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Prayer:

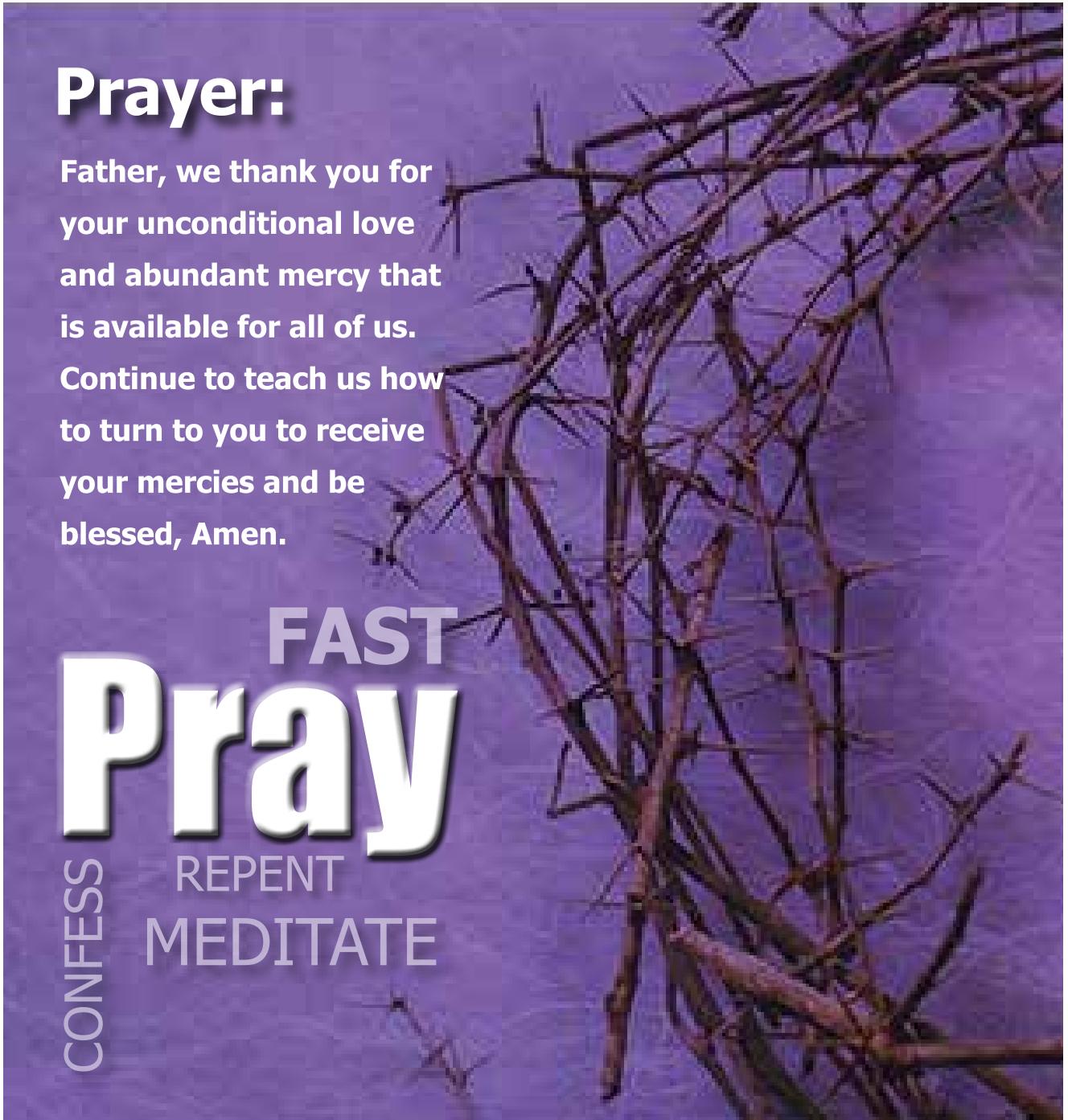
Father, we thank you for
your unconditional love
and abundant mercy that
is available for all of us.

Continue to teach us how
to turn to you to receive
your mercies and be
blessed, Amen.

FAST
Pray

CONFESS

REPENT
MEDITATE



Moment

Gotong-Royong at PDMC

A Gotong-Royong was conducted on 18 February 2017. All staff members chipped in to help clean the whole area of PDMC and they did a good job! PDMC's motto is: **"Cleanliness and Tidiness is our priority"**



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PRAYER

1. **Pastor Raymond Koh** – his well-being, release and his family; that the law enforcement agencies will continue to act diligently in bringing this case of abduction to a closure.
2. As we pray for a just and moderate Malaysia governed by the Constitution, which is the supreme law of this land, we need to pray for God's divine intervention pertaining to the **private member's bill to enhance Hudud punishment by amending RUU355**. An Open Letter to Members of Parliament was issued by the CCM on 14 Oct 2016 calling on our MPs to **"take the right, and courageous stand to vote against the Bill"** and **"do the right thing to safeguard the democracy that shapes the life of our nation."**
3. We also need to pray and prepare for the "not too far away" **14th General Election** [on or before 24 August 2018].

PSALM 146

(NIV)

- 1 Praise the LORD.
Praise the LORD, O my soul.
- 2 I will praise the LORD all my life;
I will sing praise to my God as long as I live.
- 3 Do not put your trust in princes,
in mortal men, who cannot save.
- 4 When their spirit departs, they return to the ground;
on that very day their plans come to nothing.
- 5 Blessed are those whose help is the God of Jacob,
whose hope is in the LORD his God,
6 the Maker of heaven and earth,
the sea, and everything in them—
the LORD who remains faithful forever.
- 7 He upholds the causes of the oppressed
and gives food to the hungry.
The LORD sets prisoners free,
8 the LORD gives sight to the blind,
the LORD lifts up those who are bowed down,
the LORD loves the righteous.
- 9 The LORD watches over the alien
and sustains the fatherless and the widow,
but he frustrates the ways of the wicked.
- 10 The LORD reigns forever,
your God, O Zion, for all generations.
Praise the LORD.

A Pastoral Letter from the Episcopal Office

As God's people in the Methodist Family in Malaysia, we continue to humble ourselves, seek the face of our Sovereign Lord and pray with penitence as well as with hope in this *Lent Season*.

Together, we seek Almighty God for His sovereign guidance and breakthroughs over issues that we *lament* about personally and also nationally, refusing to be defeated by *discouragement*. In the words of the Apostle Paul - "*we are hard pressed on every side, but not crushed; perplexed but not in despair*" [2 Cor 4:8].

The believers of old wrestled with the world view of wicked people in a vast perplexing terrain of the "real and fallen world" in their songs of lament in the Psalms, which led them to new learning experiences and truth encounters with the Sovereign God, the Maker of heaven and earth.

They chose to "*walk by faith and not by sight*" [2 Cor 5:7], choosing to view all things within the larger context of an unchanging trust in the Sovereign God – the Supreme Guide of all personal, communal and national journeys of lament. Lamenting is real, but scripturally [especially in the Psalms] it is always a song of hope - for God's people.

Let us then choose to continue to unwaveringly seek our Sovereign God in prayer in the midst of our lamentations for:

1. **Pastor Raymond Koh** – his well-being, release and his family; that the law enforcement agencies will continue to act diligently in bringing this case of abduction to a closure.
2. As we pray for a just and moderate Malaysia governed by the Constitution, which is the supreme law of this land, we need to pray for God's divine intervention pertaining to the **private member's bill to enhance Hudud punishment by amending RUU355**. An Open Letter to Members of Parliament was issued by the CCM on 14 Oct 2016 calling on our MPs to "***take the right, and courageous stand to vote against the Bill***" and "***do the right thing to safeguard the democracy that shapes the life of our nation.***"
3. We also need to pray and prepare for the "not too far away" **14th General Election** [on or before 24 August 2018].

^{RSV} **Psalm 130:1**. Out of the depths I cry to thee, O LORD!

² Lord, hear my voice! Let thy ears be attentive to the voice of my supplications!.....

⁵ I wait for the LORD, my soul waits, and in his word I hope; ⁶ my soul waits for the LORD more than watchmen for the morning, more than watchmen for the morning. ⁷ ***O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is plenteous redemption.***

Bishop Ong Hwai Teik
The Methodist Church in Malaysia
03 March 2017

“合神心意的教会”

- 每个卫理公会会友更新对耶稣起初的爱心
- 每个卫理公会会众都经历《使徒行传》中的复兴
- 卫理公会的教会要重新专注于神的话语，并让圣灵重新塑造

进入新的一年，我们为过去而衷心感谢神，并且知道主是以马内利，祂一直与我们同在，我们亦可以平和地看待和接纳2016年所发生的一切。我们如今期待未来，知道掌权的主是“那不能看见之神的像”（西1: 15），并会“充足足的成就一切超过我们所求所想的”（弗3: 20）。主与我们同在，祂走在我们前头。

我们进入新的四年（2017至2020），神在第11届的总议会（2016年9月20至 23日，诗巫）引导卫理公会大家庭寻求的主题是：合神心意的教会——每个卫理公会会友更新对耶稣起初的爱心；每个卫理公会会众都复兴，看见每个地方的信仰群体被神的大能转化而像《使徒行传》般为主作见证并服侍主；进而形成一个遍行的运动：教会专注于神的话语和圣灵，并让神的话语和圣灵塑造和约束。

作为神所爱的儿女，我们相信必须亲自认识神的心意，以便我们能如大卫般成为合神心意的人，在他的世代遵行神的旨意（徒13: 22、36）。我们如此行，就完成了人类荣耀神并永远以神为乐（并从中得满足）的首要目的。

我们与神要有亲密的关系，因此须留意主在启示录2: 4向以弗所教会发出的警告：“你把起初的爱心离弃了。”我们容易受到日常工作中各种势力的影响，使我们失去了与救主关系的美妙、甜蜜和喜乐——这些是当我们“初识主”并让他居首位时所“迷住”我们、得着我们的奇妙感觉。我们每个人都必须不断更新完全爱主的甘心 and 全然降服，借着门徒生活反映出来。若我们每天都背起自己的十字架来跟随我们所爱的主就显明是让祂居首位。

以弗所教会关心福音的真理是对的，她却忘了福音的核心就是爱——首先对救主有超越的爱，从而流露出顺服与热心“行起初所行的事”（启2: 5）。在早期教会，“爱”是行出来的，反映神舍己的爱，不分种族地热心款待各式各样“最落后、最微小、失丧又受禁锢”的人，并提供实际帮助。

作为神子民的当地教会，我们必须谨记《使徒行传》中的初期教会，如何真正体验到圣灵的掌权和大能在那些对主耶稣有起初爱心的人当中动工。他们经历了“复兴”，无数的当地人信主，也有许多跨文化的传福音工作，许多新教会也成立。此外，他们的服侍转化社会，对穷人、有需要的人和病人的社会关怀得到全民的肯定。

早期教会复兴不只是会众有更多能力作见证，他们也行神迹，叫世人郑重留意。但他们也领受了能力，在面临敌对的政治领袖时能“凡事忍耐宽容。”（西1: 11）譬如，罗马皇帝尼禄和卡利古拉都残害基督徒，他们当中许多人因此而殉道。复兴意味着有坚定的力量，“充满信心”，并在激烈的对抗、逼迫、长期失望，政局逆转和迫害、挫折、反对和挫败的冲击中仍忠贞不移。

这种早期教会的复兴意味着：尽管教会受到强烈反对，保罗清楚地尊重赋予执政者的权力，深知道一切权柄的源头都神

所设的（罗13: 1-4）。神把大大小小的公民权柄下放于不同的位置，为祂的世界保持秩序、不会混乱。在一个邪恶不加控制就猖獗的世界，政府的任务是维护真理和美善。

早期教会的动向定睛于耶稣基督，以永活的道和经上的话语的教导成为他们的生活的框架。他们有圣经的世界观，知道如何在其中生活——以基督为充足和至高——“因为万有都是靠祂造的，无论是天上的、地上的、能看见的、不能看见的、或是有位的、主治的、执政的、掌权的，一概都是藉着祂造的，又是为祂造的。”（西1: 16）

他们知道，如果一切都是由基督所造，且为基督而造，那万物的设计都按祂的方式运作。基督的方式不仅印成圣经里的文字，还写入整个创造界的纹理中。整个创造都充满祂的印记——建构和涵盖整个创造界。

耶鲁大学的社会伦理和宣教专家 K.S. Latourette 教授写了一部关于基督教扩展史的七卷巨作，以这段话为结语：“没有任何在这星球上活过的人比基督对万国万民产生更深远的影响力。由他在地上的短暂生命和他明显的挫折流出一股比世上任何其它影响力更大的力量，让人类的长期斗争胜利在握。”

因此，我们与基督、永活的道关系越深，并将经上的话语融入我们里面——我们的生命就更美好、更有深度、更真实和更有满足感。祂已赐给我们圣灵，使我们刚强，使我们按圣经所教导的世界观过活时“满心知道神的旨意。”（西1: 9）

圣灵赐我们能力，并且继续指教我们，使我们更深刻认识神的旨意和祂的道路。祂按着启示的话语更新我们的心思意念，让我们以“基督的心”为重点来塑造生命的每一方面及观点——家庭、工作、环境、人际关系、政治、经济、种族问题、恐怖主义等。

神的生命流遍我们的卫理大家庭时，我们就能常“在一切善事上结果子”（西1: 10），我们的总议会也荣耀在天上的父。

蒙神的掌权动工，马来西亚基督教卫理公会寻求成为一个合神心意的教会。如同早期教会，我们祈祷并积极的在“平常的教会生活”中寻求祂，这其中当然不免遇上困难。今天的教会必须面对逼迫、金钱的问题与困惑、道德、与政治和宗教当局的冲突、种族间的紧张、领导层危机等。尽管在当今极纷扰和动荡的世界，我国的教会亦非事事“一帆风顺”，我们仍可以体验神赐给早期基督徒的同样能力和振奋。他们看到主在当地到处做新事，他们甚至学习将耶稣基督的福音传到世界各地！

愿掌权又满有恩典的神，与祂这称为卫理公会的子民同在，在我们当中动工，以致祂能像称许大卫那般嘉许我们：“我寻得耶西的儿子大卫，他是合我心意的人，他要遵行我一切的旨意。”（徒13: 22）愿我们像大卫一样，在我们的世代遵行神的旨意（徒13: 36）。

王怀德会督（博士）

Jericho Walk prepares the way FOR Wesley Methodist School Melaka - tearing down Walls and building new Bridges



Bishop Dr. Ong then proceeded to conduct the Special Dedication and Blessing Service thereafter in the School Hall after the Jericho Walk ended. In his address, he gave a timely reminder to the educators, that WMS Melaka provides “Education with Mission, Excellence and Compassion”.

The organising committee, led by Mr. Edmund Tay the Principal, Mr. Wee, the school management and teachers are truly grateful to Bishop Dr. Ong Hwai Teik for participating in the Jericho Walk and conducting the Special Dedication and Blessing Service.

Submitted by:
Mr. Edmund Tay
Principal WMS Melaka



On 8th December 2016, Wesley Methodist School Melaka (WMS Melaka) had its Jericho Walk at the school assembly hall. The purpose of the Jericho Walk was to emulate the prayer model after Joshua 6, in which God instructed the Israelites to circle the walls of Jericho seven times and promised to deliver the city into their hands. During the Jericho Walk, Christians walked in circles around a designated area, and prayed for spiritual breakthrough.

The guest of honour was Bishop Dr. Ong Hwai Teik. On 2nd December 2016, the seven-day prayer walk began at the school assembly hall, with one round of walk around the school compound for six days, culminating in seven rounds of walk. Bishop Dr. Ong Hwai Teik led on the last day on 8th December. At the end of the seventh round of walk, the entire team gave a glorious shout and there was a prayer of victory with the blowing of trumpets and tambourines, reclaiming God’s glory and honour for WMS Melaka by faith, assisted by the Boys’ Brigade. On the last day of the Jericho Walk, there was a turnout of 50 brothers and sisters-in-christ. Some of the guests were, Mr. Lim Boon Hock

– Chairman of the School Christian Support Committee and his wife, Mdm. Koh Tuat Guek, Grace Soon of the WMS Board of Management, Mr. Yap Koon Roy, former member of WMS Board of Management, Rev. Mark Subramaniam from Tamil Methodist Church (Jasin), Rev. Danny Chew from Wesley Methodist Church (Tanquerah), Rev. Chin from Chinese Methodist Church (Kubu), Rev. Lee from Chinese Methodist Church (Bkt Beruang), Mr. Alex Lim, the former school Principal, Ms Tay Choon Neo and Mr Guoh Siang Lim who represented the Council of Education and not forgetting EFC Church members.



Hundreds gather in solidarity for missing Pastor



Hundreds braved the rain to show solidarity for Pastor Koh's family.



A bird's-eye view of umbrellas and lighted candles on Padang Merdeka on Sunday.

KUCHING: A month after the abduction of Pastor Raymond Koh, many questions are yet unanswered, and people are standing more united than ever across the country.

In Sarawak, candlelight vigils were held as a show of support and concern last weekend at Bintulu and Kuching. Sibu held a similar vigil earlier in the week.

Here on Sunday night, hundreds of people mainly from churches around Kuching, braved the rain and soggy ground to assemble at Padang Merdeka, lighting up the dark with candles and singing songs.

Proving that this matter transcends political differences, the Sunday vigil also saw the presence of local politicians among the crowd of attendees.

These included Local Government Minister Datuk Dr Sim Kui Hian, who is also Sarawak United Peoples' Party (SUPP) president, Sarawak Democratic Action Party (DAP) chairman Chong Chieng Jen; Batu Lintang assemblyman See Chee How, and Parti Keadilan Rakyat (PKR) Women national vice-president Voon Shiak Ni.

Koh was abducted on the morning of Feb 13 at Jalan SS4B/10, Petaling Jaya by 15 men in seven vehicles. The kidnapping took under a minute. After weeks with no word or demands, a suspect was arrested on March 9 after contacting Koh's family asking for ransom.

Koh's wife Susanna Liew Sow Yoke said that the lack of significant breakthroughs left her and her children swinging between numbness, despair, hope, sadness, fear and anger.

"On the other hand, the immense show of concern and solidarity that we have received from so many people and organisations have bolstered our hopes. We do not feel we are alone, thanks to the outpouring of support from Malaysians, and their prayers at the many peaceful candlelight vigils held in cities across the country," she said in a press statement yesterday.

Liew said that her husband's abduction is unprecedented in Malaysia, which has long stood as a global example of multiracial and interfaith harmony, adding this harmony is precious to all and it is the foundation on which the people stand as a nation.

"For many Malaysians, the abduction of my husband, a man of faith who is known in the community for his charity work, is a blow to that harmony. As such, I urge all our leaders to do their best to address and allay this very real fear."

It was not just Koh's family affected by this but many others, even those who do not know him, expressing feelings of concern and a deep sense of outrage at what happened to him.

"I thank all those leaders who have spoken up. I hope more will step up to send a clear message that Malaysia does not tolerate such acts of criminal violence against anyone, regardless of race, religion, creed or circumstances," Liew said.

The offer of a reward on Feb 20 still stands. The reward of up to a maximum of RM100,000 will be awarded for information leading to Koh's safe recovery.

Article is sourced from Borneo Post dated March 14, 2017.



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Devotion

A Prayer Agenda

Whether we like it or not, asking is the rule of kingdom.
(Charles Spurgeon)

IN WORD: If you're like most people, your prayer requests begin with your biggest and most pressing needs and, if they go beyond that at all, extend outward to people further away from you and issues less urgent. God understands that, and he responds to the issues close to our hearts. But He responds even more readily to people who have a larger view, who lift up their eyes to see not only their own problems and desires but also the big picture of His Kingdom. Those whose view is expansive find that He answers more expansively—and that He addresses those personal concerns as well. When we take up His highest agenda, He more readily takes up ours.

In today's verse, Paul instructs Timothy and the people under his charge to pray. A lot. For everyone. There are no limits here. We aren't to pray just for Christians or just for the lost but for both. We aren't to pray just for people we know but also for those we simply hear about. We pray for individuals and groups, people in authority and "nobodies," those in deep need and those who can provide. Everyone is fair game.

One Year at the Cross Devotional by Chris Tiegreen

And we don't just pray one type of prayer either. Paul uses four different words: *requests*, *prayers*, *intercession*, and *thanksgiving*. Some of those are rather expected and self-explanatory, but some are startling. In addition to our prayers for personal need and of intervention on someone's behalf, we also give thanks. For everyone—those we've never met, those inside and outside the Kingdom, those who rub us the wrong way, government leaders we don't like, and more. Somehow our prayers need to recognize the preciousness of every person God has made and His desire to use them either directly or indirectly in our lives and the lives of others. Everyone is a cause for gratitude. That's what the verse says.

IN DEED: That requires a radical readjustment for most of us, but it's what Scripture tells us to do. Pray. How? In every way, at all times, for everyone. If you aren't accustomed to doing that, today would be a good time to start.

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone.

1Timothy 2:1

Christ is Enough

Bible Lesson: John 1 : 1-18
Doctrine: Faith

What is important to you in life?

DO YOU know where you're going?

DO YOU like the things that life is showing you?

The first two lines of Mariah Carey's popular song.

At home, many daily things have not improved, I don't know about your personal struggles, well I know petrol prices went up 20 cents even though the crude oil prices remain much the same, perhaps just a little higher than January figures. Prices of things have also gone up since Chinese New Year.

Yes, what are the things that are important to you, things that concern and worry you and usually have short term or long-term impact on your lives?

In the light of these issues, I would like to present to you, that Christ is enough for all our needs. Christ is enough no matter what happens around us. "Christ is enough" is all encompassing, meaning everything you need, all the blessings that you need, even things that you may not know you need, is in Christ alone.

You see, this is something we already know and know very well, sometimes it just stays at the intellectual level, so it is good to take stock, to remind ourselves and move it from the head to our heart and live by it, this requires faith in Jesus. With Christ squarely anchored in the center of your life, You have enough, there is nothing in and out of this world that will shake you.

The gospel of John from chapter 1:1-18 gives us some thoughts on facing these issues.

o The Gospel of John is unique and different from the other synoptic gospels because John intentionally chooses to emphasise the deity of Jesus by explaining the deeper, spiritual meaning behind the miracles of Jesus and he called the selected miracles in his gospel, signs, and the manner He wrote the Gospel as compared to Matthew, Mark and Luke is very different.

The Apostle John, he wrote the gospel 20 to 30 years after the 3 synoptic gospels were written. Possibly, 50 years after Christ was crucified.

o So when John wanted to introduce Jesus, to present Jesus to his audience the Jews and the whole world, he chose to call Jesus "the Word".

"The Word" in Greek is "logos" which is the logic, reason behind the subject. So Biology is the study to understand the logic of life and living organisms, and so on.

Then in the book of Genesis – The word created in the 1st verse in Hebrew is "Bara" meaning God created the universe out of nothing. God spoke and things come into being. Nothing existed then, the earth was formless and empty. By His word the world was created, He shows His power, His majesty.

The bible is the word of God.

So verses 1 to 4, (John 1 : 1 - 4)

- ✓ He says, the Word is the eternal God. (in the beginning, He has no beginning and no ending, He is the Alpha & Omega, they say the same thing that He is eternal)
- ✓ He was with God. This gives us another picture of who Christ is, He is different from God the Father, He was with God and also He is God, He has a different personality, is another individual.
- ✓ The Word is Creator of all. Verse 3, Through him all things were made; without him nothing was made that has been made
- ✓ The Word has life in Himself. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.

Then going further down, John says,

- ✓ The Word took on a human body and came to dwell with us.
- The Word became flesh and revealed the glory of the One and only who came from the Father full of grace and truth (1:14)

The author of Hebrews said this about Jesus, Jesus, is the radiance of God's glory and the exact representation of His being. He is God.

Why did John write this Gospel?

John wrote it when he was an old man. He had the opportunity to read the other synoptic gospels. Those materials were already available at that time, so there was no need for him to cover the same ground. He might have come to discern that the gospel story, the good news from God to man needed some tightening up, as some strengthening, in that Jesus as God, God who came to man had not been emphasize enough in those narratives.

Then, there is also another evidence that suggested that he wrote it to encourage Jesus' disciples to hold on to their faith

in the midst of trials and confusion.

At that time, in the summer of 64, Paul was executed by the Roman authorities, Peter wanted to write to the Churches that Paul started to encourage them, but Peter couldn't do it, he himself was arrested and killed not long after. So, with the two stalwarts in the ancient Christians community taken away, that pastoral role fell to John.

And the best encouragement one can give for such a situation was to present Christ in His majesty and glory to strengthen the faith of Christ's disciples.

This has not changed since. All Disciples of Christ need to be reminded about our faith, who we belong to and that the world we live in is countercultural, unkind to Christ, and you can expect some sort of troubles.

The world churns out all kinds of temptations, to sidetrack Jesus' followers. Then, our personal sinful nature constantly wages war within us. Sometimes Christ in us wins, sometimes our old self takes over and we are knocked down but we can start again by going to Jesus to seek forgiveness and strength.

As I understand it, the one that knows how to stand, walk in victory is the one who looks to Jesus and holds firm to his faith. He is the one who stands behind the cross all the time, who trusts Jesus in all things and walks by faith with Him, enjoying this vibrant relationship with Jesus.

We need Jesus my brothers and sisters because Christ is enough. The world needs Jesus, and the world needs the gospel.

Then coming back to further down in Chapter 1 of John's gospel, verse 29, The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

The unique son of God

Jesus came, to fulfill His mission, to take away the sins of the world. Jesus the perfect lamb of God is to be our gift of salvation, that is God's plan that is the good news, that is the gospel of God to man.

God's plan was spoken long ago in the Old Testament time, about this Jesus who would come to make all things right, to reconcile all men to God.

Isaiah 53: 7 he was oppressed and afflicted yet he did not open his mouth, he was led like a lamb to the slaughter, and as a sheep before the shearer is silent.

That is the purpose of John's gospel, and here his is the only gospel that spells out the purpose so clearly in **John 20: 30-31**, "*Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God and that by believing you may have life in His name.*"

So when one believes in Jesus he will have new life, that eternal life and one that is characterize by abundant life, meaning it is noticeable, it is joyful, it is meaningful. These attributes are internal, in you and you can have it because the Holy Spirit living in you guides and controls your life, and that can only happen when you know Him and cooperate with Him.

When you place your faith in Jesus, He anchors you so that you can withstand the storms of life and gives you the assurance that His destination is certain and good, which is, to be with Him for eternity.

So what does practical faith look like; I read of a mother in New Zealand. She has a daughter 20 years old, and the daughter told her mother she wanted to go to New York for a short mission. Her mother was most unwilling, as New York was so far away. As she committed the issue to prayer, the Lord reminded her of an incident when the daughter was young and was nearly drowned. Both mother and daughter couldn't swim. A huge wave had swept her daughter away. The mother panicked and cried out, Lord, I "can't" swim, please help. The next instant another wave came and brought her daughter into her arms. As the mother reflected on this the Lord spoke to her " Would you have died for her? Because of her fear of water, she had to say "no". Then the Lord answered, "I did".

When you know the Lord, you will know what He tells you and you just follow!

But, when you do not place your faith in Jesus you face the storms of life with your own devices.

- o Jesus deepens our faith as He reveals His attributes through the Word. So knowing the bible is crucial in building your faith.
- o Our confidence in life is not in how we hope things will turn out but in Jesus who controls time and events.

Jesus propels faith to action as He demonstrates His power in the Word. He gives us faith and the Holy Spirit will empower us to accomplish all He calls us to do. Those who follow Him, trust in Him are after all His ordinary people called to the extraordinary privilege to magnify His name and fame.

Submitted by:
Mr Guoh Siang Lim
Council of Education



INTERCULTURAL
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FOR WORKERS AND LEADERS

Asia Gateway Missional Leadership

Module 1

Crucial Issues in Asian Mission and Leadership (June 5-9)

The module will examine the church's mission through a study of:

- (1) crucial issues in Asian mission and leadership, and
- (2) theological themes and approaches arising from Asian contexts.

Attention will be given to issues such as how Asian contexts shape the church's mission, Christian encounter, contextualisation, religious pluralism, poverty, Asian leadership and partnership.

The aims of the course are:

- to provide tools for analysing complex mission issues and
- to design appropriate training for leadership in the local church

This module will include an exposure trip to a Hindu temple in Seremban.

Conducted by

Dr Tan Kang San

Executive Director of AsiaCMS

Lee Loun Ling

Dean of Asia Gateway, Training Director of AsiaCMS

Dr Cheong Weng Kit

lecturer in missiology and intercultural studies at a seminary in Southeast Asia and acting director for the Asian Centre for Mission

Module 2

Mission of God in the Bible (June 12-16)

This module aims:

- to explore the theme of evangelistic mission in the Old Testament
- to understand the meta-narrative of the Old Testament and how that intersects with mission
- to understand the plan and purpose of God from the beginning for mission
- to encourage interaction, the exchange of viewpoints and ideas

- to be strengthened in our commitment from scripture for mission to the nations
- to survey the theme of mission in the New Testament, with particular attention to the Gospels, Acts and selected letters of Paul
- to understand the plan and purpose of God in the New Testament, paying particular attention to the inclusion of the Gentiles
- to examine how the early church dealt with conflicts and issues pertaining to the inclusion of Gentiles in God's mission
- to explore how we could be strengthened in our commitment for mission to the nations

This module will include an exposure trip to OA Ministry or Migrant Ministry.

Conducted by

Dr Peter Lau

Old Testament Lecturer, Seminari Theoloji Malaysia

Rev Dr Lim Kar Yong

Director of Post Graduate Studies, Seminari Theoloji Malaysia

Module 3

Gospel, Culture and Integral Mission (June 19-23)

In this module we will reflect on culture:

- (1) what it is,
- (2) how to understand other cultures,
- (3) how to communicate the Gospel in different cultures, and
- (4) how to live and work in a cross-cultural situation

We will also reflect on how the Gospel relates to the poor and the marginalized. Jesus announces that he is to preach good news to the poor. With over 2000 verses in the Bible referring to the poor and needy in relation to justice and compassion, one is compelled to do and practise a theology where the poor and needy are always present, clear, and accounted for.

This module will include an exposure trip to Kenosis Home and a Buddhist temple.

Conducted by

Berdine van den Toren

CMS Mission Partner for mission education in Africa and Asia

Ms R.

Executive Director of an NGO that works among the urban poor in Indonesia.

Module 4

Asian Religions and Interfaith Engagements (June 26-30)

Christian engagement with people of other faiths flows from our theological convictions.

"No task in missiology is more controversial and crucial than encountering world religions" (Gerhard Anderson). Despite living in a multi-religious society, many Asian Christians have superficial knowledge of the beliefs of their neighbours and are unable to relate with them effectively and sensitively.

This module:

- (1) offers an introduction to Islam, Buddhism, Confucianism, and Hinduism,
- (2) studies different theological approaches to non-Christian religions and
- (3) asks how theological convictions relate to the practice of interreligious dialogue and witness.

Throughout the module, different learning approaches will be used: case studies, videos, field trips to religious sites and having dialogue with people from different faiths.

This module will include a visit to the mosque and Interfaith Dialogue.

Conducted by

Dr Benno van den Toren

Professor of Intercultural Theology at the Protestant Theological University, Groningen, the Netherlands

Dr Tan Kang San

Executive Director of AsiaCMS

About the Lecturers

Dr Tan Kang San



Kang San is the Executive Director of Asia CMS, a training network of Asian mission movements. Formerly, he was Head of Mission Studies at Redcliffe College, UK and Director of Mission Research with OMF International (1990-2010).

He obtained his Doctor of Ministry in Missiology from Trinity International University, USA, and his PhD in the area of theology of religions at Aberdeen University. His writings and research areas include Cross Cultural Theology, Interfaith Encounters and Asian Studies.

He is Consultant for World Evangelical Alliance on Interfaith Issues, and Senior Advisor for Lausanne Movement on Buddhism.

Lee Loun Ling



Loun Ling is the Dean of Asia Gateway and the Training Director for AsiaCMS.

Formerly, she was Lecturer and Director for Asian Studies at

Redcliffe College, UK, specialising on Chinese Peoples and Worldviews.

Previous to that, she spent five years as a pastor at Grace Singapore Chinese Church and 19 years with OMF as China Coordinator, mission mobiliser and trainer.

Dr Cheong Weng Kit



Weng Kit serves at a seminary in South-east Asia as a fulltime lecturer in missiology and intercultural studies and is the acting director for the Asian

Centre for Mission.

He served in various church planting ministries in Southeast Asia in the 1980s-90s and in international student and migrant ministries in the U.S. in the 2000s.

He has two undergraduate degrees in chemistry and education, an MDiv and ThM in missiology and a PhD in Intercultural Studies.

He researches and writes on Asian Pentecostalism, work, money and mission, globalisation and world religions.

He has written and/or edited three books and published over 30 articles on the Trinity, Pentecostalism, mission and world religions, globalisation and urban missiology.

Rev Dr Lim Kar Yong



Kar Yong is a property valuer by training. He pursued theological studies at Gordon-Conwell Theological Seminary and University of Wales.

He is the author of The Sufferings of Christ are Abundant in Us (2 Cor 1:5); A Narrative Dynamics Investigation of Paul's Sufferings in 2 Corinthians, LNTS 399 (London: T&T Clark, 2009) and numerous scholarly articles.

He is currently working on Paul's Use of Images in the Corinthian Correspondence: The Creation of Christian Identity.

Dr Benno van den Toren



Benno is Professor of Intercultural Theology at the Protestant Theological University (Groningen, the Netherlands).

Before going to Groningen, he taught apologetics, ethics and doctrine in French-speaking Africa and at Wycliffe Hall, Oxford, where he was tutor in doctrine and Dean of Faculty.

Dr Peter Lau



Peter Lau is a trained medical practitioner who holds an MDiv from Sydney Missionary and Bible College, and a PhD from Sydney University. Since 2010 he has been lecturing at

Seminari Theoloji Malaysia.

He has written books on Ruth, Ezekiel and Psalms.

He is married to Kathryn and they have three children.

Berdine van den Toren



Berdine grew up in a small rural village in the Netherlands.

Together with her husband and children, she moved to the Central African Republic,

where they lived and served for eight years at the Bangui Evangelical School for Theology, for French speaking Africa.

Having moved to Oxford, United Kingdom, Berdine joined CMS and worked as the Mission Education advisor.

Now, living in the Netherlands again, she has become a CMS Mission Partner, to support Missiological and Theological Education in Africa and Asia.

Berdine has been Asia Gateway lecturer in 'Gospel and Culture' for the past 3 years.

The impact of her teaching and mentoring on Asia Gateway students has been greatly appreciated consistently for the 3 years.

Ms R



Ms. R is the Executive Director of an NGO set up to mobilise and empower the Christian community to help transform the lives of the marginalized in

Indonesia.

She also teaches Evangelism, Missiology and Urban Mission in different Seminaries.

*** Berdine and Benno will be our Senior Trainers in Residence for 2017, overseeing the programme as well as mentoring the trainees.

Cost for the whole residential stay in STM is \$3,500

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Heroes of Peace

By Harold Robbins

We are very often told about the heroes and the glory of war. But we sometimes forget the great glories that have come to us through peaceable men and women, and we don't hear much about the heroes of peace. We do not want to forget the courage of the brave men who have given their health and their very lives for their countries in war. They had great courage, and we shall always remember with reverence and gratitude their great self-sacrifice. But when Armistice Day comes round each year, and we think of all the sad hearts of those who have lost their dear ones, or of the sad lives of the men who have been maimed or blinded in war, we realise that there is no glory—only sadness and horror in war. It is such a pity that this wonderful courage should have been used in war when there are so many more worthy ways in which it could be used.

“Peace hath her victories no less renowned than war”, said the poet. Peace also has her heroes. Do you remember the Bible story of Shadrach, Meshach and Abednego, who were thrown into a burning furnace? Why were they so heroic? I think it was because they knew they were fighting for the right cause, and so they won. It is an important thing to fight for what is right—not fight for the sake of fighting. If all the heroism wasted in wars could be used in fighting poverty, disease, cruelty to children or animals, crime, bullying and all the other things we have to suffer, the world would soon be a better place.

I was once living near a town called Gresford, where there was a terrible mining disaster. There had been an explosion in the mine, and many men were killed. Others were trapped by the collapsing of the passages, and throughout the mine there was great danger of falling roofs and poison gas. But numbers of men

came and offered to form rescue parties to go down into the dangerous mine and try to rescue their trapped comrades. That was real heroism, and it was the heroism of peace—trying to save lives instead of destroying them.

Great heroism was shown, too, by famous Father Damien, who was a Belgian Catholic missionary in the South Seas. In 1873, he heard of the need of someone to help the lepers exiled on the lonely island of Molokai. He volunteered for the work, and though his friends tried to stop him, for he promised to have a brilliant career, he went and gave himself in attending the lepers, lightening their sufferings and helping them to happier lives in their settlement. He was not surprised when, ten years later, he himself became a leper. In 1889, at the age of 48, he died of leprosy. Could there be greater heroism than that?

A story that boys like is that of little Pierre Bozec, a French boy, ten years of age, who died in 1882. He was a very poor boy, and at the age of eight persuaded the captain of a small vessel to take him away as a ship's boy. He was treated very cruelly by all the sailors, and had a wretched life on the ship for the whole two years she was away. Then, as they drew near the homeland, a great storm arose and drove the ship aground a quarter of a mile from land. The heavy seas beat upon her, and she was in danger of going to pieces. There were people on the shore, but they were helpless, for they could not reach the ship. If only one of the sailors could get ashore with a line! But between the ship and the rocky shore was a quarter-mile of huge, breaking waves. None of them would venture. Then little Pierre thrust himself forward and said he would go. They laughed at him, but he insisted, and they were so terrified that they let him go. With the line tied to his waist, the little fellow, who was a strong swimmer, battled

with the waves, and the anxious watches saw him disappear time after time, only to reappear, still fighting his way toward the shore. Bravely he continued till he was right near the land, when the last waves picked him up and dashed his frail body on the cruel rocks. Little Pierre was killed, but the line was ashore, and all the sailors were saved. That is how Pierre Bozec repaid two years of cruelty—by giving his life for them. What a wonderful example for all boys and men was that French lad who died at the age of ten!

We could go on for pages telling stories of doctors who risk their health and their lives in fighting disease, of engineers who risk their lives building new bridges and roads for us, of explorers who go into dangerous countries to open the unknown parts of the world for our use, of fearless aviators who try out new aeroplanes and do risky work making air travel safe for us, of missionaries who venture among savage peoples to tell them of better ways of living and spread the message of Jesus Christ. Yes! There are far more heroes of peace than there are of war, but they do their heroic deeds in quiet ways, so the world doesn't hear much about them.

Peacetime offers more chances of heroism than war. If the boys of Malaya want to be heroes, let them be heroes of peace, giving their lives to make the world a better place, and thus helping God to bring His Kingdom among men. Could there be a better task?

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