

Jurong Christian Church

The Vine Committee

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EDITOR'S WORD

A funny thing happened to the February issue of The Vine. I had it all prepared but somehow, the file got corrupted and I did not have a backup copy. Therefore, there is no February issue but instead a Feb/Mar issue. If some of you find that the articles you have sent in were not printed, it is because I am not able to retrieve the file. Please resend the articles if you can still retrieve your copy of it.

As I was shopping the other day, a thought came to my mind. What would you think if a department store offered a 10% discount storewide? Probably, "No big deal" or "What's the fuss?"

We are so used to seeing discounts of 25% to 70% that we are no longer impressed with a 10% discount.

Yet as Christians, we are sometimes impressed by those who tithe 10% of their income. The pre-Christian is sometimes put off from becoming a Christian because of tithing, they can't bear to part with 10% of their salary.

Why do we stumble on this 10%? Although JCC does not emphasize the 10% rule, we must be careful that we do not keep Cash as our security, our idol. This will be breaking the 2nd commandment. Trust God and use money, not use God and trust money.

Another "C" that can turn into an idol is our Certificates. We spend years of our lives struggling to obtain it so that our future will be secured. When we get it, we hang it on the wall, for adoration? If we do badly in our exams, It's The End? No way! It is good to do well in exams but being exam smart may not make you a millionaire. Some of Singapore's richest people are without certificates. Some other force is at work to make us rich or otherwise. Some call it luck, others call it blessings.

Friends, you do not need the 5 "C"s to be successful. You just need one "C" and that is Christ, Jesus.

Martin Cheah

JCC - 40 YEARS SERVING IN JURONG

PRAYING FOR RESULTS

Unknown to my daughter, I was desperately praying that her “O” level results would be sufficient for her to further her studies in a course which is according to God's will for her. She had been very weak in her mathematics and we even had to get John Lee in to give her personal tuition in an effort to get a pass. However she did not get through her mathematics in her prelim exams. John was pulling his hair out trying to improve her maths, probably lost a lot more during the last few weeks leading up to the final exams.

During the school break, she was so free that we volunteered her to work in the church office. While there, Peh Ern mentored her and she shared that she would like to continue her studies in a course like pharmacy. Then the results came out last week. To many, including my daughter, her results were not too good because she was knocked out from applying for junior colleges and had to be satisfied with applying to the polytechnics. However, to me, it seems like God had answered my prayer, too specifically, because she is still eligible to apply for the course which she likes in one of the polytechnics. She managed to pass her mathematics (both E and A maths), although just scrapping through.

Then came the recriminations. My daughter felt that I was holier so God answered my prayers instead of hers. My wife felt that some of those who ace the “O” levels, eg the China students, the ex-convicts, etc, have not done anything to serve God and yet they are “blessed”. How do I answer them? Are there any different degrees of holiness? Didn't the Bible say that all have sinned and fallen short of the glory of God? What about the non-Christians who seemed to be so blessed? Do we need to feel indignant about it? Are we like the labourers who grumbled when they received one denarius after a whole day's work?

On Chinese New Year's Eve, 17th Feb 2007, I was rushing off from my house at 4.30 pm to my mother-in-law's house for the usual Reunion Dinner when I realized that I had a flat tyre. My car was only 3 months old and this was Chinese New Year's Eve. Isn't it a great disaster to happen? Why now when all the tyre shops would have been closed for the holidays? Luckily (if I may use this word), it happened before I left my car park, so I had time to reverse back into a parking lot and ponder how to fix it, because I have never fixed a punctured tyre before.

It so happened that as I was walking back towards my flat to call upon my neighbour to help me with the tyre, I spotted a Taxi Driver cleaning his cab. I asked him if he could help me to change the tyre. He was incredulous when he said, "You don't know how to change a flat tyre?" Thank God he was willing to help me to change it. He showed me how to change the tyre but he did all the dirty work. Now I know how to change a flat tyre in theory!

He did not accept any reward for his help. I thank him for being my good Samaritan and I pray that God will bless him for this. Maybe it was a lesson to learn. Even if everything doesn't seem to be in our favor, God is still in command of the whole event. The final outcome is in God's Hands. Here God let me experience the help of a good Samaritan.

A few days later, while I was sitting in my car, in a season parking lot, waiting for Joo See to rush out of the NTUC with some groceries, I saw an old lady with 3 plastic bags. She seemed to be one of those old ladies who are actively recycling the rubbish. As she walked, I notice that she look very tired and was dragging her plastic bags and stopping every few steps to rest. I felt the Spirit stirring me to get out of my comfortable car and be a good Samaritan to her. Yes, the feeling was so strong that I even unbuckled my seat belt but somehow I overcame it and did not move. She dragged herself pass my car and moved on. I dread the day when the Lord will say to me, "I was tired and you did not help me."

True we can excuse ourselves for not helping others when we can. I can rationalize by thinking, "What if she could only speak dialect?" Then I would be no help to her. What if she is too proud to accept help? However, there are no excuses, I have failed the test and I can only pray for forgiveness. I won't even say the next time, because the next time I may again fail the test. I can only pray for God's grace.

So we come back to the question of rewards and works. Are we more blessed because we serve more or are more holy? Take the case of Sintha, who suffers terrible backaches while Michael is labouring in the mission field in Nias. The Bible says that in all things God works for the good of those who love him, who have been called according to his purpose. (Romans 8:28) Sometimes we might read this verse to mean that in all things we will get the best. However, I believe that it really means that in all things, whether bad or good, it is meant for our good and sometimes we will only realize it much later in our lives.

Martin Cheah

Power Corrupts, Absolute Power Corrupts Absolutely

The dictum “power corrupts, absolute power corrupts absolutely” had its origin in the 18th or 19th Century.

Now we are in the 21st Century, but the truth of the above is still frequently manifested in the waywardness of people holding power, regardless of whether it is political, non-political or apolitical. It can be a power of position, control, knowledge, wealth, etc.

The Bible says, “Blessed are the meek.” (Matt. 5:5) The ordinary suggestion of meekness is that one is docile, wary of his ways lest trouble visits, humble and not hungry to usurp authority. There is nothing negative about being docile, as contrast anyone who is quick with his voice to drown out others or fast with his sword to retaliate at the slightest sense of affront. Often, action worsens a situation whereas self-restraint commands a hidden force that vanquishes the bad easily. Hence, there is great truth by the psalmist’s counsel that the meek (contrasting the wicked) will enjoy great peace. (Ps 37:11, 12).

Oftentimes gladly, we witness people full of meekness reaching out to the under-privileged and the disadvantaged in society, not for self-serving ends and not with great personal resources, but simply drawing strength from the love in their hearts. Nothing drives them on but the tears of compassion that they shed for each needy person or each soul in distress. They go about their mission against immense challenges, with personal sacrifices to turn their back on the standards of this world that would otherwise provide them with sufficient creature comforts to enjoy their own lives. They live not for themselves, but for others. How noble an example they set for us to emulate, of power in meekness to make a difference to the indigent!

Oftentimes sadly, with success through early hardship, pride rears its ugly head. Adding to this, a new-found power of position, knowledge and control over others becomes too much of a temptation that self-control is

thrown to the wind. With self-justification for praise and rewards, the smell of money and the unfettered clout to touch it, corruption sets in and what was once a noble effort becomes at risk of becoming obliterated in a mess – because meekness is dumped!

We can take a leaf from the Bible (the story of Joseph in Genesis) on the corruption of power. How pitiful Joseph was, with his coat torn by none other than his own brothers, almost left to die in a pit but later sold as a slave, and landed in prison for two years not for any wrongdoing. When he finally came to power, he surely had his pitiful beginnings to think about and God to thank for the good transformation in his life. Instead, revenge against his brothers came to his head when the opportunity arose. He accused his brothers of being spies in Egypt, putting them in jail (Gen. 42:14-17) and, by deception and wily ways, subjected his brothers to the horror of being falsely accused of theft (44:1-5) and also the threat to hold the youngest (Benjamin) as slave (44:11, 17).

Some commentators may have lifted Joseph up as an exemplar of forgiveness instead of revenge against his brothers, based on the account of Gen 45. This is fair, but note that the forgiveness came after a period of torment upon the brothers (which must have seemed like eternity to them), and he was moved to go soft on his brothers only because of his thought for his father, as evidenced by the first question he posed to make himself known: “Is my father still living?” (45:3) A lesson I draw from the events is that doing bad by abusing our power is never a good proposition. Joseph’s abuse of his power to torment his brothers brought anguish to himself; just like the brothers’ (sons of Bilhar and Zilpah) original unconscionable act of selling him (abusing their power of control over him) led to distress upon themselves:

They said to one another, "Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that's why this distress has come upon us." (Gen. 42:21)

When someone tells you, “Next time when you think of revenge, follow Joseph’s example,” how would you think like Joseph? Or would you also do well to think of the folly of the sons of Bilhar and Zilpah so that you

would not fall into the same evil of abusing any power of control you have over your brothers in a modern scenario? (Are you not your brothers' keepers?)

Did Joseph have a cry for justice when he was ill-treated? What then became of his sense of justice when he was comfortably ensconced in power to mete out his wishes on his poor brothers? Joseph was physically pitiful when he was a pauper, and he shortchanged himself morally when he began to walk the power corridors of Pharaoh's palace.

With a genteel disposition, he could have applied his personal "rags to riches" story to spur the lives of ordinary Egyptians. Alas, this was not to be for Joseph! Once he had tasted power, gaining the full trust and protection of Pharaoh to become the second-in-command, his cunning came into play in controlling the kingdom by a large-scale exploitation of the Egyptians through the sale of grains and the taking away of their cattle and land. By a cursory reading of the biblical account of Joseph's feat in building up huge reserves of grains during the fat years and distributing them to the hungry during the famine years, one may be forgiven for ascribing charity or good governance to Joseph, or praising him for his visionary effort to make Egypt look good with foreigners for being a kingdom of plenty while other countries faced a serious crisis. A closer look, however, suggests that Joseph's agenda was far from humane. His governance of the kingdom was ingenious, but was not purely selfless at its core. Yes, he fed the people, but it cost the people a lot. From stock that was amassed for free from the people at times of plenty, the grains were now sold back to the people. We can surmise that the price was not set at a benevolent level because it wasn't long before the Egyptian peasants had to give up their cattle, sheep and other farm animals to exchange for the grains. Did Joseph bat an eyelid at his people's deprivation while he enjoyed his luxury in the palace? When the people had no more livestock for exchange, their land became easy for the taking. Of course, it was in the name of Pharaoh that the land was taken and very soon all land became the property of the king, except the land of the priests. Furthermore, the people were henceforth taxed one-fifth of their produce annually, thanks to Joseph for the handouts of free seed (Gen. 47:13-23) For this, the Egyptians were "thankful for finding favour in the eyes of their lord" and they submitted themselves in bondage to Pharaoh. (47:25)

So, Joseph, a servant or second-in-command of Pharaoh, capably converted free property owners into mere users of state land, and the Pharaoh's kingdom became little different from an autocracy with the people obedient to commands from the top.

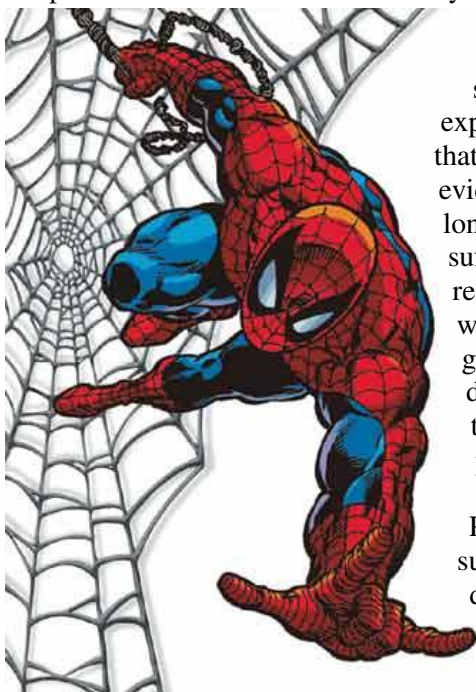
“Now the Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number.” (Gen 47:27)

It is up to anyone's conjecture whether Joseph's part in the transformation of Egypt was a significant precursor to the enslavement of the Israelites as their numbers increased.

It started off with a little control and a little taste of the gains. With the appetite whetted, control of the kingdom built up until it became an unquenchable thirst for more as insecurity grew in tandem. In Joseph's example, it was wise of him, aided by his dreams, to store up grains as an insurance against the famine ahead. Unfortunately, a taste of the power and control he could have on the people led to an escalation beyond equity. A modern-day comparison may be made with people who buy some insurance or save for a rainy day, which is certainly a good practice. Nevertheless, when the power we have with our wherewithal to be prepared for the future or for the unexpected keeps us in a stranglehold, we begin to worship this practice (which becomes a beast) for the wonderful feeling of security it provides. Then we lose control to the beast as the mindless hoarding of resources for the endless future (which means that they are never used) becomes the order of the day when they should be more productively appropriated for their useful present worth in improving our own lives and our brothers' lives. It makes me imagine the stars, with their present usefulness in giving warmth and light, all sucked into a black hole from which we hope they can be drawn out in future. Most people who are over-insured, or overly invested in properties, never get to see their excess investments reaping greater useful values for life than if they were put to real uses in current time. This may be seen as how people mishandle the power over their wealth. Instead of using the wealth to grow meaningful profit in life, they try to grow more wealth, and still more wealth with re-investments and end up with their wealth rotted, their

clothes eaten by moths, and their gold and silver corroded, while innocent men are condemned and murdered under their misuse of the power. (James 5:1-6)

Power *per se* is not bad. Yet, if you would give me some power (of control over people, of money management, etc.) in the church, in my workplace, in the political arena or anywhere I am so that I can use it to change things for the better, it may not necessarily turn out to be good. A caution somehow seems to rise in my heart as to whether I have the cool capability to manage that power. I recall the words of Uncle Ben to Peter in the Spider-Man movie, "With great power comes great responsibility." And, the power that comes to Peter is surely no fun; rather, it is packaged with a



huge claim on the personal sacrifice of his true feeling for someone (Mary Jane) who expresses her love for him. While that is in reel, the truth is manifestly evident in real life too. Power is like a long whip. When one is not ready or sufficiently prepared to wield it responsibly and skillfully, one may well end up hurting himself. Yet, given responsibility and skill, it still does call for personal sacrifice for the greater good of whom our power should serve.

Power in the hands of everyone surely means no power of domination over anybody, but power in the hands of a few will certainly raise tension between the haves and have-nots, and

the pressure is frequently on the former from the clamour of the latter. True power, I believe, is not in the power that man seeks, but in the power of God that is revealed in our weakness, as Jesus' saving power was revealed through His meek submission on the cross. The kind of power that man usurps for vainglory is no power at all. It ultimately fails and

leaves one powerless in the dumps where one had dumped his meekness. Instead of getting into power strife in the worldly realm, we do better to focus our attention on the real power that matters, the power of the gospel that Paul refers to:

“I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.” (Rom. 1:16)

Does the gospel say, “Blessed are those who thirst after power?” (Matt. 5:55?)

Let any power we wield come to us through our meekness rather than a thirst for power!

John Lee

8 HABITS

The eight habits of effective small group leaders are as follows:

1. Dream of leading a healthy, growing, multiplying group.
2. Pray for group members daily.
3. Invite new people to visit the group weekly.
4. Contact group members regularly.
5. Prepare for the group meeting.
6. Mentor an apprentice leader.
7. Plan group fellowship activities.
8. Be committed to personal growth.

See the book [*8 Habits of Effective Small Group Leaders*](#), Dave Earley.

BB Week 2007

11 March 2007 - JCC members came down to interact with the parents of the BB junior boys in an effort to introduce them to Christianity Explored.



You Cannot Keep People Out of Hell

God does not fault us with anyone's eternal destiny.

by R. Larry Moyer

I'm guilt-oriented when it comes to evangelism. I feel so badly about it no matter what! If I talk to someone about Christ, I worry that I didn't do it 'good enough.' If I resist an opportunity to share Christ, I feel condemned, like a lousy Christian. When I was a new Christian in college, a preacher said, 'If you don't share Christ with someone, their blood is on your hands.' To some people, that may be motivating, but to me it was just more guilt and condemnation."

That thought—"When you miss an opportunity to share Christ with someone, it's your fault if that person goes to hell"—is often communicated. The actual terminology used is, "Their blood is on your hands." That phrase might be motivating, but it usually instills guilt. That guilt is accompanied by pressure, fear, and shame. What could be worse than thinking that a person you failed to witness to is now in hell, that it's your fault, that their blood is on your hands?

If the above misconception is true, though, there's a greater horror than knowing you caused someone's death. It's the horror of knowing you were responsible for someone's eternal torment in hell.

Imagine your friend in hell, isolated, burning, thirsting in a dark, empty, sulfuric space. He longs for a touch, cries out for relief, craves one sip. He yearns to die but cannot. He searches for a face, a sound, anything. He recalls every missed opportunity, every relationship, every rejection. A scream pierces the air and he discovers it is his own. He is in hell. And if this misconception is correct, it's your fault because you didn't tell him about Christ.

What Scripture is used to support this misconception?

Ezekiel 3:18-19 is often taken out of context: "When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul."

God appointed Ezekiel a watchman. Two verses earlier we read, "Now it came to pass at the end of seven days that the word of the LORD came to me, saying, 'Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me'" (vv.16-17). A watchman alerted the city of coming danger. He stood on the city wall, hilltop, or watchtower, guarding against threat. If he failed, the city could be lost. Ezekiel's job was to warn of impending danger. The nation was doomed. Only through heeding their watchman could they survive. Chapters 4-24 of Ezekiel contain his cry of alarm, which gave those outside the walls an opportunity to seek protection. It also gave the people time to secure the gates and man the defenses.

The death spoken of in Ezekiel 3:18-19 is physical, not spiritual. The context is the Babylonian destruction of Jerusalem that Ezekiel predicted. The wicked person refusing to heed God's warning could expect physical death.

Examining the verses in context, Ezekiel was to warn the righteous, not just the wicked. Verses 20-21 tell us,

Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. Nevertheless if you warn the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your soul.

Ezekiel's warnings were not general principles, but specific revelations. He was made mute by God until God gave him the specific message, and he could only speak when God told him to. When his speechlessness was removed, he pronounced the prophecies. Ezekiel 3:26-27 tells us,

I will make your tongue cling to the roof of your mouth, so that you shall be mute and not be one to rebuke them, for they are a rebellious house. But when I speak with you, I will open your mouth, and you shall say to them, "Thus says the Lord GOD." He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house.

This temporary muteness remained with Ezekiel until the fall of Jerusalem. At that time the prophecies he had delivered were confirmed. We are told in Ezekiel 33:21-22,

And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped from

Jerusalem came to me and said, "The city has been captured!" Now the hand of the LORD had been upon me the evening before the man came who had escaped. And He had opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute.

What if Ezekiel refused to speak God's message to the people who came to his house? He would be guilty of murder. This is the meaning of "his blood I will require at your hand"; God would hold Ezekiel accountable. He would be as responsible for their deaths as if he had killed them himself. Once more, the blood had nothing to do with spiritual death, but physical death. What if Ezekiel fulfilled his responsibility in warning them, even if they neglected his warning? He would save himself. The word saved means delivered and does not refer to eternal salvation. By giving a warning, Ezekiel delivered himself from responsibility for the coming judgment. Those who ignored his warning could only blame themselves.

What's the problem when we apply "blood on your hands" to evangelism?

As you can see, Ezekiel 3:18-19 does not apply to evangelism. The New Testament believer is not a "watchman" over the world. Today's watchmen are the Holy Spirit and the Word of God.

In John 16, Christ declared of the Holy Spirit,

It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged. (John 16:7-11)

Concerning the Scriptures, 2 Timothy 3:16-17 tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

The death we speak of to the lost is not merely physical death; it is spiritual death, eternal separation from God. Hebrews 9:27 warns of the eternal death that is beyond physical death for the non-Christian: "And as it is appointed for men to die once, but after this the judgment." Any warnings about this judgment are derived from the Word, not specific revelations.

Our failure to evangelize may mean loss of reward when we see the Savior, but it won't mean God will charge us with murder.

Why is it not "our fault" if someone goes to hell?

God is in complete control, not partial control. He is sovereign, and that sovereignty extends to salvation. Paul testified, "For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified" (Rom. 8:29-30).

The point here is that the blood of non-Christians is not on our hands because God is in control. It is He, not us, who foreknows, predestines, calls, justifies, and glorifies.

Romans 3:11 tells us, "There is none who seeks after God." Non-Christians cannot come to God unless He brings them. If they come to Christ, He has to draw them. When Jesus confronted the ignorance of His own people, who rejected Him, He recognized their inability to remove that blindness. He testified, "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day" (John 6:44).

God is sovereign over everything including salvation. We should strive not to fail in our responsibility to evangelize, but if we do fail, it's not our fault if nonbelievers go to hell. Although He desires to use us, each person's destiny is in God's hands.

Using Ezekiel 3:18-19 in evangelism is not a proper handling of Scripture. God was speaking to Ezekiel about his responsibility as a watchman to the nation of Israel; He was not speaking about your responsibility as a witness. Yes, some passages may be understood in context and then applied to evangelism, but the Ezekiel passage is not one of them. God's sovereignty over the salvation of each individual leaves the results in His hands, not ours.

—Adapted from [21 Things God Never Said](#) by R. Larry Moyer

Have you got old photos to share with us for JCC's 40th Anniversary celebrations? Send it to [Martin Cheah](#).



UPDATES ON NIAS

After the Asian Tsunami of 2004 and the earthquake of March 2005, our center had a sharp increase of children to about 250. To accommodate the increasing number of the underprivileged, the work on a new complex, funded by the Singapore Red Cross (SRC), began in 2005. The Tomorrow's Hope Complex has acquired about 18 hectares of land, which will comprise of three Schools, a Children's Home and an Extended Learning Vocational Center.



The Schools

Four hectares of land have been allocated for the schools (primary, lower secondary and senior secondary) and together with our partners, Lentera Harapan from Jakarta; the construction began in August 2006 and is due to complete in May 2007. Upon completion, the first intake of children will be received in July 2007. Most of the teachers and administrative staff are trained in Jakarta and North Sumatra.



The Children's Home

A Singapore architect designed the complex, which comprises of four children's dormitories, one staff block, one volunteer's block, one senior staff block, one activity block, one auditorium/kitchen, one main office and one common toilet. Construction began in January 2007 is due to complete in July 2007. Upon completion, the Home can accommodate 160

underprivileged children from all over the island of Nias. The Children's Home is designed to ensure that each child is properly nurtured.

The Extended Learning Center

Built on land purchased by funds from the SRC, UBS (Swiss) has funded the construction and the furnishing of equipment for the five blocks. The construction work which also began in January 2007 is by IOM (International Organization of Migration), and is due to complete in May 2007. The blocks have been designed for conducting training in carpentry, tailoring, cooking, bakery, hairdressing, handicraft, electrical installation, music, agriculture and computer (software/hardware). Also in the design is a library. The center is to serve both the Children's Home and the local communities.



The Farm



The farm of the complex is about 7 hectares. Since agriculture is still the main economy of the island, our long-term program is to assist local farmers to improve their methods of farming. Also, as a means for the center to be self-supporting, our children and staff will work on the farm daily to place food on the table.

Please pray with us.

In the book of Hebrews 11:10, the author says. "... for he (Abraham) was looking for the city which has foundations, whose architect and builder is God."

Sitting in the office in Nias with friends, a young teenage girl stood at the entrance of the building wanting to see me. I invited her in and she quickly found a seat and began to relate her story.

Her name is Atiusu Ndruru, and she is 19 years old. Her mother died when she was a young girl. Her father then remarried and moved to the Sumatran island. She attended a primary school in southwestern Nias. Her future was bleak and an aunt who was staying in the capital of Nias, found a sponsor for her. Atiusu eventually came to Gunungsitoli and lived with the family.

Almost in tears, Atiusu added that after five years with the family, they have been pressurizing her to convert to their faith. She has not been permitted to read the Bible at home or attend Church service on Sundays. When asked why she wanted to remain a Christian, her answer was that it is the religion of her ancestors.

An increasing number of young and poor Niasans are switching faith and it is because they are not aware that the faith is all about Jesus Christ.

Our prayer is, and please may it be yours too, that the new Tomorrow's Hope Complex will be a complex whose architect and builder is God, for only then will the underprivileged children attending our programs and teachings will bear the fruit of His kingdom.

On behalf of Tomorrow's Hope, I am truly thankful to the many individuals and organizations that have made contributions of all forms to this project. We hope that in your own special way, you can continue to be our partners in this work. Your generosity will certainly give the underprivileged children in Nias a hope of a brighter future.

May our Lord continue to grant us His grace as we serve in His Kingdom.

Michael Christian

Tomorrow's Hope

Dialect Ministry CNY 2007

24 Feb 2007 – The Dialect Ministry showed a Chinese movie and had hi-tea for a group of elderly. It was a good turnout with some new faces.

