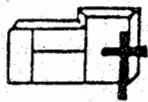
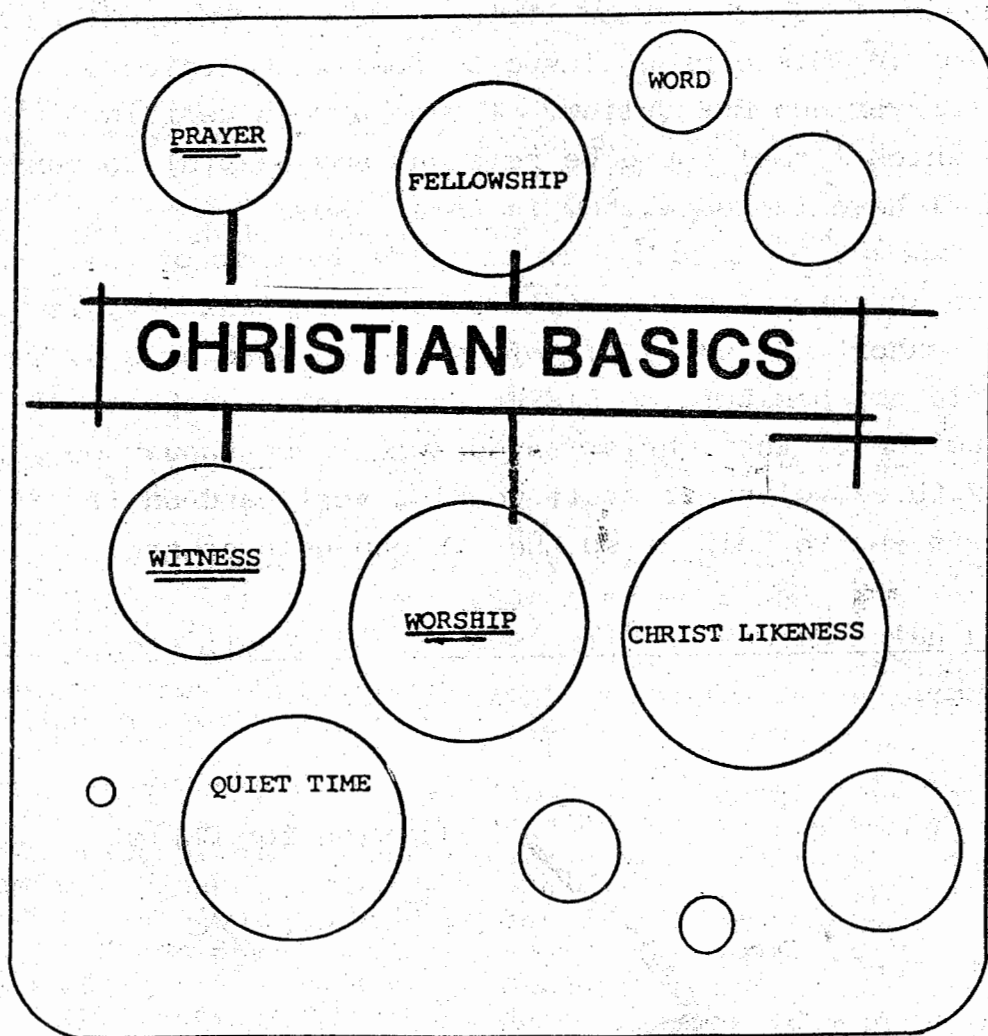


CHRISTIAN Nurture



JURONG CHRISTIAN CHURCH

FEB/MAR 1985



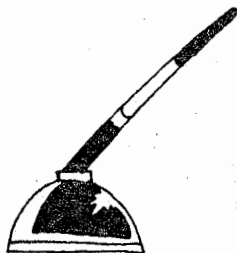
From the PASTOR

Greetings, in the precious Name of our Lord Jesus.

In our October/November issue of "Christian Nurture" we dealt with the subject of 'Christian Basics' - the fundamentals of our Christian living. We want to continue this series in this current issue to deal with topics on: Worship, Prayer and Evangelism. I came across certain articles which I feel could be relevant and helpful to many of us and I have included them in this issue.

Once again I want to affirm that the purpose of "Christian Nurture" (as the title is self-explanatory) is to teach, exhort and edify all of us in the Word of God. Hence I did not hesitate to DISPEL the idea of suspending the production of the "Christian Nurture" even though we have only three volunteer staff working very hard on it. I appeal to you to help us so that we can help others.

"When you help someone up-hill, you find yourself closer to the top."



Striving for Christ,

Edmund R.

OUR WORSHIP

To worship is to experience the resurrected Christ in the midst of his people gathered together. God is actively seeking worshippers. Jesus said "The true worshipper will worship the Father in spirit and truth, for such the Father seeks to worship Him" (Jn 4:23). It is God who is actively seeking and drawing, worship is our response to the divine initiative. Worship is found "in spirit and truth" when the Spirit of God touches our human spirit. Forms, rituals and liturgical procedures do not produce worship. We can use all the right techniques and methods, the best liturgies, but we have not worshipped the Lord until spirit touches spirit. Singing, praying, praising may all lead to worship, but worship is more than these. Our spirit must be touched and set free by the Spirit of God.

How then can we worship? As we examine the Bible, a striking feature is that people gathered in "holy expectancy". Moses entered the Tabernacle and knew he was entering God's presence. In the early church, the building shook with the power of God, some dropped dead, others were roused from the dead by the Word of the Lord, the people knew that God was in their midst. The early believers knew that they were coming into the glorious, gracious, awe inspiring presence of the living God. They gathered with "holy expectancy" knowing that Christ is present and would teach and touch them with His living power.

How can we cultivate this "holy expectancy"? It begins with ourselves, as we begin to be constantly aware of the presence of God wher-ever we are. While living out the demands of our everyday life, we are filled with inward worship and adoration of God. We can worship God wher-ever we are - God is spirit - he is omnipresent and we worship Him with our Spirit. While we work, pray and go about doing our everyday activity, we can be listening, constantly be aware of God's presence with us - "practising the presence of God". Live each day as God's child - listening for His voice,

seeking to obey His word. Since you have heard His voice throughout the week, you know that you will hear His voice as you gather for public worship. If we carry out the business of our lives in human strength and wisdom, we will do the same as we gather for worship. If we have cultivated the habit of allowing every conversation, every human contact and interaction to be divinely prompted, the same sensitivity will flow into public worship. Worship is not something we can switch on at 10.30 am on Sunday. It has to be part of our lifestyle everyday for the Lord. Our waking moments should be filled with praise and worship of the Lord, as we observe his creation, experience His provisions, acknowledge His redemption, righteousness and allowing His holy promptings in our spirit. As we go through the day we begin to realise and experience spirit initiated urgings and prompting. To allow the activity of the Holy Spirit to dominate the way we live will surely cause it to overflow with praise adoration and worship.

The centrality of our worship must be Christ. The first commandment tells us to "Love the Lord your God with all your heart , and with all your soul and with all your mind and with all your strength" (Mark 12:30). The divine priority is worship first, service second - service flows out of worship.

As we gather together, praise brings us into worship. The Psalms are the literature of worship and their most prominent feature is praise - "Praise the Lord" rings out through the Psalms. Scripture urges us to "offer the sacrifice of Praise to God continually, that is the fruit of our lips, giving thanks to His name (Hebrews 13:15) We are to offer the spiritual sacrifices - to declare the wonderful deeds of Him who called you out of darkness into light. In praise our emotions need to be brought into the act of worship. Feelings are a part of our human personality and should be used in worship. This does not mean that we should go beyond rational use of our emotions.

Singing moves us into praise. It provides a means for us to express our emotions - through music we express joy, our thanksgiving. Singing and praising can occur as we concentrate on the Lord and help us to focus our minds and our spirit on God. God calls for worship that involves our whole being - our body, mind and spirit. We are to

present our bodies to God in worship in a posture consistent with the inner spirit of worship - standing, clapping, lifting the hands, lifting the head. To sit and look dreary or to sing half heartedly is clearly inappropriate for praise.

Some may say "People have different temperments, I am the reserved and quiet type, such worship would appeal only to the emotional type." The real question in worship is not "What will meet my need" but "What worship does God call for?" It is clear that God calls for wholehearted worship, physical, emotional, intellectual. Often our "reserved temperment" is little more than fear of what others will think of us or perhaps unwillingness to humble ourselves before God and others. People have different temperments but that must never keep us from worshipping with our whole being.

Worship should change us, if it does not it is not worship. To stand before the Holy One is to change. Resentments cannot be harboured in the same way when we enter the Holy presence. Jesus said we are to leave our gifts at the altar and go settle the matter straight (Matthew 5 : 23, 24). In worship an increased power enters our hearts, an increased compassion grows in our hearts. To worship is to change.

Worship should drive us to greater obedience. Just as worship begins in holy expectancy, it ends in holy obedience. Holy obedience prevents worship from becoming an escape from the pressing needs of everyday life. Worship drives us into a greater spiritual warfare wher-ever we are.

God seeks the true worshipper. How are you worshipping- in church or with each moment of your life?

By: Tan Swee Leong

MY PRAYER

Lord, we go through life so lonely, needing what other people can give us, yet ashamed to show that need.

And there are other people who go through life so lonely, longing for what it would be such a joy for me to give.

Dear God, please bring us together, the people who need each other, who can help each other, and would so enjoy each other.

Dear God - who gave me so much LOVE show me to return it to my family on earth in the form of kindness, tenderness, gaiety and concern.

Lord, I offer up all the people I should be praying for.

I rejoice for their health and their peace.

This joy and gratitude I claim, in Your name, for them. AMEN.



BY: Amy Saw



One Person tunes in to us
24 hours a day

PRAYER, SAY THE WORD, write it, and you sense a stillness, a quieting.

It is necessary to make only a brief survey of the world's religions to observe that prayer is a major, vital part of every faith. Indeed, it might be said that faith without communication is arid, sterile, empty.

Prayer is communication. It is communication that seems perforce to be one-sided, for though God speaks to many, they are rare and unusual souls who choose to quiet themselves enough to hear the "still, small voice" from within. It is uncomfortable to hear God speak, for frequently the things he asks us to do seem far from our own wishes and ambitions.

I enjoyed watching the film 'Oh, God!' starring George Burns and John Denver. Each time I have seen it I have been struck by the casual yet profound theology inherent in the movie. In the story, God appears to a young man in the loveable, accessible, and truly human form of Mr. Burns. As the appearances and accompanying miracles increase, so do the man's love for God and his alienation from and ostracism by his fellow humans. Finally, God indicates he will not put in any more command performances. The anguished young man asks, "But won't I be able to talk to you anymore?" God twinkles. "You talk," he responds; "I'll listen."

That is prayer. True, we do the talking; but there is always a listening Ear. The promise is there. What an incredible gift that is! How many times have we wished that our human companions might be "better listeners"? In prayer we have Someone powerful enough to care for a sparrow, who is eager to listen to us with full and undivided attention.

"You talk. I'll listen."

Moreover, if we listen very carefully, we might even hear his voice in answer.

Two attitudes in contemporary prayer life seem at odds with each other. One view holds that spontaneous prayer alone speaks words that are relevant to and true for the petitioner/praiser and that written prayers foster dead formalism. The other view objects to such casual interaction with the Deity and considers the traditional prayers more dignified and complete.

Either polarity to the exclusion of the other is destructive, rigid, and limiting. Indeed, the "art of aspiration" is without doubt the prayer of love; what is spoken spontaneously from the heart is obviously most pleasing to God. And yet-

And yet. There are times when spontaneous prayer is somewhat less than totally spontaneous, when words that usually flow easily do not flow at all. Saint John of the Cross aptly calls it the "dark night of the soul." During these times of aridity and spiritual emptiness, what comfort, what incredible assurance, comes in turning to words written by strong people.

That is one of the incredibly rich aspects of the Episcopal Book of Common Prayer. Why else are there so many Collects, so many Prayers of the People, so many Litanies, so many and varied Orders of Service? Why else but to provide us with something to come to (and go away from, into spontaneous prayer), and come back to, again and again!

Perhaps the words themselves do not matter so much after all. Perhaps, in the final analysis, formal and informal prayers are not so very different from one another.

In his "Letters to Malcolm", C.S.Lewis confronts this divisive issue with characteristic directness: "The choice between ready-made prayers and one's own words is rather less important for me than it apparently is for you. For me, words are in any case secondary. They are only an anchor. Or, shall I say, they are the movements of a conductor's baton; not the music. They serve to canalize (to channel) the worship or penitence or petition which might without them - such are our minds - spread into wide and shallow puddles. It does not matter very much who first put them together. If they are our own words, they will soon, by unavoidable repetition, harden into a formula. If they are someone else's, we shall continually pour into them our own meaning."

Words: they are frequently inadequate. Yet words are all we have. And even when they are frightfully inadequate, we have the assurance that God does understand.

Through prayer, we unite ourselves to God in the same way that we unite ourselves to other people: by talking, by verbalizing our feelings, our doubts, our crises, our joys, and our thoughts. No burning bush is necessary, just a few words.

"You talk. I'll listen." The promise is clear: we have only to take it, to reach out, to trust, to believe. The promise of Genesis 9:13 was consummated in Revelation 21:3-5.

Our inadequate words are heard. "We do not even know how we ought to pray," writes Paul. "but through our inarticulate groans the Spirit himself is pleading for us, and God who searches our inmost being knows what the

CHRIST'S COMMISSION - MADE SIMPLE

The commission can be expressed in 3 simple words:-
look, pray and go.

LOOK

"Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest" (Jn 4:35) As we see in vision the teeming populations around us in Jurong Town and Boon Lay and Singapore, let us listen again to the Master's words and catch a glimpse of the urgency of the need. One real look through the eyes of Jesus Christ and we will not sink our mind and time in comfort, but in the souls of men.

PRAY

Humanly speaking, the task is almost impossible. There are more unbelievers today than a century ago inspite of what we have done. What is the solution? Money? Techniques? No, friend, that is not God's method.

Listen: "The harvest is plentiful, but the labourers are few". There you have the difficulties of the task, a great harvest and an inadequate number of harvesters. But hark! The Master continues to speak. Thank God, He has the solution. "Pray ye therefore the Lord of the harvest, that He will send forth labourers in His harvest". (Mt. 9:37-38) And when God sends men, He sends the right kind. This then is the secret - PRAY.

1. To the nations

"Go ye therefore and teach all nations" (Mt 28:19) This then is to be our vision. We are to work among all nations, kindreds and people and tongues. For "God did visit the Gentiles to take out of them a people for His name" (Acts 15:14) The Apostle Paul declared his aim "To preach the Gospel in regions beyond" (2 Cor 10:16)

2. To the individual

"Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15) This is our responsibility and obligations to the individual. "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Eze 3:18)

We have now been brought face to face with our individual responsibility. And again, the awful question, "Am I my brother's keeper?" demands an answer. "Every creature". These are the Master's words. Yes, every creature. Your working colleagues, fellow students, your bosses, your friends, your family.

" A hundred thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom;
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom" -

Dr A B Simpson

Adapted by Evangelism Committee,
Jurong Christian Church

ON SIMPLIFYING LIFE

The problem we face today needs very little time for its statement. Our lives in a modern city grow too complex and overcrowded. Even the necessary obligations which we feel we must meet grow overnight, like Jack's beanstalk, and before we know it, we are bowed down with burdens, crushed under committees, strained, breathless, and hurried, panting through a never-ending program of appointments. We are too busy to be good wives to our husbands, good homemakers, good companions of our children, good friends to our friends, and with no time at all to be friends to the friendless.

If we withdraw from public engagements and interests in order to spend quiet hours with the family, the guilty calls of citizenship whisper disquieting claims in our ears. But we're weary and breathless. And we know and regret that our life is slipping away with our having tasted so little of the peace and joy and serenity we are persuaded it should yield. The times for the deeps of the silence of the heart seem so few. And in guilty regret we must postpone till next year that deeper life of unshaken composure in the Holy Presence where we sincerely know our true home is, for this week is much too full.

Let me first suggest that we are giving a false explanation of the complexity of our lives. We blame it upon the complex environment...the complex world we live in with more stimulation per square hour than used to be given per square day to our grandmothers. This explanation by the outward order leads us to turn wistfully to thoughts of a quiet South Sea Island existence, or to the horse and buggy days of our great grandparents. I have tried the life of the South Seas for a year...and I found that Americans carry into the tropics their same madcap, feverish life which we know on the mainland.

We are apt to think our great problems are external, environmental. We are not skilled in the inner life where the real roots of our problem lie. For I would suggest that the true explanation of the complexity of our program is an inner one, not an outer one. The outer distractions of our interests reflect an inner lack of integration of our own lives. We are trying to be several selves at once, without all our selves being organized by a single, mastering Life within us. Each of us tends to be not a single self, but a whole committee of selves...a civic self, the parental self, the financial self, the religious self, the society self, the professional self, the literary self. The claims of each self are still

pressed...we try to fulfill them all.

Life is meant to be lived from a Center, a divine Center. Each of us can live such a life of amazing power and peace and serenitly, of integration and confidence and simplified multiplicity, on one condition - that is, if we really want to. Under the silent, watchful eye of the Holy One we are all standing, whether we know it or not, and in that Center, in that Holy Abyss where the Eternal dwells at the base of our being, our programs, our gifts to Him, our offerings of duties performed are again and again revised in their values. Many of the things we are doing seem so important to us. We haven't been able to say No to them because they seem so important.

But if we center down, as the old phrase goes, and live in that holy Silence which is dearer than life, and take our life program into the silent places of the heart with complete openness, ready to do, ready to renounce according to His leading, then many of the things we are doing lose their vitality for us. There is a re-evaluation of much that we do or try to do, which is done for us, and we know what to do and what to leave alone.

By Thomas Kelley

XX

The Lighter Side of Life

Minister: "So your mother says your prayers for you each night, eh? What does she say?"

Youngster: "Thank God he's in bed."

A parishioner had dozed off to sleep during the morning service.

"Will all who want to go to heaven stand?" the preacher asked.

All stood, except the sleeping parishioner. "Well, will all who want to go to the other place stand?" asked the preacher. At that moment someone dropped a songbook. Quickly the sleeping man jumped to his feet and stood sheepishly facing the preacher. He mumbled confusedly, "Well, preacher, I don't know what we're voting for, but it looks like you and I are the only ones for it."

GOD'S JUDGEMENTS NOW

Jesus said, "And He (the Holy Spirit), when He comes, will convict the world concerning sin, and righteousness, and judgement" (Jn 16:8). We are answerable to God for the way we live - whether it is a life of sin or life of righteousness. Our lives are subject to His judgements. In this article, I want to talk about God's judgements and response to it.

There are two main aspects of God's judgements. One is His judgement that takes place in time and in history - in the outworking of our lives. Another kind of judgement is taken directly from Heb. 6:2 - eternal judgement i.e. God's final determination on the ultimate destiny of every soul.

First, lets examine God's judgements in history. Ex. 20 opens with the Ten Commandments and looking particularly at the second commandment which is in verses 4-6: "You shall not make for yourself an idol, or any likeness of what is in heaven above or on earth beneath or in the water under the earth. You shall not worship them or serve them: for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments."

Now in essence, this particular sin may be called 'involvement in the occult - whether you go to fortune teller or a medium or practice astrology or look at horoscope, is essentially going to a false-god.' God does exactly what He said He would do - that those guilty of that sin of idolatry bring judgement not only upon themselves but may also affect their posterity.

However, in Ezekiel 18:19,20, God is speaking about His judgement at the end of history, in eternity. What God says about that passage is that in eternity, every soul will answer for his own life only: not for his parents or any other person, but each of us will be directly accountable to God precisely for the way that we have lived.

Going back to the first kind of judgement, I am going to examine specific ways in which God judges us in time.

The primary way that God judges a nation is by the rulers He gives it - whether their rulership is a blessing or a curse, it comes from God. It is a truth and it is very clearly stated in the Bible in Psalm 75:6,7 and Daniel 2:20-22. "He puts down one, and exalts another." "He removes kings and establishes kings." If a president is there, if a minister is there - God puts him there. The authorities that exist are established by God (see Romans 13:1,2), even people who write traffic tickets. Every time you break a traffic rule, you are resisting the ordinance of God. So don't complain when you get tickets!

Now you say, "Well, God has certainly allowed some bad men to be in authority." It is true, but why? The ensuing chapters of Isaiah 3:1-3 give us a picture of what happens when a nation rebels against God. In answer to rebellion, God removes all men of skills and integrity and competence to rule. In their place, God says, "I will make mere lads their princes. And capricious children will rule over them." If we don't see it as a judgement of God, we will complain about our politicians. The solution is: repent; acknowledge God's judgement and meet His conditions for changing those rulers.

God also judges us through our judges. In Job 12: 16,17, God makes fools of judges. Judges have protected the wicked and penalised the guiltless. Nowhere is this more obvious than in the matter of abortion which is wrong judgement; totally immoral, unethical and unscientific.

God judges us through the weather. If we turn to Deutonomy 28:22-24, we will see a few of the results in a nation of deliberate disobedience to God's will such as sicknesses and drought.

Finally, we must recognise that God judges us in order to call us to repentance, not because He is unmerciful. God always begin with His people, before He start judging the ungodly. God's promise of mercy can be fulfilled if His people would to do in accordance to II Chronicles 7:14.

Firstly, humble themselves. The Bible says, "God resists the proud but gives grace to the humble." In Psalm 35:13, David said, "I humbled my soul in fasting.

Next, God says, "Pray".

Thirdly, He says, "And seek My face" i.e. to pray until you know you have met God. It may be 5 minutes or 5 days. It is not a prayer meeting because a prayer meeting begins at 7.30 pm and ends at 9 pm. It is time to seek the Lord until He comes to rain righteousness on you (Hosea 10:12).

The fourth thing, God calls us to do is "Turn from our wicked ways." Lets just mention two potential areas of wickedness. In Matthew Chapter 18, Jesus tells the story about a slave who was forgiven 10,000 talents and refused to forgive a fellow slave 100 denarii. When the lord of the slave heard about it, he said, "You wicked slave." Unforgiveness is wickedness.

James 4:17 indicates, "To one who knows the right thing to do, and does not do it, to him it is sin." In other words, there are not only sins of commission but also sins of omissions.

God's response to our four actions of obedience is:

"I will hear from heaven,
forgive their sin, and
will heal their land."

God can bring a blessing instead of a judgement based upon the proper response of His people. So if our land is not healed, who's to blame?

God?

The Ungodly?

Us?

- Adapted from New Wine -

BB

Farewell, Old Year, with goodness crowned,
A Hand divine hath set thy bound;
Welcome the New Year which shall bring
Fresh blessings from my Lord and King.
The Old we leave without a tear,
The New we enter without fear.

- Author Unknown

BITS & PIECES

NEW ADDRESS.

P.S.GEORGE & FAMILY

Blk 405, Jurong West.
St 42 #06-627 (2264)
Tel: 5602321

DAVID LIM

Blk 237, Hougang Ave 1
#02-394 (1953)
Tel: 2847896

- Welcome to our Jurong Family through Baptism on Feb 10th, Sister Michelle Ong Siew Hong.
- Welcome two new intern students from Singapore Bible College : Brothers William Chang and Rickson Leong. Both of them are members of Queenstown Lutheran Church.
- Sister Ting Ching has been assigned to Woodland/Yishun to assist Dr Danford. She is teaching in the Sunday School.
- Training Sessions for those who serve:

Worship Leaders	-	Feb 5th, 12th	8 pm
Bible Readers	-	Feb 10th	4 pm
Ushers	-	Feb 17th	4 pm
Offering chargehand	-	Feb 24th	4 pm
Songleader/Organists	-	Mar 3rd	4 pm
- Congratulations to Brother Swee Leong and Sister Swee Eng for the birth of their son, Gabriel on December 9th 1984.
- Christian Fellowship : Open House - Edmund's.
Feb 22nd (Fri) at 6.30 pm. - Bar-B-cue
Speaker : Sister Yin Leng

- The Boy's Brigade will be having their Enrolment Service on the 31st March 1985 in the church at 10.30 am/
- All of you are invited to join in the anniversary celebration of the Girl's Brigade on 16th February 1985 at 2 pm.
- "BE YE DOERS" - a special talk by George Verwer, founder and international co-ordinator of OPERATION MOBILISATION on Saturday, 16th February 1985 at 7.30 pm, Grand Theatre, Rapseka Hall (New World).
- The venues of the various family groups are as follow: (All are encouraged to participate in the group nearest your home).

Monday	8.00 pm	Jurong Town II	Bro Saw Hin Teong's home Blk 9E, Yuan Ching Road #02-56, Jurong Town.
Wednesday	7.30 pm	Clementi/NUS	Bro Terry Chia's home Blk 407, Clementi Ave 1 #03-68, Clementi.
	7.45 pm	Boon Lay/NTI	Bro Peter Cheong's home Blk 202, Boon Lay Drive #13-33, Boon Lay.
	7.45 pm	Pandan/Teban	Bro Ronnie Lim's home Blk 409, Pandan #06-66
Friday	8.00 pm	Jurong Town I	Bro Christian Daniel's home Blk 115, Jurong Town #05-92
	8.00 pm	Jurong East/West	Bro Wilbur's home Blk 223 A, Jurong East #10-857, St 21.

- Special dates to remember : 2nd to 7th June 1985.

The Church's Retreat Committee will be organising a Church Retreat at The Malacca Village Resort - a 4 star hotel about 6 km from Malacca town. at Ayer Keroh. The rooms are air-conditioned and sport facilities with a swimming pool, tennis courts, pony riding, boating, etc are provided. Estimated cost per person is S\$225/-. Send your registration to Wilbur, Wilfred or Swee Kee and you can also seek them for more information.

THE STORY OF 4 BODY.

Somebody, Everybody, Anybody and Nobody were neighbours. Odd people, they were - hard to understand. The way some of them lived was a shame. For example, Somebody was gossiping about his neighbours and Everybody knew it was wrong. Anybody could have refused to listen but only Nobody did. Anybody knew that Everybody talked about Somebody too.

All four belonged to the same church. Anybody could worship but wouldn't because Everybody wasn't speaking to Somebody. Nobody was faithful at Church. Nobody worked in Church. When a Sunday School teacher or field worker or church bus driver was needed, Everybody thought Anybody would do and Somebody thought Anybody would do too. Also, Everybody thought Somebody could do it better than he. Guess who finally did it? Nobody!

A fifth neighbour (a non-believer) moved into the neighbourhood. Everybody thought Somebody would visit him. Anybody could have made the effort but didn't. Do you know who finally won him to the Lord? Nobody!

LIBRARY CORNER

THE FOLLOWING TAPES ARE AVAILABLE IN THE LIBRARY:-

	<u>MESSAGE</u>	<u>SPEAKER</u>
1.	The Affectionate Man	Dr Paul S Rees
2.	The Alert Man	"
3.	The Aspiring Man	"
4.	The Adequate Man	"
5a.	Death & Resurrection Of Jesus Christ	Billy Graham
b.	Why God allows evil	"
6a.	The Big Game	"
b.	Youth at the Crossroads	"

DEVOTIONAL STUDIES ON THE BOOK OF PHILLIPIANS:-

1.	Phillipians Introduction and and 1:1-11	Pawson
2.	Phillipians 1:12-30	"
3.	Phillipians 2:1-11	"
4.	Phillipians 2:12-30	"
5.	Phillipians 3:1-11	"
6.	Phillipians 3:12-21	"
7.	Phillipians 4	"

DROP IN AND DISCOVER FOR YOURSELVES THE MOST
WONDERFUL, MOST COMFORTING, MOST PROMISING, MOST
PRECIOUS AND EVERLASTING TEACHINGS OF THE LORD!

WE ARE OPEN EVERY SUNDAY AT 10.00AM AND AFTER
CHURCH SERVICE.



Congratulations to the three winners of the hidden books of the Bible Quiz.

They are : Jim Lee, Martin & Ting Ching.

Prizes will be awarded on the 10th Feb'85.

Thank you for all those who have submitted their entries.

Well, here's a chance
for you
to win a Prize again!

Identify these five Bible characters :

1. The lifelong friend of a great soldier, he and I took part in our youth in a famous scouting expedition.

Our associates denounced our counsel of immediate invasion, absurdly declaring that, in comparison with the stature of our enemies, we were like grasshoppers.

Of that whole reconnoitering expedition, we two were the only ones who survived to enter and possess the land we had explored.

At four score and five, feeling myself as strong as in middle life, the only reward which I asked for my service was a new and difficult task - a conquest still to be made.

Who am I?

2. A herdsman and a dresser of sycamores, my home was in the little village of Tekoa, not far from Bethlehem.

Though neither a (professional) prophet nor the son of a prophet, I became a spokesman for Jehovah, and my words are the earliest prophetic writings that have come down to the present times.

Humble as were my surroundings, I was by no means

ignorant of the life of my people, and my denunciations of social injustices are among the most scathing ever uttered.

With me "prophecy breaks away on its true lines, individual, direct, responsible to none save God."
Who am I?

3. I made my home with two sisters in the village of Bethany, not far from Jerusalem.

The Prophet of Galilee was often a guest in our home and it is recorded that he spoke of me to his disciples as "our friend."

I was the subject of what most people would probably call his greatest miracle.

Far from convincing his enemies, this miracle made them the more hostile against him and also against me.
Who am I?

4. The Master described me as "an Israelite indeed, in whom is no guile."

This is in spite of my rather supercilious question, "Can anything good come out of Nazareth?"

Wisely taking the advice of a friend, to "come and see," I was amply convinced.

I appear (it is believed) among the twelve, under the patronymie of Bartholomew.

Who am I?

5. I was one of the twelve friends who were most intimate with Jesus and, in John's gospel, my name is followed by the words, "which is called Didymus."

When the Master was bent upon going into grave danger, I proposed to my fellow disciples that we should go with him, "that we may die with him."

When told the resurrection, I was skeptical, declaring that I would believe nothing short of the evidence of my own senses.

This was given me and I was fully convinced.

Who am I?

Rules for the Quiz: Prizes will be awarded to the three correct entries hand-picked from all the correct entries. It will not be based on a first-come-first-serve basis. Closing date for the quiz is 3rd Mar'85. Please submit your entries to Sister Nancy Lim.

DATE	WORSHIP LEADER	BIBLE READER	USHERS	COMMUNION USHERS	OFFERING CHARGEHAND	SONG LEADER	ORGANIST GUITARIST
MAR 3	PETER CHEONG	LIM YIN LENG	ALICE TAY MICHELLE ONG		JAMES TAN DANDY LEE	MOLLY LIM	BETSY CHEONG WILFRED KAO MARTIN YEE
MAR 10	WILBUR KAO	MRS KHOO	EU BOON HOE TAN CHIN KWANG	ESTHER LIM DANNY WEE	NG JOO LIANG T C KHOO	CHIN YEW NENG	CHAN BEE FONG CHONG WONG MUI TERRY CHIA
MAR 17	MARTIN YEE	AMY SAW	ONG DAY WAH HO SOCK SAN		MR DANIEL SAW HIN TEONG	RONNIE LIM	JULIE YOW WILFRED KAO CHONG WONG MUI
MAR 24	SAMMY WEE	CHEN MEE KING	LIM CHENG TECK B PRADEEP		DANNY WEE IVAN HO	TAI KIM KEONG	CHAN BEE FONG CHIN YEW NENG EU BOON HOE
MAR 31	P S GEORGE	MARY KAO	TAN JOO HUANG TAN PEI PEI		JAMES TAN DANDY LEE	KALEEN HENG	PETER LEE WILFRED KAO TERRY CHIA
APR 7	PETER CHEONG	OOI BEE HONG	JAMES SUM CHAN FOO TUCK		NG JOO LIANG T C KHOO	CHONG WONG MUI	BETSY CHEONG TAI KIM KEONG MARTIN YEE
APR 14	FRANCIS LOW	MRS DANIEL	TERRY CHIA IVAN HO	ESTHER LIM DANNY WEE	MRS DANIEL SAW HIN TEONG	MOLLY LIM	CHAN BEE FONG WILFRED KAO EU BOON HOE
APR 21	WILBUR KAO	MRS KHOO	ALICE TAY MICHELLE ONG		TAN PEI PEI MARY KAO	CHIN YEW NENG	JULIE YOW CHONG WONG MUI WILFRED KAO
APR 28	MARTIN YEE	AMY SAW	RICHARD TAN VINCENT LEE		DANNY WEE WILFRED KAO	TAI KIM KEONG	PETER LEE CHONG WONG MUI TERRY CHIA