinity Torch Graduate University (11).

Karuna Sitthisakthanakul

Full-time worker, Thailand Evangelical Seminary, Bangkok

MDiv, Thailand Evangelical Seminary (94);
BRE (01), MRE (02), Far Eastern Bible College.

Paul Kim Sang Moo

Senior Pastor, Streamside Presbyterian Church, Yangsan, Kyungnam, Korea

*Lecturer, Kosin University, Busan, Korea
Lecturer (Part Time), Jang Cheung Bible Institute, Kunming, Yunnan, China*

BA, Kosin University (83);
MDiv, Korea Theological Seminary (86);
MRE, Far Eastern Bible College (02).

Andrew Na In

Pastor, Korean Church in Johor Bahru, Johor Bahru, Johor, Malaysia

BA, Sogang University (89);
MDiv, Methodist Theological Seminary;
MRE, Far Eastern Bible College (02).

Isaac Ong Chair Siang

Pastor, Calvary Bible-Presbyterian Church, Singapore

BA (93), PhD cand, Bob Jones University;
MRE (magna cum laude), Far Eastern Bible College (02).

June Tan Mei Lan (Mrs Samson Korir)

Church Planter, Mulot, Kenya

BA, National University of Singapore (86);
MRE, Far Eastern Bible College (02).

Hannah Yeo Tsy Ay

Ministry Staff (Children's Ministry), Grace Bible-Presbyterian Church, Singapore

BTh (98), MRE (cum laude) (02), Far Eastern Bible College.

MDiv

Mark Chen Chih-Chuan

Pastor Designate, Covenant Bible-Presbyterian Church,

Perth, Australia

BA, Virginia Polytechnic Institute and State University (95);
MDiv (magna cum laude), Far Eastern Bible College (02);
ThM, Westminster Theological Seminary (09).

Ho Chee Lai

Assistant Pastor, Sharon Bible-Presbyterian Church, Singapore

BEng, National University of Singapore (92);
MDiv (magna cum laude), Far Eastern Bible College (02).

Quek Keng Khwang

Assistant Pastor, Life Bible-Presbyterian Church, Singapore

BA, National University of Singapore (92);
MDiv (summa cum laude), Far Eastern Bible College (02).

Suksit Thep-aree

Bangkok, Thailand

BBA, Ramkhamhaeng University (97);
MDiv, Far Eastern Bible College (02).

ThM

Prabhudas Koshy

(see class of '05)

Pastor, Gethsemane Bible-Presbyterian Church, Singapore

Dean of Students, Far Eastern Bible College, Singapore

BSc, University of Kerala (84);
BTh (92), MDiv (94), ThM (summa cum laude) (02), ThD (05), Far Eastern Bible College.

Tran Thanh Minh

Pastor, Truong Minh Giang Church, Ho Chi Minh City, Vietnam

BA, Ho Chi Minh Open University (95);
MDiv (00), ThM (02), Far Eastern Bible College.

2003

CertRK

Chan Tuck Whye

Usher, Gethsemane Bible-Presbyterian Church, Singapore

Choi Eun Joon

Peter Chong Jit Loi

New Life Bible-Presbyterian Church, London, UK

Alison Chua Mee Chin

New Zealand

Kek Fong Soon

Grace Bible-Presbyterian Fellowship, Muar, Malaysia

Lek Aik Wee

(see class of '07)

Preacher, New Life Bible-Presbyterian Church, Singapore

Bible Study Leader, Fundamental Christian Ministry, Singapore

BEng (Hons), Nanyang Technological University (93);
MSc, National University of Singapore (98);
CertRK (03), MDiv (07), Far Eastern Bible College.

Park Moon Sook

(see class of '09)

The Korean Church in Singapore, Singapore

Roth Phannith

Preacher, Pailin Bible-Presbyterian Church, Pailin,

Cambodia

Quek Hoon Khim

Sim Siang Kok

(see class of '07)

Elder, Calvary Pandan Bible-Presbyterian Church, Singapore

BSc (Hons), University of Newcastle (74);
MSc, University of Essex (87);
PhD, University of Strathclyde (00);
CertRK (03), CertBS (07), Far Eastern Bible College.

David Wong Kai Mann

(see class of '07)

Calvary Pandan Bible-Presbyterian Church, Singapore

BA, National University of Singapore (83);
MBA, Penn State University (87);
CertRK (03), CertBS (07), Far Eastern Bible College.

CertBS

Alice Ng Lai Hing

Peter Ong Gin Leng

DipTh

Reggor Barazon Galarpe

Pastor, Gethsemane Bible-Presbyterian Church, Cebu, The Philippines

Lecturer, Gethsemane Bible Institute, Cebu, The Philippines

Kim Jin Seung

Leni (Mrs Tjung Chin Nan)

Evangelist, Filadelfia Bible-Presbyterian Church, Batam, Indonesia

Jane Lim Chok Lang

Singapore

Merlin Chung

Preacher, Christian Church (South Hall), China

Sen Ponnreay

Lecturer, Life University, Sihanoukville, Cambodia

Yenni

Sunday School Teacher, Elim Fellowship Church, Batam, Indonesia

BRE

Violet Mukavali Malongo (Mrs Francis Onyango)

Pastor's wife, Africa Gospel Unity Church Saroiyot, Kenya

Lecturer, Faith College of the Bible, Eldoret, Kenya

Park Jong Gyoo

*Preacher, Korean Mission Church, Singapore
CertBS (97), DipTh (01), BRE (03), Far Eastern Bible College.*

John Minh Saray

(see class of '08)

Preacher, Lively Hope Bible-Presbyterian Church, Sihanoukville, Cambodia

BRE (03), MRE (08), Far Eastern Bible College.

Shachendra Pradhan Shrestha

Pastor, Nepalese Fellowship Church, Singapore
DipTh (01), BRE (03), Far Eastern Bible College.

Gete Sisay Taye**(Mrs Ephrem Chiracho)**

Pastor's wife, Gethsemane Bible-Presbyterian Church of
Ethiopia, Addis Ababa, Ethiopia

Nirand Tamee

Pastor, Eternal Life Church, Chiangmai, Thailand

BTh**Christine Jebet Kendagor****(Mrs Nelson Were)**

(see class of '04)

Preacher's wife, Holy Trinity Church, Eldoret, Kenya
Lecturer, Faith College of the Bible, Nairobi, Kenya
BTh (03), MRE (04), Far Eastern Bible College.

MRE**Esther Chew Siew Lan**

Missionary to China

BTh (00), MRE (cum laude) (03), Far Eastern Bible College.

John Ching Ser Loong

Lecturer, Asia Seminary for Ministry

BAcc (Equiv), Council of Engineering Institutions
Examination (74);
MRE, Far Eastern Bible College (03).

James Sun Yazhang

Pastor, Bethany Christian Church, Long Island, New
York, USA

BA, South China Teachers' University (84);
MRE (cum laude), Far Eastern Bible College (03).

Famachoi Wa'u

School Administrator, TK & SD Harapan Nias,
Nias, Indonesia

BTh, Universitas HKBP Nommensen (72);
MRE, Far Eastern Bible College (03).

MDiv**Johnyanto**

BEng, Universitas HKBP Nommensen (91);
MDiv, Far Eastern Bible College (03).

Nguyen Gia Hien

(see class of '04)

Pastor, Brisbane Bible-Presbyterian Church, Australia

DipEd, Ho Chi Minh City Teacher's Training College (82);
BA, Ho Chi Minh City University of Education (95);
MDiv (cum laude) (03), ThM (04), Far Eastern Bible College.

Ephrem Chiracho Ouchula

Pastor, Gethsemane Bible-Presbyterian Church of
Ethiopia, Addis Ababa, Ethiopia

BTh (01); MDiv (magna cum laude) (03), Far Eastern Bible
College.

Rasmalem Raya Sembiring

(see class of '04)

Lecturer, Medan Baptist Theological Seminary, Medan,
Indonesia

BSc, Medan Institute of Teaching and Education (89);
MA, Indonesia Evangelical Theological Seminary (99);
MDiv (03), ThM (cum laude) (04), Far Eastern Bible College.

Jonathan Cheruiyot Langat

Academic Dean, Bomet Bible Institute, Bomet, Kenya
BTh (01); MDiv (cum laude) (03), Far Eastern Bible College.

Wendy Teng Siew Lay

Webmaster, Far Eastern Bible College, Singapore

BAcc, National University of Singapore (89);
MDiv, Far Eastern Bible College (03).

2004**CertRK****Anenla Joyce Jamir****Lillian Chin Li Lan**

Calvary Pandan Bible-Presbyterian Church, Singapore

Chin Hoi Yin

(see class of '07)

Sharon Bible-Presbyterian Church, Singapore
CertRK (04), CertBS (07), Far Eastern Bible College.

Adrienne Choa Teck Cheng**(Mrs Foo Chee Yong)**

True Life Bible-Presbyterian Church, Singapore

Chum Chanraneth**Jenny Foo Hwee Chin****(Mrs Patrick Law)**

Calvary Pandan Bible-Presbyterian Church, Singapore

Alice Kee Luan Keow**(Mrs Steve Chng)**

(see class of '07)

True Life Bible-Presbyterian Church, Singapore
CertRK (04), CertBS (07), DipTh (11), Far Eastern Bible
College.

Khin Chear Ouy**Lai Swee Fong**

(see class of '08)

Sunday School Teacher & Chorister, Calvary Pandan
Bible-Presbyterian Church, Singapore

CertRK (04), CertBS (08), Far Eastern Bible College.

Patrick Law Kwai Weng

Calvary Pandan Bible-Presbyterian Church, Singapore

Elizabeth Pang Su Yuan**(Mrs Ooi Aik Kean)**

True Life Bible-Presbyterian Church, Singapore

James Tan Tat Yong

(see class of '09)

Preacher, Calvary Tengah Bible-Presbyterian Church,
Singapore

Bible Study Leader, Fundamental Christian Ministry
CertRK (04), BTh (09), Far Eastern Bible College.

CertBS**Chhun Sonida**

Secretary to the President, Life University, Sihanoukville,
Cambodia

Ly Bunnareth**DipTh****Edsel Locot**

Preacher, Gethsemane Bible-Presbyterian Mission
Church, Bohol, The Philippines

Lee Nam Soon (Mrs Sun Sokha)

Pastor's wife, Faith Presbyterian Church, Phnom Penh,
Cambodia

Peck Choon Khim**(Mrs Leong Fan Paw)**

(see class of '05)

Eden Bible-Presbyterian Church, Singapore
DipTh (04), BTh (05), Far Eastern Bible College.

Seah Seow Hock

True Life Bible-Presbyterian Church, Singapore
CertBS (96), DipTh (04), Far Eastern Bible College.

BRE**Paul Cheng Heng Fook**

(see class of '09)

Pastor, Bethel Bible-Presbyterian Church, Melbourne,
Australia

BRE (cum laude) (04), MRE (09), Far Eastern Bible College.

Kang Hyeong Joo**Song Suk Kyoung****BTh****Peter Nanyaro Elibariki**

(see class of '06)

Pastor & General Secretary, Africa Mission Evangelism
Church, Arusha, Tanzania

BTh (04), MDiv (06), Far Eastern Bible College.

Kim Hee Nam**Kim Young Min**

MDiv student, Biblical Theological Seminary, Hatfield,
PA, USA

Nelson Noel Ng'uono Were

(see class of '06)

Deacon & Preacher, Holy Trinity Church, Eldoret, Kenya
Lecturer, Faith College of the Bible, Nairobi, Kenya

BTh (04), MDiv (06), ThM (07), Far Eastern Bible College.

Srun Chivan

Pastor, Life Bible-Presbyterian Church, Sihanoukville,
Cambodia

Dean of Academic Affairs, Life University, Sihanoukville,
Cambodia

Peter Ty Serey Vuth

Cambodian Fellowship of Parkview, Palm Coast, FL, USA

MRE**Bai Eun Young**

Lecturer, Bible College of East Africa, Nairobi, Kenya
BRE (02), MRE (04), Far Eastern Bible College.

Christine Jebet Kendagor**(Mrs Nelson Were)**

Preacher's wife, Holy Trinity Church, Eldoret, Kenya
Lecturer, Faith College of the Bible, Nairobi, Kenya

BTh (03), MRE (04), Far Eastern Bible College.

Loreni Tsoepe

BA, Nagaland University (95);
MRE, Far Eastern Bible College (04).

Nguyen Doan Hau (Mrs Vo Thanh Phan)

Assistant Pastor's wife, Christian and Missionary
Alliance, Vietnam

BA, Tien Giang College of Pedagogy (95);
MRE, Far Eastern Bible College (04).

Salai Tha Luai

Assistant General Secretary, Evangelical Presbyterian
Church, Myanmar

BTh (96), MMin (01), Far Eastern Fundamental School of
Theology;
MRE, Far Eastern Bible College (04).

Charlene Tan Hwee Phio

Interpreter, Life Bible-Presbyterian Church, Mandarin
Congregation, Singapore
Associate Professor, National Institute of Education,
Singapore

BA (Hons) (94), MA (96), National University of Singapore;
PGDE, Nanyang Technological University (97);
PhD, National University of Singapore (03);
MRE (magna cum laude), Far Eastern Bible College (04);
MA, University of Leicester (05).

MDiv

Michael Kipyegon Arap Koech

(see class of '05)

Principal, Bomet Bible Institute, Bomet, Kenya

BTh (87), MDiv (cum laude) (04), ThM (05), Far Eastern
Bible College.

Vo Thanh Phan

(see class of '05)

Assistant Pastor, The Evangelical Church of Vietnam
(South), Vietnam

BA, University of Dalat (98);
MDiv (04), ThM (05), Far Eastern Bible College.

ThM

Nguyen Gia Hien

Pastor, Brisbane Bible-Presbyterian Church, Brisbane,
Australia

DipEd, Ho Chi Minh City Teacher's Training College (82);
BA, Ho Chi Minh City University of Education (95);
MDiv (03), ThM (summa cum laude) (04), Far Eastern Bible
College.

Rasmalem Raya Sembiring

Lecturer, Medan Baptist Theological Seminary, Medan,
Indonesia

BSc, Medan Institute of Teaching and Education (89);
MA, Indonesia Evangelical Theological Seminary (99);
MDiv (03), ThM (cum laude) (04), Far Eastern Bible College.

2005

CertRK

Deborah Choi Kyung-Ae

True Life Bible-Presbyterian Church, Singapore

Sara Lim Bin Hwee (Mrs Franco Wong)

(see class of '09)

Truth Bible-Presbyterian Church, Singapore
CertRK (05), CertBS (09), Far Eastern Bible College.

Oh Sung Hwa

Vincent Pek How Sian

(see class of '08)

Calvary Pandan Bible-Presbyterian Church, Singapore
CertRK (04), CertBS (08), Far Eastern Bible College.

Priscilla Puah Li Choo

Gethsemane Bible-Presbyterian Church, Singapore

Selestier Tan Hwee Kien

(Mrs Lek Aik Wee)

Preacher's wife, New Life Bible-Presbyterian Church,
Singapore

BAcc, Nanyang Technological University (92); CPA;
CertRK, Far Eastern Bible College (05).

Zhang Bei Fang

Life Bible-Presbyterian Church, Singapore

CertBS

Linda Foo Kui Ping

(Mrs Ng Yew Chong)

Calvary Bible-Presbyterian Church, Singapore

Park Eun Hyung

DipTh

Ajin Thu

Preacher, Calvary Hanura Permai Bible-Presbyterian
Church, Pontianak, Indonesia

Serena Tan Hwee Khim

Preschool Teacher, Bethesda (Ang Mo Kio)
Kindergarten, Singapore

Yap Yee Kin

Preacher, Tabernacle Bible-Presbyterian Church,
Singapore

Joshua Yong Boon Keong

(see class of '08)

Missionary Lecturer, Bible College of East Africa,
Nairobi, Kenya

DipTh (05), BRE (08), MDiv (10), Far Eastern Bible College.

BRE

Jeon Mi Kyung

Lim Seo Young

(Mrs Sean Sebastian Fong)

Gethsemane Bible-Presbyterian Church, Singapore

Warunee Harichaikul

(see class of '06)

Secretary, Bethel Development Centre, Chiang Rai,
Thailand

Lecturer, Bethel Bible College, Chiang Rai, Thailand

BA, Chiangmai University (00);
BRE (05), MRE (06), Far Eastern Bible College.

BTh

Leonard Chong Wei Leng

Pastor (Small Group & Outreach), All Saints
Presbyterian Church, Singapore

Khadga Bahadur Thapa Magar

Pastor, Zion Methodist Church, Dharan, Nepal

Peck Choon Khim

(Mrs Leong Fan Paw)

Eden Bible-Presbyterian Church, Singapore
DipTh (04), BTh (05), Far Eastern Bible College.

Rio Lequin Espejon

Administrative Staff, House of Hope, Cebu, The
Philippines

Wiwin Sunarto (Mrs Mark Baldwin)

Pastor's wife, Presbyterian Missionary Union Church
Plant, Cambodia

Richard Murcia Tiu

(see class of '10)

Preacher, Gethsemane Bible-Presbyterian Mission
Church, Cebu, The Philippines

Lecturer, Gethsemane Bible Institute, Cebu, The
Philippines

BTh (05), MMin (10), Far Eastern Bible College.

MRE

Karen Chan Kah Wai

Interpreter, Singapore

BA, University of Singapore (98);
PGDE, Nanyang Technological University (99);
MRE, Far Eastern Bible College (05).

Justin Paul Vedakan Jayapaul

Lecturer, Calvin Institute of Theology, Chennai, India

BTh, MDiv (04), Jubilee Memorial Bible College;
MRE, Far Eastern Bible College (05);
MTh, Jubilee Memorial Bible College (10).

Pipit Margareta Jong

(Mrs Peter Yoksan)

Preacher's wife, Calvary Hanura Permai Bible-
Presbyterian Church, Pontianak, Indonesia

BSc, Universitas Panca Bhakti (95);
MRE, Far Eastern Bible College (05).

Viswanathan

Pastor, New Life Bible-Presbyterian Church, Tamil
Congregation, Singapore

BA, University of Madras (92);
MDiv, Hindustan Bible Institute & College (00);
ThM, Trinity Theological College (02);
MRE, Far Eastern Bible College (05).

MDiv

Eben Yoon

Academic Dean, Bible College of East Africa, Nairobi,
Kenya

BA, Pensacola Christian College (99);
MDiv, Far Eastern Bible College (05).

Kiantoro Lie Kok Kiang

Pastor, Calvary Batam Bible-Presbyterian Church,
Indonesia

Principal, Calvary Batam Bible College, Indonesia

BTh (92), MRE (98), MDiv (05), Far Eastern Bible College.

Peter Yoksan

(see class of '09)

Preacher, Calvary Hanura Permai Bible-Presbyterian
Church, Pontianak, Indonesia

BEng, Universitas Widya Mataram Yogyakarta (89);
MBA, Heriot-Watt University (00);
MDiv (05), ThM (09), Far Eastern Bible College.

Theresa Yip Moh Chung

Missionary to Chinese Christian Church of Saipan,
Saipan, MP, USA

BA, National University of Singapore (00);
MDiv (cum laude), Far Eastern Bible College (05).

ThM**Michael Kipyegon Arap Koech**

Principal, Bomet Bible Institute, Bomet, Kenya
BTh (87), MDiv (04), ThM (05), Far Eastern Bible College.

Vo Thanh Phan

Assistant Pastor, The Evangelical Church of Vietnam
(South), Vietnam

BA, University of Dalat (98);
MDiv (04), ThM (05), Far Eastern Bible College.

ThD**Prabhudas Koshy**

Pastor, Gethsemane Bible-Presbyterian Church,
Singapore
Dean of Students, Far Eastern Bible College, Singapore

BSc, University of Kerala (84);
BTh (92), MDiv (94), ThM (summa cum laude) (02), ThD
(05), Far Eastern Bible College.

Quek Suan Yew

Pastor, Calvary Pandan Bible-Presbyterian Church,
Singapore
Academic Dean, Far Eastern Bible College, Singapore

BTh, Far Eastern Bible College (89);
MDiv, Grace Theological Seminary (91);
STM, Biblical Theological Seminary (92);
ThD, Far Eastern Bible College (05).

George Kutty Skariah

Pastor, Covenant Bible-Presbyterian Church of India,
Bangalore, India

BA (87), MA (90), Kerala University;
BTh (94), MDiv (96), ThD (05), Far Eastern Bible College;
ThM, Singapore Bible College (98).

2006**CertRK****Arpornthip Chaitha****Cheong Lian Neo
(Mrs Chong Wing Keong)**

True Life Bible-Presbyterian Church, Singapore

Andy Ho Yew Peng

(see class of '08)

Truth Bible-Presbyterian Church, Singapore
CertRK (06), CertBS (08), Far Eastern Bible College.

Sarah Ng Li Jun (Mrs Samuel Yong)

(see class of '10)

Gethsemane Bible-Presbyterian Church, Singapore
DipEd, National Institute of Education (01);
CertRK (06), CertBS (10), Far Eastern Bible College.

Ng Yew Chong

Calvary Bible-Presbyterian Church, Singapore

Timbagen Tarigan

Batam, Indonesia

Stephen Yap Thiam Teng

Sunday School Teacher & Usher, Gethsemane Bible-
Presbyterian Church, Singapore

Peter Yeo Choon Seng

Elder, Abundant Life Bible-Presbyterian Church,
Singapore

Yong Choon Leong

Chorister & Usher, Truth Bible-Presbyterian Church,
Singapore

CertBS**Andrew Loh Kah Fai**

Singapore

Isaac Cin Lam Mung

Followers of The Way (Messianic Movement), Kuala
Lumpur, Malaysia

Poh Ee Huat

Deacon, Calvary Tengah Bible-Presbyterian Church,
Singapore

Sun Dawei

China

DipTh**Chhim Vanarith**

President, Evangelical Lutheran Church of Cambodia

Jung Eun Hee**John Ovung**

Nagaland, India

Ram Kumar Shrestha

Kathmandu, Nepal

Yap Kim Chuan

(see class of '12)

Preacher, Tangkak Bible-Presbyterian Church, Tangkak,
Malaysia

DipTh (06), BRE (12), Far Eastern Bible College.

BRE**Kim Dae Youl**

Assistant Pastor, Podowon Presbyterian Church, Busan,
Korea

Heo Kyung Jin (Mrs Samkol Im)

Sung Kwang Presbyterian Church, Seoul, Korea

Andrew Cho Yong Pyo

MDiv student, Liberty University, USA

BRE, Far Eastern Bible College (06);
MDiv cand, Liberty University.

**Ejigayehu Alemu Zeleke
(Mrs Tefera Bahiru)**

(see class of '08)

USA

BRE (06), MDiv (08), Far Eastern Bible College.

BTh**Dominino Tillor dela Cruz Jr**

(see class of '08)

Preacher, Gethsemane Bible-Presbyterian Mission
Church, Bogo & San Antonio, The Philippines
BTh (06), MDiv (08), Far Eastern Bible College.

Febian Christopher Natanael Siregar

(see class of '12)

Preacher, Gloria Bible-Presbyterian Church, Medan,
Indonesia

BTh (06), MRE (12), Far Eastern Bible College.

MRE**Janice Chen Ching Fun
(Mrs Peter Lai)**

Staffworker (Part Time) & Pianist, Calvary Tengah Bible-
Presbyterian Church, Singapore

Tutor, Far Eastern Bible College, Singapore

ACLM (97), LLCM (TD) (98), London College of Music;
MRE, Far Eastern Bible College (06);
MSM, Foundations Bible College (09).

Efendi Ginting

Preacher, Tanjung Playu Bible-Presbyterian Church,
Batam, Indonesia

BTh, Sekolah Tinggi Teologia Salem (02);
MRE, Far Eastern Bible College (06).

Warunee Harichaikul

Secretary, Bethel Development Centre, Chiang Rai,
Thailand

Lecturer, Bethel Bible College, Chiang Rai, Thailand

BA, Chiangmai University (00);
BRE (05), MRE (06), Far Eastern Bible College.

MDiv**Dennis Capongcol Kabinog**

(see class of '08)

Preacher, Gethsemane Bible-Presbyterian Church,
Singapore

Tutor, Far Eastern Bible College, Singapore

BSc, University of Cebu (96);
MDiv (06), ThM (cum laude) (08), Far Eastern Bible College.

Ayanthung Murry

Pastor, Shalom Baptist Chapel, Singapore
Associate General Secretary, Supreme Task
International, Nagaland, India

Adjunct Lecturer, Trinity Theological College and
Missiological Research, Nagaland, India

BA, Lalit Chandra Bharali College (03);
MDiv, Far Eastern Bible College (06);
ThD, Asia Baptist Graduate Theological Seminary (12).

Peter Nanyaro Elibariki

Pastor & General Secretary, Africa Mission Evangelism
Church, Arusha, Tanzania

BTh (04), MDiv (06), Far Eastern Bible College.

Lal Lian Uk

Preacher, First Bible-Presbyterian Church of Myanmar,
Yangon, Myanmar

ThM student, Far Eastern Bible College, Singapore

BTh (99), MMin (01), Far Eastern Fundamental School of
Theology;
MDiv, Far Eastern Bible College (06);

Nelson Noel Ng'uono Were

(see class of '07)

Deacon & Preacher, Holy Trinity Church, Eldoret, Kenya
Lecturer, Faith College of the Bible, Nairobi, Kenya

BTh (04), MDiv (06), ThM (magna cum laude) (07), Far
Eastern Bible College.

2007

CertRK

Robin Boi Yok Bin

Deacon, Calvary Pandan Bible-Presbyterian Church, Singapore

Andrew Chia Chun Seng

Deacon, Calvary Pandan Bible-Presbyterian Church, Singapore

Han Whie Kwang

Deacon, Calvary Pandan Bible-Presbyterian Church, Singapore

MBBS, National University of Singapore (90);
CertRK, Far Eastern Bible College (07).

Haw Shuen Siang

Chorister, Truth Bible-Presbyterian Church, Singapore
Teacher-in-Charge, The Boys' Brigade 67J Singapore Company, Singapore

BBus (05), PGDE (07) Nanyang Technological University;
CertRK, Far Eastern Bible College (07).

Lam Chew Ying (Mrs Tan)

Bookkeeper, Far Eastern Bible College, Singapore
True Life Bible-Presbyterian Church, Singapore

Eric Lim Wee Chian

Deacon & Ministry Staff (Publications), Calvary Pandan Bible-Presbyterian Church, Singapore

DipVisualComm, Temasek Polytechnic (95);
CertRK, Far Eastern Bible College (07).

Aileen Tan Mun Kuen

(see class of '10)

Gethsemane Bible-Presbyterian Church, Singapore
CertRK (07), CertBS (10), Far Eastern Bible College.

Wong Song Ung

(see class of '12)

Sunday School Teacher, Calvary Pandan Bible-Presbyterian Church, Mandarin Congregation, Singapore

MBBS (85), MMed (94), National University of Singapore;
CertRK (07), CertBS (12), Far Eastern Bible College.

CertBS

Chin Hoi Yin

Sharon Bible-Presbyterian Church, Singapore
CertRK (04), CertBS (07), Far Eastern Bible College.

Alice Kee Luan Keow (Mrs Steve Chng)

(see class of '11)

True Life Bible-Presbyterian Church, Singapore
CertRK (04), CertBS (07), DipTh (11), Far Eastern Bible College.

Margaret Phang Foong Kuan

Calvary Pandan Bible-Presbyterian Church, Singapore

Sim Siang Kok

Elder, Calvary Pandan Bible-Presbyterian Church, Singapore

BSc (Hons), University of Newcastle (74);
MSc, University of Essex (87);
PhD, University of Strathclyde (00);
CertRK (03), CertBS (07), Far Eastern Bible College.

David Wong Kai Mann

Calvary Pandan Bible-Presbyterian Church, Singapore

BA, National University of Singapore (83);
MBA; Penn State University (87);
CertRK (03), CertBS (07), Far Eastern Bible College.

BRE

Anne Chiam (Mrs Lim Chun Huat)

(see class of '08)

General Superintendent (Junior Worship), Calvary Pandan Bible-Presbyterian Church, Singapore
Tutor, Far Eastern Bible College, Singapore

RSA Dip (Teaching of English), British Council (88);
CertRK (00), BRE (07), MRE (08), Far Eastern Bible College.

Anya Kera

(see class of '12)

Police Union Baptist Church, Pesama, Nagaland, India

BRE (07), MMin (12), Far Eastern Bible College.

Byju Samuel

MRE student, Far Eastern Bible College, Singapore
Lecturer, Hope For Asia Bible College, Kerala, India

DipTh, Good News For Asia Bible College & Missionary Training Centre (97);
BRE, Far Eastern Bible College (07);
MA (10), MDiv (12), East Asia School of Theology.

Div Sokhom

Lecturer, Presbyterian & Reformed Theological Seminary, Cambodia

Lotha Limhathung

Pastor, Nagaland, India

Deborah Ng Boon Choo

Ministry Staff (Children's Ministry), Truth Bible-Presbyterian Church, Singapore

DipAcc, Ngee Ann Polytechnic (98);
DipTh (01), BRE (07), Far Eastern Bible College;
DEYT, National Institute of Education (03).

BTh

Le Vu Bao An

(see class of '09)

Pastor, Shalom Presbyterian Church, Vietnam
Academic Dean, Saigon Presbyterian Bible College, Vietnam

BTh (07), MDiv (09), Far Eastern Bible College.

Shanmugam Dixson Vijayenthiran

Pastor, Trinity Reformed Presbyterian Church, Sri Lanka

MRE

Philip Chittezhathu Cherian

Dean of Practical Ministry, Jubilee Memorial Bible College, Chennai, India

BTh, Jubilee Memorial Bible College (97);
BA, University of Calicut (01);
BLIS, Annamalai University (01);
MRE, Far Eastern Bible College (07)

Philip Kipsaat Lagat

Pastor, Good News Church of Africa, Kenya

BA, Gospel Furthering Fellowship Bible College (99);
MRE, Far Eastern Bible College (07).

Ton Soung Kao

Lecturer, Golden Triangle Missionary Training Centre, Mae Sai, Chiangmai, Thailand

DipTh, Bethel Holy Word Bible School, Bangkok (74);
BTh (95), MCS (96), Singapore Bible College;

MRE, Far Eastern Bible College (07);
DMin cand, Malaysia Baptist Theological Seminary.

Wee Eng Moh

Pastor, Berith Bible-Presbyterian Church, Singapore
BTh (92), MRE (magna cum laude) (07), Far Eastern Bible College.

MDiv

Biak Lawm Thang

(see class of '08)

Pastor, First Bible-Presbyterian Church of Myanmar, Yangon, Myanmar

BTh (98), MMin (01), Far Eastern Fundamental School of Theology;
MDiv (cum laude) (07), ThM (08), Far Eastern Bible College.

Lek Aik Wee

Preacher, New Life Bible-Presbyterian Church, Singapore

Bible Study Leader, Fundamental Christian Ministry, Singapore

BEng (Hons), Nanyang Technological University (93);
MSc, National University of Singapore (98);
CertRK (03), MDiv (07), Far Eastern Bible College.

ThM

Nelson Noel Ng'uono Were

Deacon & Preacher, Holy Trinity Church, Eldoret, Kenya
Lecturer, Faith College of the Bible, Nairobi, Kenya

BTh (04), MDiv (06), ThM (summa cum laude) (07), Far Eastern Bible College.

2008

CertRK

Anthony Cheng Chou Hwuang

(see class of '11)

Chorister, Truth Bible-Presbyterian Church, Singapore
CertRK (08), CertBS (11), Far Eastern Bible College.

Foo Chee Yong

True Life Bible-Presbyterian Church, Singapore

Herbert Goh Guang Yang

(see class of '12)

Chorister, True Life Bible-Presbyterian Church, Singapore
BSc, Nanyang Technological University (07);
CertRK (08), CertBS (12), Far Eastern Bible College.

Francis Lee Kek Gee

(see class of '10)

Deacon, Gethsemane Bible-Presbyterian Church, Singapore

BDS, National University of Singapore (89); FRACDS (93);
CertRK (08), CertBS (10), Far Eastern Bible College.

Lee Soh Kian (Mrs)

Encouragers' Ministry, Gethsemane Bible-Presbyterian Church, Singapore

Rachel Lim Ai May (Mrs Han Whie Kwang)

Sunday School Teacher, Calvary Pandan Bible-Presbyterian Church, Singapore

BBA, National University of Singapore (91);
CertRK, Far Eastern Bible College (08).

Lim Jun Sheng

Calvary Tengah Bible-Presbyterian Church, Singapore
Bible Study Leader, Fundamental Christian Ministry,
Singapore

BEng (Hons) (03), PGDE (04) Nanyang Technological
University;
CertRK, Far Eastern Bible College (08).

**Pauline Low Juat Hoon
(Mrs Vincent Beh)**

Calvary Tengah Bible-Presbyterian Church, Singapore

Phan Narit

Logistics Coordinator, Cambodia

Victor Wong Chong Thiam

Calvary Pandan Bible-Presbyterian Church, Singapore

Franco Wong Pey Gein

Deacon, Truth Bible-Presbyterian Church, Singapore
MBBS (97), Dip (Family Med) (08), National University of
Singapore;
CertRK, Far Eastern Bible College (08).

Ye Zuyi (Mrs Herbert Goh)

(see class of '12)

Chorister, True Life Bible-Presbyterian Church, Singapore

DipArchTech, Singapore Polytechnic (02);
BSc (Arch), University of Newcastle (03);
CertRK (08), CertBS (12), Far Eastern Bible College.

CertBS**Andy Ho Yew Peng**

Truth Bible-Presbyterian Church, Singapore
CertRK (06), CertBS (08), Far Eastern Bible College.

Nehemiah Hor Ponlok

Pastor, Kompong Som Bible-Presbyterian Church,
Sihanoukville, Cambodia
Lecturer, Kompong Som Bible School, Sihanoukville,
Cambodia

DipTh, Kompong Som Bible School (01);
CertBS, Far Eastern Bible College (08).

Lai Swee Fong

Sunday School Teacher & Chorister, Calvary Pandan
Bible-Presbyterian Church, Singapore
CertRK (04), CertBS (08), Far Eastern Bible College.

Vincent Pek How Sian

Calvary Pandan Bible-Presbyterian Church, Singapore
CertRK (05), CertBS (08), Far Eastern Bible College.

**Lenny Su Chai Ling
(Mrs Chia Chung Seng)**

Calvary Pandan Bible-Presbyterian Church, Singapore

DipTh**Park Mi Oak**

Korea

BRE**Albert Ben Kainesie**

Pastor, Nyangba Town Presbyterian Church, Freetown,
Sierra Leone
Lecturer, Reformed Theological College, Freetown, Sierra
Leone

Lim Ren Muh

Preacher, Impian Bible-Presbyterian Church, Malaysia

John Loo Lay Gee

Truth Bible-Presbyterian Church, Singapore

Jose Maghanoy Mangco

Project Coordinator, House of Hope, The Philippines

Joshua Yong Boon Keong

(see class of '10)

Missionary Lecturer, Bible College of East Africa,
Nairobi, Kenya

DipTh (05), BRE (08), MDiv (10), Far Eastern Bible College.

BTh**Linda Yohana Kurnia
(Mrs Leonardi)**

Pianist, Gereja Kristus Jesus, Medan, Indonesia

Chan Sopheak

Preacher, True Gospel Bible-Presbyterian Church,
Cambodia
Teacher, True Gospel Bible School, Cambodia

Jeremy Christiansen Siregar

Gloria Bible-Presbyterian Church, Medan, Indonesia

Le Vu Thien An

Senior Pastor, Hurlstone Park Vietnamese Baptist
Church, Sydney, Australia

Kelvin Lim Cheng Kwang

Deacon & Preacher, Gethsemane Bible-Presbyterian
Church, Singapore

**Lyn Lornah Lawino Were
(Mrs James Kitulika)**

(see class of '10)

Pastor's wife, Independent Presbyterian Church, Nairobi,
Kenya

Lecturer, Common Ground Theological Institute, Kenya
BTh (cum laude) (08), MDiv (10), Far Eastern Bible College.

Liv Rotha

Preacher, True Gospel Bible-Presbyterian Church,
Cambodia
Teacher, True Gospel Bible School, Cambodia

Thadeus Veniceo Jr Brillo Galleto

The Philippines

Weerapong Harichaikul

(see class of '10)

Preacher, Bethel Development Centre, Chiang Rai,
Thailand

BEd, Rajabhat Institute of Chiangrai (01);
BTh (08), MDiv (10), Far Eastern Bible College.

MMin**Errol Dale Stone**

Pastor, Faith Presbyterian Church, Perth, Australia
Lecturer, Aboriginal Evangelical Fellowship Bible College,
Perth, Australia

Chairman, Faith and Freedom Ministries, Perth,
Australia

BTh (98), MMin (08), Far Eastern Bible College.

MRE**Anne Chiam (Mrs Lim Chun Huat)**

General Superintendent (Junior Worship), Calvary
Pandan Bible-Presbyterian Church, Singapore
Tutor, Far Eastern Bible College, Singapore

RSA Dip (Teaching of English), British Council (88);
CertRK (00), BRE (07), MRE (08), Far Eastern Bible
College.

Ruth Low Mei Ern

Staff, Bible Witness Media Ministry, Singapore

BSc, National University of Singapore (04);
MRE (magna cum laude), Far Eastern Bible College (08).

John Minh Saray

Preacher, Lively Hope Bible-Presbyterian Church,
Sihanoukville, Cambodia

BRE (03), MRE (08), Far Eastern Bible College.

Dohar Santoso Siregar

Pastor, Gloria Bible-Presbyterian Church, Medan,
Indonesia

BTh (81), MRE (08), Far Eastern Bible College.

MDiv**Dominino Tillor dela Cruz Jr**

Preacher, Gethsemane Bible-Presbyterian Mission
Church, Bogo & San Antonio, The Philippines

BTh (06), MDiv (08), Far Eastern Bible College.

Judah Pallangyo Kundaal

Pastor, Africa Mission Evangelism Church, Arusha,
Tanzania
Academic Dean, Bible College of East Africa, Arusha,
Tanzania

BMin (06), MDiv (08), Far Eastern Bible College.

Tan Nee Keng

Elder, Berean Bible-Presbyterian Church, Singapore

BEng, University of Singapore (78);
MSc, National University of Singapore (86);
MDiv, Far Eastern Bible College (08).

Kelvin Wong Chee Leong

Preacher, Calvary Tengah Bible-Presbyterian Church,
Mandarin Congregation, Singapore

BSc, National University of Singapore (85);
MDiv Far Eastern Bible College (08).

**Ejigayehu Alemu Zeleke
(Mrs Tefera Bahiru)**

USA

BRE (06), MDiv (08), Far Eastern Bible College.

ThM**Biak Lawm Thang**

Pastor, First Bible-Presbyterian Church of Myanmar,
Yangon, Myanmar

BTh (98), MMin (01), Far Eastern Fundamental School of
Theology;
MDiv (07), ThM (08), Far Eastern Bible College.

Dennis Capongcol Kabungue

Preacher, Gethsemane Bible-Presbyterian Church,
Singapore

Tutor, Far Eastern Bible College, Singapore

BSc, University of Cebu (96);
MDiv (06), ThM (cum laude) (08), Far Eastern Bible College.

EdD**Mark Kim Kyung Soo**

Principal, Bible College of East Africa, Nairobi, Kenya

BSc, Seoul National University (78);
MDiv (Equip), Korean Presbyterian Assembly Seminary (85);
DipTh, Far Eastern Bible College (90);
DLitt, Bharat Bible College (94);
MA (Bible Exposition), Pensacola Christian College (96);
EdD, Far Eastern Bible College (08).

2009

CertRK

Arvind Kumar Pawa

Deacon, Gethsemane Bible-Presbyterian Church, Singapore

Clement Chew Yiming

True Life Bible-Presbyterian Church, Singapore
MDiv student, Far Eastern Bible College, Singapore

BSc, National University of Singapore (04);
PDGE, National Institute of Education (06);
CertRK, Far Eastern Bible College (09).

Jacelyn Chng Siew Hwee

Chorister, True Life Bible-Presbyterian Church, Singapore

Joycelyn Chng Siew Miang

(see class of '12)

Chorister, True Life Bible-Presbyterian Church, Singapore
CertRK (09), CertBS (12), Far Eastern Bible College.

Hoe Ghee Yong

Bookroom Assistant, Tabernacle Books, Singapore

Josias Camporedondo Llego

(deceased 13 Oct 2009 at age 59)

Alethea Liaw Sok Hui

(Mrs Amos Ler)

Tabernacle Bible-Presbyterian Church, Singapore

Audrey Liaw Sock Pheng

Deaconess, Tabernacle Bible-Presbyterian Church, Singapore

Lim Hong Kim

Calvary Tengah Bible-Presbyterian Church, Singapore

Tan Choon Keng

Deacon, Calvary Pandan Bible-Presbyterian Church, Singapore

Christopher Tan Eik Chor

New Life Bible-Presbyterian Church, Singapore
Podcaster, HymnPod.com Traditional Hymns Podcast

Miriam Wong Siew Leng

Tabernacle Bible-Presbyterian Church, Singapore

CertBS

Daisy Susanty Tehupeiry

Elderly Ministry, Filladelphia Church, Tangerang, West Java, Indonesia

Div Vanna (Mrs John Quik Seh Kiat)

Pilgrim Covenant Church, Singapore

Sara Lim Bin Hwee

(Mrs Franco Wong)

Truth Bible-Presbyterian Church, Singapore
CertRK (05), CertBS (09), Far Eastern Bible College.

Park Moon Sook

The Korean Church in Singapore, Singapore

Puspa Shakya

Sunday School Teacher, Lord's Church, Kathmandu, Nepal

DipTh

Tjung Joan Manling

Children's Ministry, Presbyterian Rock Missions House, Batam, Indonesia

BTh

Eliezer Sayeon Ortega

Preacher, Gethsemane Bible-Presbyterian Mission Church, Cebu, The Philippines

Lecturer, Gethsemane Bible Institute, Cebu, The Philippines

Ko Ling Kang

Preacher, Calvary Pandan Bible-Presbyterian Church, Singapore

Bible Study Leader, Fundamental Christian Ministry, Singapore

BTh (cum laude), Far Eastern Bible College (09).

James Tan Tat Yong

Preacher, Calvary Tengah Bible-Presbyterian Church, Singapore

Bible Study Leader, Fundamental Christian Ministry, Singapore

CertRK (04), BTh (09), Far Eastern Bible College.

MRE

Paul Cheng Heng Fook

Pastor, Bethel Bible-Presbyterian Church, Melbourne, Australia

BRE (04), MRE (09), Far Eastern Bible College.

Jeong Hyeon Heni

Missionary, Biblical Education by Extension, Jakarta, Indonesia

BSc, Sangji University (97);
MRE, Far Eastern Bible College (09).

Le Thanh Tam

Sunday School Teacher, Vietnamese Alliance Church, Corona, CA, USA

BA (01), MA (04), Union College of California;
MRE, Far Eastern Bible College (09).

Rebecca Evelyn Laiya

Teacher, Christian Indonesian Nias Church, Indonesia
Lecturer, Nias Selatan Teacher Training College, Indonesia

BEd, Atma Jaya Catholic University of Indonesia (00);
MRE, Far Eastern Bible College (09).

MDiv

Le Vu Bao An

Pastor, Shalom Presbyterian Church, Vietnam
Lecturer, Saigon Presbyterian Bible College, Vietnam

BTh (07), MDiv (09), Far Eastern Bible College.

Titus Kilonzo Nzoka

Pastor, Independent Presbyterian Church, Nairobi, Kenya

Registrar & Lecturer, Faith College of the Bible, Nairobi, Kenya

BTh, Faith College of the Bible (04);
MDiv, Far Eastern Bible College (09).

ThM

Peter Yoksan

Preacher, Calvary Hanura Permai Bible-Presbyterian Church, Pontianak, Indonesia

BEng, Universitas Widy Mataram Yogyakarta (89);

MBA, Heriot-Watt University (00);
MDiv (05), ThM (09), Far Eastern Bible College.

2010

CertRK

Angeline Ang Li Ling
(Mrs James Fu)

Calvary Pandan Bible-Presbyterian Church, Singapore

BSc, National University of Singapore;
PGDE, Nanyang Technological University;
CertRK, Far Eastern Bible College (10).

James Fu Guo Ming

Deacon, Calvary Pandan Bible-Presbyterian Church, Singapore

BEng, PhD cand, National University of Singapore;
CertRK, Far Eastern Bible College (10).

Desmond Lau Di Wen

True Life Bible-Presbyterian Church, Singapore

BSc, National University of Singapore (05);
PGDE, Nanyang Technological University (07);
CertRK, Far Eastern Bible College (10).

Kalamamangai d/o Adhynarayanan

(see class of '11)

Sunday School Teacher, Gethsemane Bible-Presbyterian Church, Singapore

CertRK (10), CertBS (11), Far Eastern Bible College.

Kim Ki Moo

Doreen Chin Li Seong

(Mrs Ng Jui Keng)

(see class of '12)

Calvary Pandan Bible-Presbyterian Church, Singapore

CertRK (10), CertBS (12), Far Eastern Bible College.

Jonathan Poh Sun Zhi

Calvary Tengah Bible-Presbyterian Church, Singapore
Student Coordinator, Fundamental Christian Ministry, Singapore

CertRK, Far Eastern Bible College (10);
BSc (Econs) cand, Singapore Management University.

Stephanie Poon Kein Soon

(Mrs Francis Lee)

Gethsemane Bible-Presbyterian Church, Singapore

Roe Sun Young (Mrs Kim Jong Hyun)

Evangelist's wife, Samyang First Church, Seoul, Korea

Sarggunan s/o Muthusamy

CertBS

Francis Lee Kek Gee

Deacon, Gethsemane Bible-Presbyterian Church, Singapore

BDS, National University of Singapore (89); FRACDS (93);
CertRK (08), CertBS (10), Far Eastern Bible College.

Sarah Ng Li Jun (Mrs Samuel Yong)

Gethsemane Bible-Presbyterian Church, Singapore

DipEd, National Institute of Education (01);
CertRK (06), CertBS (10), Far Eastern Bible College.

Aileen Tan Mun Kuen

Gethsemane Bible-Presbyterian Church, Singapore
CertRK (07), CertBS (10), Far Eastern Bible College.

DipTh**Engida Tefera Zeleke**

Preacher, Gethsemane Bible-Presbyterian Church of Ethiopia, Addis Ababa, Ethiopia
Lecturer, Gethsemane Bible Institute, Alem Gena, Ethiopia

BRE**Kambale Lufungi Erick**

Congo

Peter Mutua Maurice

Pastor, Ebenezer Bible-Presbyterian Church, Machakos, Kenya
Lecturer, Ebenezer International Institute of Biblical Studies, Machakos, Kenya

BTh**Apasia Roman Moshi**

Lecturer, Bible College of East Africa, Arusha, Tanzania

Fransiska Christin

Indonesia
MDiv student, Far Eastern Bible College, Singapore

Jeremiah Sim Joo Lian

Preacher, Gethsemane Bible-Presbyterian Church, Singapore

Peter Sim Swee Meng

Bookroom Manager, Tabernacle Books, Singapore

MMin**Degu Genffe Guyola**

Lecturer, Hosanna Theological Seminary, Ethiopia
BMin (09), MMin (10), Far Eastern Bible College.

Richard Murcia Tiu

Preacher, Gethsemane Bible-Presbyterian Mission Church, Cebu, The Philippines
Lecturer, Gethsemane Bible Institute, Cebu, The Philippines
BTh (05), MMin (10), Far Eastern Bible College.

MRE**Carolyn Tan Siew Yoong (Mrs Prabhudas Koshy)**

Pastor's wife, Gethsemane Bible-Presbyterian Church, Singapore
BBA (86), National University of Singapore;
DipTh (92), MRE (10), Far Eastern Bible College.

MDiv**Lyn Lornah Lawino Were (Mrs James Kitulika)**

Pastor's wife, Independent Presbyterian Church, Nairobi, Kenya
Lecturer, Common Ground Theological Institute, Kenya
BTh (08), MDiv (10), Far Eastern Bible College.

Weerapong Harichaikul

Preacher, Bethel Development Centre, Chiang Rai, Thailand

BEEd, Rajabhat Institute of Chiangrai (01);
BTh (08), MDiv (10), Far Eastern Bible College.

Joshua Yong Boon Keong

Missionary Lecturer, Bible College of East Africa, Nairobi, Kenya
DipTh (05), BRE (08), MDiv (10), Far Eastern Bible College.

ThM**Park Seung Kyu**

Pastor, True Life Bible-Presbyterian Church, Korean Congregation, Singapore
BA (94), MA (97), College & Seminary of General Assembly of Presbyterian Churches in Korea;
CertRK (98), BRE (00), ThM (magna cum laude) (10), Far Eastern Bible College;
MA (03), PhD (11), Kyung Hee University.

2011**CertRK****Candice Tan Xue' Ai**

True Life Bible-Presbyterian Church, Singapore
BSocSc, National University of Singapore (10);
CertRK, Far Eastern Bible College (11).

Jenny Lee Lai Song (Mrs Charles Kan)

Sunday School Teacher, True Life Bible-Presbyterian Church, Singapore

Judy Lee Lai Har

Berean Bible-Presbyterian Church, Singapore

Marc Peter Gerard Vrambout

Religious Educator, Primary Schools, Belgium
Evangelist & Scripture Distributor, Israel and the Bible, Belgium
London Theological Seminary;
CertRK, Far Eastern Bible College (11).

Michael Lim Lian Boh

Calvary Pandan Bible-Presbyterian Church, Singapore

CertBS**Anthony Cheng Chou Hwuang**

Truth Bible-Presbyterian Church, Singapore
CertRK (08), CertBS (12), Far Eastern Bible College.

Irene Chia Gek Mui (Mrs Robert Lim)

Tutor, Far Eastern Bible College, Singapore
CertEd, Singapore Teachers' Training College (65);
ACE, Institute of Education (79);
CPE (80), DES (82), University of Cambridge;
BA, National University of Singapore (87);
CertBS, Far Eastern Bible College (11).

Kalamangai d/o Adhynarayanan

Sunday School Teacher, Gethsemane Bible-Presbyterian Church, Singapore
CertRK (10), CertBS (11), Far Eastern Bible College.

DipTh**Alice Kee Luan Keow (Mrs Steve Chng)**

True Life Bible-Presbyterian Church, Singapore
CertRK (04), CertBS (07), DipTh (11), Far Eastern Bible College.

Bernard Hutabarat**Daniel Koh Kian Wei**

Tabernacle Bible-Presbyterian Church, Singapore

Kiet Thaven

BRE student, Far Eastern Bible College
Preacher, True Gospel Bible-Presbyterian Church, Cambodia
Teacher, True Gospel Bible School, Cambodia

BRE**Kim Seung Hun**

Preacher, Global Church, Korea
MDiv student, Hapdong Theological Seminary, Suwon, Korea

BTh**Charles Kipyegon Sang**

MDiv student, Far Eastern Bible College, Singapore
Lecturer, Bomet Bible Institute, Bomet, Kenya

Damien Choong Mun Lok

Bethel Bible-Presbyterian Church, Melbourne, Australia

Kim Jong Hyun

Evangelist, Samyang First Church, Seoul, Korea

Esther Tran Thi Kim Hoa (Mrs Daniel Koh)

Interpreter, Tabernacle Bible-Presbyterian Church, Singapore

William Goh Boon Kai

Preacher, New Life Bible-Presbyterian Church, Mandarin Congregation, Singapore
Captain, The Boys' Brigade 38th Singapore Company, Singapore

MRE**Eliezeri Hura**

Teacher, BASIC Christian School, Batam, Indonesia
Lecturer (Part Time), Calvary Batam Bible College, Batam, Indonesia

BTh, Sekolah Tinggi Theologia Ingili Abdi Allah (03);
MRE, Far Eastern Bible College (11).

Ibrahim Njuguna Kiarie

Lecturer, Bible College of East Africa, Nairobi, Kenya
BMin (04), MRE (11), Far Eastern Bible College.

MDiv**Cheong Chin Meng**

Pastor, Gospel Light Bible-Presbyterian Church, Singapore
DipMechEng, Singapore Polytechnic (79);
BTh (89), MDiv (11), Far Eastern Bible College.

Eileen Chee Siew Juan

Assistant to the Matron, Far Eastern Bible College,

Singapore

BA, National University of Singapore (07);
MDiv, Far Eastern Bible College (11).

Ho Xiao Wei

Ministry Staff (Curriculum Development), Calvary
Pandan Bible-Presbyterian Church, Singapore
BSc (Hons), National University of Singapore (07);
MDiv (magna cum laude), Far Eastern Bible College (11).

Peter Phoa Ang Hiok

Teacher, Christian School, Jakarta, Indonesia
BAppSc, Curtin University (88);
MSc, National University of Singapore (97);
MBA, Nanyang Technological University (03);
MDiv, Far Eastern Bible College (11).

2012

CertRK

Andrew Kan De Wen

Chorister, True Life Bible-Presbyterian Church, Singapore

Choong Kai Shuin

Chorister, Calvary Pandan Bible-Presbyterian Church,
Singapore

Chua Peng Hwa

True Life Bible-Presbyterian Church, Singapore

Elizabeth Mok Yuen Mei

Sunday School Teacher, True Life Bible-Presbyterian
Church, Singapore

**Kiky Erni Siagian
(Mrs Febian Siregar)**

Preacher's wife, Gloria Bible-Presbyterian Church,
Indonesia

Ko Lingting

Calvary Pandan Bible-Presbyterian Church, Singapore
CertRK, Far Eastern Bible College (12);
LLB, National University of Singapore (12).

Lee Kim Lei

Gethsemane Bible-Presbyterian Church, Singapore

Lee Li Mei

Tabernacle Bible-Presbyterian Church, Singapore

**Lee Yu Jie
(Mrs Clement Chew)**

True Life Bible-Presbyterian Church, Singapore
BSc (Pharm), National University of Singapore (07);
CertRK, Far Eastern Bible College (12).

Frederick Leow Beng Wee

Gethsemane Bible-Presbyterian Church, Singapore

Jason Liew Yong Fu

Bible-Presbyterian Church Archivist & Historian,
Singapore

Ben Lim Seh Beng

Calvary Jaya Bible-Presbyterian Fellowship, Malaysia

Martin Cheong Foo Hoong

Truth Bible-Presbyterian Church, Singapore

Judy Ong Qiaoyan

True Life Bible-Presbyterian Church, Singapore
BEng (05), MEng (08), Nanyang Technological University;
CertRK, Far Eastern Bible College (12).

Park Saem

Student, Myongji University, Seoul, Korea

Rebecca Chan Taw Wun

True Life Bible-Presbyterian Church, Singapore

**Sharon Chay Choon Mei
(Mrs Joseph Poon)**

Itinerant Preacher's wife, Gethsemane Bible-
Presbyterian Church, Singapore
BEng, National University of Singapore (89);
CertRK, Far Eastern Bible College (12).

Tan Sok Sin (Mrs Chan Kay Heem)

True Life Bible-Presbyterian Church, Singapore

Jan Yap Ming Shan

Calvary Pandan Bible-Presbyterian Church, Singapore
Student Coordinator, Fundamental Christian Ministry,
Singapore
CertRK, Far Eastern Bible College (12);
BA (History) cand, National University of Singapore.

CertBS

**Doreen Chin Li Seong
(Mrs Ng Jui Keng)**

Calvary Pandan Bible-Presbyterian Church, Singapore
CertRK (10), CertBS (12), Far Eastern Bible College.

Herbert Goh Guang Yang

Chorister, True Life Bible-Presbyterian Church, Singapore
BSc, Nanyang Technological University (07);
CertRK (08), CertBS (12), Far Eastern Bible College.

John Leong Kit Hoong

Elder, Tabernacle Bible-Presbyterian Church, Singapore
BEng (Hons), Nanyang Technological University (88);
MSc, University of Surrey (96);
CertBS, Far Eastern Bible College (12).

Joycelyn Chng Siew Miang

Chorister, True Life Bible-Presbyterian Church, Singapore
CertRK (09), CertBS (12), Far Eastern Bible College.

Ye Zuyi (Mrs Herbert Goh)

Chorister, True Life Bible-Presbyterian Church, Singapore
DipArchTech, Singapore Polytechnic (02);
BSc (Arch), University of Newcastle (03);
CertRK (08), CertBS (12), Far Eastern Bible College.

Wong Song Ung

Sunday School Teacher, Calvary Pandan Bible-
Presbyterian Church, Mandarin Congregation,
Singapore
MBBS (85), MMed (94), National University of Singapore;
CertRK (07), CertBS (12), Far Eastern Bible College.

DipTh

Chun Hae Jung
Korea

Sun Sreileakena
Cambodia

Frances Tan King Hwa

Life Bible-Presbyterian Church, Singapore

BRE

Rajan Shrestha

Preacher, Kathmandu Bible-Presbyterian Church, Nepal

Tammy Ho Pei Lyn

Tabernacle Bible-Presbyterian Church, Singapore

Yap Kim Chuan

Preacher, Tangkak Bible-Presbyterian Fellowship,
Malaysia
DipTh (06), BRE (12), Far Eastern Bible College.

BTh

Alongkorn Harichaikul

Preacher, Bethel Development Centre, Chiang Rai,
Thailand

MMin

Michael Kofi Accadio

Pastor, Salvation Baptist Church, Ghana
BTh, Ghana Baptist Seminary (00);
MMin, Far Eastern Bible College (12).

Anya Kera

Police Union Baptist Church, Pesama, Nagaland, India
BRE (07), MMin (12), Far Eastern Bible College.

MRE

Desnauli Ambarita

Lecturer, Calvary Batam Bible College, Indonesia
BTh, Calvary Batam Bible College (08);
MRE, Far Eastern Bible College (12).

Karen Lee Chew Hong

Ministry Staff, Truth Bible-Presbyterian Church,
Singapore
BA, National University of Singapore (08);
MRE, Far Eastern Bible College (12).

Lin Yang
China

BSc, Shandong University (96);
MRE, Far Eastern Bible College (12).

Febian Christopher Natanael Siregar

Preacher, Gloria Bible-Presbyterian Church, Indonesia
BTh (06), MRE (12), Far Eastern Bible College.

MDiv

Joseph Poon Chew Khim

Itinerant Preacher, Gethsemane Bible-Presbyterian
Church, Singapore
BEng (Hons), The University of Sheffield (91);
MDiv (magna cum laude), Far Eastern Bible College (12).

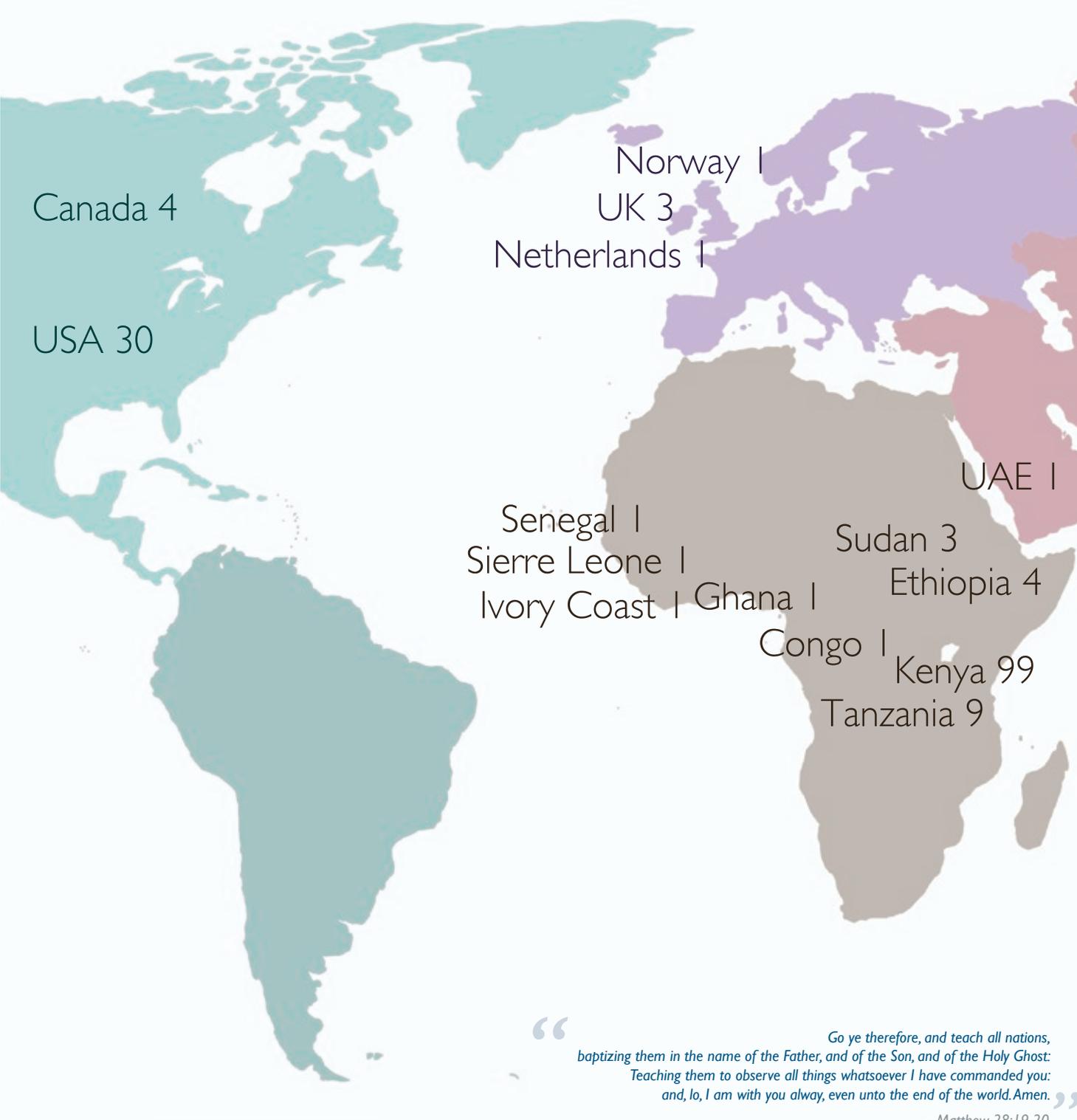
Lo Su Shiang

Ebenezer Bible-Presbyterian Church, Melbourne,
Australia
BArch, University of Wales (91);
MDiv (cum laude), Far Eastern Bible College (12).

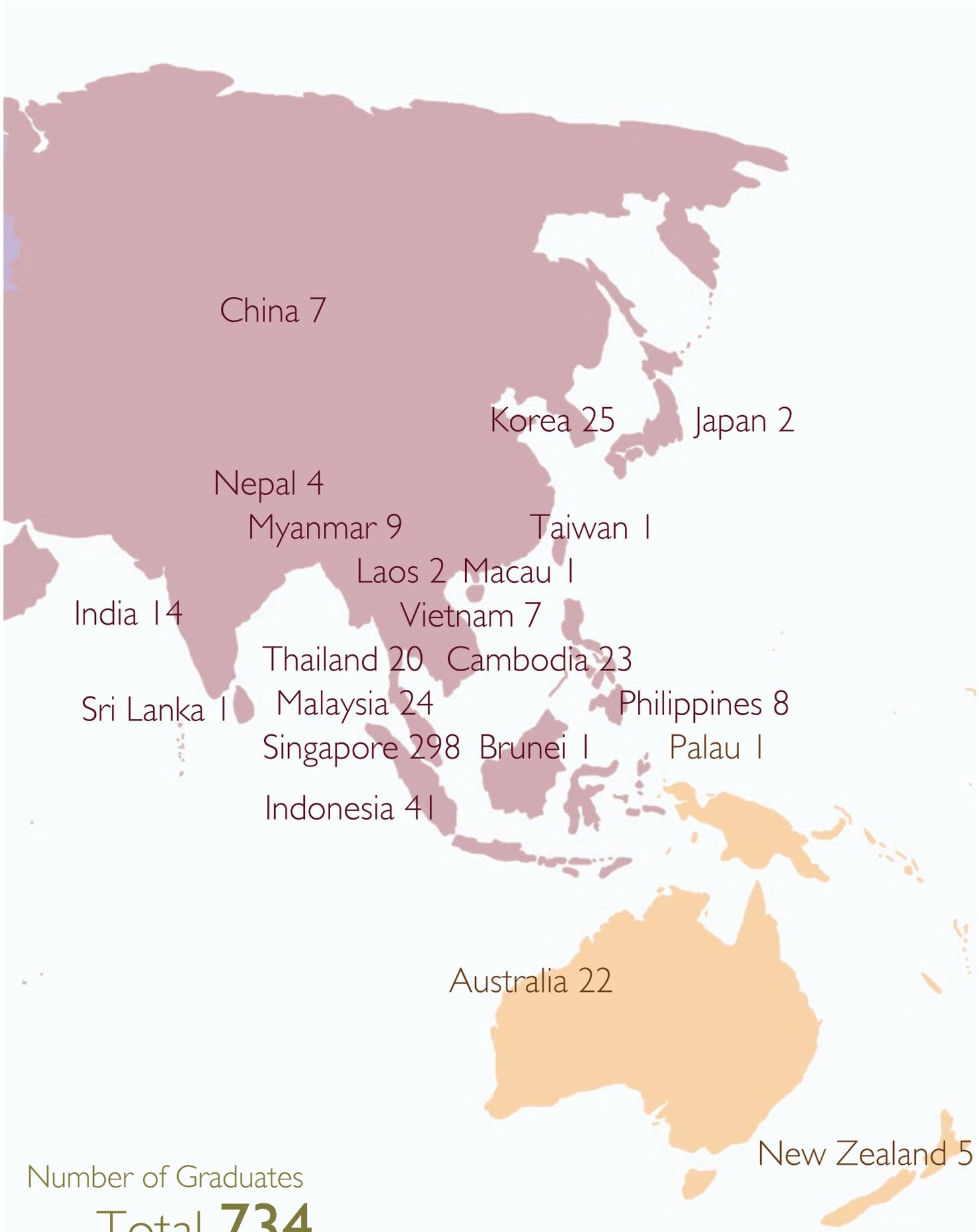
Jose Trinipilo Garsuta Lagapa

ThM Student, Far Eastern Bible College, Singapore
Bible Study Leader, Fundamental Christian Ministry,
Singapore
DVM, Central Mindanao University (91);
PhD, Hokkaido University (02);
MDiv, Far Eastern Bible College (12).

Geographical Distribution



“ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. ”
~ Matthew 28:19-20



Number of Graduates

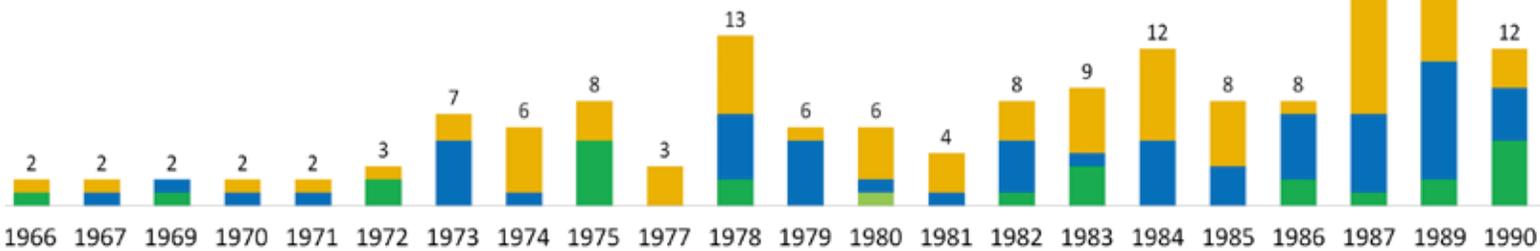
Total **734**

Deceased 13

Alumni Statistics

| | |
|--------|-----|
| CertRK | 137 |
| CertBS | 107 |
| DipTh | 129 |
| BMin | 81 |
| BRE | 58 |
| BTh | 189 |
| MMin | 5 |
| MRE | 61 |
| MDiv | 60 |
| ThM | 12 |
| EdD | 1 |
| ThD | 3 |

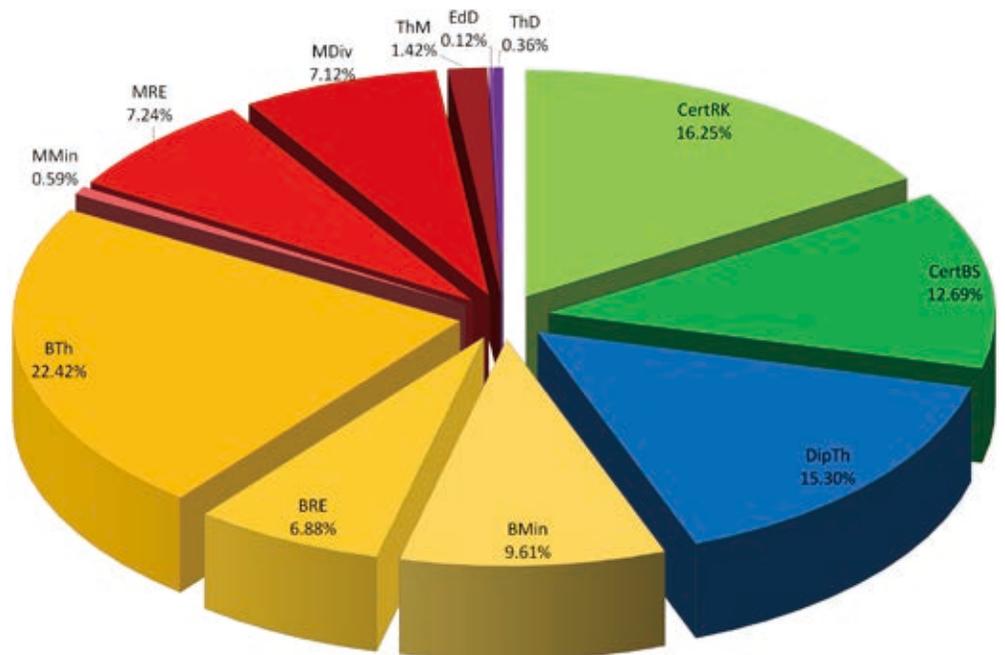
Total 843



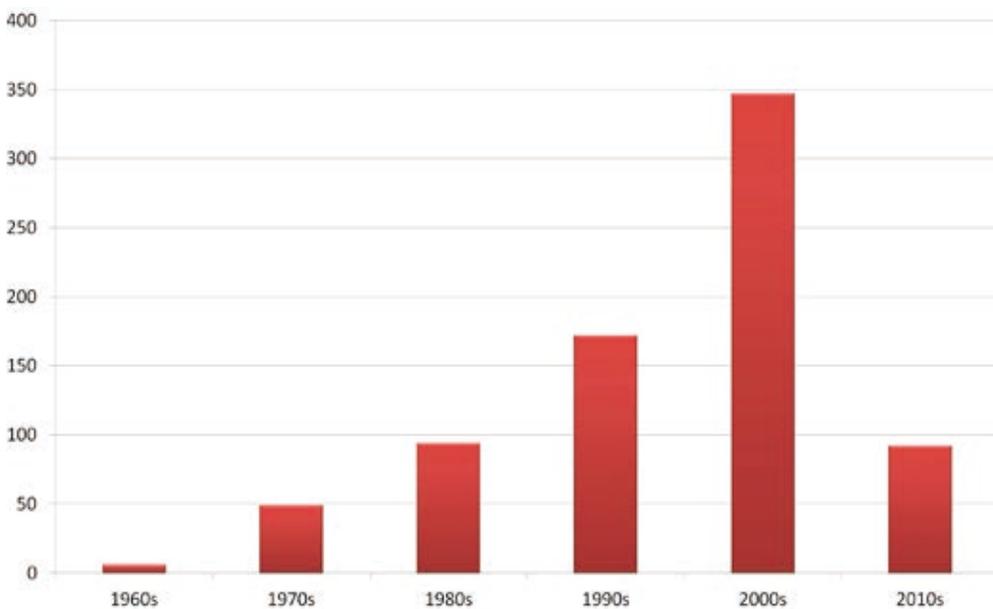
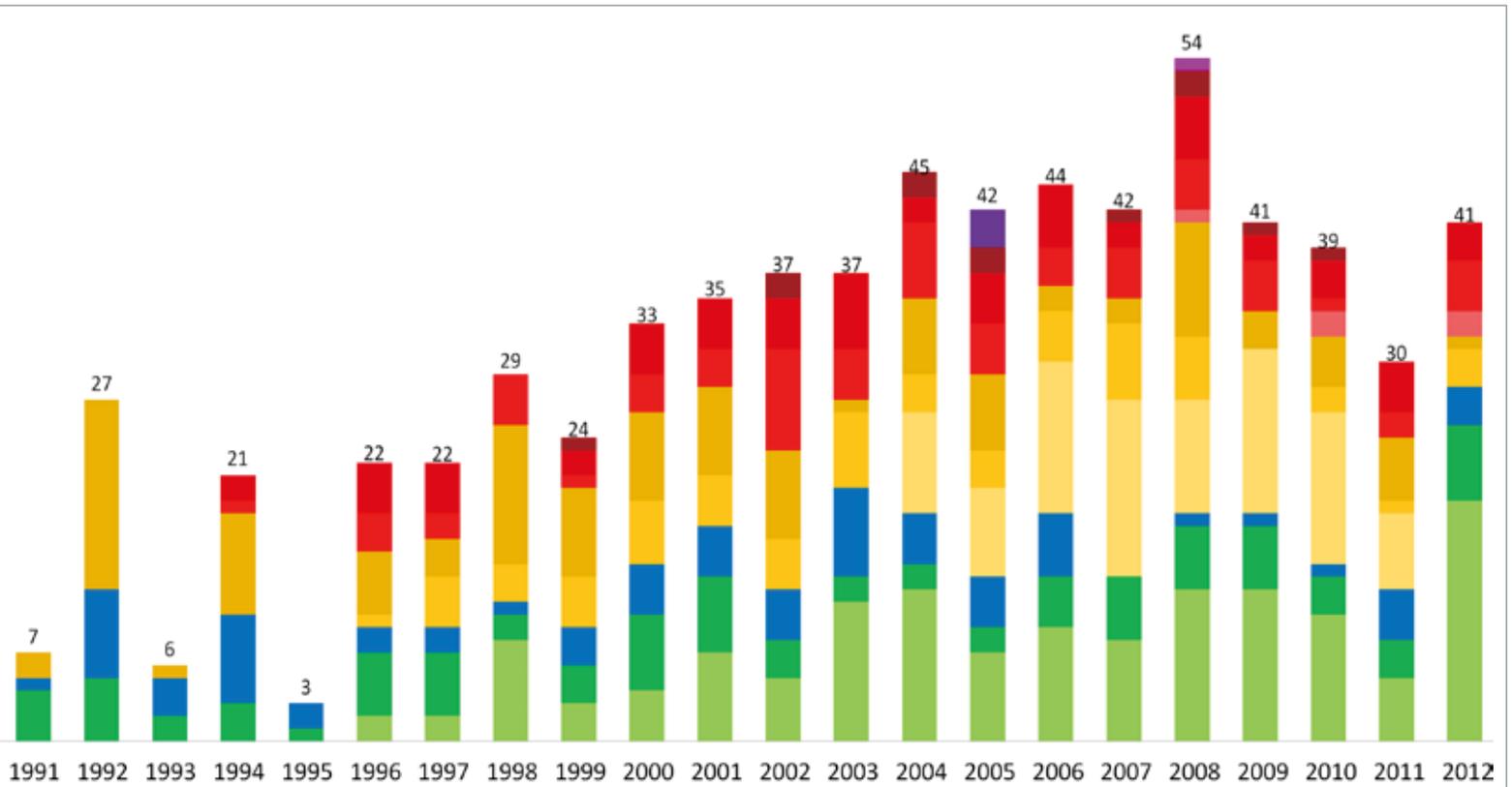
*Chart does not include BMin graduates for 2012

PERCENTAGE OF QUALIFICATIONS AWARDED

| | |
|-------------|--------|
| Certificate | 28.94% |
| Diploma | 15.3% |
| Bachelor's | 38.91% |
| Master's | 16.37% |
| Doctorate | 0.48% |
| Total | 100% |



NUMBER OF QUALIFICATIONS AWARDED (YEAR BY YEAR ANALYSIS)



NUMBER OF QUALIFICATIONS AWARDED PER DECADE

| | |
|-------|-----|
| 1960s | 6 |
| 1970s | 49 |
| 1980s | 94 |
| 1990s | 172 |
| 2000s | 347 |
| 2010s | 92 |

Class Photos



CLASS OF 1996



CLASS OF 1997

O Worship the Lord in the Beauty of Holiness



CLASS OF 1998



CLASS OF 1999



CLASS OF 2000



CLASS OF 2001



CLASS OF 2002



CLASS OF 2003



CLASS OF 2004



CLASS OF 2005



CLASS OF 2006



CLASS OF 2007



CLASS OF 2008



CLASS OF 2009



CLASS OF 2010



CLASS OF 2011



CLASS OF 2012





“ Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth. ”

~ 2 Timothy 2:15



JEREMIAH 35:15

I HAVE SENT ALSO UNTO YOU
ALL MY SERVANTS THE PROPHETS,
RISING UP EARLY AND SENDING THEM,
SAYING, RETURN YE NOW EVERY MAN
FROM HIS EVIL WAY,
AND AMEND YOUR DOINGS,
AND GO NOT AFTER OTHER GODS
TO SERVE THEM,
AND YE SHALL DWELL IN THE LAND
WHICH I HAVE GIVEN TO YOU
AND TO YOUR FATHERS.

BIBLE
COLLEGE
MOVEMENT

Bible College Movement

FEBC is a school of prophets, and her sons and daughters have been used by the Lord to set up and/or minister in similar schools of prophets in different parts of the world. Here are testimonies from FEBC alumni who are involved in the Bible College movement worldwide.



IN KENYA / TANZANIA



The Rev Dr Mark Kim Kyung Soo
(DipTh 1990, EdD 2008)
Principal, Bible College of East Africa, Kenya

It is a great honour for BCEA to celebrate with friends and family of FEBC all around the world on this joyous occasion. We praise the Lord for His faithfulness and for His servants who have laboured arduously over the years to preserve the school's founding resolve to be "biblically fundamental and positionally conservative." No doubt our reflections today will be bittersweet as we remember the late Rev Timothy Tow, who for many decades served as a leader in this difficult endeavour. Many of BCEA faculty, myself included, were impacted by his teaching and integrity of character during our student days at FEBC, and his example continues to inspire our service in the Lord.

BCEA and FEBC share a common heritage in their founding as fundamental

schools under the direction of the Independent Board for Presbyterian Foreign Missions. Our relationship, however, is deeper than this profound history. FEBC has partnered with BCEA in extending the Bible College Movement across East Africa by generously sharing its resources in training both local pastors and faculty, sending visiting lecturers, and building up infrastructure. It would not be an overstatement to say that the alumni of FEBC form the backbone of BCEA faculty, and for this, we praise God for the commitment and vision of the Rev Jeffrey Khoo.

We pray for the Lord's continued faithfulness and guidance of FEBC, and may He continue to use it to equip faithful servants for His ministry until His return.



The Rev Eben Yoon
(MDiv 2005)

*Academic Dean, Bible College of East Africa,
Kenya*

“But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them” (2 Tim 3:14).

I praise and thank God for directing me to FEBC in my life. I do believe I have been blessed by God through FEBC because:

(1) I have learned the Bible. We are living in perilous times of the last days. The belief that the Word of God is inspired, inerrant, infallible, preserved, and perfect has been rejected by many churches and seminaries. But I have learned God’s Word and I have rejoiced in the truth while I was in FEBC.

(2) I was assured of biblical doctrines. The doctrines and the practices of the church have been compromised and influenced by worldly philosophies, psychologies, and methodologies. But I have learned the fundamental doctrines of faith in FEBC.

(3) I have known faithful teachers. My teachers in FEBC taught me humility before the Word of God, love for the people, separation of the church, being militant against false doctrines, and having a heart for missions. They set great examples in the classroom, church, and even in the kitchen. It has been a privilege to know my teachers.

Many times, I miss those days in the classroom. I do cherish the knowledge and the experience in FEBC. The impact I experienced from the College has been a source of great strength in this mission field for the last 7 years. Even the Bible college movement in East Africa is accelerated by the labour of FEBC. Therefore, it is our prayer that the Lord may keep the College for the training of more faithful servants, for further strengthening of the local churches, and for the Word of God, and the testimony of Jesus Christ.



Bishop Richard Muange Kivai
(BTh 1983)

*Bishop, Africa Church, Kenya
Lecturer, Bible College of East Africa, Kenya*

I was born into a Christian family. My late father, Bishop Isaac Kivai, was the founding father of our denomination known as the Africa Church. Most of the time my father would come home tired but he would call us to pray together before we retired to our beds. In his speeches, he often spoke of how happy he would be to see one of us following in his footsteps.

After my secular education, I started to feel that the Lord was speaking to me about being in the ministry, but my concern then was how I could keep myself financially. As I spoke to my father about this, his answer would be “Don’t worry, the Lord will provide.”

Once, a missionary by the name of Dr Ralph Gross visited our church and I thought of sharing my concern with him. He encouraged me very much and echoed with the same words, “The Lord will provide for you.”

In 1977, I joined the Bible College of East Africa and graduated in 1979. After which I proceeded to FEBC in

Singapore to further my theological education. Little did I think that God would open such a door for me. I want to thank the Lord for what I learned in FEBC from the good spiritual teachers.

Today, I am doing what I have learned from this school of prophets. Apart from teaching in the Bible College of East Africa, I am the leader of our denomination and the chairman of an organisation known as the East African Christian Alliance, which is an arm of the ICCA in East Africa.

A man of God has to be faithful. How unworthy and unable I feel to serve this faithful God. Thank God for His Word: *“Not by might, nor by power, but by my spirit, saith the LORD of hosts” (Zech 4:6).*

FEBC has not only taught me theology, Greek and Hebrew but has also taught me to look to the Lord for guidance and provision for all my supplies. I pray that I will remain a yielded vessel in His hands so that our Lord will continue to use me for His own glory. God bless FEBC. Amen.



The Rev Stephen Kavita Masila
(BTh 1983, MDiv 2000)

Lecturer, Bible College of East Africa, Kenya

May God's great grace and perfect peace be multiplied unto you and all the FEBC fraternity. I praise the Lord for graciously giving me the opportunity and lovingly allowing me to study at FEBC both for my BTh and MDiv degrees. All praise and honour to His holy and precious name.

The sound and solid theological education which I have acquired from FEBC has been of great importance and paramount significance in my pastoral, preaching and teaching ministries. Such theological drilling has become my spiritual and theological backbone.

I praise the Lord for such a wonderful teaching ministry where God chooses and calls His godly servants. Such a ministry was bestowed upon the founder of the college, the late Rev Timothy Tow whose labour of love had followed him even to glory according to Revelation 14:13. The Lord who starts and sustains what He has infinitely and divinely established will protect, preserve and bring to perfection the completion of His work (Phil 1:6).

I thank the Almighty God for all my FEBC mentors whom God has wonderfully used to model and shape me theologically in various subjects. The Rev Timothy Tow was an exemplary teacher both in words and actions. He was a servant of God who by God's enabling grace lived what he taught. I learnt a lot of valuable spiritual lessons both inside and outside the classrooms.

Though God's ministry in FEBC has experienced multiple problems, He has faithfully upheld her for these 50 years of trials and tribulations. *"For though we walk in the flesh, we do not war after the flesh. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and*

bringing into captivity every thought to the obedience of Christ" (2 Cor 10:3-5). Truly God has set up FEBC according to what He told the weeping prophet Jeremiah, *"over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant"* (Jer 1:10).

I praise and thank God for using FEBC as His theological battle axe, just as how He challenged the same weeping prophet in Jeremiah 51:20-23 when He told him, *"Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider. With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid. I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers."*

May the Lord who established FEBC continue to use her as His "battle axe" and "weapon of war" to "break in pieces" all the false "-isms" of these perilous days of great apostasy.

The Lord has graciously and wonderfully done great things in and through FEBC over the past 50 fruitful and productive years, helping her to obey the Great Commission of our Lord and Saviour Jesus Christ (Matt 28:18-20). *"Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake"* (Ps 115:1). It is my earnest and fervent prayer that He may sovereignly sustain FEBC for another 50 years of gospel harvest until she celebrates her centennial (100th) anniversary for His praise, glory and honour. Long live FEBC!





The Rev Ibrahim Njuguna Kiarie
(BMin 2004, MRE 2011)
Lecturer, Bible College of East Africa, Kenya

I give thanks to God for the short time that He allowed me to study at the Far Eastern Bible College. There are many great lessons that I learnt while in the College. I would like to mention one particular lesson which I think has the greatest influence over my life and ministry.

The period when I was in FEBC has been described by some as FEBC's worst trial. However, for me it was a time when I was able to study some very special lessons that I think others could only learn theoretically. For us, we learned the same practically. That the FEBC upholds the Word of God very highly is a known and indisputable fact. This fact was now put to test for all to see. Not only does FEBC have a high view of the Word of God, she also applies it in all situations in life including the very trying moments. This is one lesson that

I learnt – that in all situations in life, I should seek to know the will of God from His Word and do that which is biblical. It is not only believing in the Word of God but also applying the principles from the Word of God to guide me in whatever situation I find myself in in the ministry and in my day-to-day life.

During the time of the court trial, the lecturers and the members of the board of directors showed how important it was to be guided by the Word of God and not by their feelings or thoughts. The question was always, "What does the Scripture say?" and so we searched the Scriptures and applied them. I once again give thanks to God for the privilege of studying in the College during these difficult times because I was taught in theory and practice how to apply the Word of God in difficult times.



Joshua Yong Boon Keong
(BRE 2008, MDiv 2010)
Missionary Lecturer, Bible College of East Africa,
Kenya

2 Timothy 3:14 says, "*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.*" I remember what I have learned in FEBC with great fondness. As I serve in BCEA, my heart is always filled with appreciation of what God has done for me through FEBC.

If the ministry is a battlefield—and in many ways it is, then the Far Eastern Bible College is truly a spiritual SAFTI (Singapore Armed Forces Training Institute). What a complete training FEBC has provided for the nurture of the whole man.

In the course of teaching and preaching God's Word, I am reminded of the solid grounding FEBC has provided me. The lessons in class were so simply and clearly taught. I was not left confused and my questions were readily answered. This academic aspect of the training in FEBC is so essential to the teaching ministry I am involved in now. The most important part of this aspect of training is that I learnt how to do research and dig into God's Word. FEBC has helped us to dig a deep theological well so that we will not dry up in the ministry. Even after graduation, I am still constantly learning with the many skills and tools FEBC has provided me. FEBC does not just fish for us; she teaches us how to fish.

Talking about fish reminds me of the practical skills FEBC has equipped me with as well: skills such as cooking,

cutting, washing, cleaning, marketing, driving and pest exterminating. In all these, we learn to serve and to serve joyfully. Also, we learn not to be tardy, but to be prompt and sincere in the work of the Lord.

The lessons I learned outside of the classroom are also very precious. The examples of the teachers—their labour, diligence and love for the students are virtues I seek to emulate. Other virtues of humility, a servant's heart and initiative are also inculcated in us.

FEBC has also been very important in my spiritual life. There is a constant reminder to walk close to God, to live a godly, Christ-like life, to spend time in prayer and personal devotion. Indeed FEBC has nurtured me spiritually as well. These are practical aspects of the pastoral ministry which I am still learning to apply in my daily life.

As we are involved in the Bible College movement here in Kenya, FEBC has been an example to us in her defence of the faith. The same stand for God's Word and the same Reformation spirit is what we hold on to dearly. Indeed, FEBC has instilled this spirit in us and we have caught the same flame. The last stanza of the FEBC anthem is a clear reminder of this spirit—to unflinchingly wield the sword, join in the fray with loyal heart, fight till the return of our Lord Jesus and hold on to God's Truth by God's grace. What a privilege it is to be an FEBCIan.



The Rev Judah Pallangyo Kundael
(BMin 2006, MDiv 2008)
Lecturer, Bible College of East Africa, Tanzania

“When seminaries and Bible Colleges everywhere capitulate to the apostasy of the end time, Far Eastern Bible College stands steadfast, unmovable, securely fastened on the Rock, even our Lord Jesus Christ, and His holy, inspired, infallible and inerrant Word.” These words are taken from the back cover of the RPG Daily Bible Reading Guide. These are words of great power in this age of rampant compromise and liberalism. Thank God for raising up and preserving FEBC. Indeed this school of prophets will produce graduates who will proclaim *“Thus saith the LORD,”* just as it was for the prophets of old.

I thank God for being among those who have received this great privilege to study in this Bible College. It was the Lord who had led, guided, and enabled me to go through my two years of studies at FEBC. Being far away from my family, it was not an easy experience. Nevertheless, I really appreciate the Christian brethren I met at the College. They made me feel at home. Yes, FEBC was my home away from home!

I came to know about FEBC when I was studying at the Bible College of East Africa (Kenya) through the faithful and sincere visiting FEBC lecturers. Though I had an interest, it was like a mere dream as I did not know how I could come to FEBC. Thank God He opened the door for me.

My training in FEBC was not at all easy. It was a time to be thoroughly

disciplined in God’s Word. Despite all that I had encountered, I can testify from my heart that the Lord had used it to mould me into a useful servant in His vineyard. Thank you, my faithful lecturers, staff and FEBC alumni. To our matron, Mrs Ivy Tow, you are a good mother to me. May the Lord bless you!

Currently, the Lord has called me to serve in the Bible College of East Africa (Tanzania)—a sister college of Bible College of East Africa (Kenya). Thank God for using the Rev Mark Kim (FEBC alumnus) to set up these Bible Colleges.

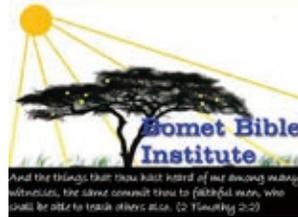
I can still recall the words of the Rev Paul Contento, “Without the Bible College, the Church will die.” The FEBC has played a significant role in training many ministers of God, now scattered in many parts of the world. Furthermore, the College has pioneered the Bible College movement by supporting newly established colleges.

It will be ungrateful of me not to give thanks to God for answering the prayers of all FEBC friends concerning the court case. Truly nobody is able to rob FEBC of her birthplace. Truth will always prevail! Press on my dear FEBC. *“For we can do nothing against the truth, but for the truth”* (2 Cor 13:8).

May the Lord bless and preserve FEBC. All glory and honour be unto the Almighty God!







The Rev Michael Koech
(BTh 1987, MDiv 2004)

Principal, Bomet Bible Institute, Kenya
Pastor, Kapkwen Africa Gospel Unity Church, Kenya
Vice Bishop, Africa Gospel Unity Church, Kenya

I grew up as a Christian in a Bible College setting. Since I came from a Roman Catholic background, I never read the Bible until the Lord called me. That background caused me to desire to learn more of God's Word. FEBC was one place that could provide me with the training I needed. This also led to my involvement in training others in all the past years of my service.

The church that the Lord led me to after my salvation did not have any trained pastors and there was no basic teaching for new believers. It was by the grace of God that He led me to the Bible College of East Africa in 1975 through the Rev Raymond Carlson, an American missionary who was a lecturer at the College then. It was there that I grew as a Christian and learned the biblical basics. I had the experience of full-time service after graduation in 1978. This gave me a desire for further training.

I came to FEBC in 1984 with the vision of having a training school for pastors in my home country Kenya. I graduated in FEBC's Silver Jubilee year with a BTh. Now it is the Golden Jubilee. I have since returned to the College

to upgrade my credentials and have completed them in 2004. However these academic documents are of no value unless one goes to the field and makes use of the knowledge gained for the advancement of the gospel of Christ.

We founded Bomet Bible Institute in 1987 with the assistance of the Rev Carlson. I have served as lecturer in this School since then and later as Principal since 1990. Many have gone out of this School to serve in the needy fields of East Africa. A number of our students have also come to FEBC for higher training. Jonathan Lang'at and Nelson Were are two who have returned to labour with us. Four of the current students at FEBC are also our former students. There is a bright future for our ministry through the service of these younger graduates. We have chosen FEBC for training because of her stand for the "old-time gospel" and our school is patterned after our alma mater.

We praise the Lord for this Golden Jubilee and the great work He had done through His servant the Rev Dr Timothy Tow.



The Rev Jonathan Lang'at
(BTh 2001, MDiv 2003)

Pastor, Bomet Africa Gospel Unity Church, Kenya
Lecturer, Bomet Bible Institute, Kenya

As FEBC celebrates its Golden Jubilee, I am glad to be part and parcel of this milestone. The more-than-four years I spent under the tutelage of FEBC thoroughly equipped me for God's service. Since May 2003 when I last graduated from FEBC I have been labouring in the Lord's vineyard. Bomet Bible Institute has been my base and this Bible Institute has been an inspiration to me and to Africa Gospel Unity Church. The Bible school is the seed of the Church as was rightly put by the Rev Timothy Tow.

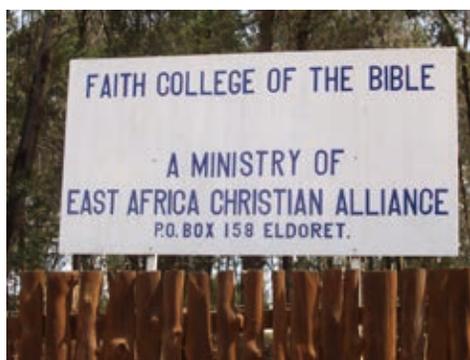
FEBC has been a blessing to us in numerous ways. Our school library is well furnished with fundamental and

Bible-based, well-written books from FEBC Press together with course syllabi from our lecturers. Our students have continued to enjoy imbibing from an unadulterated source – the Word of God. At the moment we have nine students. We have three full-time tutors and two visiting – Brother Nelson lectures one week monthly and Carol Lee once yearly. Both have been a blessing to us indeed. Pastor Benson Langat (our graduate) came to assist after the Rev Daniel Yaban joined FEBC.

Congratulations FEBC and God bless and keep our alma mater. "O give thanks unto the LORD; for he is good: for his mercy endureth for ever" (Ps 136:1).



Nelson Noel Ng'uono Were
(BTh 2004, MDiv 2006, ThM 2007)
Preacher, Holy Trinity Church, Eldoret
Lecturer, Faith College of the Bible, Kenya



“Without the Bible College, the Church would die” was a saying constantly repeated to us during our studies at FEBC, and the name the Rev Paul Contento was a familiar name, since it was he who said this. Since returning from our studies in FEBC, the truth of this saying has become clearer and clearer as we minister both at the Bible schools and churches here in Kenya. Indeed the work and ministry of the Bible College is vital to the life and ministry of the church. My wife and I are currently serving at the Faith College of the Bible where we co-labour with quite a number of FEBC graduates. I also help out regularly at the Bomet Bible Institute which also has FEBC graduates as its staff.

The Bible schools in Kenya where we serve are the Faith College of the Bible in Eldoret (which is a ministry of the East Africa Christian Alliance), and the Bomet Bible Institute (which is a ministry of the Africa Gospel Unity Church). These two Colleges serve as (i) platforms for preparing ministers for the work of the ministry and as such advancing the work of the Church and the Great Commission of Christ and, (ii) a safeguard for the churches by teaching and warning the

pastors and students who enter its halls about apostasy, ecumenism and other false “isms” that are gaining a wide acceptance and following in our country day by day. During the term break, the teachers get opportunities to teach in church seminars.

On a personal level, I would say that the training at FEBC has not only blessed me with a solid and firm foundation and strong convictions necessary for every soldier of Jesus Christ who would take a stand for the Testimony of Jesus Christ and for the Word of God, but it has also surrounded me with like-minded brethren to labour together with. We thank God that FEBC continues to offer opportunities for our students to be trained and prepared within its halls for the work that is indeed great in Africa, particularly Kenya. God bless FEBC.

(The FEBC graduates who serve in FCB are the Rev Michael Koech, the Rev Jonathan Lang'at, the Rev Philip Lagat, the Rev Titus Nzoka, and Francis Onyango, Violet Malongo, Christine Kendagor, and Nelson Were.)



Francis Onyango Nyamiwa
(BTh 2001)
& Violet Mukavali Malongo
(BRE 2003)
Lecturers, Faith College of the Bible, Eldoret, Kenya

Calvary greetings in the Name of our risen Lord and Saviour Jesus Christ.

Indeed, we rejoice with you all in the Lord, dear brethren, as we celebrate God's goodness and faithfulness to His ministry of FEBC for all these 50 years. We have fond memories of our student years in FEBC, our beloved alma mater!

At FEBC, God moulded our theological convictions through the biblically-based courses that we studied and impacted our lives by the exemplary spiritual lives of our teachers, both in personal and ministerial commitments – in the tenor of Psalm 19:7-14.

We are serving our Lord here in Kenya, both in teaching at Faith College of the Bible (FCB), Eldoret and in pastoral responsibilities in Africa Gospel Unity Church (AGUC) – Saroiyot Local Church, Eldoret (of course, my wife Violet, being not a pastor, but serving in various departments of the church ministry, biblically relevant to ladies). We acknowledge with gratitude to our Lord the gracious input of FEBC training, through which God shaped our lives into the kind of vessels He would want us to be all for His own name's sake—in the

tenor of 2 Timothy 2:1-5; 3:10-17; 4:1-5.

A number of our beloved FEBC teachers have expressed their loving concern for us, as their students, not only when they taught us during our student years in FEBC, but even through correspondence and visitations, which to us, is of great encouragement as we serve God here in Kenya. Through thick and thin, even during our moments of great trials and difficulties, some of which arise out of our own human sinfulness and foolishness, our beloved FEBC teachers, never being ashamed of us, as their beloved students, have many a time been there for us – to admonish, assist and nurture us – in the tenor of 1 Thessalonians 2:1-12.

Only God, who sees and hears in secret, will truly, on that one day of reckoning, reveal how He, through the FEBC ministry, has blessed and impacted the many lives of God's people worldwide, in a manner that no human

tongue nor pen can tell (Mal 3:16-18). May our faithful Lord continue to encourage and support you, our beloved FEBC teachers, as you serve His dear people, all for His Name and glory's sake. May the doors of FEBC, our beloved alma mater, continue to be open to many of God's people so that the Gospel Mandate, given by our Lord Jesus Christ to His Church, in the Great Commission (Matt 28:18-20, 24:14) can continue to be spearheaded, all unto the praise and glory of His Name. To God be all the glory.

“Great is the LORD, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts.... The LORD is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O LORD; and thy saints shall bless thee.” (Ps 145:3-4, 9-10).

“

Only God, who sees and hears in secret, will truly, on that one day of reckoning, reveal how He, through the FEBC ministry, has blessed and impacted the many lives of God's people worldwide, in a manner that no human tongue nor pen can tell (Mal 3:16-18).

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IN ETHIOPIA



Degu Genffe Guyola

(BMin 2009, MMin 2010)

Lecturer, Hosanna Theological Seminary, Ethiopia

I was in FEBC from 2009 to 2010. I was privileged to meet the founding Principal of the College, the late Rev Timothy Tow. When I was in Bible College of East Africa (BCEA), Kenya, I knew him only through his writings. God gave me the chance to meet and even to help him more than twice during his illness. I like to talk about him even though he has gone home to be with the Lord. His works/books are alive and speak to us even today.

My two years of training in FEBC were academic as well as spiritual. Without a doubt, FEBC is based on the

Rock, “and that Rock was Christ.” And my foundation is laid on that Rock. I can testify that it was indeed in FEBC that I received the very doctrine of God from her very humble and committed lecturers. Today, before I start teaching, I give thanks to God for the lessons that I gained from FEBC. Concerning teaching materials, the lecture notes I received are with me and I refer to them when I am in need. Therefore, FEBC has benefited me much, and the students at Hosanna Theological Seminary are very glad and happy with their learning.



The Rev Ephrem Chiracho
(BTh 2001, MDiv 2003)

Lecturer, Gethsemane Bible Institute, Ethiopia
& Mrs Gete Sisay Chiracho
(BRE 2003)

Our heartfelt congratulations to Far Eastern Bible College on her 50th Anniversary. We congratulate the founders, the managing Board, the Faculty, and staff members of FEBC for the good works they have done for the glory of God through these years.

The fruits of their labour that abound in every continent bear witness to what God has done through them, and we hope they will continue in God's service with even greater fervency and faithfulness in the days to come.

By God's mercy, my wife and I are alumni of FEBC. We graduated in May 2003. We praise God for the opportunity He had given us to study in FEBC, to be trained and equipped for the work of God. We remember our Alma Mater with sincere affection because of the sound biblical and theological learning, and thorough practical training we received. It is there that we have been grounded in the Reformed Faith and the Bible-Presbyterian tradition.

Since we came back to our country, Ethiopia, we have been labouring to spread the Good News of Jesus Christ. By God's enabling grace, and the support and prayers of the Gethsemane Bible-Presbyterian Church (Singapore), two local congregations have been established, and a church and premises for Gethsemane Bible Institute (GBI) have been built. The GBI began classes on 8 May 2012, and the Rev Dr Prabhudas Koshy was here to see God's work and to grace the occasion.

We acknowledge God's goodness in our lives and ministries, and especially the huge contribution of FEBC in training us. It is our hope and prayer that FEBC will continue to give GBI the right hand of fellowship as we strive to train faithful men and women for the work of God in our country and beyond. We are your fruits. We thank God that your work is being multiplied through us for the glory of Christ.

May God bless FEBC and grant her many more years of faithful service.



IN THE PHILIPPINES



The Rev Reggor Barazon Galarpe
(DipTh 2003)

Pastor, Gethsemane Bible-Presbyterian Mission Church, Cebu, The Philippines
Teacher, Gethsemane Bible Institute, Cebu, The Philippines

To my beloved Alma Mater, praise God for the 50 blessed and fruitful years of training and equipping men and women for the ministry. The establishment of the Far Eastern Bible College (FEBC) in 1962 has opened a great door of opportunity for many students like me coming from the neighboring countries to study and receive sound biblical instruction in preparation for the full-time service in the proclamation of the Gospel (Matt 28:18-20) and in the defence of the faith once delivered unto the saints (Jude 3).

In my three years (2000-2003) in FEBC, I was greatly blessed to have learned the uncompromising, sound and strong theology and the distinct standards of Bible-Presbyterianism, like the Westminster Confession of Faith, Covenantal and Reformed Theology, Calvinism, Pre-millennialism, Biblical Separation and the Verbal Plenary Inspiration and Preservation (VPI-VPP) of the Scriptures.

The emphasis on the work of

missions and evangelism (even the Bible College movement!), as exemplified in the life and labour of our beloved founding Principal, the late Rev Timothy Tow, has been a significant influence and a good source of encouragement, even a pattern for us to follow in the course of our service in the ministry.

By God's grace, I have returned to my country after graduation to serve Him in the work of the gospel in a missions outreach of Gethsemane BPC, Singapore under the Rev Prabhudas Koshy that saw the establishment of Gethsemane Bible-Presbyterian Church (Cebu, Philippines) in 2004, the Gethsemane Care Ministry (an outreach ministry to drug addicts) in 2009 and the Gethsemane Bible Institute in 2011 with the burden to train our brethren for the full-time ministry in the preaching of the Gospel and the establishing of more Bible-believing and Bible-defending churches around the nation and beyond!

All to the glory of God!



Richard Murcia Tiu
(BTh 2005, MMin 2010)

Lecturer, Gethsemane Bible Institute, Cebu, The Philippines

As the Far Eastern Bible College (FEBC) celebrates her Golden Jubilee, I continue to give thanks and praise God for the systematic and faithful teaching of the Scriptures that I have received from my alma mater. It is most necessary to be grounded in the Scriptures (2 Tim 3:16-17), to serve Christ in propagating the gospel of truth (Mark 16:15) and to *"earnestly contend for the faith which was once delivered unto the saints"* (Jude 3).

The Bible has given a very clear instruction for the continuity of training her people. *"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). From this Pauline injunction emanates the Bible College movement

that has appealed to me ever since the days of my studies at FEBC. It has subsequently knitted my heart to the burdens of the teaching ministry.

By the grace of God, I now serve as a lecturer at the Gethsemane Bible Institute (GBI) in Cebu, Philippines. We do declare unequivocally and unashamedly to stand alongside the FEBC for the 100% Verbal Plenary Inspiration and the 100% Verbal Plenary Preservation of the Word of God. Upon this stand, we commit unto the Lord the theological training of faithful men and women *"...who shall be able to teach others also."*

I am an FEBC alumnus and I love my alma mater. *Soli Deo Gloria!*



Eliezer Saycon Ortega
(BTh 2009)

Lecturer, Gethsemane Bible Institute, Cebu, The Philippines

I am very thankful to the Lord for the privilege He gave me to study at FEBC in July 2005. The training I had for four years really equipped and prepared me for the ministry. FEBC stands firm and strong in the Word of God, upholding it to be the very Word of God—perfect, inerrant and infallible. With the Bible being the primary text for every subject that we have, I am confident that the teachings I had gotten are purely the truth and nothing false. Thus I could also preach and teach the Word of God with great confidence and conviction.

The lecturers at FEBC are men and women who love the Lord. They too have been trained in FEBC and live their lives according to what they teach and preach. This is a very great blessing to me, for I have seen the practicality of God's Word in the lives of my lecturers.

Most noteworthy is the humility of our late Principal, the Rev Timothy Tow, and his undying service to the Lord. These are precious lessons and blessings I received from my lecturers in FEBC.

The most important lesson and blessing I got from FEBC is the training of the heart. With the truth of God's Word convicting my heart, the examples of my lecturers and the duties and responsibilities assigned by our Matron, Mrs Ivy Tow, I am prepared for the work in the ministry. Lessons on humility, honesty and hard work are very needful in the ministry and I thank God that the LORD has provided me with such training in FEBC.

All glory and honour be unto God for establishing a Bible College. FEBC is an institution used by God to train and equip men and women for His vineyard.



IN INDONESIA

BATAM



The Rev Kiantoro Lie

(BTh 1992, MRE 1998, MDiv 2005)
 Pastor, Calvary Batam Bible-Presbyterian Church
 Principal, Calvary Batam Bible College, Indonesia

“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 am most grateful to the Lord Jesus for He led me to the Far Eastern Bible College in July 1985. If I were to start all over again and choose a school to attend, I would still go to FEBC. It was in this College that I learnt the pure doctrines, caught the spirit of missions, and imbibed the necessity of biblical separation. These are the values that have compelled and guided me to start a Bible College ministry in Batam, Indonesia.

FEBC taught me the pure and fundamental doctrines of the Christian faith. Under the tutelage of the Principal, the late Rev Timothy Tow and other lecturers, I received a double dosage of Systematic Theology, studying both Calvin’s Institutes and Buswell’s Reformed-Premillennial Theology. These theological classes are taught with

conviction and, as a result, I have never suffered from doctrinal ambiguity. It is for the purpose of spreading this truth that I see the need of a Bible College ministry in Indonesia.

FEBC taught me the urgency of missions. I watched how Rev Tow led his church to start and support so many missionary outreaches. Other Bible-Presbyterian pastors, some of whom were also lecturers in FEBC, were zealously involved in missions in various countries. It is from this exposure that I have the desire to train many workers and to send them throughout Indonesia to fulfill the Principal’s instruction in 2003 to go to “Ujung Pandang” (end of horizon).

FEBC taught me to separate from all forms of unbelief. I learnt the danger of association with falsehood and errors, like Liberalism, Neo-evangelicalism, Roman Catholicism and Charismaticism. These warnings created in me a critical and watchful attitude towards all forms of false teachings and false methodologies employed in the ministry. This separatist conviction also motivated me to train our own workers and missionaries rather than to recruit them from other institutions.

I have received all things good in the ministry of FEBC and it is to FEBC that I am forever indebted. She is my loving alma mater. I pray the good Lord will bless the Principal Rev Jeffrey Khoo, the Matron Mrs Ivy Tow, the faithful lecturers, and the student body with great joy on this happy occasion of the 50th Anniversary, and with greater strength and success in the years to come ... until the Lord Jesus returns. Amen.



NIAS



Famachoi Wa'u
(MRE 2003)

*School Administrator, TK & SD Harapan Nias,
Nias, Indonesia*

In 2001, I resigned from the Indonesian Embassy in Nairobi, Kenya, to study in FEBC, Singapore. A few months later, my wife Damai and our two children left Kenya to join me in Singapore. Robin (16) and Jessica (13) who were born and happily grew up in “the Paris of Africa,” had to say goodbye to their peers and schoolmates. We were given a room in Beulah House. Though it was inconvenient (not a 4-room bungalow anymore), we were blessed abundantly. Beulah House was home, where each lived for the other and all lived for God.

In FEBC I learned many things: from giving out tracts every Wednesday to preaching the Word of God. But one thing I thank the Lord for directing me to study in this College was that I learned how to be vigilant against unbiblical teachings. Now I understand that every true Christian should be aware of liberalism, modernism, ecumenism, charisma, and the like. Thank God for the late Rev Timothy Tow and the faculty who taught me the fundamental doctrines of the Bible.

I also thank the Lord for sustaining me till I finished my course of study viz the Master of Religious Education in 2003. The New Life Bible-Presbyterian Church sent us as missionaries to Maasai land (Kiluani) of Kenya (2003-2004). Later, I had the privilege of teaching in the GAPPI's Bible College (STT-Calvary Batam) before finally settling down in Nias (2006). Our two children were also blessed in their studies in NUS (National University of Singapore) and NTU (Nanyang Technological University).

Now our focus is on the Christian Education ministry in Telukdalam, South Nias, Indonesia. The ministry started when we registered Yayasan Harapan Nias (Nias Hope Foundation) in 2006, one year after the island was hit by the earthquake/tsunami. We have 80 TK (Kindergarten) children, 14 SD (Primary School) students, and 45 English students to teach every day.

As we pray for this ministry to grow, may the Lord bless FEBC with many more decades of serving and teaching (Matt 28:19-20).



IN PONTIANAK



Peter Yoksan

(MDiv 2005, ThM 2009)

Preacher, Calvary Hanura Permai Bible-
Presbyterian Church, Pontianak, Indonesia
Lecturer, Calvary Hanura Permai Bible College,
Pontianak, Indonesia

Psalm 17:5 is our prayer for FEBC, that her footsteps slip not in this age of apostasy. Thank God for illuminating me to write this testimony in 7 Sigmas: Sovereignty of God, Sacredness of Scripture, Salvation of Souls, Solemnity of Service with Sacrifices and Sufferings, Soli Deo Gloria.

Thirty years ago, God's sovereignty led the Rev Timothy Tow to stay in the Pontianak Church parsonage where my father Rev Elyakin Phang was the pastor. In 1996, Pipit and I were posted to Malaysia and worshipped at Life BPC's missions station in Kuching for 6 years. On one Lord's Day, Rev and Mrs Timothy Tow came to Kuching and we met them personally. At the end of 2001, Rev Jeffrey Khoo helped us to enrol in FEBC and arranged for us to stay in Beulah House. Two of my daughters studied under Mrs Jemima Khoo at the Far Eastern Kindergarten (Rom 8:28).

Because of FEBC, we thank God for 5 things: (1) The Sacredness of Scripture, ie VPI and VPP learnt from

FEBC (2 Tim 3:16; Ps 12:6-7). (2) The salvation of souls that God had done through FEBC. An Indonesian housemaid believed in Jesus in an FEBC gospel rally and the Indonesian service followed up on her. She and my youngest daughter were baptised by Rev Tow in the FEBC chapel hall (Acts 16:31). (3) Solemnity of Service was learnt through Rev Tow, Dr SH Tow and other BP ministers' life-long pastoral ministries (Mark 10:45). (4) Sacrifice of leaving secular life in pursuit of God's highest calling (Mark 1:17). And lastly (5) Suffering of betrayal and persecution for Christ's sake (Matt 5:10-12).

As we pray for all FEBCians, please also pray for Pontianak B-P Church (Calvary Pandan BPC's missions station), Bible College and my family (Eunice, Elizabeth, Eirene, Elnathan and Ezra) that all of us will be faithful unto death (Rev 2:10). Finally, may the LORD continue to lead FEBC to glorify His most holy name till our Lord Jesus returns. *Soli Deo Gloria*. Amen.



Pipit Margareta Jong
(MRE 2005)

Pastor's wife, Calvary Hanura Permai Bible-
Presbyterian Church, Pontianak, Indonesia
Lecturer, Calvary Hanura Permai Bible College,
Pontianak, Indonesia

I thank God for the 50th anniversary of my alma mater, FEBC, which was such a memorable and wonderful place for me.

I was not born into a Christian family but God gave me the opportunity to study in a Christian School. I received Christ as my Lord and Saviour when I was a teenager. I worshipped and served God in Sunday school at the biggest Pontianak Chinese Church for 11 years. I hungered for God's Word and wanted to know more. I got married in 1995, and in 1996 God posted my family to Kuching for 6 years. We worshipped in a small Bible-Presbyterian Church. Then God called my husband and me into the full-time ministry.

In 2002, we started to study in FEBC. It was a life-changing experience for us, having to switch from our secular work to Bible College training. Life was not easy. It required a lot of effort and diligence. God continued to bestow His grace by strengthening me day by day through the subjects I learnt. God opened my eyes to doctrines which I had never known before such as Biblical Separation, Life of Christ, Contemporary Theology and the doctrine of VPI-VPP. One of my favourite Bible verses is: "*For*

we can do nothing against the truth, but for the truth" (2 Cor 13:8), quoted by Dr Khoo frequently.

In 2005, after finishing our studies, the Lord opened the way for us to minister in Calvary Pandan BPC's missions station in Pontianak. Thank God for the leadership of Dr SH Tow, Rev Quek Suan Yew, elders, deacons and even the gospel fellowship of Calvary Pandan members. I learnt from Rev Timothy Tow's example of a double-barrel kind of ministry wherein the Church goes hand-in-hand with the Bible College. God helped me in the translating of FEBC's lecture notes and teaching in the Bible College (Epistle of Jude and Elementary Hebrew). Thank God after 11 semesters, I have taught Colossians, Epistle to the Hebrews and Gospel of John. By God's grace, the Bible College is following FEBC's pattern in "*holding forth the word of life*" (Phil 2:16) and "*holding fast the faithful word*" (Tit 1:9). The sound doctrines which I learnt in FEBC are useful in helping me to teach God's Word to the ladies, youths and children.

May the LORD continue to preserve FEBC in her path of defending the truth (Jude 3) in these last days till our LORD comes again.



Ajin Thu
(DipTh 2005)

*Preacher, Calvary Hanura Permai Bible-
Presbyterian Church, Pontianak, Indonesia
Teacher, Calvary Hanura Permai Bible College,
Pontianak, Indonesia*

Praise God! I would like to congratulate FEBC on her 50th anniversary.

God loves me and has given me the privilege to study in FEBC. In FEBC, I learnt many very important lessons for my own personal and ministerial use. In addition, Mrs Ivy Tow taught me general knowledge and discipline. FEBC is one of the best Bible colleges around for she is biblical and fundamental. FEBC has trained many qualified pastors, evangelists, teachers and full-time workers.

After returning to Pontianak, I worked with Peter Yoksan, Pipit and the Rev Elyakin Phang (Peter's father) to start a Bible-Presbyterian church. We began with evangelism and later on, taught the people the Bible-Presbyterian system of doctrine and church government. In the beginning, it was quite hard to receive support from the people

in Pontianak as the people were already influenced by Charismatism. However, we continue to encourage the people in the church in the doctrines of Bible-Presbyterianism.

In order to have co-workers, we started the Bible College and used notes from the FEBC lecturers. It was not easy but we endeavoured to teach whatever things we have received from FEBC. 2 Timothy 3:16-17 teaches that the Bible is profitable for our living.

After believing in Christ, I gave myself to serve Him as long as I am on this earth (John 9:4). We are preaching the gospel in Pontianak and are trying to reach out to new areas. Thank God for enabling me to practise what I have learnt from FEBC.

May FEBC stand steadfast to teach God's Word and train many workers for God's harvest fields (1 Cor 15:58). Long live FEBC, and God bless.

IN CAMBODIA



Chan Sopheak
(BTh 2008)

*Preacher, True Gospel Bible-Presbyterian Church, Kampot, Cambodia
Teacher, True Gospel Bible School, Kampot, Cambodia*

I would like to thank the LORD for enabling and equipping me for the Bible College ministry through the training in the Far Eastern Bible College in Singapore. FEBC has blessed me with many blessings, especially the biblical doctrines and the years of great learning under faithful lecturers of FEBC. The doctrines that I treasure very much are firstly, the doctrines of the Perfect Bible viz Verbal Plenary Inspiration and Verbal Plenary Preservation (2 Tim 3:16; Ps 12:6-7, Matt 5:18), and secondly, the doctrine of Biblical Separation which leads me in the right direction in this last of the last days. There are also many other good doctrines that I have learned in FEBC during my four years of studies.

My prayer was that after my graduation I would come back to teach in Life Bible School or Life University in Sihanoukville, Cambodia (where the Rev David Koo is the principal). However, God redirected our way to start the True Gospel Bible-Presbyterian Church and the True Gospel Bible School in Kampot. Praise and thank God for blessing and equipping me for these ministries through FEBC. We now have five students in our Bible School and three teachers—myself, Pr Rotha, and Pr Thaven. Three of us are graduates of FEBC. May God continue to use FEBC for many more days to come.



Liv Rotha
(BTh 2008)

*Preacher, True Gospel Bible-Presbyterian Church, Kampot, Cambodia
Teacher, True Gospel Bible School, Kampot, Cambodia*

First of all I would like to render my thanksgiving to the Lord who had enabled me to enrol in the Far Eastern Bible College in order to be further equipped with the Word of God.

Truly, God has blessed me so much through FEBC especially with sound doctrines. I would say that, in the four years of my study under the lecturers, I saw that they were not only faithful, but also lovers and defenders of the perfect Word of God. It helped me to understand and love God's Word more and more. To me, FEBC is the best Bible College because I have gained the knowledge of the Word of God, so that I can serve the living God more effectively.

As the Lord has led, Pr Chan

Sopheak and I are now serving the Lord in Kampot, Cambodia together. Specifically we are serving Him in the church and the Bible school because the Lord has laid all these upon our hearts.

I would personally say that if anyone wants to serve God effectively in the mission field or other aspects of God's work, please come to FEBC to be equipped because God had raised up His faithful servant, the Rev Timothy Tow to start this College for His highest purpose. Through her, many pastors, teachers and workers have been trained and now they are working in the fields. I am one of them. If you have the right spirit, please come to the right school. FEBC is that school.

IN THAILAND



BETHEL
DEVELOPMENT
CENTRE



BETHEL
BIBLE COLLEGE



Warunee Harichaikul
(BRE 2005, MRE 2006)

Teacher, Bethel Development Centre, Chiang Rai, Thailand
Teacher, Bethel Bible College, Chiang Rai, Thailand

After I finished my course in FEBC, I returned to Chiang Rai, Thailand, for the love of God constrains me and He has laid a burden in my heart to serve in Bethel Development Centre, a children's hostel ministry. BDC hostel accommodates about 40 students (believers and unbelievers). My role in the ministry is to teach and nurture them with the Word of God. I share the Gospel with them day and night and I pray that the Lord will have mercy upon them, that they will believe and commit their lives unto our Lord upon hearing His Word. I thank God for His grace and mercy in preserving me thus far. I have enjoyed my time serving here in BDC despite many struggles.

Thank God also for opening another ministry for BDC, the Bethel Bible College. I was amazed as I never had

the thought of starting a Bible College. However, the Lord opens His ministry and I believe that He will continue to preserve His ministry. Currently, there is one full-time student and seven part-time students enrolled for the first semester. I am also teaching in the Bible College and it is a joy to see them attending classes without fail. As for me, I will try my very best to serve Him in all areas that He has placed me in, for His glory, till He returns. Thank God for FEBC, a God-honouring Bible College. It is only here in the ministry that I gained a better understanding of the value of FEBC's total training of the person.

2 Corinthians 5:14, *"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."*



The Harichaikul Family: Elder Chalaw, Warunee, Irene (Mrs Weerapong), Weerapong, Alongkorn

(Thank God for Elder Harichaikul's three children: Warunee Harichaikul (BRE 05, MRE 06), Pr Weerapong Harichaikul (BTh 08, MDiv 10) and Pr Alongkorn Harichaikul (BTh 12) - who are all graduates of FEBC and serving in BDC and the Bethel Bible College, Chiang Rai, Thailand.)

IN VIETNAM



The Rev Le Vu Bao An
(BTh 2009)

*Pastor, Shalom Presbyterian Church, Vietnam
Academic Dean, Saigon Presbyterian Bible College*

I am thankful to the Lord for His mercy and grace upon my family for the years since we left Singapore for home. There were many storms in our lives and ministry since then but the Lord led us through each and every one of them.

After 7 years of training in FEBC, my wife and I left Singapore in May 2009 and were directed by His Spirit to My Phuoc, a newly established town about 70 km from Ho Chi Minh City. We had envisioned in our hearts the establishment of a Christian Music School, a Presbyterian Church and a Bible College. It was a large vision and initially, we ourselves felt that it was impossible to fulfil such a task with our limited strength and resources.

However, we were enabled by His wisdom to start a Music class in November 2009 in this remote town. God used my previous training in music to kick-start our vision. During this time, we also went out and shared the Gospel with

the people around us. In May 2010, a proper Church Worship Service began for the fruits of our evangelism.

In March 2011, we began the first class at our newly set up Saigon Presbyterian Bible College, according to the teaching in 2 Timothy 2:2. It was well attended by eager believers who desire to be trained and thus expand the true Gospel message to the whole of Vietnam.

I thank the Lord for the opportunity to study the preserved and perfect Word of God at FEBC. My goal was not only to gain spiritual knowledge but also to carry back whatever I had learned to my people and to train other believers as well. Vietnam must have churches with sound doctrines and a Bible College to train and equip faithful Christians to serve the Lord for His glory. Without FEBC, there would be no Shalom Christian Music School, Shalom Presbyterian Church and Saigon Presbyterian Bible College in Vietnam.

ENROLMENT 2002-2012



IN AUSTRALIA



The Rev Errol Dale Stone

(BTh 1998, MMin 2008)

*Pastor, Faith Presbyterian Church, Perth, Australia
Lecturer, Aboriginal Evangelical Fellowship Bible
College, Perth, Australia*

I praise God for FEBC in Singapore as my Alma Mater and for completion of my BTh (1998) and MMin (2008), as well as being ordained through FEBC in 2000. Consequently the roots of Faith Presbyterian Church (Perth) are found in FEBC.

The theological training at FEBC under the founding Principal, the Rev Timothy Tow, was an absolute privilege, along with the faithful lecturers of that time. Having been the Chaplain at FEBC for several years and involved in "Wednesday Evangelism" was also a privilege, especially as we had the first FEBC Gospel Rally during which Deborah and Judith presented an item, witnessed for the first time by the Rev Tow.

By God's grace, FEBC is involved in the wider Bible College movement and my training has given me the opportunity to lecture at the Aboriginal Evangelical Bible College in Perth for over 9 years. Subjects lectured include the Pentateuch (Gen, Exod, Lev, Num, Deut), the Four Gospels (Matt, Mark, Luke, John), Romans, Revelation, and Discipleship.

Faith Presbyterian Church has supported the Bible College by sponsoring Brother Dennis Taylor to FEBC's Daily Vacation Bible College as an encouragement to do further studies so as to strengthen the AEF Bible College. Further studies are of utmost importance for their students and lecturers. The Rev Timothy Tow used to say, "Without the Bible College, the church would die", quoting the Rev Paul Contento.

Our continual prayer is that the College Board, AEF Pastors and church folk will be encouraged to do part-time studies and that God would raise some to do extra studies at FEBC (a golden opportunity) to the glory and honour of His name. To see the students being sanctified is a blessing.

We also praise God for the late Rev John MacKenzie who recognised the faithfulness of FEBC and was in 100% agreement with her stance, thus moving himself and the Board to send the "Faith and Freedom Ministries" (Bookshop and Magazine) to Perth, which has a symbiotic relationship with the Church.

| SEMESTER & YEAR | DAYTIME STUDENTS | BTFE / NIGHT CLASS STUDENTS | DISTANCE LEARNING STUDENTS | TOTAL |
|-----------------|------------------|-----------------------------|----------------------------|-------|
| Jul-Nov 2002 | 122 | 200 | | 322 |
| Jan-Apr 2003 | 110 | 250 | | 360 |
| Jul-Nov 2003 | 117 | 200 | | 317 |
| Jan-Apr 2004 | 128 | 200 | | 328 |
| Jul-Nov 2004 | 114 | 318 | | 432 |
| Jan-Apr 2005 | 113 | 277 | | 390 |
| Jul-Nov 2005 | 114 | 221 | | 335 |
| Jan-Apr 2006 | 110 | 203 | | 313 |
| Jul-Nov 2006 | 117 | 187 | | 304 |
| Jan-Apr 2007 | 119 | 266 | | 385 |
| Jul-Nov 2007 | 128 | 268 | | 396 |
| Jan-Apr 2008 | 96 | 300 | | 396 |
| Jul-Nov 2008 | 99 | 177 | | 276 |
| Jan-Apr 2009 | 96 | 182 | | 278 |
| Jul-Nov 2009 | 98 | 206 | | 304 |
| Jan-Apr 2010 | 115 | 276 | | 391 |
| Jul-Nov 2010 | 92 | 191 | 39 | 322 |
| Jan-Apr 2011 | 106 | 235 | 35 | 376 |
| Jul-Nov 2011 | 86 | 223 | 33 | 342 |
| Jan-Apr 2012 | 107 | 252 | 67 | 426 |
| Jul- Nov 2012 | 90 | 208 | 78 | 376 |



PROVERBS 21:1-3

THE KING'S HEART
IS IN THE HAND OF THE LORD,
AS THE RIVERS OF WATER:
HE TURNETH IT WHITHERSOEVER HE WILL.
EVERY WAY OF A MAN
IS RIGHT IN HIS OWN EYES:
BUT THE LORD PONDERETH THE HEARTS.
TO DO JUSTICE AND JUDGMENT
IS MORE ACCEPTABLE TO THE LORD
THAN SACRIFICE.

LAWSUIT

Chronology of Events

The Battle for the Bible Between Far Eastern Bible College and Life Bible-Presbyterian Church

July 17, 2002

The Life Bible-Presbyterian Church (LBPC) Session requested the Far Eastern Bible College (FEBC) faculty to study the position paper on the KJV that they had drafted during their Session retreat.

July 18, 2002

In conjunction with the LBPC Session, Dr Jeffrey Khoo and the Rev Charles Seet co-wrote a paper entitled “KJV-Only Q&A” in reply to critics of the KJV.

July 19, 2002

The Rev Colin Wong wrote to say that he was much enlightened by the paper and that he had no problem subscribing to it. Dr Jeffrey Khoo replied by saying that he was glad that the Rev Wong had no problems subscribing to the paper, but wanted to know what he meant when he said that. Dr Khoo posed him 10 questions.

July 21, 2002

The Rev Colin Wong replied saying that he had no problems answering the 10 questions and would like to meet Dr Khoo personally to discuss this.

July 22, 2002

At the FEBC opening day of prayer, the Rev Colin Wong informed Dr Khoo that the meeting would be held after the LBPC prayer meeting on July 23, and that he had invited Elder Lim Teck Chye and Elder Khoo Peng Kiat to join in.

July 23, 2002

During the 1½-hour meeting with the Rev Colin Wong, Elder Lim Teck Chye and Elder Khoo Peng Kiat, the Rev Wong said he could not answer the question on whether he had a perfect Bible or not. Elder Lim said that to be fair, the 10 questions should also be answered by the rest of the FEBC faculty. Dr Jeffrey Khoo agreed to his suggestion.

July 24, 2002

Dr Jeffrey Khoo emailed the 10 questions to the whole faculty to be discussed at the upcoming faculty meeting. However, the Rev Charles Seet emailed his answers to the whole faculty before the meeting which led to a debate via email.

July 30, 2002

Following the different views taken in the email debates on whether the Hebrew and Greek Scriptures underlying the KJV are infallible and inerrant, there was a split in views on this issue during the faculty meeting.

August 8, 2002

Architectural plans from M/s Ang Kheng Leng & Partners for the construction of a Bible College on 10 Gilstead Road, with a 470-seat auditorium, lecture hall, tutorial rooms, classrooms, college library, students’ lounges, lecturers’ rooms, dormitories and Principal’s quarters were submitted to the Project Management Committee of LBPC, which had been set up in 2000 to oversee the development of New Beulah House.

August 11, 2002

Dr Jeffrey Khoo preached a message on inspiration and preservation (Ps 12:6-7) at LBPC, teaching that God’s people have a perfect Bible not only in the past but also today, and warned against the modern perversions of the Bible.

August 17, 2002

The Rev Charles Seet, Mr Calvin Loh and Mr Mark Chen presented two papers challenging and misrepresenting the views held by certain faculty members of FEBC. These two papers were distributed to the LBPC Session.

August 18, 2002

The Rev Quek Suan Yew preached on “The Insidious Influence of Leaven” in LBPC and warned against the book—*One Bible Only?* This book by Baptist

fundamentalists in the USA undermined the KJV which has been the Bible of the B-P Church since its founding. Elder Lim Teck Chye had promoted this anti-KJV book among the leaders in church.

August 21, 2002

Mr Calvin Loh and Mr Mark Chen after a fruitful discussion with the Rev Prabhudas Koshy and Dr Jeffrey Khoo realised that they had misrepresented certain members of the faculty in their paper. They apologised and willingly signed a retraction and a clarification which was submitted to the LBPC Session that same night.

August 27-28, 2002

The Rev Charles Seet emailed to Dr Jeffrey Khoo questions from LBPC Session members regarding the KJV.

September 13, 2002

Dr Jeffrey Khoo emailed to the Rev Charles Seet his answers to the questions from the LBPC Session. There were no further questions.

October 3, 2002

Dr Jeffrey Khoo presented his nine-page paper “A Plea for a Perfect Bible” to the FEBC’s Basic Theology for Everyone night class on Soteriology. This paper was published in the January 2003 issue of *The Burning Bush*.

October 29, 2002

In a faculty meeting, the Rev Colin Wong and the Rev Charles Seet declared that they would resign from FEBC because they could no longer take the Dean Burgon Oath.

November 14, 2002

Elder Sherman Ong Eng Lam sent an email to all Fellowship leaders regarding the banning of the Rev Prabhudas Koshy, the Rev Quek Suan Yew and Dr Jeffrey Khoo from speaking in LBPC, including at all fellowship meetings. All three B-P ministers did not protest the

ban. They did not want to be divisive. They respected the decision made by Elder Sherman Ong to ban them from speaking.

November 15, 2002

The Rev Charles Seet tendered his letter of resignation to the Academic Dean of FEBC, and requested “not to be represented as a member of the FEBC faculty in any publication that is issued by the college from now on.”

November 17, 2002

The resignation of the Rev Charles Seet and the Rev Colin Wong from the FEBC faculty was announced in the LBPC weekly.

November 24, 2002

Chairing the 10.30 am service, Elder Sherman Ong Eng Lam read from Titus 3:1-15 and referred specifically to verse 10 (“*A man that is an heretick after the first and second admonition reject*”) as a basis for “church discipline” against heretics. At the Sunday School Annual General Meeting, Elder Sherman Ong accused Dr Jeffrey Khoo and Pastor Timothy Tow of adopting a “heretical” and “untenable and extreme position.” Elder Ong could not accept that there was a “perfect Bible” and wanted to avoid becoming “the laughing stock to the world for having blind faith.”

November 25, 2002

The Rev Colin Wong tendered his letter of resignation from the FEBC faculty.

November 27, 2002

In a Combined Fellowships Meeting, co-chaired by the Rev Charles Seet and the Rev Colin Wong, and attended also by Elder Sherman Ong Eng Lam, the banning of the three ordained ministers (Dr Jeffrey Khoo, the Rev Quek Suan Yew, the Rev Prabhudas Koshy) was made known to all. They also presented their Bible position which denied its perfect preservation, as a preview to the paper which was distributed on December 1 at the Adult Sunday School.

December 1, 2002

Eld Lim Teck Chye spoke to the Adult Sunday School in the sanctuary. A paper entitled “Preserving Our Godly Path” signed by 21 Lifers comprising the Assistant Pastors, Elders, Deacons, and Preachers was distributed. Elder Lim spent the hour maligning and ridiculing the Perfect Bible position. Dr Jeffrey Khoo raised his hand to clarify matters

at the end of Elder Lim’s speech but was not given a chance to respond.

December 8, 2002

Pastor Timothy Tow’s letter written from Perth on December 3 was printed in the church weekly, commenting on the “Preserving Our Godly Path” paper.

January 2003

Dr Jeffrey Khoo’s article “A Plea for a Perfect Bible” was published in *The Burning Bush* (Vol 9 No 1). This article was a paper defending the infallibility and inerrancy of the Hebrew and Greek Scriptures on which the KJV is based.

January 5, 2003

Statement of Reconciliation (dated January 1, 2003) by the LBPC Board of Elders (BOE) was printed in the LBPC Weekly. The statement which was acceptable to both sides read, “For the past 52 years, Life B-P Church has been holding forth the Word of Life, and upholding the use of the King James Version (KJV) which is the best English translation of the Scriptures, made by godly translators from the best Greek and Hebrew texts.

“Among all English Bibles today there is none that can surpass the KJV. We believe that this statement on the KJV being the very Word of God, and fully reliable, which was arrived at after the careful deliberation of the Board of Elders, is acceptable by all other members of the Session.

“And thus we should continue to exclusively use the KJV for all ministries of the church and for our members’ use, and refrain from all Modern English versions, like the RSV, NASV and NIV. One of the many deficiencies of these Modern English versions is that they are based on the corrupted Westcott and Hort Greek and Hebrew Text; whilst the KJV is based on the uncorrupted family of the Greek Received Text and the Masoretic Hebrew Text.

“In the last few months, a debate has arisen within our church concerning the Greek Received Text and the Masoretic Hebrew Text underlying the KJV. We have come to the conclusion that neither of the views propounded is dogma but personal conviction or preference. We confess our sins and repent before God that we have caused grief, consternation and confusion. We pray that God will forgive us, and that He may enable us to serve Him more lovingly and zealously till He comes.”

January 19, 2003

Statement of Clarification by the contributors of “Preserving Our Godly Path” paper on the LBPC BOE’s Statement of Reconciliation was distributed to the congregation. The Statement of Clarification by the two Assistant Pastors, four Elders, 12 Deacons, and three Preachers declared, “While agreeing wholeheartedly the KJV Bible to be the very Word of God and fully reliable, the contributors of ‘Preserving Our Godly Path’ paper do not believe that the Hebrew and Greek texts that underlie the KJB are perfect.”

March 27, 2003

Dr Jeffrey Khoo submitted to the LBPC Session a Statement of Agreement entitled, “A Plea for a Perfect Bible Again so as to Preserve Our Godly Path,” together with a letter of plea for peace and cooperation on the basis of truth.

April 16, 2003

LBPC Session rejected Dr Jeffrey Khoo’s Statement of Agreement and letter of plea.

August 20, 2003

Pastor Timothy Tow was lambasted by the LBPC Session on a number of issues relating to his church administration, but especially for allowing Dr Jeffrey Khoo to publish his booklet KJV Q&A. Under tremendous pressure and great duress, Pastor Tow announced his resignation.

August 22, 2003

Pastor Timothy Tow sent his letter of resignation to the BOE of LBPC.

August 24, 2003

Pastor Timothy Tow’s resignation was announced in the LBPC Weekly.

August 27, 2003

At the Combined Fellowships Meeting, in a reply to a question about Pastor Timothy Tow’s resignation, the Assistant Pastors—the Rev Colin Wong and the Rev Charles Seet—brought up the same administrative issues as sources of disagreement between the Pastor and the Session.

September 23, 2003

One month after Pastor Timothy Tow’s letter of resignation was submitted, the LBPC BOE convened a meeting to discuss the matter. No consensus was reached to accept Pastor Timothy Tow’s resignation.

September 28, 2003

The same litany of faults allegedly committed by Pastor Timothy Tow was itemised in the “Summary of Facts” issued by the Session and published in the LBPC weekly on September 28, 2003.

October 5, 2003

Pastor Timothy Tow’s response to the “Summary of Facts” was published in the LBPC weekly.

October 5, 2003

First FEBC Worship Service held at the RELC officiated by Pastor Timothy Tow with about 170 Lifers in attendance.

October 9, 2003

Elder Han Soon Juan, Elder Koh Kim Song, Elder Eric Mahadevan, Elder Geoffrey Tan, Elder Tan Nee Keng and Elder Wee Chin Kam issued a four-page statement regretting the publication of the “Summary of Facts” and rejecting the resignation of Pastor Timothy Tow from LBPC. The Rev Charles Seet refused to publish the Elders’ statement in the LBPC Weekly.

November 19, 2003

FEBC submitted its application to the Commissioner of Charities to be registered as a charity. This was prompted in no small measure by LBPC’s repeated requests that FEBC register itself as a charity under the Charities Act, as LBPC did not want to be accountable for the actions of FEBC. As early as April 4, 2001, during an LBPC Session meeting, FEBC had been encouraged to register as a charity. This matter was further discussed at subsequent Session meetings held on May 2, 2001, July 16, 2003 and November 19, 2003.

January 2004

Dr Jeffrey Khoo’s paper critiquing Central Baptist Seminary’s anti-preservation and anti-KJV book was published in *The Burning Bush* (Vol 10 No 1) entitled, “The Emergence of Neo-Fundamentalism: One Bible Only? or ‘Yea, Hath God Said?’”

January 27, 2004

FEBC received a letter from the Commissioner of Charities approving its application as a registered charity (Registration Number: 01760 wef January 26, 2004).

February 18, 2004

Since there was no consensus in the LBPC BOE to accept Pastor Timothy

Tow’s resignation, LBPC Session met and the majority voted to accept Pastor Timothy Tow’s resignation.

March 8, 2004

LBPC Session sent letter to Pastor Timothy Tow informing that his resignation has been accepted “with regrets”.

April 25, 2004

In the LBPC Annual Congregational Meeting (ACM), the congregation was asked to choose which group of Elders should “rule” the church. The reason given was that there was an alleged “deadlock” in the BOE meetings that “blocked” the Session from making decisions. A paper on the preservation of the Bible issued by LBPC was distributed to members who attended the ACM. The paper was worded in a manner which appeared like the Verbal Plenary Preservation (VPP) position.

June 21, 2004

FEBC Worship Service became True Life Bible-Presbyterian Church (TLBPC) when its registration as a Society was approved by the Registrar of Societies (letter dated June 21, 2004, registered on July 2, 2004, and gazetted July 23, 2004).

May 1, 2005

The LBPC Weekly announced the Rev Charles Seet as “Pastor,” and the Rev Colin Wong as “Associate Pastor” of LBPC.

July 2005

Dr Jeffrey Khoo’s paper entitled “Bob Jones University, Neo-Fundamentalism, and Biblical Preservation” was published in *The Burning Bush* (Vol 11 No 2).

September 25, 2005

The LBPC Weekly published a statement against VPP calling it a “theory” and “schismatic” signed by 11 pastors (the Rev Philip Heng, the Rev Ong Hock Khee, the Rev Charles Seet, the Rev Tan Eng Boo, the Rev Colin Wong, the Rev Anthony Tan, the Rev Yap Beng Shin, the Rev Tan Choon Seng, the Rev Eric Kwan, the Rev Eddy Lim, the Rev Yap Kim Sin) from seven B-P churches (Galilee, Grace, Life, Nazareth, Olivet, Shalom, Zion).

October 29, 2005

The Singapore Council of Christian Churches (SCCC) in its 49th AGM passed a resolution against VPP entitled “Inspiration and Translations of the Holy Scriptures.” This resolution was published

in the *Far Eastern Beacon* (November-December 2005).

November 8, 2005

The BOE of LBPC published “Our Statement of Faith on the Preservation of God’s Word” which appeared like the VPP position. This was the same paper released on April 25, 2004.

July 2006

Dr Jeffrey Khoo published two papers entitled “Truth or Lies?” and “In Defence of the Far Eastern Bible College, the Reformed Faith, and the Reformation Bible” in *The Burning Bush* (Vol 12 No 2). The first paper was a reply to false allegations about what FEBC believes about the KJV, and the second was in response to anti-VPP articles in the internet.

January 2007

Dr Jeffrey Khoo published a paper entitled “Inspiration, Preservation, and Translations: In Search of the Biblical Identity of the Bible-Presbyterian Church” in *The Burning Bush* (Vol 13 No 1). This paper was written in response to SCCC’s anti-VPP resolution of October 29, 2005.

February 27, 2007

The FEBC faculty issued a statement signed by all the lecturers and tutors reaffirming VPP and the College’s Statement of Faith as contained in its Constitution.

March 18, 2007

Dr Jeffrey Khoo’s article “Multiversions Onlyism” was published in the TLBPC Weekly. It was a critique of Dr James D Price’s anti-KJV book—*King James Onlyism: A New Sect*—published in 2006. The book was partially financed and promoted by the Rev Yap Beng Shin, pastor of Olivet Bible-Presbyterian Church.

April 25, 2007

In an article published by LBPC entitled “A Founding Leader of the B-P Movement in Singapore Replies to a Query on the Church Constitution,” the Rev Dr Quek Kiok Chiang, a founding elder of the B-P denomination, wrote an email letter to criticise the VPP position. In that letter, he grossly misrepresented VPP by claiming that VPP upholds the KJV to be equal with the original language Scriptures. Nevertheless, in the same letter, he conceded, “I do not see ‘main contradictions’ between the clause 4.2.1 in the existing Constitution of our B-P

Churches and the VPP theory.”

July 17, 2007

Letter from LBPC to FEBC dated July 17, 2007 (Re: Use of Premises at 9A Gilstead Road, Singapore [“the Premises.”]). In this letter, LBPC claimed that FEBC was established as an extension of the Church, and since the College was registered as a charity on January 26, 2004, it was deemed to be no longer affiliated with the Church. As such, the College was informed that the Church would “no longer be able to extend to the College the continued use of the Premises under the previous arrangements.” It called for the College to “relocate to some other premises” and to submit a written proposal to facilitate discussion concerning this matter.

August 3, 2007

Letter from FEBC to LBPC dated August 3, 2007 (Re: Use of Premises at 9 & 9A Gilstead Road, Singapore). In this letter, FEBC reminded LBPC that the College was “founded and established as an autonomous institution, free of ecclesiastical control” and gave evidence how it was so and remains so. The letter also stated that the College had contributed financially to LBPC by paying for certain renovations and maintenance expenses over the years, including an interest free loan of \$200,000 in 2001. It was also stated in the letter that LBPC had “benefited from the presence of the College as the substantial funds given to LBPC for the acquisition and the rebuilding of Beulah House at 10 Gilstead Road were based on LBPC presenting to the congregation plans that Beulah House would be developed for the FEBC.”

The College asked to be relocated at 10 Gilstead Road (Beulah House) if it was to relinquish its rights to 9 and 9A Gilstead Road.

August 29, 2007

Letter from FEBC to LBPC dated August 29, 2007 (Re: Use of the Premises at 9 & 9A Gilstead Road, Singapore). This letter sought to ensure that LBPC had received FEBC’s letter of August 3, 2007. The relevant part states, “It is more than 3 weeks since we handed our letter to LBPC, and we have not had any written acknowledgement or reply. As such, we are compelled to write this letter and send it by ‘A.R. REGISTERED MAIL,’ together with a copy of our letter of August 3, 2007.” Without any news from LBPC, this

letter had to be sent because the College was expected to respond to the Church’s letter of July 17, 2007 before the end of August or else the Church would assume that the FEBC no longer needed 9 & 9A Gilstead Road.

October 5, 2007

Letter from LBPC to FEBC dated October 5, 2007 (Re: The Use of the Life B-P Church Sanctuary for Night Lectures). This letter sought FEBC’s “written unconditional undertaking” to respect LBPC’s non-VPP position, and not to promote the VPP doctrine in the night classes, failing which the College would not be allowed to use the church sanctuary for FEBC’s Basic Theology for Everyone night classes from January 2008.

October 24, 2007

Letter from FEBC to LBPC dated October 24, 2007 (Re: The Use of LBPC Sanctuary for Night Lectures). This 10-page letter sought to clarify FEBC’s position on the doctrine of VPP, and its consistency with Article 4.2.1 of the LBPC Constitution, and its right to conduct classes in the sanctuary. The letter then dealt with the Rev Timothy Tow’s resignation from LBPC in 2003 against his wishes, and urged the BOE of LBPC to work towards the healing of the relationship between LBPC and FEBC by affirming VPP. The letter also asked why there was no reply to FEBC’s letter of August 3, 2007 requesting for Beulah House, reiterating FEBC’s equal stake on Beulah House, and calling for an agreement on the usage of the properties on both sides of Gilstead Road.

October 28, 2007

The Rev Colin Wong preached a sermon to the congregation of LBPC. He said in his sermon, “On this Reformation Sunday, I would like to declare unto you what is Life B-P Church’s position on the Word of God. Thus I have entitled my message, ‘Did God Write Only One Bible?’... Since the translation of the KJV or the Authorized Version of 1611, there has been more concrete manuscript evidence that is available today, which is far superior to that which was available to the King James Version translators in 1611.” This contradicts the LBPC Statement of Reconciliation of January 5, 2003 which had declared the KJV’s Hebrew and Greek texts to be “the best.”

November 5, 2007

Letter from LBPC to FEBC dated

November 5, 2007 (Re: The Use of Life B-P Church Sanctuary for Night Classes). In this letter, LBPC repeated its requirement that FEBC should sign an unconditional undertaking not to promote VPP in its sanctuary, failing which the sanctuary would no longer be available for its use from January 1, 2008. As to FEBC’s questions on what their non-VPP position meant, LBPC replied, “As much as we cannot dictate your views on VPP, we owe you no duty to justify our non-VPP position.” FEBC chose not to strive with LBPC for the use of the sanctuary, and thus decided to hold its classes at the FEBC Hall instead. In order to accommodate 200-300 students comfortably, the College employed an electrician to lay a cable from the FEBC Hall to its Greek/Hebrew classrooms (located at the Church-and-College Extension Block) so that it could screen its lectures on TV, but the electrician was ordered to stop work by an LBPC staff on January 2, 2008.

January 2-3, 2008

Emails between FEBC and LBPC on January 2 and 3, 2008 (Re: FEBC Monday & Thursday Night Classes). Mr Steve Chng, FEBC’s administrator, in an email (January 2, 2008) to Elder Tan Yew Chong, informed him that the College would be wiring up the FEBC Hall and Greek/Hebrew classrooms for its night lectures. In an email reply (January 3, 2008), Elder Tan Yew Chong, acting for the Estate Management Committee of LBPC, asserted LBPC’s ownership of the premises and FEBC’s need to seek “permission” from LBPC for the use of the premises. Elder Tan wrote that permission was not granted for the use of the Hebrew/Greek classrooms, but only for the “Chinese Service Hall” (which is actually the FEBC Hall) which was to be used only for its night lectures on Monday and Thursday evenings. It went on to state, “This permission is valid up till 30 Jun 2008; and further extension is subject to review.”

January 4, 2008

Letter from the Rev Timothy Tow to Elder Tan Yew Chong (copied to the Rev Charles Seet, pastor of LBPC) dated January 4, 2008. This letter by the founding Pastor and Principal of LBPC and FEBC respectively pleaded with LBPC to live peaceably with FEBC at the Gilstead premises. He informed the Church of the College’s right to use the church sanctuary which the Lord

had used him to build, calling for LBPC to heed God's command not to remove ancient landmarks (Prov 22:28).

January 5, 2008

Letter from the Rev Charles Seet (on behalf of the BOE of LBPC) to the Rev Timothy Tow dated January 5, 2008. In this letter, it was stated, "As the Board of Elders of LBPC, we exercise sole jurisdiction over the use of the Sanctuary. ... Unless expressed permission is granted by LBPC, any unauthorised use of our Sanctuary would be a trespass on our property and we would not hesitate to take necessary actions against trespassers."

January 13, 2008

The Rev Charles Seet and BOE of LBPC published a paper "Mark Them Which Cause Divisions" in the LBPC Weekly labeling VPP a "heresy".

January 20, 2008

Open Letter on "The Life BP Church-FEBC Matter" by Dr Tow Siang Hwa, Senior Pastor of Calvary Pandan Bible-Presbyterian Church dated January 20, 2008. Dr Tow Siang Hwa testified in reply to "the serious error and injustice" contained in a letter dated January 5, 2008 from the LBPC BOE, signed by the Rev Charles Seet, addressed to the Rev Timothy Tow, FEBC's Principal. In regard to the 1970 Agreement between LBPC and FEBC, he wrote as Chairman of the Joint LBPC-FEBC Committee which drew up the Agreement, and as one of the founders of LBPC (1950) and FEBC (1962), and President of the FEBC Board (1977-1989).

January 25, 2008

The BOE of LBPC issued a statement on the relations of LBPC with FEBC. It was a statement against VPP and FEBC's uncompromising belief and defence of VPP. The statement declared that due to irreconcilable differences, "The time has come for us to part ways as Amos 3:3 says, *'Can two walk together, except they be agreed?'*"

January 27, 2008

The Rev Charles Seet's article "Bearing False Witness," and the LBPC BOE's statement "An Appeal to VPP Proponents" was published in the LBPC Weekly.

January 28, 2008

Letter from LBPC to FEBC dated January 28, 2008 (Re: The Use of Life B-P Church

Premises at 9, 9A and 10 Gilstead Road ["the Premises"]). In this letter, LBPC disputed and rejected all the College's claims to co-ownership of the Premises with LBPC. The Church was prepared "to consider granting the College continued use of the Premises (on terms to be agreed) provided the College gave the Church a written unconditional undertaking, in form and substance agreeable to us, that the College will not teach and promote the VPP doctrine" The Church required the College to seek relocation if such an undertaking was not given to them by February 15, 2008.

January 29, 2008

Letter from FEBC to LBPC dated January 29, 2008. In this letter, FEBC reaffirmed its biblical and lawful rights to the possession and use of the premises at 9, 9A and 10 Gilstead Road. The letter further said, "The Board of FEBC is prepared to sit down and discuss terms of agreement with you on a date convenient to both parties. A God-honouring solution could be made for the peaceful co-existence of both LBPC and FEBC and to the glory of God."

February 3, 2008

Dr Jeffrey Khoo's paper "Did God Write Only One Bible?" was published in the TLBPC Weekly. This paper was in response to the Rev Colin Wong's sermon at LBPC on October 28, 2007, and LBPC's statement of January 25, 2008 against VPP and FEBC.

February 10, 2008

Dr Jeffrey Khoo's paper "Why Undertaking Not Undertaken" was published in the TLBPC Weekly, which gave reasons why FEBC cannot sign an undertaking not to teach VPP as demanded by LBPC.

February 12, 2008

Letter from LBPC to Dr Tow Siang Hwa dated February 12, 2008 (Re: The Agreement made on 4 Jan 1970 between Life Bible Presbyterian Church ["the Church"] and Far Eastern Bible College ["the College"]). In this letter to Dr Tow Siang Hwa, Senior Pastor of Calvary Pandan BPC and the Chairman of the committee which drafted the 1970 Agreement between the Church and the College, LBPC claimed that the 1970 Agreement was "nothing more than a Memorandum of Understanding." A letter signed by the Rev Quek Kiok Chiang, the Rev Dr Patrick Tan, and Elder Joshua Lim, who were three of

the five committee members of the 1970 Agreement, was attached. This letter stated that the Agreement was "no more than a Memorandum of Understanding," and that "The Church was and is the sole legal owner of the Church property, namely the Church Auditorium, the College Annex, and the Church-College Extension."

February 12, 2008

Letter from FEBC to LBPC dated February 12, 2008 (Re: LBPC and FEBC at 9, 9A and 10 Gilstead Road). In this letter, FEBC maintained that the properties on both sides of Gilstead Road are owned by both LBPC and the FEBC. The FEBC is not a "tenant" of LBPC as alleged. To avoid a costly confrontation, FEBC proposed that a mediatorial meeting be convened to arrive at an amicable solution to the satisfaction of both parties.

February 17, 2008

Dr Jeffrey Khoo's paper "Making the Word of God of None Effect" was published in the TLBPC Weekly. It was a paper in response to the Rev Charles Seet's and the LBPC BOE's paper of January 13, 2008 calling VPP a "heresy".

February 24, 2008

Dr Jeffrey Khoo's paper "Bearing True Witness" was published in the TLBPC Weekly. This paper was written in response to the Rev Charles Seet's article "Bearing False Witness" and the LBPC BOE's statement of January 27, 2008.

March 1, 2008

Letter from LBPC to FEBC dated March 1, 2008 (Re: Notice to Vacate and Deliver Vacant Possession of Premises at of [sic] 9 & 9A Gilstead Road ["the Church Premises"]). In this letter, the College was served with a notice to vacate and hand over possession of the Gilstead premises to the Church by June 30, 2008.

March 1, 2008

Letter from LBPC to FEBC dated March 1, 2008 "Without prejudice to our Notice To Vacate dated 1st March 2008" (Re: Use of Life Bible-Presbyterian Church Premises at 9 & 9A Gilstead Road ["the Premises"]) by Far Eastern Bible College). In this letter, LBPC wrote, "The Church's ownership of the premises is clearly and irrefutably recognised even in the College's prospectus, from which we quote from page 14 as follows: ...

'While Life Bible-Presbyterian Church is the legal owner of the College property, inasmuch as she is also the prime mover of the founding and building of the College ...'. It went on to state, "With respect, we are therefore of the view that no meaningful, amicable and lasting solution can be arrived at unless the College recognizes and respects the Church's sole ownership of the Premises and our rights to determine and regulate the use thereof. If the College accepts our rightful position, we would be happy to meet with the Board of the College ... Please let us have your written agreement to our above conditions for a meeting by 15th March 2008."

May 27, 2008

Letter from FEBC to the Commissioner of Charities dated May 27, 2008, appealing for his intervention under the Charities Act (Re: Far Eastern Bible College, Properties Known as 9, 9A, and 10 Gilstead Road).

May 30, 2008

Letter from LBPC to FEBC dated May 30, 2008 (Re: Handing Over of Premises at 9 & 9A Gilstead Road ["the Church Premises"]). LBPC reminded FEBC of its letter dated March 1, 2008 notifying FEBC to vacate and hand over its possession of the premises at 9 and 9A Gilstead Road by June 30, 2008.

June 16, 2008

Letter from FEBC to the Commissioner of Charities dated June 16, 2008, appealing for his intervention under the Charities Act (Re: Far Eastern Bible College, Properties Known as 9, 9A, and 10 Gilstead Road). This letter sought to inform the Commissioner of LBPC's letter of May 30, 2008, and requested him to look urgently into our appeal for his intervention under the Charities Act.

June 16, 2008

Letter from FEBC to LBPC dated June 16, 2008 (Re: The Inexorable Law of Filial Piety and of Ancient Landmarks). Employing biblical injunctions, FEBC pleaded with LBPC "to honour their founding pastor and spiritual father with a sincere heart, and his desire that FEBC should continue to remain at and operate from the Gilstead premises." The letter also reaffirmed FEBC's right to her birthplace and home at 9, 9A and 10 Gilstead Road, and her right to possess and use the premises. It reiterated FEBC's openness to a conciliatory meeting for a charitable and equitable

resolution.

June 25, 2008

Letter from LBPC to FEBC dated June 25, 2008 (Re: Obstruction to Fire Exit). This letter required FEBC to vacate the "room" used by Miss Wendy Teng, FEBC's webmaster, because "it impedes free passage of the fire exit route." The "room" had been occupied by Miss Teng/ FEBC for five years, without incident. The "room" was to be vacated by July 7, 2008 to facilitate removal works. Miss Teng vacated the "room" on July 7, 2008.

June 25, 2008

In the afternoon of June 25, 2008, contractors from LBPC knocked out the old handles and locks of the doors to the FEBC Hall. No prior information was given to FEBC about this matter.

June 26, 2008

Letter from FEBC to the Commissioner of Charities dated June 26, 2008 appealing for his intervention under the Charities Act in view of the sudden removal of the handles and locks of the doors to the FEBC Hall (Re: Far Eastern Bible College, Properties Known as 9, 9A, and 10 Gilstead Road).

June 27, 2008

Letter from Commissioner of Charities to FEBC dated June 27, 2008 (Re: Far Eastern Bible College [Charity Registration No. 1760]). In this letter, the Commissioner requested from FEBC a trust deed to substantiate "that one of the intended purposes of the property at 9A Gilstead Road, Singapore is to be used by your College or to be used for educational purposes." The Commissioner said that he might not have the capacity to intervene if FEBC "does not have the legal title to the property," and suggested that FEBC seek legal advice since he might not have the capacity to decide on this matter which might have to be decided in court.

July 1, 2008

Letter from FEBC to the Commissioner of Charities dated July 1, 2008 appealing for his intervention under the Charities Act (Re: Far Eastern Bible College, Properties Known as 9, 9A, and 10 Gilstead Road). In response to the Commissioner's request for proof of a trust deed, the College submitted to him the 1970 Agreement on "the use of the Church and College Property" signed between LBPC and FEBC which acknowledged that "the buildings situated

at 9 and 9A Gilstead Road (i.e. the College Annex and Church-and-College Extension) were built partly for the purpose of the FEBC and that substantial sums were given by friends of the FEBC with the understanding that the buildings were to be used by the FEBC." The letter included a brief chronology of events which formed the backdrop to the 1970 Agreement, and two photographs of the foundation stones of the College Annex and of the Church-and-College Extension laid on April 28, 1962 and June 7, 1968 respectively. In view of LBPC's eviction notice, requiring FEBC to vacate the premises by June 30, 2008, the letter urged the Commissioner to prevent LBPC from acting contrary to the declaration of trust. It also sought the Commissioner's order to complete the execution of this trust.

July 2, 2008

Letter from FEBC to LBPC dated July 2, 2008 (Re: The Use of the Church and College Property at 9, 9A and 10 Gilstead Road). This letter expressed FEBC's hardships and its intent to engage counsel to appeal to the government for protection while remaining open to a conciliatory meeting with LBPC.

July 2, 2008

Letter from LBPC to FEBC dated July 2, 2008 (sent by registered mail postmarked July 3, 2008) (Re: Failure to Vacate and Deliver Vacant Possession of Premises at 9 & 9A Gilstead Road ["the Church Premises"]). This letter said, "As of the date of this letter, FEBC has no lawful status nor any right to remain on the Church Premises and are therefore trespassers. The Church will commence action to recover possession of the part of the Church Premises used by FEBC, if it fails to peaceably vacate the premises forthwith. ... the FEBC is not to advertise nor hold any public lectures in our premises from 1 July 2008 onwards. If you ignore this notice, you will be held liable for misleading the public and instigating them to trespass into our premises."

July 10, 2008

Allen & Gledhill (A&G), law firm appointed by FEBC, wrote a letter informing LBPC that FEBC would be applying to the High Court "to seek a declaration, amongst others, that the buildings situated at 9 and 9A Gilstead Road are held on trust for our client to use as a Bible College." The letter also requested that LBPC maintain the status quo pending the

Court's determination. A&G lawyers acting for FEBC: Mr Ang Cheng Hock, Mr Tham Wei Chern and Mr Vincent Leow.

July 13, 2008

In response to A&G's letter received on July 11, 2008, LBPC published in its weekly requesting as a matter of urgent prayer the Session's decision to appoint a legal counsel to act on behalf of LBPC and with regard to whether the decision "violates 1 Cor 6 which teaches us not to take fellow Christians to court", LBPC said that "[its] conscience is clear because [it] did not initiate the legal suit."

July 14, 2008

LBPC's lawyers Lee & Lee (L&L) wrote to A&G indicating that LBPC would maintain the status quo provided that FEBC removed from their website all "disparaging, defamatory or otherwise derogatory statements against [LBPC] and further undertake to cease and desist from making/publishing such statements."

July 16, 2008

A&G wrote to L&L asking LBPC to clarify by 3 pm which statements on FEBC's website were alleged to be "disparaging, defamatory or otherwise derogatory" of LBPC. The reason for this urgency was that there was still no certainty that LBPC would not evict FEBC from the Land, and FEBC needed to be able to confirm on an urgent basis that it would be able to meet LBPC's demands, failing which it would be necessary to make an application to the High Court for interlocutory injunctive relief.

July 16, 2008

L&L wrote to A&G indicating that they were taking LBPC's instructions and would respond as soon as possible.

July 17, 2008

A&G wrote to L&L stating that FEBC had of its own accord reviewed its website and removed certain articles as a gesture of goodwill. It was emphasised that this was not to be construed as an admission that the said articles were "disparaging, defamatory, or otherwise derogatory" of LBPC. A&G also indicated that FEBC believed that this should be sufficient to satisfy LBPC's condition, and that FEBC hoped that LBPC would reciprocate by confirming that it would maintain the status quo.

July 23, 2008

A&G received a letter dated July 21, 2008 from the Commissioner of Charities

indicating that he would not take any action pending the outcome of legal proceedings.

July 25, 2008

L&L wrote to A&G stating that, without prejudice to LBPC's rights, LBPC was prepared to maintain the status quo on the removal from FEBC's website all statements and articles against LBPC and undertaking to cease and desist from publishing such statements. In addition, LBPC required FEBC to relocate FEBC's clerk, Ms Janet Lim, from the Church-College office.

July 30, 2008

A&G wrote to L&L stating that FEBC was willing to relocate Ms Janet Lim from the Church-College office, but requested that alternative space be provided for her in the tape library. A&G also set out a list of the articles that FEBC had removed from its website, and indicated that FEBC was willing to undertake not to republish these documents until the resolution of the dispute. In return, LBPC should maintain the status quo (including allowing FEBC to use the Main Sanctuary for FEBC's night classes).

August 5, 2008

L&L wrote to A&G in response to A&G's letter of July 10, 2008. In L&L's letter, LBPC took the position that FEBC was a ministry of LBPC, and that FEBC had no legal right to remain on the land.

August 11, 2008

A&G wrote to L&L, denying that FEBC was a ministry of LBPC. A&G asserted that there was a charitable purpose trust over the properties at 9, 9A and 10 Gilstead Road for the purpose of enabling FEBC to operate a Bible College independent of the Bible-Presbyterian Churches in Singapore. A&G also informed L&L that FEBC would be requesting the Attorney-General to commence proceedings, or alternatively, give consent to certain members of FEBC's Board of Directors to commence proceedings under section 9(1) Government Proceedings Act (Chapter 121), to enforce the said charitable purpose trusts. A&G also reminded L&L that LBPC had not responded to FEBC's proposal to maintain the status quo.

August 19, 2008

A&G wrote to the Attorney-General requesting that the Attorney-General institute a suit, or grant consent to Dr Boaz Boon, Dr Quek Suan Yew and Dr

Jeffrey Khoo to institute a suit in the High Court for a declaration that the registered proprietors of 9, 9A and 10 Gilstead Road hold such properties on a charitable trust for the benefit and use of a Bible College administered by the Board of Directors of FEBC.

August 21, 2008

Despite FEBC complying entirely with LBPC's demands set out in L&L's letter dated July 25, LBPC did not act as it had promised. L&L wrote to A&G denying that LBPC was in breach of any charitable purpose trust, or that FEBC was the beneficiary of any such charitable purpose trust. L&L indicated that LBPC was not agreeable to maintaining the status quo as indicated in A&G's letter of August 11, but would for the time being not insist on the relocation of FEBC's clerk, and allow FEBC to continue using the hall and classrooms. L&L also indicated that they had instructions to commence eviction proceedings against the Board of Directors of FEBC.

September 15, 2008

LBPC commenced Suit 648 to evict FEBC despite LBPC's announcement in its weekly of July 13, 2008 regarding "1 Cor 6 which teaches us not to take fellow Christians to court". The Statement of Claim states, "This action is to refrain the defendants from occupying, possessing, or otherwise using the designated part of the Plaintiff's premises at 9 and 9A Gilstead Road ...purportedly to operate the College or in any other manner whatsoever." The defendants named were: (1) Dr Jeffrey Khoo, (2) Dr Quek Suan Yew, (3) Dr Prabhudas Koshy, (4) Dr Tow Siang Yeow, (5) Dr Timothy Tow Siang Hui, (6) Dr Boaz Boon, (7) Mr Wee Hian Kok, (8) Rev Koa Keng Woo, (9) Rev Stephen Khoo.

September 18, 2008

By a letter dated September 18, 2008, L&L wrote to the Attorney-General to dissuade him from commencing proceedings or from giving consent to FEBC's Board of Directors to commence proceedings.

October 2, 2008

L&L wrote a follow-up letter to the Attorney-General dated October 2, 2008 giving reasons why he should not commence proceedings or grant consent to the Directors of FEBC to commence proceedings.

October 8, 2008

The Attorney-General gave his consent for Dr Boaz Boon, Dr Quek Suan Yew, and Dr Jeffrey Khoo to institute a suit in the High Court for a declaration that the registered proprietors of 9, 9A and 10 Gilstead Road hold such properties on a charitable purpose trust for the benefit and use of Far Eastern Bible College.

October 24, 2008

In her Statement of Claim filed on October 24, 2008, LBPC alleged that FEBC's registration as a charity was done without their knowledge. See entry above —November 19, 2003.

April 20, 2009

Pastor Timothy Tow, founding Principal of FEBC, was called home to be with the Lord.

January 25-29, 2010

The case was heard in the High Court before Justice Judith Prakash. Representing LBPC as plaintiffs were Mr Quek Mong Hua and Ms Esther Yee of L&L, and representing FEBC as defendants were Mr Ang Cheng Hock SC, Mr Tham Wei Chern and Mr Ramesh Kumar of A&G. LBPC's witnesses were the Rev Charles Seet, the Rev Quek Kiok Chiang, the Rev Philip Heng, Elder Joshua Lim, and Elder Khoo Peng Kiat. FEBC's witnesses were Dr S H Tow, Dr Jeffrey Khoo and Mr Wee Hian Kok.

June 30, 2010

The honourable Justice Judith Prakash ruled in favour of LBPC. FEBC appealed the decision.

December 3, 2010

The Court of Appeal comprising the honourable Justices of Appeal Chao Hick Tin, Andrew Phang and V K Rajah heard FEBC's appeal.

April 26, 2011

The Court of Appeal allowed the appeal and dismissed the claims of LBPC. The Court directed: "... to give effect to the relief claimed by the Appellants in Suit 278. In order to avoid further controversies, the parties may consider it necessary to draw up a more detailed arrangement than that set out in the 1970 Agreement, as to how the Premises are to be maintained and used by the parties."

The learned Judges of Appeal, after examining Article VIII, Chapter I of the Westminster Confession of Faith, the part

"that is relevant for our purposes" with regard to the VPP doctrine, concluded: "Having carefully considered the position, it seems to us that the College, in adopting the VPP doctrine, has not deviated from the fundamental principles which guide and inform the work of the College right from its inception, and as expressed in the Westminster Confession ... It is not inconsistent for a Christian who believes fully in the principles contained within the Westminster Confession (and the VPI doctrine) to also subscribe to the VPP doctrine. In the absence of anything in the Westminster Confession that deals with the status of the apographs, we hesitate to find that the VPP doctrine is a deviation from the principles contained within the Westminster Confession."

August 26, 2011

Representatives of FEBC and LBPC met in a room in Beulah House to discuss the formation of a joint committee to work out a set of terms to govern the shared usage of the premises. In this meeting, LBPC insisted on sole ownership and hence sole stewardship of the premises. FEBC disagreed with LBPC's claim stating that both are "co-owners" of the premises since both parties are beneficiaries of the charitable purpose trusts impressed upon the premises.

September 15, 2011

After three years, students of the Basic Theology for Everyone (BTFE) programme returned to the church sanctuary for their night classes. (In a letter to the Rev Timothy Tow on January 5, 2008, the Rev Charles Seet and his BOE forbade FEBC from using the church sanctuary because they deemed FEBC a "trespasser" and said they "would not hesitate to take necessary action against trespassers".)

October 7, 2011

FEBC wrote to LBPC via email stating that for discussions of the sharing of the premises to proceed, LBPC should stop asserting that it is the sole legal owner of the premises, and recognise that both LBPC and FEBC are joint and equal beneficiaries of the charitable purpose trusts over 9, 9A and 10 Gilstead Road and that LBPC be agreeable to trustees being appointed by FEBC to ensure that FEBC's interests would be protected – as the legal owners (trustees) hold the premises for both LBPC and FEBC, and not that LBPC is the sole legal owner of the properties with FEBC being

allowed to use the premises on LBPC's sufferance.

November 21, 2011

The BOE of LBPC informed FEBC via email that they have decided that there is no proper justification in fact or in principle for them to agree that the Board of FEBC be given equal rights to appoint trustees and to have equal stewardship roles of the premises.

March 9, 2012

Owing to LBPC's intransigence, FEBC wrote to the Court of Appeal with a proposal to divide the properties, having been guided by the Abrahamic principle of Genesis 13:8-9, "*And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*" FEBC is prepared to accept either 9/9A Gilstead Road or 10 Gilstead Road, and would leave the choice of which side entirely to LBPC.

April 11, 2012

The Court of Appeal heard FEBC and LBPC, and directed both parties to submit their respective terms of reference (TOR) for the joint sharing and usage of the premises with the purpose of preventing further or future controversies.

July 25, 2012

Having considered submissions from both parties, the Court of Appeal issued the TOR in a Supplementary Judgment ([2012] SGCA 37) which by and large mirrored FEBC's proposal. A High Court judge would be appointed to draw up a scheme "setting out the respective rights and obligations of LBPC and FEBC in relation to the use/occupation and maintenance of the Premises ... to equitably cater to the present and foreseeable future needs of LBPC and FEBC without unfairly subordinating the interests of one institution to the interests of the other."

The High Court Judgment

Life Bible-Presbyterian Church v Khoo Eng Teck Jeffrey and others and another suit [2010] SGHC 187

Suit No : Suit No 648 of 2008 and Suit No 278 of 2009
Decision Date : 30 June 2010
Court : High Court
Coram : Judith Prakash J
Counsel : Quek Mong Hua and Yee Swee Yoong Esther (Lee & Lee) for the plaintiff;
 Ang Cheng Hock SC, Tham Wei Chern and Ramesh Kumar s/o Ramasamy (Allen & Gledhill LLP) for the defendants.

Subject Area / Catchwords

Trusts

Judgment

30 June 2010

Judgment reserved.

Judith Prakash J:

Introduction

1 In 1962, a bible school called Far Eastern Bible College was started. In January 2004, an organisation called Far Eastern Bible College was registered under the Charities Act (Cap 37, 1995 Rev Ed) (“the Act”). The fundamental question to be determined in this consolidated action is as to the identity and nature of the Far Eastern Bible College and whether the 1962 organisation is the same organisation as the one registered in 2004. For convenience, I shall use the term “the College” to refer to the 1962 organisation and the term “2004 College” to refer to the registered organisation.

2 I have two suits before me namely Suit 648 of 2008 (“Suit 648”) and Suit 278 of 2009 (“Suit 278”). The plaintiff in Suit 648 is Life Bible-Presbyterian Church (“the Church”) and the defendants are nine individuals who, at the commencement of the action, were the members of the board of directors of the 2004 College. The fifth defendant, Timothy Tow Siang Hui (“Rev Timothy Tow”), died after the suit was commenced and the action against him has been discontinued. The first, second and sixth defendants are respectively, Khoo Eng Teck Jeffrey (“Dr Khoo”), Quek Suan Yew and Boon Yean Leong (aka Boaz Boon). These individuals are the plaintiffs in Suit 278 in which the Church and six individuals (including Rev Timothy Tow) are the defendants and they sued in their capacity as directors of the board of the 2004 College. The six individuals in Suit 278 were sued in their capacity as registered proprietors of certain pieces of land which they hold as trustees for

the Church and, it is contended by the defendants, also for the 2004 College.

3 The two actions were consolidated in March 2009. For convenience, where necessary in this judgment, I shall use the term “the defendants” to refer both to the defendants in Suit 648 and to the plaintiffs in Suit 278. The Church and the College both operate out of premises located on 9 and 9A Gilstead Road as well at No 10 which is on the opposite side of Gilstead Road. Where convenient, I will refer to all the buildings and the two pieces of land compendiously as “the Premises”.

4 Suit 648 was started in September 2008. In it, the Church asks for the following main reliefs:

- (a) an injunction to restrain the defendants, by themselves or by others, purporting to carry on the College at their behest, from remaining on or continuing in occupation of the designated part of the Church property at 9 and 9A Gilstead Road, Singapore and to vacate and deliver up vacant possession of the same;
- (b) a declaration that the 2004 College is a different entity from the College; and
- (c) an account of the money held in the accounts of the College as at the date of the registration of the 2004 College.

5 Suit 278 started life in January 2009 as Originating Summons 6 of 2009. When it was converted into a writ action, it was ordered that the two affidavits filed in support of the summons stand as pleadings and no further pleadings were required. By the originating summons, the

following reliefs were sought:

- (a) a declaration that the funds donated for the construction of the buildings located at 9 and 9A Gilstead Road were impressed with a charitable purpose trust for the construction of buildings for the use of the Church and the registered charity known as the Far Eastern Bible College, and that consequently, the registered proprietors of the properties located at 9 and 9A Gilstead Road hold such properties on a charitable purpose trust for the joint benefit and use of the Church and the registered charity known as the Far Eastern Bible College;
- (b) a declaration that the funds donated for the purchase of the property located at 10 Gilstead Road were impressed with a charitable purpose trust for the use of a church operated by the Church and a bible college operated by the registered charity known as the Far Eastern Bible College, and that consequently, the registered proprietors of the property located at 10 Gilstead Road hold such property on a charitable purpose trust for the joint benefit and use of the Church and the registered charity known as the Far Eastern Bible College;
- (c) a declaration that the funds donated for the redevelopment of the property located at 10 Gilstead Road were impressed with a charitable purpose trust for use of a church operated by the Church and a bible college operate by the registered charity known as the Far Eastern Bible

College; and

(d) (to paraphrase prayers 4 and 5 of the summons) that schemes be settled in respect of the charitable purpose trusts over the moneys donated for the construction of the buildings located at 9 and 9A Gilstead Road and for the purchase and construction of the property at 10 Gilstead Road, and over the said properties and that such schemes provide for trust deeds to be executed by the registered proprietors of the said properties to set up the trust over the said properties for the joint benefit and use of the Church and the 2004 College.

6 To put the matter simply, the Church and the 2004 College share the Premises and now whilst the Church wants the 2004 College to vacate the Premises, the defendants want recognition that there is a trust in place which requires the Church to recognise that the 2004 College is, equally with the Church, a beneficiary of the trust and entitled to continue to share the Premises.

The background

7 The Church started as the English service of Say Mia Tng, a primarily Teochew speaking church. In 1955, it was formally constituted as a member of the Bible-Presbyterian Church of Singapore, which was registered under the Societies Ordinance in force at that time. The Church only obtained independent registration as a society under the Societies Act (Cap 311, 1985 Rev Ed) in 1986 as part of an exercise undertaken collectively by the Bible-Presbyterian churches. It was registered as a charity in 1987.

8 From the beginning, the pastor and moving spirit of the Church was Rev Timothy Tow. Under his leadership, the congregation expanded and started a building fund so that the Church could have its own premises. On 1 August 1957, a lease over 9 and 9A Gilstead Road was acquired. It was a condition of the lease that the land be used for a “church and associated purposes”. The Church was not a legal entity and the properties were therefore put in trust for its benefit.

9 From the mid 1950s, Rev Timothy Tow had wanted to start a bible college to train young Christians to serve as “evangelists, pastors and teachers”. On 19 September 1960, at a meeting of the Presbytery of the Bible-Presbyterian Churches of Singapore, a formal decision was taken to establish such a college, to be called “Far Eastern Bible College”. A

three-man committee consisting of Rev Timothy Tow, Rev Quek Kiok Chiang and Dr Tow Siang Hwa (“SH Tow”), was elected for the purpose of drafting a constitution and prospectus for the college. According to a statement issued around that time by the committee:

With regard to the management of the Bible College, it was proposed that the College should be constituted an independent institution within the fellowship of our Bible-Presbyterian Churches. A Board of Directors should be elected from men of faith and wisdom within our churches and from our co-operating missionaries. This would become the administrative body to execute the business of the college, such as the promotion and control of its finance and the appointment of the teaching faculty. It was also suggested that a Board of Referees consisting of Church leaders both local and abroad be invited to sponsor the work of the College.

10 In the same year, 1960, the building fund was renamed the Life Church and Bible College Fund. At the time the decision to start the bible college was announced, the building fund totalled a sum of about \$60,000 and was increasing at a rate of \$150 a week. By the end of 1960, the fund had roughly doubled to \$100,000. It is alleged that this increase is proof that the bible college had an impact on the funds raised. Whatever the reason for the increase, however, it is undisputed that the fund was used to construct a church building and a college annex on 9 and 9A Gilstead Road.

11 In November 1961, the board of directors (“the board”) of the College was constituted with Rev Timothy Tow at its helm. The board unanimously adopted the constitution (“the original constitution”) drafted by the three-man committee. I will set out the material provisions of the original constitution later but at this stage I only want to draw attention to Art V of the original constitution which provides:

Article V

1. Notwithstanding the fact that the College is founded with the sponsorship of such bodies as the Bible-Presbyterian Church of Malaya, the Malaysia Council of Christian Churches which is a member of the International Council of Christian Churches, and the Independent Board for Presbyterian Foreign Missions, it is to be an independent body not subject to ecclesiastical control. The

relationship between the college and the various sponsoring bodies is one of the whole-hearted co-operation and desire to see consecrated men and women well trained to strengthen the church of Jesus Christ and to reap the fast ripening Harvest in the Lord’s vineyard in the Far East.

2. Particular Relations with the Life Bible-Presbyterian Church

The Church is very closely connected with the Life Bible-Presbyterian Church not only for the reasons stated at section 3(2) of article IV of the Constitution but because the Church is the principal mover in the founding of the College. The relationship between college and Church in such matters as the sharing of the use of buildings, and maintenance of the property, the payment of annual premium for the land and other municipal charges, shall be regulated by an agreement made in the spirit of exemplary brotherly love, co-operation and unity.

12 Some time after the College started operation, the original constitution was lost. SH Tow, a member of the three-man committee and a member of the Church from 1950, testified that the 2004 College could not locate a copy of the original constitution. However, it had managed to get hold of a copy of a later version of the original constitution which had been submitted to one of the banks with which the College had an account. Having considered the copy of the original constitution retrieved from the bank’s records, SH Tow was able to confirm that this version of the original constitution was, in substance, the same as that drafted by the three-man committee, save for some clauses which would have been inserted at a later date. Those clauses are immaterial for present purposes.

13 From its inception, the College maintained a close relationship with the Church. Rev Timothy Tow was concurrently pastor of the Church and principal of the College until he resigned from the Church’s board of elders on 20 August 2003. He, however, retained his position as principal of the College thereafter.

14 The College was the first to move into 9 and 9A Gilstead Road when it formally occupied the college annex on 17 September 1962. The Church moved into the church building the next year, after its dedication service on 16 February 1963.

15 Originally, it was agreed that in exchange for a contribution of \$75,000, the College would own half of the college annex. The College had initially paid \$20,000 towards this sum using a loan from two churches. However, when the two churches asked for the moneys back, a new agreement had to be reached. It was agreed that the Church would return the money on behalf of the College and the premises at 9 and 9A Gilstead Road would be legally held by the Church who would also pay for all physical expenses, while the College would be responsible for the maintenance of the same.

16 In 1965, a second fund named the "Church and College Extension Fund" was started for the purpose of building an extension on 9 and 9A Gilstead Road. This extension ended up housing additional classrooms, a women's dormitory, a second parsonage and a library. Like the Life Church and Bible College Fund, the moneys collected also mostly came from tithes and offerings of the Church members, with a smaller amount originating from other Christians who were mostly in the Bible-Presbyterian community. Part of the Church and College Fund also comprised loans given by individuals and other churches, which were later returned using money from the Church's general offering fund, which contained moneys collected through offerings during worship services. Most of the donors gave anonymously, and cannot be traced now.

17 Up till 1970, the relationship between the College and the Church vis-à-vis their joint usage of the same premises had not been documented. In that year, a committee comprising representatives from both parties was set up to draft an agreement regarding the College's occupation and use of the premises. On 4 March 1970, two representatives of each of the Church and the College executed an agreement entitled "Agreement between the [Church] and the [College] on the sharing of the use of the Church and College Property at 9 and 9A Gilstead Road, Singapore 11" ("the 1970 Agreement"). For present purposes, the material parts of the 1970 Agreement read as follows:

PREAMBLE

...

WHEREAS the College is very closely connected with [the Church] not only because the original College Annex and the new Church-and-College Extension dedicated in April, 1969 were built partly for the purpose of the College and

substantial sums were given by friends of the College with this understanding, but because the Church is the principal mover in the founding of the College;

WHEREAS on 14th July, 1967 the Board of Directors of the College decided that for administrative expediency, the Church which had to bear a major part of the capital needs of the College premises should become the sole steward for the College property;

WHEREAS it is laid down in the Constitution of the College, Article V on particular relations with the Church, that the relationship between Church and College in such matters as sharing the use of buildings and maintenance of property etc., shall be regulated by an agreement made in the spirit of exemplary brotherly love, co-operation and unity;

AGREEMENT is therefore made this 4th day of March 1970 between [the Church] and [the College] on the sharing of the use of the Church and College property on the following principles ...

18 Insofar as the usage of the premises built on 9 and 9A Gilstead Road was concerned, the College and the Church thereafter abided by the allotment of the premises as set out in the 1970 Agreement.

19 By 1989, the enrolment of the College had expanded considerably. The Church's congregation had also seen a steady increase in numbers over the years. In that year, a third fund – the Extension Building Fund – was started for the purpose of acquiring 10 Gilstead Road. Moneys for this fund were raised much in the same way as they had been for the Church and College Fund. Other Bible-Presbyterian churches like Bethel and Calvary contributed to the fund as well. The defendants asserted that the acquisition of 10 Gilstead Road was viewed primarily as being for the College's purposes and that on many occasions the donations were expressly made for the extension of the College. When the acquisition of 10 Gilstead Road was completed on 30 April 1990, however, the conveyance stated that the property was held on trust for the benefit of the Church. On 9 July 1996, when by deed of appointment, new trustees were appointed in place of the retiring trustee of 9 and 9A Gilstead Road, it was recited that they held those premises on trust for the Church.

20 Something odd happened in 1989, the significance of which will be considered later. At the Church's Session Meeting on 20 December 1989, Rev Timothy Tow reported that "the College's Board of Directors had been dissolved after Dr Tow S.H. resigned as President". The Church's Session ("Session") was a body formed pursuant to Art 12 of the constitution of the Church and which was imbued with certain administrative powers. The minutes of the 23 April 1989 meeting of the board showed that at that time, before SH Tow's resignation, there were 13 members of the board. The next board meeting for which minutes were produced was held on 1 August 1990. Those minutes showed that seven out of the 13 persons who had been directors in April 1989 were no longer directors in August 1990. There are no recorded minutes or other documents which show when and how the board was reconstituted after the purported dissolution. It should be noted that there is no provision in the original constitution which provides for dissolution of the board on the resignation of any specified number of directors.

21 The next fundraising exercise undertaken took place some ten years later, in 2000, in the form of the Beulah House Fund. The funds, raised in the same way as before, were used between 2005 and 2009 for redeveloping 10 Gilstead Road into a bible college with hostel facilities ("the Beulah Tower"). Again, the defendants allege that this was seen as a project primarily for the College's purpose, and not the Church. As proof of this, they point to the fact that in meetings with the Urban Redevelopment Authority ("URA"), the latter was informed that 10 Gilstead Road was to be redeveloped for use as a bible college with hostel facilities. An application was also made to the URA to zone 10 Gilstead Road for educational use. In truth, however, even to Rev Timothy Tow, the position of the Beulah Tower was far less clear:

(a) Minutes of the Church's Session Meeting on 19 July 2000: To a question on whether the Beulah Tower was a Church or College project, Rev Timothy Tow replied that "Beulah Tower belongs to the [Church] and the [College] is a great help to the Church;

(b) Minutes of the Church's Session Meeting on 17 January 2001: Rev Timothy Tow remarked that "the needs of the various departments would be naturally be worked out even though New Beulah House would be planned as an extension of our [College]";

(c) Minutes of the Church's Session Meeting on 21 February 2001: Rev Timothy Tow said "the new Beulah House would be for the extension of our [College]";

(d) Minutes of the Church's Session Meeting on 21 February 2001: Rev Timothy Tow said "we can be sure that the New Beulah House will not be for the exclusive use of the [College], although the project is for the extension of the [College]. The lecturers do not need all the rooms. Their rooms will be available to all groups in the church. Some of the rooms in the dormitories will also be opened for use by church members. The auditorium will be used by our Chinese Service".

22 In 2002, the previously harmonious relationship between the College and the Church began to develop strains due to the endorsement by the College of a doctrine known as "Verbal Plenary Preservation" ("VPP") over the more orthodox "Verbal Plenary Inspiration" ("VPI") doctrine accepted by the Church. The College's board generally subscribed to the VPP doctrine. Within the Church, there was mounting tension between those who believed in VPP and those who believed in VPI. In order to avert conflict, a Statement of Reconciliation was issued on 1 January 2003, in which it was agreed between the Church and the College that the differences between VPP and VPI were to be viewed as a matter of personal conviction rather than dogma. Despite this, VPP continued to be taught at the College.

23 Matters came to a head in August 2003. At the Session meeting on 20 August 2003, certain members of the Session expressed strong views against Rev Timothy Tow's endorsement of the VPP doctrine and he therefore resigned as pastor of the Church. He and a number of other members of the congregation split from the Church to found the True Life Bible-Presbyterian Church ("True Life Church"). On 19 November 2003, the board of the College informed the Church of its intention to register the College as a charity. Allegedly, the Church supported the move.

24 The registration of a charity called "Far Eastern Bible College" took place on 26 January 2004. Prior to registration, the original constitution could not be found. An entirely new constitution was presented to the Commissioner of Charities as being the constitution of the College. Dr Khoo and another witness for the defendants stated in evidence that the new constitution was drafted for the purpose of registration. It should be noted

that the position of the Church is that it did not find out until after the defendants had filed their defence in Suit 648 in October 2008 in which they averred that the bible college operated by the defendants "was registered under a new constitution" that the defendants had registered a totally different college with the same name as that given to the College.

25 On 17 July 2004, the Church wrote to the 2004 College stating that it would no longer allow the 2004 College to use its properties as it had been registered as a separate and independent entity with a result that it was no longer a ministry of the Church. Further letters were sent on 28 January and 1 March 2008 stating that the 2004 College could only continue to occupy the Premises if it gave an undertaking not to teach the VPP doctrine even as a personal conviction. When efforts at reconciliation between the 2004 College and the Church failed, Suit 648 was started to be followed shortly by Suit 278.

The opposing contentions

26 Before I go on to discuss the issues, I think it might be helpful to set out the summaries the parties have given of their respective positions.

27 The Church's key contentions are as follows:

(a) The defendants in registering their bible college in January 2004 as a charity with a completely different constitution had created the 2004 College which does not have the right to use and occupy the Premises.

(b) Whilst the defendants are clearly members of the 2004 College's board of directors, they are not and they have failed to prove that they are the College's properly-constituted board of directors.

(c) The College is the Church's ministry and has to be and was aligned with the Church in its doctrines and practices even though its services as a bible college were available to "all and sundry" who profess their faith in Jesus Christ.

(d) Even if the College was not a ministry of the Church but was a separate charitable purpose, the members of the Church and the Bible-Presbyterian community had donated money for the joint use of the Church and the College on the basis that the College's free usage and occupation of the Church's premises was "in the spirit of exemplary brotherly love,

co-operation and unity" and that it was and would remain a bible college aligned with the Church in doctrine and practice.

(e) Further, even if the College was a separate charitable purpose, the defendants in introducing the VPP hypothesis as a foundational doctrine in the constitution of the 2004 College, amongst other material changes to the original constitution, had caused the 2004 College to be a totally different bible college from the College and one which is no longer aligned with the Church. Not only has it become a different college from the one which the Church members and the Bible-Presbyterian community donated money towards, it is also a different bible college from the one which the Church had agreed to and or undertaken to permit to operate on the Premises from its inception and for about 40 years thereafter.

(f) If there existed a separate and independent charitable purpose trust in favour of the College for its joint use and occupation of the Church's premises, the same had been breached or frustrated by the defendants.

(g) The Church remains ready, able and willing to continue with the ministry of the College or a bible college with the original constitution of the College and will effect the same with the appropriate leave of the court if necessary.

28 The defendants in their submissions state that the same constitute the case of Far Eastern Bible College "in support of its entitlement to occupy and use [the Premises]". They do not draw a distinction between the College and the 2004 College but at all times refer to the organisation they run as FEBC. Their position is that the College and the 2004 College are one and the same and are both encompassed by the term "FEBC". In summarising their submissions, I will use FEBC in the way they have done but such usage is not to be taken as an agreement on my part with the defendants' position.

29 The summary which the defendants give of "FEBC's case" is as follows:

(a) At all material times, the Church and FEBC were distinct, separate and independent charitable institutions.

(b) The appeals for donations in respect of the moneys which were used to develop (a) 9 and 9A Gilstead Road, (b) acquire 10 Gilstead Road and (c) redevelop the premises on 10

Gilstead Road were solicited in the names of and specified to be for the use and benefit of both the Church and FEBC.

(c) Thus, the moneys which were donated and thereafter applied towards these projects were subject to charitable purpose trusts for the use and benefit of both the Church and FEBC.

(d) Accordingly, the Premises are also subject to the said charitable purpose trusts for the use and benefit of both the Church and FEBC.

(e) By seeking to deny FEBC's board the right to operate FEBC on the Premises, the Church is acting in contravention of these charitable purpose trusts.

30 The defendants denied the Church's allegation that the defendants had constituted a new college following the registration of FEBC as a charity in January 2004. They submitted that the evidence clearly showed that there was no intention on the part of FEBC's board to constitute any new college but that their intention was merely to procure the registration of FEBC, which had been in continuous existence since its inception in 1962, as a charity under the Act. At the time of registration, a copy of the original constitution could not be found. As a result, FEBC's directors used a new constitution which was drafted based on the founding principles of FEBC, and the practices and procedures adopted by FEBC for the previous 40 years. The evidence established that the intention of FEBC's directors at that time was not to form a new college, but merely to "formalise" the independence of FEBC.

31 From the foregoing summaries, it can be seen that the main dispute involves the nature of the College. The Church's position is that the College is its ministry and subject to its control. Even if the College is not a ministry of the Church, the defendants are not running the College at the Premises but are running the 2004 College and therefore have no right to occupy the Premises. The defendants on the other hand assert the independence of the College and say that nothing that has occurred since 2004 has changed the nature of the College and they are entitled to continue to occupy the Premises together with the Church because the moneys which were used to acquire and develop the Premises were subject to charitable purpose trusts in favour of both the Church and the College.

Analysis

Is the College a ministry of the Church?

32 Whether or not the College was a ministry of the Church from its inception and continues in such a position is partly a question of fact which has to be decided by the evidence and partly a question of law. The Church's case is that at all material times prior to the dispute over doctrine, the College was one of its ministries because:

(a) the Church's session exercised de facto and effective control over the College through its representatives in particular its pastor who was also the principal of the College;

(b) legally, the College was always part of the Church and that was why it was never separately registered;

(c) the Church rendered legal, administrative and substantial financial support to the College; and

(d) the College was described as the Church's ministry in historical literature and had always been regarded as being inseparable from the Church.

33 The first, third and final points are matters of fact and evidence. The second, however, has a legal aspect as well and I would like to deal with it first. The interesting feature of this case lies in the slightly amorphous character of the Church and the College. The Church started life as simply a service of worship and later, even though it may have been regarded by its members as a separate church, it did not have independent registration but was an affiliate of the Bible-Presbyterian Church of Singapore and Malaysia which was a registered society. At some stage, the Church adopted its own constitution but there was no evidence before me as to when exactly this happened. The copy of the constitution furnished to me is not dated and with its references to the Registrar of Societies is probably a version that was prepared for the Church's separate registration under the Societies Act in 1986. It is entirely possible that the original constitution of the College predates the Church's constitution. The lack of an independent registration and an absence of legal personality do not, however, mean that the Church did not have a separate and distinct identity: none of the witnesses, including the defendants, challenged the notion that the Church was a distinct and individual member of the Bible-Presbyterian group of congregations from at least the time of the lease of 9 and 9A Gilstead Road in 1957.

34 The above paragraph was written to indicate that even without registration the

Church could be accepted as having an identity that was distinct from the society registered as the Bible-Presbyterian Church or Singapore and Malaysia. It follows that it was conceptually possible for the College to have an identity that was distinct from that of the Church even though it shared premises and some personnel with the Church. Further, unless the Church had a legal identity of a sort, how could the College have been "legally" part of the Church as the Church contends?

35 The legal theory behind the conceptual possibility of distinct identities for organisations that have not been incorporated or registered under laws governing societies is found in the law relating to unincorporated associations.

36 According to Slade LJ in *Re Koepler's Will Trusts* [1985] 2 All ER 874, an unincorporated association is "an association of persons bound together by identifiable rules and having an identifiable membership". Tudor on Charities (9th Ed, London Sweet & Maxwell 2003) states at para 3-037 that such an association is basically a contract between its members and that a charity formed as an unincorporated association has no legal existence separate from its members. A helpful summary of the characteristics by which an unincorporated association can be identified is set out in the headnotes of *Conservative and Unionist Central Office v Burrell* (Inspector of Taxes) [1982] WLR 522 which state that the court held that:

... [A]n unincorporated association was an association between two or more persons bound together for one or more common purpose, not being business purposes, by mutual undertakings, each having mutual duties and obligations, and was an organisation which had rules identifying where its control rested and the terms on which it could be joined or left; that the bond of union between the members of such an association had to be contractual and the agreement which brought the contract about should have been made on some identifiable occasion or in some identifiable circumstances; ...

37 Therefore, an unincorporated association will exist when the following conditions are present:

(a) a group of persons form an organisation for a common purpose;

(b) the members of the organisation have given each other undertakings relating to that purpose and each

have mutual duties and obligations in relation to the purpose;

(c) the control of the organisation and its membership are governed by rules;

(d) the bond between the members of the organisation is contractual; and

(e) the agreement which brought the contract about must have been made on an identifiable occasion or in some identifiable circumstances.

38 The evidence before the court plainly supports the conclusion that the College was, from the beginning, an unincorporated association. It satisfies all the criteria set out above.

39 On 19 September 1960, the decision was taken at the Presbytery meeting to set up the College. The intended purpose of the College was plain and it was incorporated in Art II of the original constitution which reads:

OBJECT

The object of the College is to train consecrated men and women and thoroughly furnish them to meet the need of the Church of Jesus Christ, particularly in Singapore, Malaysia and other Far Eastern countries, for church pastors, missionaries and other Christian workers.

In addition, Art III set out the doctrinal basis on which such men and women would be trained at the College:

DOCTRINAL BASIS AND EMPHASIS OF TEACHING

The system of doctrine contained in the Scriptures and expounded in the historic Westminster Confession of Faith and Catechisms shall form the basis of instruction in the College. The great fundamentals, including the pre-millennial return of Christ, shall be faithfully taught. ...

40 SH Tow, who was present at the Presbytery meeting, testified that there were extensive discussions on the status of the College and the role it was to play. The Presbytery decided that the College would be constituted as an institution independent and distinct from the Bible-Presbyterian Churches of Singapore and that it would occupy premises at 9 and 9A Gilstead Road. It was Rev Timothy Tow who suggested that the College be housed in these premises alongside the Church.

41 The decision taken by the Presbytery (not by the Church) that the College was to be independent was embodied in the original constitution. Article V para 1 of the original constitution (as quoted in

[11] above) specifically provided for the College “to be an independent body not subject to ecclesiastical control” and that the relationship between the College and the various bodies sponsoring it was only “one of wholehearted co-operation and desire to see consecrated men and women well trained”. While the original constitution recognises in para 2 of the same article that the College is “closely connected” to the Church, the words “closely connected” alone cannot suffice to negate the constitutional intention so clearly set out in the first paragraph.

42 The original constitution is critical evidence of the relationship between the College and the Church (see *Commissioners of Customs and Excise v University of Leicester Students’ Union* [2001] EWCA Civ 1972 at [31]).

43 The original constitution is important in more ways than one. It also evidences the following:

(a) the common purpose of the persons who associated to found the College and that that purpose was not a business purpose;

(b) the rules which govern the way in which the College is to be run and the terms on which it can be joined or left;

(c) the mutual undertakings and mutual duties and obligations of the persons who carry out the common purpose of the organisation; and

(d) that there was an identifiable occasion on which it was adopted and on which the members agreed to enter into the contract evidenced by the constitution.

In this connection, SH Tow stated that some time in November 1961, the College’s board was formed. Rev Timothy Tow was appointed president of the board and principal of the College. The board consisted of members from the Church as well as members from other churches within the Presbytery and others not connected to the Presbytery. Shortly thereafter, the board unanimously adopted the original constitution drafted by the three-man committee. SH Tow testified that the original constitution was formulated principally on the basis of the matters discussed at the Presbytery meeting of 19 September 1960 as well as feedback from the Sessions of other churches and the Independent Board for Presbyterian Foreign Missions. This evidence was not challenged.

44 It may be helpful to set out a few more provisions from the original constitution. As can be seen from the extracts cited below, there were detailed

rules for the governance of the College: the overall supervision was by the board and the day-to-day operations were run by an executive committee whilst there were also provisions relating to the faculty who were to conduct the courses run by the College and the trustees who were to hold the property of the College on its behalf. It is also important to pay attention to Art IV para 2 which set out the pledge to be made by each director upon assuming office as the same clearly indicates that the original constitution was the overarching governing document which had to be upheld by all directors.

Article IV

GOVERNMENT

Section One – The Board of Directors

1. A Board of Directors consisting of a maximum of 25 members invited from the various sponsoring bodies and other interests shall manage the affairs of the College. The composition of the Board of Directors may be varied by the decision of the Board.

2. Each member of the Board of Directors shall, before assuming office, make the following pledge: “I hereby solemnly and sincerely declare in the presence of God and of this Board (1) that I believe the Scriptures of the Old and the New Testaments to be the Word of God, the only infallible rule of faith and practice; (2) that, approving the Constitution of the Far Eastern Bible College, I will faithfully endeavour to carry into effect the articles and provisions of the said Constitution, and to promote the interest of the College.

3. The Board shall elect from among its members a President, a Vice-President, a Secretary, a Treasurer, and three other members to form the Executive Committee which shall exercise all powers of the Board between meetings of the said Board except the (1) to make, alter or amend the Constitution and by-laws, and (2) to fill vacancies in their membership or in the Board membership, which vacancies shall be filled by the Board.

...

5. ... The quorum of the Board meetings shall be one half of the number of members and decisions shall be made by a simple majority except when voting on amendments to the Constitution in which case

a two-thirds majority vote shall be necessary ...

Section Two – The Executive Committee

The Executive Committee and its officers shall be elected annually at the Annual General Meeting of the Board, and their duties shall be as follows:- ...

Section Three – The Board of Trustees

1. A Board of Trustees consisting of 2 to 4 members shall be elected by the Board of Directors to hold the immovable property or properties of the College in trust ...

2. The College shall enter into agreement with the Life Bible-Presbyterian Church to regularize the use by the College those premises of the two-storey Annex and three-storey Church-and-College Extension which are deemed essential and conducive to the running of the College according to the principles of equity, inasmuch as the said Annex and Extension were built with the express purpose of the establishment and extension of the College.

...

Section Four – The Faculty

1. The internal government of the College, subject to the supervision of the Board of Directors and the Executive committee, shall be in the hands of the Principal and the regular members of the teaching staff. All members of the teaching staff who are in charge of at least three hours per week of instruction shall be deemed to be regular members and shall declare their agreement with the object and emphasis of teaching expressed in this Constitution and their personal acceptance of the belief as in the pledge taken by the members of the Board.

...

3. The Faculty shall nominate to the Board of Directors candidates for position in the Faculty and in the rest of the teaching staff or administrative and clerical staff, including the Registrar and Librarian.

...

5. The Faculty shall have the care of the Library of the College. It shall administer the funds allotted to the Library of the College, making full report of the same.

6. The Faculty shall administer the funds allotted by the Board to scholarships and student aid, making a full report of the same to the Board.

7. The Faculty shall make a full written report to the Board at the Annual General Meeting of the Board or at other meetings as requested by the Board at reasonable notice.

...

Article VII

AMENDMENT AND INTERPRETATION

1. No amendment to this Constitution shall be made except at the Annual General Meeting of the Board of Directors, and proposals for amendments shall not be adopted without at least a two-thirds vote.

2. In the event of any question or matter arising out of any point which is not expressly provided for in this Constitution, the Board of Directors shall have the power to exercise its own discretion in determining it.

45 It can readily be appreciated therefore that the adoption of the original constitution by the men appointed as members of the initial board of the College had the effect of constituting an unincorporated association. The members of the association were the board, the executive committee and the regular members who were the members of the faculty who were in charge of at least three hours of instruction per week and who had declared their agreement with the objects and emphasis of teaching expressed in the original constitution and the pledge taken by the members of the board. The original constitution also provided for the way in which the funds and property of the College were to be administered. It set out too the terms of membership of the association, whether as a member of the board or as a regular member.

46 That the conclusion that the College is an unincorporated association is inevitable in the light of the original constitution and the system it established can be seen from a comparison with the facts of Re Koeppler's Will Trust where no such association was found to exist. In that case, the entity, Wilton Park, which consisted of a warden, an academic council and various staff, was held not to be an unincorporated association. Wilton Park referred to a series of yearly conferences organized by the warden who chose the themes and selected speakers and participants. Gibson J held at 983:

All that there was... was an activity

and a consistently repeated expression of what Wilton Park existed to do. The activity, that of organising and holding conferences of a particular type and in a particular manner, had been carried on by certain Crown servants with the material assistance of the Crown, which had provided the premises and the staff and had met the balance of expenditure not recouped by way of conference fees. The statements as to what Wilton Park existed to do had appeared in every conference preview. But those carrying on that activity were not bound by any constitution or rules which committed them or the Crown to continue that activity in that form or at all, and, as I read the condition attached by Sir Heinz to the gifts in favour of Wilton Park and Magdalen, he was well aware of the fact that there was nothing immutable about Wilton Park.

While like Wilton Park, the College is a scholastic enterprise that receives substantial external financial assistance and carries out activities that are of a repeated nature, the College is distinguishable from Wilton Park because it has an identifiable membership that is bound by a constitution. Furthermore, the College existed for decades in a structured and disciplined form. While I hesitate to say that the College was immutable, change had to be brought about in a structured way by the agreement of a certain number of members as set out in the specific article dealing with amendment. This is a telling contrast with Wilton Park where the whim of the warden could effect changes in the programmes presented.

47 The unincorporated association constituted by the original constitution was distinct from the Church which had its own purposes and its own methods of government and of recruiting and rejecting members. The fact that the president of the board and principal of the College were both posts held by Rev Timothy Tow who at the same time was the founding and controlling pastor of the Church could not result in a conflation of the two organisations. It should also be noted that whilst the Church was interested in Christian education, this was in a general way and was not its sole purpose. When the Church came to adopt its own constitution, Art III thereof set out the objects for which the Church was

established as being:

- (a) the salvation of souls;
- (b) the edification of Christians through the teaching of God's Word;
- (c) the promotion of godly worship;
- (d) the defence of "the faith which was once delivered unto the saints";
- (e) the establishment and extension of Christian missions and institutions for the furtherance of God's Kingdom on earth;
- (f) the promotion of Christian relief for the poor and needy; and
- (g) the strengthening of mutual fellowship, encouragement and unity among bible-believing churches.

The purpose of the College on the other hand was entirely to do with the education and training of Christians in the doctrines espoused by the original constitution so that they could support and spread the faith.

48 That the College was a separate and independent organisation was also recognised in various publications that were issued in ensuing years. On 10 March 1962, the Malaysia Christian, a weekly publication of the Bible-Presbyterian Church of Singapore and Malaya stated:

[The College] is not a denominational institution under the control of the Bible-Presbyterian Church of Malaya. It is an independent school whose Board of Directors includes non-Bible-Presbyterians ...

The College, being an independent agency, must look to God and his children for support. ... Contributions for [the College] should be sent to the Treasurer ...

In a 1987 publication entitled "The Life Bible-Presbyterian Church – VISION" issued by the Church, it was stated that the College had been constituted as "an autonomous institution independent of ecclesiastical control". This statement was repeated in another Church publication, the 1993 book entitled "Forty Years on the Road to Church Growth". This is somewhat equivocal evidence, however, because there were five other publications which described the College as being a ministry of the Church and these were relied on by the Church to evidence this status. Three of these publications were issued by the Church itself whilst one was an anniversary magazine issued by the Bible-Presbyterian

Church of Singapore and Malaysia and the fourth was a book written by Rev Timothy Tow himself. From my point of view, what is important is that the publications cited by the defendants repeated the language of the original constitution and this must, in the ultimate analysis, be what is given most weight to.

49 In February 1990, before any dispute had arisen as to the occupation of the Premises, the Session considered in a meeting whether they should think of the College as "belonging" to the Church. One of the elders at the meeting stated that whilst it appeared that the College was independent, in actual fact it belonged to the Church. Rev Timothy Tow who was then still running the Church and who was chairing the meeting disagreed with this observation. He noted that the College had made a loan to the Church of about \$100,000 under the name of "[the College] Extension Fund" and that the Church had accepted this loan in its name. The elder who brought up the topic stated that to ensure that the pastor of the Church was also the principal of the College, it was best that the Church should completely take over the College. Rev Timothy Tow disagreed and stated that it was not in his mind that the Church should completely take over the College whereupon the elder retracted from his position and said that he did not want the College to belong to the Church and it did not matter to him personally whether the College was independent or whether it belonged to the Church. It can be seen from this exchange that there was no general view on the part of members of the Session that the College belonged to the Church or that it should be taken over and that they were happy to accede to Rev Timothy Tow's position that the College was a different entity.

50 Quite apart from the way in which the College differentiated itself from the Church and other organisations named in its constitution, the facts do not substantiate the Church's contention that the College was its ministry. First, the College was governed by its own board to which non-members of the Church were also elected. There was no evidence that the election of non-Church members to the board needed the approval of the Session. Nothing in the minutes of the Session's meetings suggests that the Session had ever decided on any appointment to the board. In court, the Church's current pastor, Rev Charles Seet, admitted that the College's board was never appointed by the Church. On the other hand, in

relation to the Far Eastern Kindergarten, an undisputed ministry of the Church, it was Rev Seet's evidence that the kindergarten's board of directors was appointed by the Church.

51 Next, the power to appoint the College's academic staff was at all times vested in the College's board under Art IV of the original constitution (quoted above at [44]). Rev Seet who had himself been on the staff of the College confirmed that the College appointed its own academic staff and paid their honorarium. He also confirmed that the College's prospectus, course curriculum and time tables were all determined by the College's academic faculty and that the Church had no involvement in the same.

52 When it came to finances, the College also operated independently of the Church. It kept its own accounts and was not required to present these accounts to the Session. The evidence of SH Tow was that during his 12-year tenor as president of the College between 1977 and 1989, he ran the College as an autonomous institution and was never required or requested to consult with the Session or board of elders of the Church. There is no reason to doubt the veracity of that evidence.

53 While the Church did render support to the College in the form of donations, scholarships and payment of utility charges and rent, such financial support is insufficient to show that the College was a ministry of the Church. Other churches also made donations to and funded scholarships at the College. Furthermore, financial transactions which took place between the Church and the College were described as "gifts" or "loans" rather than internal transfers which would not be the case if the Church and the College regarded themselves as part of the same entity. Also, when a list was drawn up for the authorities detailing all of the Church's bank accounts, no mention was made of the College even though at that point of time the College was operating a bank account. In this connection, the significance of the 1970 Agreement should not be overlooked. When it came to formalising the sharing of the Premises by the Church and the College, the arrangements arrived at were contained in a formally titled agreement signed by representatives of both parties. They were not prescribed by the Church in a unilateral memorandum or letter of instruction sent to the College.

54 The Church argued that the Session exercised de facto and effective control over the College because:

- (a) Rev Timothy Tow accounted to the Session regarding the College's admission requirements;
- (b) Rev Timothy Tow reported to the Session regarding the dissolution of the College's board;
- (c) Rev Timothy Tow sought the Session's decision on how to deal with two of the College's errant students;
- (d) the Session had to discuss disavowing its legal responsibility for the College following Rev Timothy Tow's resignation; and
- (e) when the College's bank account was set up the Church's constitution was provided as the governing document.

To my mind, these were minor matters which are insufficient to show that the Session of the Church exercised de facto or effective control over the College.

55 The first two items do not evidence control. The Session's approval of the admission requirements and the purported dissolution was neither sought nor given. These incidents can be understood as mere information being provided in the context of the College's undeniably close relationship with the Church. The Church also was particularly interested in the affairs of the College because the College was run by its pastor and one of the purposes in setting up the College had been to propagate the Church's doctrine. As far as the purported dissolution is concerned, the only evidence that the board was dissolved is found in the statement of Rev Timothy recorded in the minutes of the Session Meeting on 20 December 1989. No direct evidence of what had prompted that statement was given. Further, Mr Khoo Peng Kiat, who testified on behalf of the Church, stated that he was a member of the board of the College at the material time and that the board continued even after SH Tow's resignation as president of the board in 1999. He said that when SH Tow resigned, a few other board members also stepped down and new board members were elected to replace them. He confirmed that he had served continuously as a director on the board from 1979 to 2003 without interruption to his appointment. In the light of such evidence, it is difficult to give much weight to the statement recorded in the minutes that the board had been dissolved especially since there is no specific provision in the original constitution for such an occurrence. In any case, there is nothing in the minutes to show that after receiving this information, the Session took steps to reconstitute the board or put

in any other system to govern the College while the board was defunct.

56 Item (c) might at first glance evidence control as it appears to be an instance where Rev Timothy Tow had sought the approval of the Session regarding how to dispose of the College's students. However, that incident must be understood in the context of paras 6.5 – 6.6 of the minutes of the relevant meeting. Those two paragraphs suggest that Rev Timothy Tow might have consulted with the Session on the basis of a belief that the students had been given funds by the Missionary Fellowship of the Church rather than because he believed the College was part of the Church. If the students had been ministered to by the Missionary Fellowship or had been given funds by that body, then as a matter of courtesy, it would not have been surprising if the principal of the College had consulted with the Session before making a final decision as to how to deal with the students. In any case, one incident in decades cannot indicate that the Church and the College are one. In my opinion, in view of the close relationship between the College and the Church over many years, even evidence of a few more instances where Rev Timothy Tow had consulted the Session on matters relating to the College, would not have shown that the College was a ministry of the Church.

57 As for the remaining items, item (d) is irrelevant because it is premised on the assumption that in the first place, the Session had a legal responsibility which it could disavow. It is also significant, to my mind, that at that time the Session did not attempt to remove Rev Timothy Tow as principal of the College and replace him and other members of the board with members of the Church who adhered to the Church's views on the VPP doctrine. Item (e) does not evidence control. As testimony for the defendants explained, the document was submitted because the original constitution could not be found and the bank required a governing document to be submitted. So the College just used the Church's constitution as a convenient document. In any case, the constitution of the Church, however it may have been presented to a third party, was clearly to the knowledge of both the College and the Session not the document that governed how the College was run.

58 I am satisfied on the evidence that the College was not a ministry of the Church but was an independent organization which the law recognizes as an unincorporated association. The members of the Church who thought

that the Church had de facto control over the College were misled by the dual roles of Rev Timothy Tow as pastor and principal and did not distinguish between these roles or realize that when Rev Tow made decisions as principal he was not exercising powers given to him by the Church but powers given to him by the original constitution.

Is the 2004 College the same entity as the College?

59 The circumstances in which the constitution of the 2004 College came to be drafted have already been recited. This document, which I will refer to as the 2004 constitution, was submitted to the Commissioner of Charities when registration under the Act was applied for.

60 The 2004 constitution is different from the original constitution. Some of the more important differences are as follows:

- (a) Article 4 is entitled "Statement of Faith". Whilst Art 4.1 refers to the same Westminster Confession of Faith and Catechisms which is the doctrine adopted in Art III of the original constitution, Art 4.2 has 13 sub-paragraphs setting out the chief tenets of the 2004 College in some detail. Among these is a proclamation of belief in VPI and VPP and a requirement that the board and faculty annually affirm "their allegiance to the Word of God by taking the Dean Burgon Oath at every annual convocation".
- (b) The maximum number of directors under the original constitution is 25 and these are drawn from the various sponsoring bodies and other interests. There is no limit on the number of directors in the 2004 constitution and such directors have to be Christian men who satisfy the requirements set out in certain specified scriptures.
- (c) Under the 2004 constitution, the principal and academic dean of the College are ex-officio members of the board with voting rights.
- (d) There are different provisions for quorum and the way in which decisions are to be taken.
- (e) The original constitution provides for annual retirement of one third of the board members but under the 2004 constitution, a board member holds office until he voluntarily resigns or is found incapable of performing his duties or is unable to abide by the statement of faith of the College or take the Dean Burgon Oath.

(f) The provisions relating to the faculty are quite different in each document.

(g) Article V of the original constitution which deals with the relationship between the College and other bodies is not found in the 2004 constitution.

(h) The provisions relating to amendments of the respective constitutions are different.

61 If the analysis that I applied to the original constitution is applied to the 2004 constitution, the conclusion would seem to be obvious, ie, that the adoption of the 2004 constitution for the purpose of furnishing the same to the Commissioner of Charities and obtaining the status of a charitable institution under the Act led to the constitution of a new unincorporated association, the 2004 College, that was distinct from the College.

62 The defendants have submitted that the 2004 College registered as a charity is not a different entity from the College. They submit that the existence of the 2004 constitution is not sufficient to make the registered entity different from the pre-registration entity because:

(a) there was no intention on the part of the defendants to form a new college;

(b) the 2004 constitution was only written because the original constitution was missing;

(c) the 2004 constitution's terms were merely a reflection of existing practice at that time;

(d) the 2004 constitution had been validly adopted as amendments to the original constitution by the board; and

(e) in any event, as the original constitution has now been found, it is the governing document of the charity.

63 As the basis of an unincorporated association is contractual in nature, the relevant issue is whether the defendants have created a new contract in the form of the 2004 constitution or if they are still associating on the basis of the original constitution.

64 As a starting point, the original constitution would not have ceased to have legal effect just because it was lost. Its contents could still be proven through adducing secondary evidence (s 67, Evidence Act, 1997 Rev Ed). The evidence, however, shows that the defendants had intended to adopt the 2004 constitution. It might not have been their intention to create a new entity but by intentionally adopting a constitution

that was different and distinct in material features from the original constitution, they created a new unincorporated association. There was no mistake as to the identity of the contracting parties, nor as to the contents of the contractual document, ie, the 2004 constitution. If there was any mistake, it was as to the effect of the 2004 constitution. As a matter of general contractual principle such a mistake does not in itself suffice to render the agreement void. In any event, even though the defendants had cited "Sep 17, 1962" to the Commissioner of Charities as the founding date of the 2004 College, they made no effort to revert to being governed by the original constitution even after it was found. There is no evidence that they had approached the Commissioner of Charities to replace the 2004 constitution with the original one. This evinces, on an objective interpretation, their intention to be bound by the 2004 constitution, despite their belated legal submission that it is the original constitution that ought to be the governing document of the registered entity.

65 I think too that the intention of the framers and adopters of the 2004 constitution is very clearly shown by Art 4 thereof. The drafters took great care to draft a detailed statement of their faith and the religious tenets that would be espoused by the 2004 College and its faculty and taught to the student body. The statement of faith is such a fundamental part of the College that a member of the board who would otherwise hold his appointment for life will automatically lose it if he becomes unable to abide by that statement. The statement emphasizes that the members of the 2004 College believe in VPI and VPP. The VPP doctrine is therefore one of the cornerstones of the 2004 College. The 2004 constitution was adopted after the split between the Church and the True Life Church which split was caused by the disagreement over the VPP doctrine. The original constitution makes no mention of the VPP doctrine. At the time it was drafted, this doctrine had not been established. It was clearly of great importance to the drafters of the 2004 constitution that they made plain in the document the doctrinal position that they intended to adhere to and to pass on. In such circumstances, I can only conclude that the drafters and adopters of the 2004 constitution wanted an unincorporated association that would reflect their ideals and beliefs in full. There was no mistake in what they intended to achieve. The only mistake was perhaps in their failure to realize that their actions would result in a new institution rather than in effecting a

change to the old institution.

66 Furthermore, the original constitution has its own rules regarding quorum and amendments. Article VII provides:

No amendment to this Constitution shall be made except at the Annual General Meeting of the Board of Directors, and proposals for amendments shall not be adopted without at least a two-thirds vote.

Thus the original constitution can only be amended by a two-third majority vote at the annual meeting of the board of directors. Generally, there is no implied power to alter the rules of an unincorporated association in contravention of its constitution (see *Harrington v Sendell* [1903] 1 Ch 921; *Re Tobacco Trade Benevolent Association Charitable Trusts* [1958] WLR 1113). While the defendants claim that the original constitution had been unanimously adopted, they have not adduced any evidence to show the 2004 constitution was adopted by a two-thirds majority vote of the directors of the College at an annual general meeting convened with the requisite quorum and agenda. The burden of proof of showing that the 2004 constitution was a duly adopted amendment of the original constitution lies on the defendants and they have failed to discharge that burden.

67 *Abbatt v Treasury Solicitor* [1969] 1 WLR 1575 ("Abbatt") provides a useful contrast to the facts of the present case. In *Abbatt*, a special meeting of a club was called to discuss the change in the character of the club from being the central organisation of the British Legion to a working men's club. The meeting was attended by only 28 of its 180 members. Of the attendees, 20 voted for a change, five against it and three abstained. At the first instance, Pennycuik J held that the difference between the old club and the new club was so fundamental that the old club must be taken to have ceased to exist. That decision was overturned on appeal. At 1583, Lord Denning opined:

...the association of persons who formed the club was the same immediately after the change as it was before. It was the same unincorporated, indeterminate, loose association of people who enjoyed the benefits of the club in the selfsame way. It took to itself a different name and dressed itself up in different clothes. But, flesh and bones, it was the same body. Soon afterwards it put on weight.

It expanded its membership. But all of them, new members and old, continued it as before, living the same life. The property was held for the benefit of the new members just as much as the old. There was no fundamental change. It is true that the old rules contained no express power to amend or alter them. But I should have thought it was implied that the members could, on notice, by a simple majority in general meeting, amend or alter the rules. In any event however, if at such a meeting a majority purport to amend or alter the rules, and the others take no objection to it, but instead by their conduct acquiesce in the change, then those rules become binding on all. It is like partners who by conduct acquiesce in a change of their partnership deed: see *Const v. Harris (1824)* Turn. & R. 496, 523; or shareholders who by their conduct assent to an act done by the directors beyond their powers: see *Phosphate of Lime Co. Ltd. v. Green (1871)* L.R. 7 C.P. 43. It may be impossible to show that every member of the club knew of the change of rules, but that does not matter.

While the board might have been able to validly adopt the 2004 constitution as a change to the original constitution without calling for an annual meeting had the constitution been silent on the issue of amendment, it ought not to be able to effect valid amendments in violation of the articles of the original constitution even if all the members of the board agree. The 2004 College constituted under the new document, is, in my judgment, a separate entity from the College.

68 In their closing submissions the defendants raised what they called a “preliminary objection” to the allegation by the Church that the 2004 College was a new college constituted by the 2004 constitution and was not the College in some new clothes. The defendants said that this allegation was in effect an assertion that the directors of the 2004 College were acting in breach of the charitable purpose trusts affecting the premises because they were not using and occupying the premises for the purpose of the College but for a different bible college instead. Under s 9(1) of the Government Proceedings Act (Cap 121, 1985 Rev Ed) the written consent of the Attorney General is required before any action may be commenced for breach of a charitable trust. Since the Church had not obtained

any such written consent, its case that a new college was constituted by the board of the 2004 College had to fail in limine.

69 I cannot accept that submission. As submitted by the Church, its pleaded case is founded in the law of trespass and is an exercise of its proprietary right to evict persons who it alleges to be trespassers from the Premises. The Church is not trying to enforce a charitable trust. It is the defendants who are trying to enforce a charitable trust by contending that the existence of such a trust in their favour gives them the right to continue to occupy the Premises. It was therefore the defendants who required the Attorney General’s consent (which they duly obtained) and not the Church.

Is there a charitable purpose trust which the 2004 College can benefit from?

70 The buildings occupied on the Premises and the land at 10 Gilstead Road itself were acquired by moneys raised through the four fund raising events that I have described above. These fund raising events were undertaken in the names of both the Church and the College.

71 As mentioned above at [10], at the time the decision to found the College was taken, there was already a building fund in existence to raise moneys for the construction of the Church. This building fund was renamed “Life Church and Building College Fund” and it was clear from the evidence that moneys were being raised for the stated purpose of erecting buildings on 9 and 9A Gilstead Road for both the Church and the College and not just for the Church. In fact, it appeared that donations were spurred on by the decision to start the College and by the end of 1960, the collections for the Life Church and Bible College Fund had reached almost \$100,000 whilst before the announcement of the College was made, it had taken about three years to achieve collections of \$60,000. The further fund raising events undertaken in 1967, 1989 and 2000 were also for the purposes of both organisations.

72 The moneys comprising the four funds came largely from the following sources:

- (a) interest-free loans;
- (b) donations from Church members;
- (c) donations from College students and their supporters; and
- (d) donations from the Bible-Presbyterian community.

73 The interest free loans given were

repaid using moneys from the Church’s general collection of offerings. Although money received for the four funds was recorded as being separate from “General Offerings”, the money was not kept or banked into a separate bank account. A separate bank account for the Beulah House Fund was only started in November 2006 when the Church appointed a committee with a designated financial controller to start work on the Beulah House Project.

74 The submission made by the defendants was that the Premises are subject to charitable purpose trusts for the use and benefit of the Church and the College because the funds which were used to acquire and develop these properties were raised for the stated purposes of both the Church and the College. They cited the Australian case of *Attorney General of Queensland v Cathedral Church of Brisbane (1977)* 136 CLR 353 for the following propositions:

- (a) Where the purpose of a fund-raising effort is itself charitable, the funds raised will be impressed with a charitable purpose trust for that purpose.
- (b) When funds which are subject to a charitable purpose trust are used to acquire property, the property so acquired will also be impressed with a trust for the purpose or object of the charitable purpose trust.

Those propositions are not in dispute. They are also supported by the English cases of *Re Ulverston & District New Hospital Building Fund [1956]* Ch 622 and *Neville Estates v Madden and Ors [1962]* Ch 832.

75 The main position taken by the Church is that there was a charitable purpose trust imposed on the Premises for the use of the Church and its ministries which included the College. In the alternative, if the court were to hold that the College was not a ministry of the Church but was a separate charitable purpose, the Church argues that the Church members and the Bible-Presbyterian community had donated money for the joint use of the Church and the College on the basis that the College’s free usage and occupation of the Premises was “in the spirit of exemplary brotherly love, co-operation and unity” and that it was and would remain a bible college aligned with the Church’s doctrine and practices. The 2004 College was a different bible college from the one which the Church had agreed to and/or undertaken to permit to operate on the Premises. In any event, if there existed a

separate and independent charitable trust in favour of the College for its joint use and occupation of the Premises, the same had been breached or frustrated by the defendants who were running the 2004 College and not the College.

76 There is thus no real dispute that the moneys collected over the years through the four funds were impressed with purpose trusts. Rather, now that I have found that the 2004 College is a separate organization from the College, the dispute turns on whether the 2004 College can benefit from the purpose trusts which had as their general purpose the charitable object of buying land and constructing buildings for the advancement of religion and religious education.

77 Did the donors intend for the moneys collected through the fundraising efforts to be applied to the College only or could the funds be applied towards the 2004 College? This is an issue of fact. On the evidence, I find that the purpose trusts were not meant to be applied towards the 2004 College. The various appeals for funds were made in the names of the Church and the College. At the time the second, third and fourth appeals were made the College, as governed by the original constitution, already existed. In those cases, the donors would have been supporting an identifiable and identified organisation. Whilst the College did not exist at the time of the first appeal, the Bible-Presbyterian community were already working on setting it up and, with the three-man committee comprising inter alia Rev Timothy Tow and his younger brother, SH Tow, drafting the original constitution, it would have been apparent that the College was being set up to further the doctrines and religious purposes of the Church. The statement issued at the time by the three-man committee told the congregants that the College was to be run by men “of faith and wisdom within our churches” meaning from the Bible-Presbyterian Church of which the Church was a member.

78 Further, three of the fund raising events took place prior to the registration of the 2004 College and in circumstances where there was no inkling of the intended constitution of any new college. Even funds raised after January 2004 would not have been intended for the 2004 College as the distinction between the College and the 2004 College was not clear. The 2004

College bore the same name and as far as the donors knew, it was still the College founded in 1962. It is also interesting that Dr Khoo who was the principal of the 2004 College believed that funds raised after April 2003 were not for the benefit of the College. Dr Khoo testified that he asked for redirection of his donation for the redevelopment of 10 Gilstead Road because certain statements were made at the Annual Congregational Meeting in April 2003 that caused him to believe that the College was being excluded from the plans to redevelop 10 Gilstead Road. Subsequently an aggregate sum of \$226,884 contributed by people with similar views as those held by Dr Khoo was also withdrawn or redirected.

79 In all the circumstances, I find that the donors would have been making their donations not on the understanding that their moneys would further the purpose of the Church and any bible college, but rather, on the understanding that their moneys would further the purposes of the Church and the College specifically, ie, the training of consecrated men and women in accordance with the original constitution produced or to be produced by the three-man committee. If there were any surplus funds after the land was bought and the buildings were constructed, those funds would have to be applied cy-pres for an alternative charitable purpose (see s 21, Charities Act, 2007 Rev Ed). The 2004 College cannot assert a right to benefit from the funds just because it happens to occupy the same property that the College does, or because it adopts the same name and, very generally, the same purposes. The defendants have not established that the application of the moneys raised towards a college other than the College was within the contemplation of the donors.

80 It is also pertinent that the courts have recognised that doctrine is fundamental to the nature and character of a religious charitable purpose (see *Bishop of Natal v Gladstone* (1866) LR 3 Eq 1). This is a point that SH Tow agreed on. When asked whether the doctrines of a church were very important to its character and identity, SH Tow replied “absolutely”. The evidence is that the VPI doctrine is what was followed by both the Church and the College at and after the time of the founding of the College. The religious charitable purpose trust that was

created by the various funds was a trust to, inter alia, promote the VPI doctrine. This purpose would not be achieved by the propagation of the VPP doctrine which has led to the setting up of new churches in the Bible-Presbyterian community. As I have pointed out, the VPP doctrine is a fundamental part of the statement of faith to be adhered to by members of the 2004 College. Thus, it is clear that the religious charitable purpose trust that supports the College is not available for the support of the 2004 College. The 2004 College has no claim to the benefit of the moneys in the four funds.

81 The defendants are the directors of the 2004 College. They have not shown that they are the directors of the College. The 2004 College being an entirely different association from the College, the defendants have no locus standi to bring an application for a declaration of trust on behalf of the College. The 2004 College has no basis on which to occupy, possess or use the Premises.

Conclusion

82 For the reasons given above, I dismiss Suit 278 with costs.

83 As for Suit 648, the Church is entitled to the reliefs that it has claimed. There is, however, a deficiency in the statement of claim. The Church has asked for an injunction to restrain the defendants from remaining on or continuing in occupation of 9 and 9A Gilstead Road and to vacate and deliver up vacant possession of the part that they occupy to the Church. There is no mention in this prayer of 10 Gilstead Road. The action, however, was fought on the basis that the defendants were not entitled to occupy either 10 Gilstead Road or 9 and 9A Gilstead Road and the submissions of both parties dealt with 10 Gilstead Road as well as with 9 and 9A Gilstead Road. Unless the statement of claim is amended, I cannot make any injunction or other order in respect of 10 Gilstead Road. I am prepared to make such orders once the necessary amendments have been effected. I will therefore see the parties in chambers in relation to an amendment application and in relation to the form of the judgment that should be given to the plaintiff in respect of Suit 648.

“ I am satisfied on the evidence that the College was not a ministry of the Church but was an independent organization which the law recognizes as an unincorporated association. The members of the Church who thought that the Church had de facto control over the College were misled by the dual roles of Rev Timothy Tow as pastor and principal and did not distinguish between these roles or realize that when Rev Tow made decisions as principal he was not exercising powers given to him by the Church but powers given to him by the original constitution. ”

The Court of Appeal Judgment

Khoo Jeffrey and others v Life Bible-Presbyterian Church and others [2011] SGCA 18

Suit No : Civil Appeal No 126 of 2010
Decision Date : 26 April 2011
Court : Court of Appeal
Coram : Chao Hick Tin JA, Andrew Phang Boon Leong JA and V K Rajah JA
Counsel : Ang Cheng Hock SC, Tham Wei Chern and Ramesh Kumar (Allen & Gledhill LLP) for the appellants;
 Quek Mong Hua and Esther Yee (Lee & Lee) for the respondents

Subject Area / Catchwords

Charities
 Unincorporated Associations and Trade Unions

Judgment

[LawNet Editorial Note: This was an appeal from the decision of the High Court in [2010] SGHC 187.]
 26 April 2011

Judgment reserved.

Chao Hick Tin JA (delivering the judgment of the court):

Introduction

1 The dispute in the present case raises several questions of law relating to the principles that govern the operation of unincorporated associations and religious charitable trusts. In particular, it raises the thorny question of what happens when a religious charity is alleged to have deviated from the fundamental principles upon which it was founded.

2 The appellants ("the Appellants") are nine individuals who are the members of the board of directors of the Far Eastern Bible College that was, on 26 January 2004, registered as a charity under the Charities Act (Cap 37, 2007 Rev Ed) ("the 2004 College"). The core of the present dispute relates to the question of whether the 2004 College is the same entity as the bible college that was first established in 1962 ("the College"). The respondents ("the Respondents") are the Life Bible-Presbyterian Church ("the Church") and its trustees. Both the Church and the College were until 2004 located at the same premises at 9, 9A, and 10 Gilstead Road ("the Premises"), on which the Church has a lease (held through trustees). From 2007, the Church sought to exclude the 2004 College from functioning at the Premises. The Church is still operating at the Premises.

3 Two suits were instituted following from this purported exclusion. In Suit 648 of 2008 ("Suit 648"), one of the Respondents, the Church, sought the following reliefs:

- (a) a declaration that the 2004 College was a different entity from the College;
- (b) an injunction to prevent the Appellants from using the Premises, and to deliver vacant possession of the same to the Church and its trustees; and
- (c) an account of the moneys held by the College as at the date of the registration of the 2004 College and to pay over the said amount to the Church.

4 Subsequently, the Appellants felt it necessary to institute Suit 278 of 2009 ("Suit 278") where they sought these reliefs:

- (a) a declaration that the funds donated for the purchase and/or construction of the buildings located on the Premises were impressed with a charitable purpose trust for the construction of buildings for the use of the Church and the 2004 College (which they aver is the same entity as the College), and that consequently, the registered proprietors of the Premises hold them on a charitable purpose trust for the joint benefit and use of the Church and the 2004 College;
- (b) an order for schemes be settled in respect of the charitable purpose trusts over the moneys donated for the purchase and/or construction of the buildings located on the Premises, and that such schemes provide for trust deeds to be executed by the registered proprietors of the said properties to set up the trust over the said properties for the joint benefit and use of the Church and the 2004 College.

5 In essence, by Suit 648 the Church wants the 2004 College to vacate the Premises while by Suit 278 the 2004 College wants recognition that the Premises are trust property and that the latter are held for the joint benefit of the Church and the 2004 College. The trial judge ("the Judge") ruled in favour of the Church and its trustees in both suits. The Judge held that the 2004 College was a different entity from the College, and therefore not entitled to enjoy the property that was for the benefit of the College.

6 Being dissatisfied with the rulings of the Judge, the Appellants have appealed to this Court.

The background

Formation of the Church and the College

7 In 1955, the Church was formally constituted as a member of the Bible-Presbyterian Church of Singapore. In 1986, it obtained independent registration as a society under the Societies Act (Cap 311, 1985 Rev Ed), and was registered as a charity in 1987.

8 On 19 September 1960, at a meeting of the Presbytery of the Bible-Presbyterian Churches of Singapore, a formal decision was taken to establish a college to train young Christians as evangelists, pastors and teachers. A three-man committee consisting of Rev Timothy Tow, Rev Quek Kiok Chiang and Dr Tow Siang Hwa was elected for the purpose of drafting a constitution and prospectus for the college. In November 1961, a board of

directors ("the Board") for the College was constituted, with Rev Timothy Tow at its helm. The Board unanimously adopted the constitution ("the Constitution") drafted by the three-man committee. The College was duly established the following year.

The close relationship between the Church and the College

9 Right from its inception, the College shared a special relationship with the Church. This was primarily due to two reasons. First, the pastor of the Church, Rev Timothy Tow, was the person who had mooted the idea of setting up the College. He was part of the three-man committee who drafted the Constitution and who later assumed the chairmanship of the Board when the College was first constituted. He also served as the first principal of the College.

10 Second, the College and the Church had always shared the Premises, over which the Church has a lease held through trustees.

11 At this juncture, it would be necessary for us to set out briefly how the Church came to be in possession of the Premises and how the College came to operate from the same premises:

(a) Soon after its formation, the Church started a building fund in order to purchase its own premises. In August 1957, the trustees of the Church purchased a 99-year lease over 9 and 9A Gilstead Road.

(b) Following the decision made by the Bible-Presbyterian Churches of Singapore in 1960 to establish the College, it was also decided that the College would be housed at 9 and 9A Gilstead Road. Thereafter, the building fund of the Church was renamed the Life Church and Bible College Fund. Donations to the Church and the College were placed into this common fund.

(c) The College was the first to move into 9 and 9A Gilstead Road, on 17 September 1962, occupying the annex to the church building ("college annex"). The Church moved into the church building the following year, after a dedication service on 16 February 1963.

(d) Originally, it was agreed that in exchange for a contribution of \$75,000, the College would own half of the college annex. The College had initially paid \$20,000 towards this sum, using a loan from two churches. However, when the two churches asked for the return of the sum paid, a new agreement was reached under which

the Church would return the money on behalf of the College and the premises at 9 and 9A Gilstead Road would be legally held by the Church which would also pay for all physical expenses, while the College would be responsible for the maintenance of the same.

(e) In 1965, a second fund named the "Church and College Extension Fund" was started for the purpose of building an extension on 9 and 9A Gilstead Road, as the premises were then inadequate for the needs of both the Church and the College. Like the Life Church and Bible College Fund, the moneys collected came mostly from tithes and offerings of the Church members, with a smaller amount originating from other Christians who were mostly from the Bible-Presbyterian community.

(f) In 1970, a committee comprising of representatives from the Church and the College was set up to draft an agreement regarding the College's occupation and use of 9 and 9A Gilstead Road. Two representatives each from the Church and the College executed an agreement entitled "Agreement between the [Church] and the [College] on the sharing of the use of the Church and College Property at 9 and 9A Gilstead Road".

(g) In 1989, a third fund - the Extension Building Fund - was initiated for the purpose of acquiring 10 Gilstead Road. Moneys for this Fund were raised in much the same way as they had been for the Church and College Fund, ie, from the Church's own members, as well as members of other Bible-Presbyterian churches. The acquisition of 10 Gilstead Road was completed on 30 April 1990 and held, as in the case of 9 and 9A Gilstead Road, by the trustees of the Church.

(h) In 2000, a fourth fund - the Beulah House Fund - was set up for the purpose of developing 10 Gilstead Road into a bible college with hostel facilities ("the Beulah Tower").

The dispute between the Church and the College

12 In 2002, tensions developed between the College and the Church when the College's board endorsed a doctrine known as "Verbal Plenary Preservation" ("VPP") over the "Verbal Plenary Inspiration" ("VPI"), a doctrine accepted by the Church. Within the Church, there was mounting tension between those who believed in VPP and those who believed

in VPI.

13 On 20 August 2003, during a session meeting of the Church, certain members of the Church expressed strong views against Rev Timothy Tow's endorsement of the VPP doctrine and he therefore resigned as the pastor of the Church. He and a number of the other members of the Church congregation split from it and founded the True Life Bible-Presbyterian Church ("True Life Church"). On 19 November 2003, the Board of the College informed the Church of its intention to register the College itself as a charity.

14 On 26 January 2004, the members constituting the board of the College obtained registration of a charity called "Far Eastern Bible College" pursuant to the Charities Act under a new constitution ("the 2004 Constitution") as they could not then locate the Constitution. We should at this juncture observe that subsequent to the registration of the Far Eastern Bible College, the Constitution was found.

15 Matters came to a head on 17 July 2004 when the Church wrote to the 2004 College stating that it would no longer allow the 2004 College to use its properties as the 2004 College had been registered as a separate and independent entity and, therefore, ceased to be a ministry of the Church. Further letters were sent out by the Church on 28 January and 1 March 2008 stating that the 2004 College could only continue to occupy the Premises if it gave an undertaking not to teach the VPP doctrine. When efforts at reconciliation between the 2004 College and the Church failed, Suit 648 was instituted, followed shortly by Suit 278.

The Judge's decision

16 Contrary to the assertion of the Church, the Judge held that the College was not a ministry of the Church and had never been operated as such. In her opinion, the College was an unincorporated association that was independent of the Church. Furthermore, the Premises had been acquired and renovated with donations that were solicited in the names of and specified to be for the joint benefit of both the College and the Church. Therefore, they were impressed with a charitable purpose trust in favour of both the College and the Church.

17 However, the Judge held that the 2004 College was a different entity from the College. She observed that the 2004 Constitution was materially different from the Constitution, and that the effect of the Appellants adopting the 2004 Constitution

was to create a new unincorporated association. In her opinion, the 2004 College was not a beneficiary of the charitable purpose trust impressed on the Premises and had no right to occupy the same. In any event, the Judge held that the Appellants had not proven that they were the directors of the Board of the College and thus had no locus standi to bring an application for a declaration of trust on behalf of the College.

Our analysis of the Judge's decision

18 We will now turn to examine the issues on which the Judge had made her rulings. To recap, they are the following:

- (a) Is the College a ministry of the Church?
- (b) Is the College an unincorporated association or a charitable trust?
- (c) Are the Premises impressed with a charitable trust in favour of the joint use of the College and the Church?
- (d) Are the Appellants the current directors of the Board of the College?
- (e) What is the legal effect arising from the Appellants' act of registering a college in the College's name but with a different constitution?

A. Is the College a ministry of the Church?

19 It is eminently clear that the Judge was correct to have held that the College is not a ministry of the Church. We will now examine the main reasons why she so held.

20 First, although the Church, through Rev Timothy Tow, was the proponent of setting up the College, the final decision rested with the Presbytery of the Bible-Presbyterian Churches of Singapore, of which the Church was a member. This explains why the intended purpose of the College, as stated in Art II of the Constitution, was a general one, namely, to "train consecrated men and women and thoroughly furnish them to meet the need of the Church of Jesus Christ, particularly in Singapore, Malaysia and other Far Eastern countries, for church pastors, missionaries and other Christian workers". This undoubtedly suggests that the College was intended to be a joint enterprise between the churches that belonged to the Presbytery of the Bible-Presbyterian Churches of Singapore, rather than a ministry of any particular church.

21 Second, the founders of the College took special care to ensure that

the College was to be an independent association. This is clearly reflected in Art V(1) of the Constitution which provided for the College to be "an independent body not subject to ecclesiastical control", and which further specified that the relationship between the College and the various bodies sponsoring it was only "one of wholehearted co-operation and desire to see consecrated men and women well trained". While it is true that Art V(2) of the Constitution also stated that the College is "closely connected" to the Church, this is hardly sufficient to establish that the College was meant to be a ministry of the Church.

22 Third, the Constitution contained specific rules on how the members of the Board of the College was to be elected, and in turn on how the executive committee that run the College was to be elected from the Board. There is no provision that allows the Church to have any say at all in the running of the College. Factually, the management of the College might have been in the hands of Rev Timothy Tow, who was both the president of the Board and principal of the College, as well as the founding and controlling pastor of the Church. However, this does not mean that the College and the Church were in law a single organisation.

23 Fourth, the College was not funded exclusively by the Church. Consistent with its character as a joint enterprise of the churches belonging to the Presbytery of the Bible-Presbyterian Churches of Singapore, it was also funded by donations from other churches and well wishers. Furthermore, the financial accounts of the Church and the College were carefully kept separate and distinct. All financial transactions which took place between the Church and the College were described as "gifts" or "loans" rather than internal transfers which would have been the case if the Church and the College were part of the same entity.

24 Fifth, the sharing of the Premises by the Church and the College was done in a formal manner by way of an agreement signed by representatives of both parties (see [11] above). This again unequivocally suggests that the representatives of both the Church and the College regarded themselves as representing different organisations.

25 In the light of the foregoing considerations, we do not think that there is any basis to seriously argue that the College is a ministry of the Church.

B. Is the College an unincorporated

association or a charitable trust

26 Counsel for the Appellants, Mr Ang Cheng Hock, argued that the Judge was wrong in finding that the College was an unincorporated association. Instead, Mr Ang contended that the College was a charitable trust with its board of directors acting as the charity trustees. Mr Ang gave three reasons as to why the College could not be an unincorporated association. First, he pointed out that all members of an unincorporated association would have the right to attend its general meeting. He then referred to the Judge's conclusion that the College's members consisted of its directors, its executive committee and the faculty members, and observed that the Constitution did not give the faculty members the right to attend any general meetings or to elect members to the College's Board. Based on this, he argued that the College could not be an association because the faculty members did not have the right that would ordinarily accrue to members of an association. Second, Mr Ang pointed out that Art IV s 1(6) of the Constitution required one third of the College's board of directors to retire annually in rotation, and this was inconsistent with the principle that an unincorporated association is an organisation where members can join or leave at will. Finally, Mr Ang argued that none of the College's faculty members were ever asked to affirm their consent to the Constitution, and this was inconsistent with the principle that an unincorporated association is based on a contract with all its members.

27 In our view, in the context of the critical issues in this case, this is hardly a matter of any consequence. Let us explain. A charity may exist in one of several legal structures, with the three most basic forms being the trust, the unincorporated association and an incorporated entity (see Peter Luxton, *The Law of Charities* (Oxford University Press, 2001) at 255). A charitable trust, or for that matter any trust, can only be validly constituted if the three certainties (certainty of intention, object matter and subject matter) are fulfilled. Even if we assume that the Constitution fulfils the requirements of certainty of intention and object matter, there is nothing in it that states what property is meant to be held by this purported trust. Indeed, at the point in time at which the College was established pursuant to the written Constitution, there was no property that was owned by the College (or its trustees) at all. Of all the criticisms raised by Mr Ang against the Judge's finding that the College is an unincorporated

association, he is correct in one respect, ie, the Judge was wrong in regarding the faculty members as members of the unincorporated association. The faculty members were simply staff hired by the College to carry out its objects, just as any unincorporated association can hire non-members, or even members, as its employees. This is borne out by Art IV s 4(b) of the Constitution which provided that the Board would have the power "to appoint the Principal and other members of the teaching staff ... and to determine their terms of employment". Being employees, the faculty members would not, per se, be entitled to attend general meetings, or elect the management of the College, unless they should also happen to be a member of the Board. However, with regard to Mr Ang's contention that an unincorporated association must necessarily be an organisation that a member could join or leave at will, while that may ordinarily be the case it does not follow that an unincorporated association ceases to be so when its rules provide otherwise. There is no principle of law which preclude an association's constitution from stipulating that some of its current members should leave the association annually for renewal purposes. Moreover, Mr Ang's third argument falls apart once we accept that the College's members consisted of its Board of directors, because the Board members were required to affirm their consent to the Constitution under Art IV s 1(2).

28 In our judgment, the College is really an unincorporated association, the members of which are delegates from other separate organisations (primarily the representatives of the Bible-Presbyterian Churches in Singapore), which have decided to cooperate to establish the College in order to achieve a common purpose.

29 Finally, we wish to say that even if Mr Ang is right that the College is a charitable trust with its board of directors as the charity trustees, it will not make any real difference to the outcome in relation to the other issues which will be decisive vis-à-vis the action. Whether a charitable trust has arisen depends not on how it came into being but its objects. As mentioned in [27] above, a charity can take the form of an unincorporated association.

C. Are the Premises impressed with a charitable trust for the joint use of the Church and the College

30 The facts outlined above clearly show that the Premises were acquired/

renovated through fund raising events which were undertaken in the names of both the Church and the College (see above at [11]). As the Judge correctly pointed out, where the purpose of a fund raising effort is charitable, the funds raised will be impressed with a charitable purpose trust for that purpose: see Attorney General of Queensland v Cathedral Church of Brisbane (1977) 136 CLR 353, Neville Estates v Madden [1962] Ch 832.

D. Are the Appellants the current members of the Board

Significance of the issue

31 We turn now to the question as to whether the Appellants are the current members of the Board, an issue which was only cursorily raised and argued by the respective parties during the trial. The Judge merely held at [81] of the GD that "[t]hey [the Appellants] have not shown that they are the directors of the College". Essentially, the Judge decided this issue by treating it as a matter of burden of proof which the Appellants had failed to discharge.

32 In this regard, we would point out that even if the Judge was correct to have found that the Appellants were not the members of the Board, and therefore not entitled to use the Premises in the name of the College, she should not have granted the Respondents' third prayer in their statement of claim, which required the Appellants to give the Respondents an account of the money held in the accounts of the College as at the date of the registration of the 2004 College. The Respondents' entire case was premised on the basis that the College was a ministry of the Church and was thus entitled to the accounts of the College. However, as shown above (at [19] to [25]), this argument was soundly rejected by the Judge, who found that the Church and the College were two different entities. Given that none of the Respondents had claimed to be a member of the Board, there is no reason why they should be entitled to an account of the property that is held on behalf of the College.

33 A distinction must be drawn between a charitable purpose and the institutional form (be it an unincorporated association, individuals, or a company) through which the charitable purpose is effected or administered. The dissolution of the institutional form does not terminate the charitable purpose as long as that purpose is still capable of being carried out: Re Vernon's Will Trusts [1972] 1

Ch 300. If the Judge was of the opinion that the members of the Board (who are the members of the College as an unincorporated association) cannot be ascertained, she should have ordered that the College be dissolved under the equitable jurisdiction of the High Court: Re Lead Company's Workmen's Fund Society [1904] 2 Ch 196. The property that is held for the purpose of the College (ie, that part of the Premises that is impressed with a charitable trust in favour of the College, and the money in the College's accounts) should then either be applied cy-pres, handed to the Public Trustee, or turned over to the Commissioner of Charities (ss 21, 23 and 26B of the Charities Act respectively).

Was the College's board dissolved in 1989

34 Counsel for the Respondents, Mr Quek Mong Hua ("Mr Quek"), had argued during the trial that the Appellants could not be the directors of the Board because it had been dissolved in 1989, following the resignation of Mr Tow Siang Hwa as President. Mr Quek based this argument on a statement contained in the minutes of the Church's Session meeting on 20 December 1989 stating that:

Rev Tow mentioned that the College's Board of Directors had been dissolved after Dr Tow S.H. resigned as President. Rev Tow said that he had been trying to revive the Board of Directors and in the future years he envisaged that the dual role of the Pastor of our Church as principal of FEBC would be maintained.

35 There are two observations we would like to make on these minutes. First, it is far from clear what this statement actually meant. Second, these minutes should be viewed in the light of the testimonies of the individuals who were the members of the College's Board in 1989. Mr Tow Siang Hwa, who was the President of the Board until his resignation in 1989, testified on behalf of the Appellants that the Board was not dissolved following his resignation:

Court: Do you remember any incident in 1988 to 1999 when the board of the College was dissolved?

Witness: The board of the College was never dissolved. Your honour

Court: Yes

Witness: I am speaking from knowledge and experience. I resigned, the College carried on with a new president.

Court: When you resigned,

who took over as president?

Witness: My younger brother.

...

Court: So you resigned and the College---the board carried on---

Witness: Yes

...

Court: Right. So when you resigned, nobody---

Witness: No

Court: --also resigned along with you?

Witness: No, no. No one else was involved in the, er, discussions that we went before the resignation.

36 On the other hand, the Respondents' own witness, Mr Khoo Peng Kiat, was ambivalent as to whether the College's Board had in fact been dissolved in 1989. During cross examination, Mr Khoo Peng Kiat stated that he had been a director of the College for 24 years from 1979 to 2003 and that the College's Board had never been dissolved.

Q: Right. And you were a director of FEBC [the college] for 24 years, right?

A: That's correct, your honour.

...

Q: And you were continuously a member of the board of directors until you resigned in 2003, correct?

A: Correct, that's correct.

...

Q: Yes. And do you recall that when Tow Siang Haw stepped down from the board, it was sometime in nineteen---1989 or so?

A: 1989, that's correct.

Q: And then when he stepped down, there were a few other board members that also stepped down and new board members were elected and brought in to replace them, correct?

A: Correct, your honour.

...

Court: And you remember it was 1989 when there was quite a big change.

Witness: Er, I think 1988, this I-I remember clearly, there was the dissolution of the senate. Then, one year later, I think, Dr Tow stepped down as president of FEBC-

Court: Yes.

Witness: --after which, the

baton was passed on to Dr Tow Siang Yeow, his younger brother.

Court: But the board,--any--the board continued?

Witness: The board continues.

37 However, during re-examination by Mr Quek, Mr Khoo Peng Kiat gave a different version of events. Essentially, he testified that the Board was "dissolved" following the resignation of Mr Tow Siang Hwa but it was later reconstituted.

Q: Were you aware that your membership in the board of directors was dissolved?

A: Yes your honour.

Q: When were you aware?

A: I can't recall that ...

Q: So when were you re-appointed?

A: Er, its not easy for me to answer that. I-can't-now I can't recall this-

...

Court: How was it[the board] dissolved? Did everyone resign?

Witness: It was not, you know--because it couldn't carry on without the president. So I think the best is to, er, re---

...

Court: So the new board, what was the difference between the new board and the dissolved board? Were they the same people or mostly the same people?

Witness: Er, not all the people are the same if I can recall.

Court: Mostly same.

Witness: Mm, I think mostly the same, to the best of my knowledge, sorry.

38 It seems to us that the apparent difference over the question whether the Board was dissolved in 1989 stems from the different senses in which Mr Quek and Mr Khoo Peng Kiat had used the word "dissolve". Mr Quek, perhaps because of his legal training, used the word "dissolve" in a formal sense to mean that the Board was legally dissolved in accordance with the College's Constitution such that thereafter the Board no longer existed. On the other hand, Mr Khoo Peng Kiat seemed to have been using the word "dissolve" in a loose manner to describe a situation where, following the resignation of Mr Tow Siang Hwa, many of the board members resigned and new members

had to be appointed/elected to replace them. This explains why Mr Khoo could confidently state that the Board continued after the resignation of Mr Tow Siang Hwa. In all probability, this was also what Rev Timothy Tow meant when he mentioned at the Respondent's Session meeting on 20 December 1989 that the College's Board had been dissolved after the resignation of Tow Siang Hwa and some other members.

39 We are fortified in our perception of the situation by the further fact that the Constitution does not have any provision for the dissolution of the Board. Under the Constitution, the Board was intended to be a self-perpetuating body whereby the current members would elect new individuals to fill any vacancies on the Board. This is apparent from Art IV s 1(6) of the Constitution which provides that:

About one-third of the members of the Board of Directors shall retire annually in rotation. In the first instance, however, terms of office of one, two and three years shall be allotted by the Board in its discretion. Retiring members shall be eligible for re-election. Election by the Board of new members shall take place at the Annual General Meeting, except for vacancies occurring in the Board before the expiring of a term of office when such vacancies may be filled as soon as possible by the Board until the end of the term. Any member absent from three consecutive regular meetings without the presentation of reasons acceptable to the Board shall be deemed to have resigned

40 Given that since 1989 new members have been elected to replace retiring members or members who had resigned, and given further that there is no provision in the Constitution which permit the dissolution of the Board, one should be slow, barring an express resolution adopted by the Board to bring its existence permanently to an end, to conclude that the Board had been so dissolved. Indeed the incontrovertible fact is that the Church had always regarded the Board as being in existence until 2002/2003 when the differences relating to doctrine surfaced. Accordingly, we find that the Board was not dissolved, and continued to exist with the election of new members, following the resignation of Mr Tow Siang Hwa as president in 1989.

The practice of the Board from its inception to date

41 At the trial, Mr Quek pointed to the fact that the Appellants were unable to produce any board minutes to show that the Appellants had been validly appointed/elected as the current directors of the Board. According to him, this would mean

that the Appellants could not be the current members of the Board. At best, they were only the directors of the 2004 College.

42 Admittedly, if there were minutes which recorded the elections or appointments to the Board, those minutes would have been the best evidence. However, many unincorporated associations, and the Board would appear to be one such association, operate in an informal manner and do not keep proper records of what actually transpire during their meetings. As will be seen later, the Board has been operating in such an informal manner for a long time and no one had taken issue with that until the emergence of the current dispute due to doctrinal differences. In this regard, two further circumstances must be borne in mind. First, as mentioned above at [39], the Board's members are not chosen by a fixed institution or from a pre-determined pool of people. Rather, it is a self-perpetuating body where the current members have the right to elect new members, either to replace members who have retired/resigned or as additional members. Hence, in order to determine whether the Appellants are the current members of the Board, we have to trace the history of the Board's proceedings to see if they were properly elected by the Board's members at the relevant time.

43 Second, based on the testimonies of the witnesses at the trial, it is clear that the rotation policy mandated in Art IV s 1(6) of the Constitution was never scrupulously observed by the Board. Even the Respondent's own witness, Mr Khoo Peng Kiat, testified that he had been a member of the Board for 24 years from 1979 to 2003 without having to go through the process of retirement and re-election. Accordingly to him, Rev Timothy Tow would simply ask the members whose term had expired if they would like to continue serving as a board member. If the answer was yes, those members would automatically be "re-elected" (or appointed). The same informal procedure was used when a vacancy on the Board had to be filled. Rev Timothy Tow would simply find a replacement who would be appointed as a board member as long as the other board members did not object.

Q: Right. And you were a director of FEBC [the college] for 24 years, right?

A: That's correct, your honour.

...

Q: And you were continuously a member of the board of directors until you resigned in 2003, correct?

A: Correct, that's correct.

Q: Right. And there was no break or interruption in your appoint--in your position as a director of the board of FEBC, right?

A: I think there was a sort of, er, renewal process and each time when your term is up, er, Rev Dr Timothy Tow would say. 'Would you like to continue?'

...

Court: When-as a member of the board, when somebody wanted to resign and you had to fill the vacancy in the board, what was the procedure?

A: Er, Rev Timothy Tow, I think, would, er, say, you know, if someone has resigned then he would be looking for another person or persons to fill in the gap.

Court: Would the other directors have a vote as to who should take the position?

A: He would consult us.

Court: So who made the decision?

A: I think, er, usually there is this, er, sort of consensus, yah.

Court: Theres no formal meeting and--

A: No

Court: --discussion and vote?

A: No you honour.

Court: So he would talk to a few of you-to-to the board members and if-if everybody was agreed-

A: Agreed

Court: --the new person would be invited, is that what happens?

44 Mr Khoo Peng Kiat's version of how board members were elected was corroborated by another witness who testified for the Respondents, Mr Joshua Lim Heong Wee, who had served as a board member from the 1960s till 1987. Mr Joshua Lim Heong Wee testified that he was selected by Rev Timothy Tow to be a member of the Board.

Q: Can you remember who appointed you as a director?

A: Who appointed me? In the early days, the late Rev Tow was the man who direct the College. He just pick whoever he thinks right to be there. And being a session member of Life Church, and I was involved

right from day 1, so he pick me and a few others from Life Church, like his brother who was then Elder Tow.

45 The minutes of the meetings of the Board from 1989 to 2001 indicate that no Board member was ever asked to retire from the Board pursuant to Art IV s 1(6) of the Constitution. Neither was there any formal process of appointment when new members joined the Board. The following was what happened:

(a) Following the resignation of nine board members in 1989, seven new members (including the new President Tow Siang Yeow) joined the Board in 1990. However, there is no evidence that any official letter of appointment was given to the new members. Instead, the minutes of the 1990 Board meeting merely indicated that the new members were welcomed by the new president.

(b) In 1993, four new members (Bob Phee, Sng Teck Leong, Siow Chai Sheng and Han Soon Juan) were added to the Board. No letters of appointment were given and the minutes of the 1993 Board meeting merely state that "the following new members were proposed and approved by the Board".

(c) In 2001, Jeffrey Khoo was added to the Board. The 2000 minutes suggest that there was no election and what happened was that "all present approved the addition of Jeffrey Khoo as a member of the Board of Directors of FEBC".

46 The evidence shows that the members of the Board did not abide by Art IV s 1(6) of the Constitution in relation to either the election of new members or the mandatory retirement policy. Practically, the members of the Board just carried on indefinitely, as long as they wished to do so. New members were admitted to the Board not by formal election, but by consensus.

47 As a rule, acts taken by an entity's board of directors in breach of that entity's constitution would, if challenged, be null and void. However, the position here is that the members of the College's Board are the only members of the College as an unincorporated association and they have collectively acted in breach of the association's constitutional rules in relation to the election and retirement of members. Given that, in law, the Constitution is a contract to which all the current members are parties, the failure of the members, whose terms had expired, to retire constituted a breach of the Constitution. The remaining members of the Board whose terms had not expired should then have taken action to ensure

the enforcement of the Constitution. In our opinion, their failure to do so would amount to a waiver of the breach, as well as acquiescence by them to the members whose terms had expired to remaining on the Board: *Abbatt v Treasury Solicitor* [1969] 1 WLR 1575. Alternatively, the current members could also be regarded as having re-elected those members (whose terms had expired) to the Board.

Is there sufficient evidence to show that the Appellants are the current members of the Board

48 It seems to us that in determining the question of whether the Appellants have adduced sufficient evidence to show that they are the current members of the Board, it is important to bear in mind the circumstances alluded to above at [45]. In addition, we would underscore the following points. First, none of the Respondents' witnesses who claimed to be past members of the Board (Mr Khoo Peng Kiat, Mr Quek Kiok Chiang, Mr Joshua Lim, etc) have managed to produce any documentation as proof of their membership. What is sauce for the goose must certainly be sauce for the gander. It is hardly fair for Mr Quek to challenge the Appellants' claim to membership of the Board merely because they could not produce any letters of appointment, while conveniently ignoring the same problem that affects his own witnesses.

49 Second, it appeared from Mr Quek's submissions made during the trial that he did not challenge the composition of the Board as reflected by the minutes of the Board meetings before 1989. Taking the position of the Board as in 1989, there were four members of the 1989 Board who survived the leadership change in that year and continued to serve on the Board in and after 1990. These four members were Rev Timothy Tan, Patrick Tan, Cheng Wei Nien and Khoo Peng Kiat. In accordance with Art IV s 1(6) of the Constitution, these four members would have the right to elect new members to the Board.

50 Third, the 1990 minutes show that four out of the nine Appellants (Tow Siang Yeow, Wee Hian Kok, Stephen Khoo and Koa Keng Woo) were "welcomed" to the Board in 1990. The addition of the four Appellants to the Board met with no objection from the existing members, and it would be reasonable to infer that they had agreed to it. We note that the Respondent's witness, Khoo Peng Kiat, who was a member of the Board in 1990 and also present at the 1990 meeting, did not voice any objection to the addition

of these four Appellants to the Board. Similarly, the 2001 minutes show that Jeffrey Khoo joined the Board in 2001 without any objection from the then Board members.

51 Fourth, it is true that no minutes were produced indicating that Quek Suan Yew, Prabhudas Koshy and Boaz Boon were elected to the Board. Indeed, no minutes of meetings after 2000 were tendered to court. While this is unfortunate, the critical fact remains that the six existing Board members (Rev Timothy Tow, Tow Siang Yeow, Wee Hian Kok, Stephen Khoo, Koa Keng Woo and Jeffrey Khoo) in the 2000 Board had recognised Quek Suan Yew, Prabhudas Koshy and Boaz Boon as current members of the Board. In the circumstances, the most likely and reasonable inference that should be drawn from the circumstances is that they must have been elected onto the Board sometime between 2001 and 2010.

52 Fifth, despite the widespread publicity which this case has engendered, no one has tried to intervene in this litigation on the basis that they are the true current members of the Board of the College. Neither have any of the Respondents claimed that they, instead of the Appellants, are the true current members of the Board. On the other hand, it is not disputed that the Appellants have been in control of the College and running it since 1990. The correspondence between the Respondents and the Appellants show that they dealt with the Appellants in their capacities as members of the Board, and it was only until the commencement of the present litigation did they start to deny the Appellants' capacities.

53 In light of these considerations, we are unable, with respect, to agree with the Judge, that the Appellants have not established, on a balance of probabilities, that they are the members of the Board. On the contrary, we find that the Appellants have discharged that burden.

E. The legal effect of the Appellants' act of registering a college in the College's name but under the 2004 Constitution

54 We now turn to the fifth issue (see [18] above) where the Judge held that the Appellants' act of registering a charity with the 2004 Constitution and under the name of "Far Eastern Bible College" pursuant to the Charities Act on 26 January 2004 had the effect of creating a new entity that was separate and distinct from the College. Her decision was greatly influenced by the fact

that Art VII of the Constitution provided that any amendments to the Constitution could only be made with the support of at least two-thirds of the Board at the annual general meeting. As the Appellants could not show that the 2004 Constitution had been adopted in accordance with the procedure laid down in Art VII of the Constitution, the Judge held that this could only mean that the Appellants had failed to amend the Constitution, and had, instead, created a new entity governed by the 2004 Constitution.

55 When the members of an unincorporated association seek to amend its constitution in a way that does not comply with the prescribed procedure, the purported amendment would be invalid, and any acts that are done pursuant to that invalid amendment are in consequence also void. In *Re Tobacco Trade Benevolent Association Charitable Trusts* [1958] 1 WLR 1113, an unincorporated association tried to change its constitution by a majority vote although there was no provision for alteration of the constitution. The English Court held that in that situation the members of the association could only have changed the constitution with the concurrence of every member. Accordingly, the purported amendment of the constitution was held to be a nullity. Similarly, in *Baldry v Feintuck* [1972] 1 WLR 552, the members of an educational charitable association tried to adopt a new constitution in order to apply the association's funds for non-charitable purposes. The English court held that the members of a charitable association did not have the power to change its constitution in a way that allowed its funds to be used for non-charitable purposes. Therefore, the members' purported adoption of the new constitution was a nullity.

56 The principle that any purported amendment of an association's constitution by its members that does not follow the prescribed procedure is void is well settled. As mentioned before, Art VII provided that the Constitution could be amended by two-thirds majority of the Board. The evidence before the court shows that the only reason why the Board then decided to adopt a new constitution was because it wanted to register itself as a charity under the Charities Act and could not find a copy of the Constitution. Thus, they adopted a new constitution to effect the registration. If the Board then had a copy of the Constitution, there would have been no necessity to adopt a new constitution. They could have amended the Constitution by two-third majority as

the Board members are all now before the court as Appellants, arguing that the 2004 College is the same as the College. It is clear that the Board in adopting the 2004 Constitution for the purpose of effecting registration had no intention to create a new college, distinct from the College.

57 We are fortified in that view by the fact that in seeking registration of the College with the Commissioner of Charities ("the Commissioner"), the Appellants had informed the Commissioner that the college they were registering was formed in 1962. Neither is there any doubt that the Appellants had submitted copies of the College's audited accounts for the years 2000, 2001 and 2002 to the Commissioner as part of the application form to register the College. Clearly, both the subjective and objective intentions of the Appellants were to register the College as a charity, and not to create a new entity. Granted that the Appellants did not adopt the new 2004 Constitution in compliance with the rules in the Constitution, this should only mean that their act of registering the College with the 2004 Constitution was wrongful, and perhaps the registration is a nullity, but we cannot see how the Appellants could be considered to have created a new entity, which was the last thing in their mind. For these reasons, we are unable to agree with the Judge's conclusion that the Appellants' act of registering a college in the same name as the College, but with the 2004 Constitution, had the effect of creating a new entity.

F. The doctrinal matter

58 The Judge's decision in favour of the Respondents was based entirely on her finding that the 2004 College was a different entity from the College. Given that we do not share her views on that issue, her judgment in favour of the Respondents therefore cannot stand. However, there is a need for us to consider the very issue which caused the Church and the College to be estranged. As stated in [12] above, the College has now adopted the VPP doctrine whereas the Church maintained its stand of adhering to the VPI doctrine. It is not in dispute that prior to the College adopting the VPP doctrine, it was a religious charitable entity with the object of training people to be "church pastors, missionaries and other Christian workers". We do not see how the fact that the College has now embraced the VPP doctrine makes it any less of a religious charitable entity. The College continues to pursue its object of training "consecrated

men and women" for the aforesaid purposes. What the Respondents seem to be arguing is that as the donations were received for the purpose of acquiring the Premises for the use of the College which then subscribed to the VPI, this change by the College to adopting the VPP doctrine is so fundamental that the College ceases to be entitled to use the Premises. In short, the Respondents' contention is that the Premises are impressed with such a purpose trust and the trustee holding the Premises must ensure that only persons/entities pursuing objects of the trust will be allowed to enjoy the benefits under it, and what the College is now pursuing falls outside the objects of the trust.

59 At the hearing before us, both counsel focused very much on the contrast between the VPI doctrine (that was accepted by both the Church and the College) and the VPP doctrine (that is now accepted only by the College). Mr Quek argued that the VPP doctrine was a deviation from the fundamental doctrine of the College because it was an entirely different creature from the VPI doctrine. On the other hand, Mr Ang stressed that the VPP doctrine was really an extension of the VPI doctrine, and that the College continued to fulfill its object of training Christians for Christian work notwithstanding its adoption of the VPP doctrine.

60 Thus the question here is whether the College's adoption of the VPP doctrine constitute such a fundamental shift that it should be regarded as pursuing something so different from the original objects of the College. Article III of the Constitution, which sets out the basic doctrines that would inform and guide the work of the College, reads:

The system of doctrine contained in the Scriptures and expounded in the historic Westminster Confession of Faith and Catechisms shall form the basis of instruction in the College. The great fundamentals, including the pre-millennial return of Christ, shall be faithfully taught. True piety is to be nurtured, and an attitude of devotion and constant prayerfulness inculcated. Christian doctrine is never to be divorced from Christian life, and Biblical separation from all that is unclean is both to be taught and exemplified. The College is to test all things by the Word of God, as carefully and prayerfully studied. It is to stress those matters that the Bible clearly and repeatedly presents, and to avoid giving undue importance to matters of doubtful interpretations.

Fellowship with all who are loyal to the Scripture is to be maintained, but compromise with any who reject its clear teachings is to be avoided.

61 There is nothing in this Article which could even remotely be of assistance to resolving the very problem now before us. However, there are precedents from other jurisdictions which provide some guidance on the approach which this court should adopt in such cases.

Survey of cases

62 We now turn to consider some of these cases. In *Craigdallie v Aikman* (1813) 1 Dow 1, HL (Scot) and *Craigdallie v Aikman* (No 2) (1820) 2 Bli 529, HL (Scot) ("*Craigdallie*") a group of seceders from the church of Scotland had contributed money and resources towards the acquisition of a meeting house for worship for their congregation. The members of this congregation established a synod as the constituted authority. The congregation also established a confession of faith for its members, as well as a formula by which candidates for admission into the congregation were interrogated. In 1797, a committee of the congregation adopted a preamble as an explanation to the formula, and this was approved by the synod in 1799. A minister in the congregation protested against the adoption of the preamble and expressed his unwillingness to accept the authority of the synod until the preamble was removed. In response, the synod expelled the minister from the congregation and excluded him from the pulpit of the meeting house. Thereafter, the expelled minister and his supporters ("the petitioners") brought an action seeking a declaration that the meeting house belonged to them, as they were the members of the congregation who had adhered to its original principles. The synod brought a counter action seeking a declaration that the petitioners, by declining the jurisdiction of the synod, had lost any interest in the property of the congregation.

63 After almost 10 years of hearings, the suit finally came before the House of Lords in 1813. The court remitted the case back to the Scottish Court of Session with the finding that:

- (a) the meeting house had been acquired by the members of the congregation with the intent that it should be used for the purpose of religious worship by members who agreed in their religious opinion, and intended to continue in communion with each other; and
- (b) the meeting house belonged to

the members of the congregation who adhered to the religious principles of those who were the original members of the congregation

64 Upon remission, the Court of Session found that the alleged differences between the preamble and the religious principles of those who were the original members of the congregation were non-intelligible, and that the petitioners had failed to prove that the current members of the congregation had departed from the religious principles of the original members. Based on this finding, the House of Lords held in 1820 that the petitioners had voluntarily disassociated themselves from the congregation, and that their claim that the meeting house belonged to them solely was not founded.

65 *Craigdallie* has been interpreted as standing for the proposition that in the event of a dispute between opposing factions of a religious institution, the court would favour the faction that adhered to the practices of the original members, over the faction that had altered the institution's doctrines/practices. However, the House of Lords seemed to have qualified this broad principle somewhat with the caveat that the alteration should, objectively, be of material importance to that religious institution. Therefore, even though the petitioners were undoubtedly the faction that had adhered most faithfully to the original practices of the congregation (in contrast to the synod which added the preamble), the court found for the synod because the addition of the preamble did not create any "intelligible" difference with the original doctrines/practices of the congregation.

66 Next is the case of *Attorney-General v Joseph Pearson* (1817) 3 Mer 353; 36 ER 135 ("*Pearson*") which raised the question of whether a trust deed that was set up to provide a meeting house for "the worship and service of God" had been breached when the trustees started to engage in unitarian worship. The trustees claimed that the purpose of the trust, as expressed in the trust deed, was to provide a meeting place for the worship and service of God, without any mention of the doctrine to be preached. Accordingly, they were entitled to engage in unitarian worship, as well as to eject the plaintiffs for their continued insistence on trinitarian worship. On the other hand, the plaintiffs claimed that the teaching of unitarianism was against the original intentions of the founders who had believed in trinitarianism. Accordingly, they argued that the meeting house should continue to be used only for trinitarian worship.

67 *Eldon LC*, who had written the judgment in *Craigdallie* ([62] *supra*), held that the key issue in the case was whether the original intentions of the founders were for the meeting house to be a place for exclusively trinitarian purposes, or whether the meeting house was merely to be a place for general Christian worship. Accordingly, it directed an inquiry for the original intentions of the founders to be ascertained. At the same time, having regard to the fact that the plaintiffs had clearly not breached the purposes of the trust, the court also ordered that the trustees undertake not to eject the plaintiffs from the meeting house until the inquiry was over.

68 *Pearson* reiterated the proposition in *Craigdallie* that the court would not allow the members of a religious institution from promulgating a different doctrine if doing so would deviate from the purpose of the trust. It is significant to note that the court did not restrict its inquiry regarding the purpose of the trust to the terms of the trust deed itself. Indeed, the Solicitor General in that case had argued that the general words in the trust deed ("for the worship and service of Almighty God") did not prescribe the form of worship or the doctrines to be inculcated, and that it would be wrong for the court to impose a certain doctrine on the trust. The Court rejected this argument and held that the absence of any restriction on doctrine did not necessarily mean that there were no limits on doctrine at all. Having regard to factors such as unitarianism being illegal at the time the trust was established, and clauses in the trust deed suggesting that the founders did not intend to allow an illegal form of worship, the court concluded that the founders did intend that the meeting house be used for a certain type of worship.

69 The third case we will consider is *Attorney General v Aust* (1865) 13 LT 235 ("*Aust*") where the issue was whether any persons, other than the denomination of Nonconformists termed "Independents", were eligible to occupy a chapel endowed under a trust. The trust deed provided that the chapel was:

to be used and enjoyed as a place of public religious worship for the service of God by the society of Protestant Dissenters of the denomination of Independents, and professing the doctrines contained in the Catechism of the Assembly of Divines held at Westminster, and commonly called the Assembly's Catechism,' and also by such other persons as shall hereafter be united

to the said society, and attend the worship of God in the said meeting house.

70 The result in *Aust* is not important for our purposes. What is significant about *Aust* is that it qualifies the principle laid down in *Pearson* as to the propriety of using extrinsic evidence to determine the fundamental tenets of a religious institution when there is a trust deed (or its equivalent) in existence. *Kindersley VC* held that resort to extrinsic evidence was appropriate if the trust deed did not reveal what were the fundamental tenets. However, if the trust deed had already laid down the original doctrines and form of worship, the use of extrinsic evidence should not be resorted to. This can be seen from the following extract of the judgment (at 236):

[I]t is the duty of the court to ascertain in the first instance the nature of the religious worship intended at the time of the origin of the chapel, and as it is very often impossible to ascertain this with certainty from the absence of any instrument of endowment, or from the words of such instrument being ambiguous, that the court must then resort to the usage of the congregation in order to discover what those doctrines were. But if, on the other hand, from there being an actual deed of endowment, or from the fact that such a deed had existed being proved, the court has discovered the nature of the original doctrines and worship, it will maintain the worship prescribed by the endowment.

71 We now move to consider perhaps the most famous case in the 20th century which raised the question of schism in a religious institution. In *General Assembly of Free Church of Scotland v Lord Overtoun* [1904] AC 515 ("*Overtoun*") (also known as *Bannatyne v Overtoun* [1904] AC 515) a majority of a denomination of Christians which called itself the Free Church of Scotland ("Free Church") decided to merge with the United Presbyterian Church under the name of the United Free Church. The Free Church property was conveyed to new trustees to hold on behalf of the new Church. A minority of the members of the Free Church opposed the merger on the grounds that the merged institution had departed from two fundamental doctrines of the Free Church, which were the Establishment principle, and the unqualified acceptance of the Westminster Confession of Faith. According to the minority members, these two doctrines

were part of the constitution of the Free Church and could not be altered. The minority claimed that the United Presbyterian Church was opposed to the Establishment principle, and did not maintain the Westminster Confession of Faith in its entirety. The merger left ministers and laymen free to hold opinions as regards the Establishment principle and the predestination doctrine (in the Westminster Confession) as they pleased, and this constituted a breach of trust inasmuch as the property of the Free Church was no longer being used for the benefit of the original purposes of the Free Church.

72 The House of Lords identified the issue in question as being whether the merger had indeed breached the fundamental doctrines of the Free Church such that the minority was the true representative of the Free Church. It was common ground between the parties that the Free Church had no formal written constitution, trust deed or other such document setting out those principles. The five members of the House of Lords who ruled in favour of the minority members (Earl of Halsbury LC, Lord Davey, Lord James, Lord Robertson and Lord Alverstone) found as a fact that the Establishment principle and unqualified acceptance of the Westminster Confession of Faith were fundamental doctrines of the Free Church, and that these doctrines had been altered by the merger. Furthermore, the constitution of the Free Church did not contain any provision for the alteration of its fundamental doctrines. Accordingly, the majority members were not entitled to transfer the property of the Free Church to the newly merged church.

73 The two dissenting members of the House of Lords who found for the majority gave different reasons for doing so. Lord Macnaghten held that the Establishment principle and Westminster confession of faith were not the fundamental principles on which the Free Church was founded, and therefore the merger did not amount to a breach of trust. Furthermore, the Free Church had the power to change her doctrines through the general assembly. Accordingly, it was well within the majority's right to change these doctrines pursuant to the merger.

74 In contrast to Lord Macnaghten's liberal interpretation of the powers of the Free Church, Lord Lindley adopted a more circumspect approach towards the interpretation of the Free Church's competence to alter its doctrines. In his Lordship's opinion, the constitution of the Free Church conferred on its general

assembly the freedom to alter its religious doctrines. However, this power had to be used bona fide for the purposes for which they were conferred, and could not be used to destroy the Free Church itself. Although the limits of this power could not be defined precisely, the court could, in the majority of cases, determine whether a particular change was within this power. The Free Church's competence to alter its religious doctrine was limited by its identity as a Christian Church and a Reformed Protestant Church.

75 Overtoun is an important case for two reasons. First, the House of Lords established that a mere divergence from the original practice of a religious institution's founders was insufficient to show a breach of trust. The divergence had to be related to a "fundamental and essential" doctrine of the institution before it could amount to a breach of trust. This was so held by all seven members of the House. As Lord James stated (at 656):

[I]t is necessary first to determine to what extent the Free Church was based upon the principles of Establishment. But before entering upon such inquiry it is, I think, worthy of remark that the Church is not a positive, defined entity, as would be the case if it were a corporation created by law. It is a body of men united only by the possession of common opinions, and if this community of opinion ceases to exist, the foundations of the Church give way. But difference of opinion to produce this result must be in respect of fundamental principles, and not of minor matters of administration or of faith. [emphasis added]

76 Second, the majority of the House also confirmed that it was possible for a religious institution to confer upon its trustees the power to alter the religious doctrines on which it was based, including its fundamental doctrines. However, such a power had to be expressly conferred. In the absence of any words to that effect, the courts would construe any power of plenary legislation as relating only to administrative issues, and not to matters of doctrine. As Lord Davey stated (at 646 and 651):

The bond of union, however, may contain within itself a power in some recognised body to control, alter, or modify the tenets and principles at one time professed by the association. But the existence of such a power would have to be proved like any other tenet or principle of the association. [at 646]

...

[L]et it be assumed that the language of the Act does imply the existence of some power. Certainly it is not necessarily an unlimited or general power, and the question then is, what is the extent or what are the limits of the power? It has been said that it is a power to legislate in any manner not inconsistent with the continued existence of the Church. But applying that to the case now before us, what, it may be asked, is the Church but an organized association of Christians holding certain doctrines and principles in common? [at 651]

...

I think the Dean of Faculty was logically right in contending for an unrestricted power of legislation. But if the property was intended to be held in trust for a body of Christians holding such doctrines as the majority acting through the General Assembly might from time to time approve, such an intention should be made clear beyond the possibility of question. [at 651]

77 A more recent case is *MacKay v MacLeod* (10 January 1952) ("*MacKay*") where the subjects of a trust were expressed to be "for the sole use and behoof of the Congregation of the Body of Christians called 'The Free Presbyterian Church of Scotland' presently worshipping in the Free Presbyterian Church, North Church Place, Inverness, and adhering to the Constitution and to the whole standards of the Free Church of Scotland as set forth and enumerated in the hereinafter mentioned Deed of Separation". The Deed of Separation contained an enumeration of a number of well known doctrinal and ecclesiastical formularies, beginning with the Westminster Confession of Faith.

78 In 1938, the congregation split into two sections over a religious dispute, and the court was called upon to determine which section was entitled to the property of the trust. In order to answer this question, the court held that it first had to decide whether either section had departed from the fundamental doctrines of the church. In relation to this inquiry, the Lord President laid down a principle of construction:

If the difference leading to a secession relates to a matter not covered by the constitution and standards, and if therefore the continuing section cannot be shown to have violated or

departed from the constitution and standards, the seceders secede at their peril and cannot by professions of conscientious conviction elevate minor or extraneous points of controversy into principles embodied in the Church's constitution and standards.

79 This approach advocated in *MacKay* is important, especially in relation to a case where the change in doctrine concerns matters that are not covered by the trust deed or constitution of the religious institution. In our view, there is much to be said in favour of adopting this approach, as it is both practical and sensible.

80 A century after the House of Lords had resolved the dispute between the contending parties in *Overtoun* ([71] *supra*), a second dispute arose between the General Assembly of the Free Church and a minority of dissentient members. In General Assembly of the Association or Body of Christians known as the Free Church of Scotland and for administrative purposes only as the Free Church of Scotland (*Continuing*) v General Assembly of the Free Church of Scotland [2005] SC 396 ("Free Church"), a minority of members in the Free Church of Scotland brought an action against the General Assembly of the Free Church, claiming that the General Assembly had ceased to adhere to the fundamental principles of the Free Church, and was therefore no longer entitled to the beneficial interest in the Free Church's property. The minority members claimed that the constitution of the Free Church contained a fundamental principle of the right of continued protest, and that the General Assembly had breached this fundamental right by preventing the minority members from airing their grievances concerning the alleged misconduct of a particular professor teaching in the Free Church.

81 The Court of Session identified the main issue in the case to be whether the right of continued protest was so fundamental to the Free Church that the General Assembly had abrogated its right to use the assets of the Free Church by departing from it. Ultimately, the court held that it was unable to identify a right of continued protest as a fundamental constitutional principle of the Free Church. Although some members of the Free Church had acted in a way that could be regarded as supporting a right of protest, it was more appropriate to interpret such acts as a means to achieve the objective of preserving the substantive fundamental principles of the Free Church, rather than

as a principle by itself. Accordingly, the court held that the General Assembly had not deviated from the fundamental principles of the Free Church.

82 The significance of this case is that it illustrates the fine balance which the court has to maintain when it tries to determine whether a particular tenet is a fundamental principle of a religious institution. As in *Overtoun* ([71] *supra*), the court considered that it was entitled to take into account all relevant evidence when determining if the Free Church was founded on the fundamental principle of the right of protest. However, the approach of the court also suggests that the mere fact that the founders of a religious institution had acted in a particular way, does not *ipso facto* mean that the particular way of acting was so fundamental that any departure from it would amount to a breach. There must be some evidence that the founders themselves considered it to be fundamental.

83 We will finally refer to the rather interesting case of *Varsani v Jesani* [1999] Ch 219 ("*Varsani*") which would seem to suggest that there is an alternative to the "zero-sum" method which the courts had traditionally employed to resolve disputes of this nature. The plaintiffs and the defendants in this case were both followers of a Hindu sect, Shree Swaminarayan Gadi, based in Maninagar, Gujarat, India. An essential tenet of the faith was that the founder was believed to have been the incarnation or manifestation of the Supreme Being. The followers believed that there was a direct line of succession from the founder through three other successors to Shree Muktajivandasji Swaminarayan ("*Muktajivandasji*"). Muktajivandasji remained the Acharya or leader of the sect until he died in 1979. About ten years before he died, Muktajivandasji established a constitution to govern the affairs of the sect, including his succession ("the 1969 constitution"). The 1969 constitution did not stipulate whether the successor had any divine attributes, and further provided that the successor could be removed if he misconducted himself in certain ways. Before he died, Muktajivandasji appointed one Shree Purushottam Priyadasji ("*Priyadasji*") to be his successor as the leader of the sect.

84 In or about 1985, allegations of misconduct surfaced against Priyadasji in relation to a trip he made to England. A majority of members in India and England did not accept the allegations against the successor. They continue to recognise

his authority, and his divine status. The minority believed that the allegations were true and that he had lost the right to lead the sect. This dispute finally culminated in cross suits between the majority and minority groups. The majority started a suit in 1988 seeking the removal of the trustees who were members of the minority group and a scheme for the administration of the charity. In 1990, the minority commenced their own suit seeking declarations that the successor had ceased to be the spiritual leader of the sect and that those who continued to accept him as their spiritual leader were not entitled to worship in the London temple or otherwise to have the use and benefit of the assets of the charity.

85 The English Court of Appeal held that the original purpose of the charity was to promote the faith of Swaminarayan according to the teachings and tenets of Muktajivandasji. However, the teachings of Muktajivandasji did not deal with whether a belief in the divine attributes of his successor were essential tenets of the faith, and it was therefore not possible to determine whether either group had departed from the fundamental tenets of the faith.

86 In any event, the court considered that it had the power under s 13(1)(e)(iii) of the Charities Act 1993 (UK) to settle a *cy-pres* scheme for the division of the charity's assets. That section stated that *cy-pres* was available

[W]here the original purposes of the gift had 'ceased in any other way to provide a suitable and effective method of using the property available by virtue of the gift, regard being had to the appropriate considerations.'

87 The court held that under this section, when considering the appropriateness of settling a *cy-pres* scheme, the court had to look beyond the original objects of the trust and to seek to identify the spirit in which the donors gave property upon trust for those purposes. Having regard to this, it then concluded that:

[T]he spirit in which property was given in 1967 was a desire to provide facilities for a small but united community of the followers of Muktajivandasji in and around Hendon to worship together in the faith of Swaminarayan. The original purposes specified in the declaration of trust - that is to say the promotion of the faith of Swaminarayan as practised in accordance with the teachings and tenets of

Muktajivandasji - are no longer a suitable and effective method of using the property given in 1967, or added property held upon the same trusts, because the community is now divided and cannot worship together. Nothing that the court may decide will alter that. To hold that one group has adhered to the true faith and that the other group has not will not alter the beliefs of that other group. The position will remain that the community cannot worship together. To appropriate the use of the property to the one group to the exclusion of the other would be contrary to the spirit in which the gift was made. [emphasis added]

88 Section 13(1)(e)(iii) of the Charities Act 1993 (UK) is in pari materia with s 21(1)(e)(iii) of our own Charities Act. Hence, it is within the power of the court to adopt the approach advanced in Varsani.

Summary of principles

89 The principles that can be drawn from the above stated cases are as follows:

(a) Where a trust/gift is established for the benefit of a religious institution, it is a breach of trust/gift for the members of that religious institution to deviate from the purpose of that trust/gift. To the extent that the purpose of the trust/gift involves issues regarding adherence to certain religious beliefs or doctrine, it is the duty of the court to take cognisance of these matters to determine whether the purpose of the trust/gift has been breached: see Craigdallie ([62] supra) and MacKay ([77] supra).

(b) The mere fact that the members of that religious institution has deviated from the original doctrines and practices of that institution does not ipso facto amount to a breach of the purpose of the trust/gift: see Craigdallie. The deviation must be material and relate to a "fundamental and essential" doctrine/practice of the institution: see Craigdallie and Overtoun ([71] supra).

(c) The party who alleges that there has been a deviation from a fundamental and essential doctrine/practice of a religious institution bears the burden of proving it: see Craigdallie.

(d) Whether a particular doctrine or belief is "fundamental or essential" to a religious institution is a question of fact. In this respect, particular

regard should be given to the terms of the trust/gift if there is one, since it is presumed to manifest the intentions of its founders: see Aust ([69] supra) and Free Church ([80] supra).

(e) The mere fact that the trust deed does not prescribe any particular form of doctrine/worship does not necessarily mean that the founders did not intend that there should be no limitations on doctrine/worship at all. The court is entitled to refer to extrinsic evidence to determine whether the founders intended to impose certain restrictions on doctrine/worship, notwithstanding the absence of express words to that effect: see Pearson ([66] supra).

(f) Where the trust deed prescribes the doctrines and forms of worship that are to be promulgated by the religious institution, there is an inference that these are the essential and fundamental principles of that religious institution: see Aust. The more detailed the trust deed is in relation to these matters, the stronger the inference that it is meant to be an exhaustive list. In such cases, any matters not covered by the trust deed are presumed to be non fundamental: see MacKay.

(g) A trust deed may confer upon a religious institution the power to alter its fundamental doctrines/practices. However, such a power must be expressly provided for. In the absence of clear words to that effect, powers of plenary legislation will be construed as relating only to administrative issues, and not to matters of fundamental doctrine/practices: see Overtoun.

(h) In the absence of a trust deed, the court is entitled to look at extrinsic evidence to determine the essential fundamental doctrines/practices of a religious institution: see Overtoun. Neither is the court restricted to extrinsic evidence existing at the time of the creation of the trust/gift. The subsequent conduct of the members of the religious institution may also be used to infer the original intentions of the founders: see Free Church.

(i) Caution must be exercised when using extrinsic evidence to determine the fundamental doctrines/practices of a religious institution. The mere fact that the founders of a religious institution adhered to certain doctrines and practices does not

ipso facto mean that these doctrines and practices are fundamental to that religious institution. There must be some evidence to show that the founders themselves considered those doctrines/practices to be fundamental: see Free Church.

(j) In the event of a dispute between members of a religious institution over questions of whether there has been a deviation from the essential and fundamental principles of that institution, the court retains an overarching discretion to settle a cy-pres scheme under s 21(1)(e)(iii) of the Charities Act without inquiring into whether there has been such a departure: see Varsani ([83] supra).

The College's essential and fundamental religious doctrines

90 In this case, the essential and fundamental doctrines that inform and guide the work of the College are set out in Art III of its constitution. We have in [60] above quoted the said Article.

91 It is clear from this Article that the fundamental doctrine of the College is to be the Westminster Confession of faith ("the Westminster Confession"). The Westminster Confession is a document drawn up by the Westminster Assembly in 1646. This assembly consisted of 121 Puritan clergymen who were called upon by the English parliament to provide advice on issues of church doctrine, worship and government. The Westminster Confession has been highly influential within Presbyterian churches worldwide, many of which use it as a standard of doctrine that is second only to the teaching contained in the Bible itself. The part of the Westminster Confession that is relevant for our purposes is Art VIII Ch 1 ("Article VIII"). Article VIII has been interpreted by many Protestants who adhere to the Westminster Confession as standing for the principal belief that the Bible is divinely inspired. Article VIII reads as follows:

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and

are commanded, in the fear of God, to read and search them, therefore they are to be translated in to the vulgar language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

92 Protestants have interpreted Article VIII of the Westminster Confession in various ways, of which the VPI doctrine is one. The major doctrines regarding the proper interpretation of Article VIII would appear to be as follows:

(a) The dictation doctrine of inspiration sees God as the author of the Bible and the human writers as mere agents taking dictation. Essentially, God spoke and man wrote it down.

(b) The VPI doctrine differs from the dictation doctrine in that its proponents do not believe that God literally dictated every word of the Bible. VPI proponents believe that when the human authors were writing, they were inspired by God so that what they wrote were the "breathed-out" words of God. This means that while the actual writings retain the personality of the individual authors, they contain the actual words of God.

(c) Limited inspiration sees the Bible as primarily the work of man with "limited" inspiration from God. Under this doctrine, God guides the human authors, but allows them the freedom to express themselves in their works. This view asserts that while there may be factual and historical errors in the Bible, the Holy Spirit guided the authors so that no doctrinal errors resulted from their works.

93 The Westminster Confession is a highly detailed piece of work that lays down the major tenets of the Christian faith in the Calvinist Protestant tradition. Having regard to the principles of construction laid down in Aust ([69] supra) and Mackay ([77] supra) (Principle (f) (see [89] above)), as well as the fact that Article III of the College's constitution was drafted by theologians well versed in Christian doctrine, we are of the opinion that the founders of the College intended the Westminster Confession to serve as the fundamental doctrine informing and guiding the work of the College.

What is the VPP doctrine

94 From the submissions made by counsel, we were able to discern that the VPP doctrine is actually closely related to the VPI doctrine which both parties adhere to. As mentioned above at [92], believers in the VPI doctrine believe that the original versions of the Bible as written in Aramic and old Hebrew (the autographs) were divinely inspired. The autographs do not exist anymore, but some translated copies of them (the apographs) are still in existence. On the other hand, proponents of the VPP doctrine go one step further: they believe that some of these apographs (the Textus Receptus manuscripts of the New Testament and the Masoretic Text of the Old Testament) are perfectly preserved copies of the autographs because the scribes who translated them were also divinely inspired. Since the King James Version of the Bible ("KJV") was translated based on the apographs, adherents of the VPP doctrine believe that the KJV is the most accurate English translation of the bible.

Is the VPP doctrine a deviation from the Confession?

95 Having carefully considered the position, it seems to us that the College, in adopting the VPP doctrine, has not deviated from the fundamental principles which guide and inform the work of the College right from its inception, and as expressed in the Westminster Confession. There are four reasons why we have come to this view.

96 First, although Article VIII stands for the proposition that the original drafts of the Bible were divinely inspired, it is notably silent on the question of the relative accuracy of the translated copies of the Bibles. At the time when the Westminster Confession was written, there were already multiple translated versions of the Bible in various languages (including in English). Hence, the absence of any reference to this issue in Article VIII could have been due to either deliberate silence or a failure to consider this question.

97 Mere difference between the current and original doctrines/practice of a religious institution does not ipso facto amount to a breach of trust. The difference must relate to an essential and fundamental doctrine of the religious institution: see Craigdallie (Principle (b) (see [89] above)). The cases where the courts have found a breach of trust involved situations where the members of the religious institution had abandoned a fundamental principle, or had acted in contravention of it. In Overtoun ([71] supra), the House of Lords found for the minority group because the majority

group had abandoned the Establishment principle as well as the position of strict adherence to the Westminster Confession, which were the fundamental doctrines of the Free Church. Similarly, the court in Pearson ([66] supra) was minded to order an inquiry as to the fundamental doctrines of the congregation because of the obvious incompatibility of trinitarianism (the original doctrine) with unitarianism. In contrast, the courts have been slow to find that there is a breach of trust where a religious institution adopts a position on a matter not contemplated by its founders and which position is not incompatible with the institution's fundamental doctrines.

98 Article VIII of the Westminster Confession, as well as the VPI doctrine, deals solely with the divine status of the autographs. In contrast, the VPP doctrine is concerned with the divine status of some particular apographs. Although related, the two doctrines focus on different areas of theology. It is not inconsistent for a Christian who believes fully in the principles contained within the Westminster Confession (and the VPI doctrine) to also subscribe to the VPP doctrine. In the absence of anything in the Westminster Confession that deals with the status of the apographs, we hesitate to find that the VPP doctrine is a deviation from the principles contained within the Westminster Confession.

99 Second, in so far as the Westminster Confession does not dictate any particular position with regard to the status of the apographs, the Church's own position in relation to the use of the KJV can also be regarded as a doctrinal position that is neither supported nor contradicted by the Westminster Confession. Charles Seet, the pastor of the Church, admitted during cross examination that the Church itself uses the KJV and has always subscribed to the view that the KJV is the best English translation of the bible because of its textual superiority.

100 It seems to us difficult to resolve, as a matter of theology, whether the Church's position (endorsing the VPI) is closer to the Westminster Confession than that of the College (endorsing the VPP). Both positions accept the alleged superiority of the KJV, an issue that the Westminster Confession is entirely silent on. In so far as both positions relate to the question of the accuracy of translated bibles, we are of the opinion that they are not inconsistent with the Westminster Confession.

101 Third, there is some evidence to suggest that the Church had, at least initially, regarded the VPP doctrine as not inconsistent with the principles contained

in the Westminster Confession. The Statement of Reconciliation published by the Church in 2003 states that:

For the past 52 years, Life B-P Church has been holding forth the Word of Life, and upholding the use of the King James Version (KJV) which is the best English translation of the Scriptures, made by godly translators from the best Greek and Hebrew texts.

Among all English Bibles today, there is none that can surpass the KJV. We believe that this statement on the KJV being the Word of God, and fully reliable, which was arrived at after the careful deliberation of the Board of Elders, is acceptable by all other members of the Session.

And thus, we should continue to exclusively use the KJV for all ministries of the church and for our members' use, and refrain from all Modern English versions, like the RSV, NASV and NIV. One of the many deficiencies of these Modern English versions is that they are based on the corrupted Westcott and Hort Greek and Hebrew Text; while the KJV is based on the uncorrupted family of the Greek Received Text and the Masoretic Hebrew Text.

In the last few months, a debate has arisen within our church, concerning the Greek Received Text and the Masoretic Hebrew Text underlying the KJV. We have come to the conclusion that neither of the views propounded is dogma but personal conviction or preference. We confess our sins and repent before God that we have caused grief, consternation and confusion, we pray that God will forgive us.

[emphasis added]

102 The Statement of Reconciliation shows that, as late as 2003, the Church was prepared to accept that personal belief in the VPP doctrine was not inconsistent with adherence to the Westminster Confession. In this respect, we would also point out that the Church's own constitution requires the Church to take an uncompromising stance against heretical doctrines that it regards as being against the fundamental precepts of the Westminster Confession. Article 4 of the Church's constitution expressly requires the doctrine of the Church to be aligned with the principles laid down in the Westminster Confession, while Arts 6.8 and 6.9 state that:

6.8 In loyalty to the revealed Word,

we, as an organised portion of the people of God, are obliged to oppose all forms of modernism, cultism, Romantism and false religions. Dialogue for the purpose of reaching a compromise between true Bible believers and representatives of such beliefs is impious, unbiblical, treasonous and unfaithful to the holy God, as He has revealed Himself to us in His infallible, inerrant Word.

6.9 We are opposed to all efforts to obscure or wipe out the clear line of separation between these absolutes: truth and error, light and darkness. We refer to such efforts by New Evangelicals, Charismatic Christians, promoters of ecumenical cooperative evangelism and of the social gospel, and all churches and other movements and organisations that are aligned with or sympathetic to the Ecumenical Movement.

103 The Statement of Reconciliation was an attempt between the members of the Church to seek a compromise between those who believe in the VPI doctrine and those who believe in the VPP doctrine. Such a compromise would have been barred by the Church's own constitution if the VPP doctrine was indeed a deviation from the Westminster Confession.

104 Fourth, it is not disputed that out of the approximately 17 Bible-Presbyterian ("B-P") churches in Singapore, there are nine that support the VPP doctrine (Berean, Berith, Calvary Pandan, Calvary Tengah, Gethsemane, New Life, Tabernacle, True Life and Truth Bible). On the other hand, there are eight B-P churches that have rejected the VPP doctrine (Galilee, Grace, Life Church, Narareth, Olivet, Shalom, Zion, Mt Hermon).

105 The above-stated B-P churches were all members of the Bible-Presbyterian Church of Singapore ("the Presbytery") until 1986, when the Presbytery was dissolved, and the members of the Presbytery became independent churches. Article 4 of the Presbytery's constitution made it clear that its fundamental doctrines were based on the principles contained in the Westminster Confession. Accordingly, although the constitutions of those B-P churches in Singapore are not in evidence, it is fair to infer that those B-P churches would continue to regard the Westminster Confession as their fundamental doctrines.

106 Pursuant to the principles laid down in Overtoun ([71] supra), the question of whether a certain doctrine is in accord with the fundamental doctrines of a

religious institution is purely a question of construction. Nonetheless, while the beliefs of a majority group is not determinative, it is a factor that cannot be ignored. In this case, neither party has adduced expert evidence on the question of the compatibility of the VPP doctrine with the Westminster Confession. The closest approximation we have to expert evidence is the expert opinions of the pastors of the various churches who adhere to the Westminster Confession. Accordingly, some weight should be given to the fact that half of the B-P churches believe that the VPP doctrine is consistent with the Westminster Confession.

107 In light of the above, we find that the Respondents (who, importantly, bear the burden of proof (see above at [95]-[105])) have not shown that the Appellant's adoption of the VPP doctrine is inconsistent with the fundamental doctrines of the College.

G. Does the College's teaching of the VPP doctrine constitute a deviation from the objects of the charitable purpose trust?

108 It is conceptually possible for the fundamental doctrines of the College to differ from the objects of the charitable purpose trust over the Premises. In the present case the charitable purpose trust over the Premises was not established by a single identifiable donor whose intent could be easily ascertained, be it by way of a trust deed or any other less formal way. Rather, the funds received to acquire the Premises were raised by donations from members of the Christian community whose intentions could not be ascertained with any degree of certainty. But what is clear is that the appeals for donations were made in the joint names of the Church and the College, without any further elaboration. There was no indication as to whether any one body would exercise any form of control over the other. Neither was there any specific reference to any religious doctrine other than the fact that both entities were Bible-Presbyterian entities. In such circumstances, the objects of the College, as well as those of the Church, would serve as strong evidence of the presumed objects of the charitable purpose trust, because it would be natural and reasonable to infer that the donors intended their donations to benefit both the College and the Church.

109 As we see it, the charitable purpose trust upon which the Premises are impressed, as far as the College is concerned, must be that the Premises be

used in accordance with its Constitution. There is nothing to suggest that the College can only enjoy the use of the Premises if it is aligned to the Church in terms of the particular translation of the Bible used. It must not be overlooked that the College was and is intended to serve the needs of all Presbyterian churches in Singapore. As mentioned above at [104], these churches are divided as far as the VPI and the VPP doctrines are concerned. In the light of our finding (see [107] above) that the College has not deviated from its fundamental doctrines/tenets, it is entitled to continue using the Premises.

110 As a concluding remark we would make these further observations. The various fundraising events that took place between 1957 and 2000 were made in the name of both the Church and the College. Undoubtedly, when the donations were received, the donors, as well as the members of the Church and the College,

did not anticipate that a doctrinal dispute like the present would arise between the Church and the College. Indeed, it is even possible that all the parties involved assumed that the Church and the College would forever be united in terms of doctrine. However, this is very different from saying that the College commits a breach of the charitable purpose trust to which the Premises are impressed with when it ceases to be aligned with the Church in terms of doctrine. The evidence produced by the Church only shows that the Church and the College shared a special and close relationship. There is nothing to suggest that the College was meant to be subordinated to the Church in either administration or doctrine. We would reiterate that the College was established not only to serve the needs of the Church but also the needs of the other Presbyterian churches in Singapore. As stated before, the Presbyterian churches in Singapore are divided over VPI and

VPP. Given these considerations, we find that the College's status as a beneficiary under that purpose trust over the Premises was not conditioned on its continued doctrinal alignment with the Church.

Conclusion

111 For the above-mentioned reasons, we allow the appeal. We will hear the parties on the exact orders which are necessary to give effect to the relief claimed by the Appellants in Suit 278. In order to avoid further controversies, the parties may consider it necessary to draw up a more detailed arrangement than that set out in the 1970 Agreement, as to how the Premises are to be maintained and used by the parties.

112 The parties are also requested, within the next fortnight, to let us have their written submissions on the question of costs of this appeal and the trial below.



Having carefully considered the position, it seems to us that the College, in adopting the VPP doctrine, has not deviated from the fundamental principles which guide and inform the work of the College right from its inception, and as expressed in the Westminster Confession ... It is not inconsistent for a Christian who believes fully in the principles contained within the Westminster Confession (and the VPI doctrine) to also subscribe to the VPP doctrine. In the absence of anything in the Westminster Confession that deals with the status of the apographs, we hesitate to find that the VPP doctrine is a deviation from the principles contained within the Westminster Confession.



SOLI DEO GLORIA!

"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name." - Psalm 138:2

The Court of Appeal Supplementary Judgment

Khoo Jeffrey and others v Life Bible-Presbyterian Church and others [2012] SGCA 37

Suit No : Civil Appeal No 126 of 2010/J
Decision Date : 25 July 2012
Court : Court of Appeal
Coram : Chao Hick Tin JA, Andrew Phang Boon Leong JA and V K Rajah JA
Counsel : Ang Cheng Hock SC, Tham Wei Chern and Ramesh Kumar (Allen & Gledhill LLP) for the appellants;
Quek Mong Hua, Yee Swee Yoong Esther and Nicholas Poa (Lee & Lee) for the respondents

Subject Area / Catchwords

Charities
Charitable Trusts
Settlement of Scheme for Administration of Trust

Judgment

25 July 2012

Chao Hick Tin JA (delivering the judgment of the court):

Introduction

1 This is a supplementary judgment for Civil Appeal 126 of 2010/J. The appeal was first heard by us on 3 December 2010 and judgment was delivered on 26 April 2011 (see *Khoo Jeffrey and others v Life Bible-Presbyterian Church and others* [2011] 3 SLR 500 (the “Judgment”). In the Judgment, we held that two parcels of land, 9 and 9A Gilstead Road as well as 10 Gilstead Road (collectively, the “Premises”), were held on trust for the joint benefit of the Far Eastern Bible College (the “College”), of which Dr Jeffrey Khoo, Dr Quek Suan Yew, Dr Prabhudas Koshy, Dr Tow Siang Yeow, Dr Boaz Boon, Wee Hian Kok, Rev Koa Keng Woo, and Rev Stephen Khoo (“the appellants”) are members, and the Life Bible-Presbyterian Church (the “Church”), the first respondent in this appeal (see the Judgment at [30] and [108]). We also held that the presumed objects of the trust are the objects of the Church and the College as evidenced in their founding constitutions (see the Judgment at [108]-[109]).

2 At [111] of the judgment, we said that we will hear the parties on “the exact orders which are necessary to give effect to the relief claimed by the Appellants” in Suit 278 of 2009, including a scheme (the “Scheme”) as to how the Premises are to be maintained and used by the College and the Church. After an unsuccessful attempt by both parties to mutually agree on the terms of the Scheme, parties appeared before us on 11 April 2012 to

make submissions on the terms of the Scheme as well as the course to take to move forward. At that hearing, parties were agreeable to the suggestion of the court that the detailed examination of the question be remitted to a High Court judge for determination. We then directed parties to file their proposed terms of reference for the High Court judge and any objections to the other party’s proposed terms of reference. After considering the parties’ submissions, we now direct that the following shall be the terms of reference

Terms of reference

Background

1 Pursuant to the Court of Appeal’s decision in *Khoo Jeffrey and others v Life Bible-Presbyterian Church and others* [2011] 3 SLR 500 (the “CA Judgment”), the following properties (hereinafter, collectively referred to as the “Premises”) are impressed with a charitable purpose trust for the joint use and benefit of Life Bible-Presbyterian Church (“LBPC”) and Far Eastern Bible College (“FEBC”):

- (a) 9 and 9A Gilstead Road (lot no. TS28-146K with a lot area of 4,851.7 m² held under a 99-year lease expiring on 31 July 2056); and
- (b) 10 Gilstead Road (lot no. TS28-99468K with a lot area of 2,696.6 m² held as an estate in fee simple).

2 As LBPC and FEBC are both independent charitable institutions, separate and distinct from each other, it is necessary that there should be a clear set of rules to govern the respective rights and

obligations of LBPC and FEBC in relation to the use/occupation and maintenance of the Premises (“the Scheme”), following the doctrinal differences which have arisen between them and which were set out in the CA Judgment.

Purpose

3 A High Court judge (“the Judge”) will be designated to hear the parties and to draw up the Scheme setting out the respective rights and obligations of LBPC and FEBC in relation to the use/occupation and maintenance of the Premises.

Remit

4 The overall objective of the Scheme shall be to provide for a set of rules to govern the use/occupation and maintenance of the Premises so as to:

- (a) Equitably cater to the present and reasonably foreseeable future needs of LBPC and FEBC without unfairly subordinating the interests of one institution to the interests of the other;
- (b) Fairly apportion the obligations and responsibilities pertaining to the maintenance, upkeep and upgrading of the Premises between LBPC and FEBC;
- (c) Prevent or reduce the incidence of disputes concerning the use/occupation and maintenance of the Premises; and
- (d) Devise a resolution process to determine operational issues that may arise from time to time.

5 In discharge of his/her task hereunder, the Judge is to observe the following points:

Judgment reserved.

(a) The terms of the agreement entitled "Agreement between the [LBPC] and the [FEBC] on the sharing of the use of the Church and College Property at 9 and 9A Gilstead Road" ("the 1970 Agreement") could be used as the starting point.

(b) To determine the appropriate division, the court should take into account the existing needs of LBPC and FEBC as well as their reasonable future needs, bearing in mind that some parts of the Premises are used exclusively/predominantly by one party or the other. For the avoidance of doubt, it ought to be stated that the Court of Appeal does not have any pre-conceived notion of what will be a fair division of the use of the Premises. Neither does it hold that there is a

preference for an equal use division.

(c) Any division of the Premises should only be in terms of usage, not ownership, of the Premises. Any such division should not have regard to the amount of financial contributions made by each party in the acquisition and/or refurbishment of the Premises.

Hearing Process

6 The Judge may, in the discharge of his/her tasks hereunder, direct parties to produce such evidence as may be relevant and necessary in such form as the Judge may deem appropriate. The Judge may also, where necessary, order cross-examination in respect of any evidence that is produced. Furthermore, the Judge may issue such other directions or orders as he/she may think fit or expedient in the

circumstances.

7 The following issues shall not be revisited, and evidence thereof shall not be adduced or received:

(a) The financial contribution of each party to the acquisition and/or refurbishment of the Premises;

(b) The findings in the CA Judgment pertaining to the nature and scope of the charitable purpose trust over the Premises.

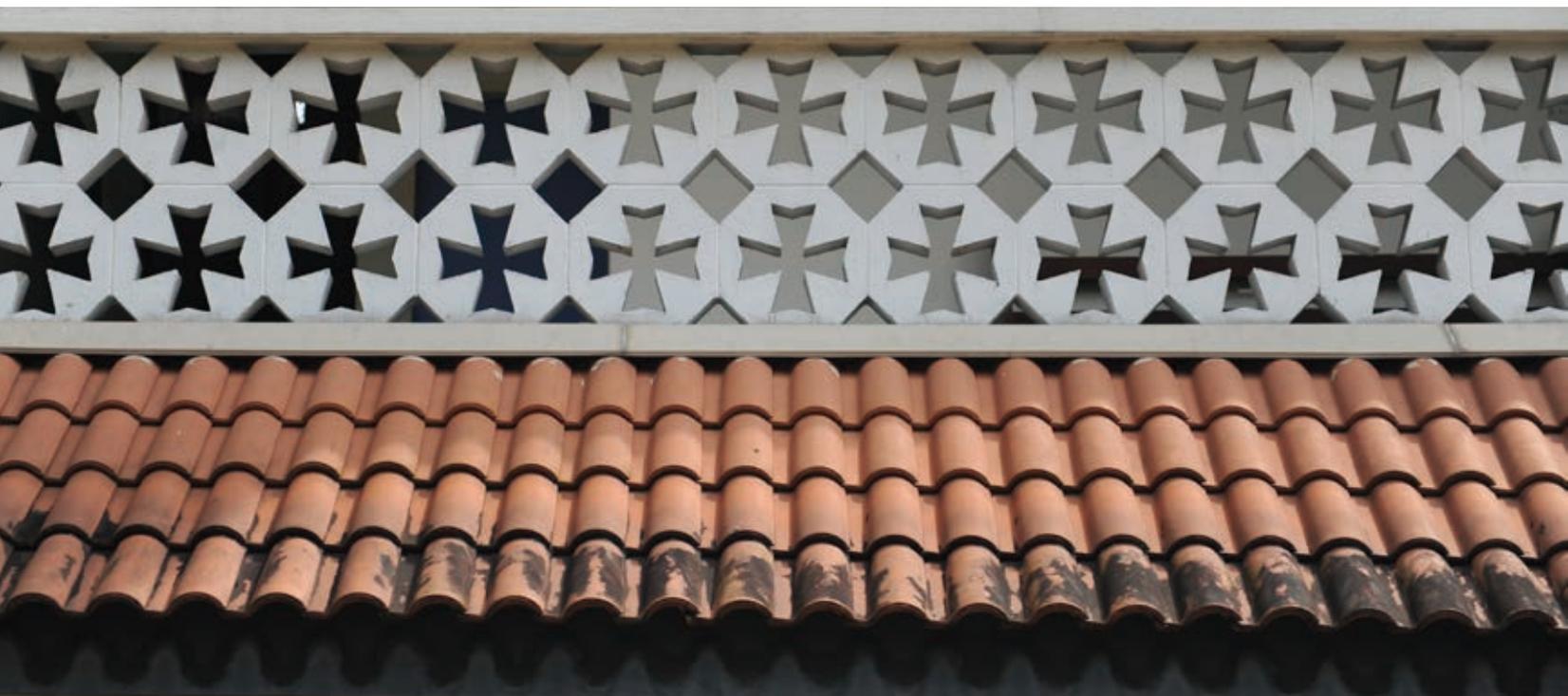
8 Upon conclusion of the hearing, the Judge shall make his/her order setting out the Scheme.

Appeal

9 Any party who is dissatisfied with the Scheme ordered by the Judge may appeal to the Court of Appeal in the usual way.

“ Remove not the old landmark;
and enter not into the fields of the fatherless:
For their redeemer is mighty;
he shall plead their cause with thee. ”

~ Proverbs 23:10-11





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