



Gereja Methodist Tudan New Sanctuary Is Completed



The new Gereja Methodist Tudan

By the grace of God, the new church building of Gereja Methodist Tudan (GMT) was fully completed in May 2010. The first Opening Sunday Service was celebrated on 23 May. Our indigenous brothers and sisters from GMT are deeply thankful for the help from the SCAC Chinese churches both in terms of prayers and financial support. The cost of the new church building is about RM 1.23 million, and so far RM 1.10 million has been raised. The congregation truly experienced God's provision in building such a huge and splendid church in the midst of Tudan resettlement land.

The congregation from GMT were overjoyed to see the new building completed before the Gawai Festival. The festival was celebrated in the Gawai Thanksgiving Service on 1 June, although the majority of church members had returned to their own

hometown for this new year festival of the Dayak tribe. Rev Chan Jing Mei reminded the remaining congregation to be grateful whilst celebrating a new year ahead by putting God first in everything, rather than to idle away in pleasure with food and drinks only. This was the first Gawai Service in their church history.

The GMT congregation feel that they are truly blessed. They are determined to commit their lives to serve God actively. The church has a target of 150 Sunday Service attendees weekly by the end of this year. To attain this goal, they are to work harder in winning more indigenous people to Jesus Christ.

SCAC Chinese congregations are urged to send short-term mission teams to work together with GMT, particularly in social concerns



Cleaning the church before moving in.



The Gawai Thanksgiving Service, the first in GMT



'Nyabang' (home visitation) during Gawai festival

work and sharing the gospel in the Tudan area. For further information please contact Rev Chan Jing Mei (0198872464) or Brother Wong Kung Kui (0138213779).



WESLEY METHODIST SCHOOL

THE LOGO

The “*Flame*” element represents the Light of Wisdom that comes from knowledge and truth, which for Christians can only genuinely come from God’s illuminating Holy Spirit.

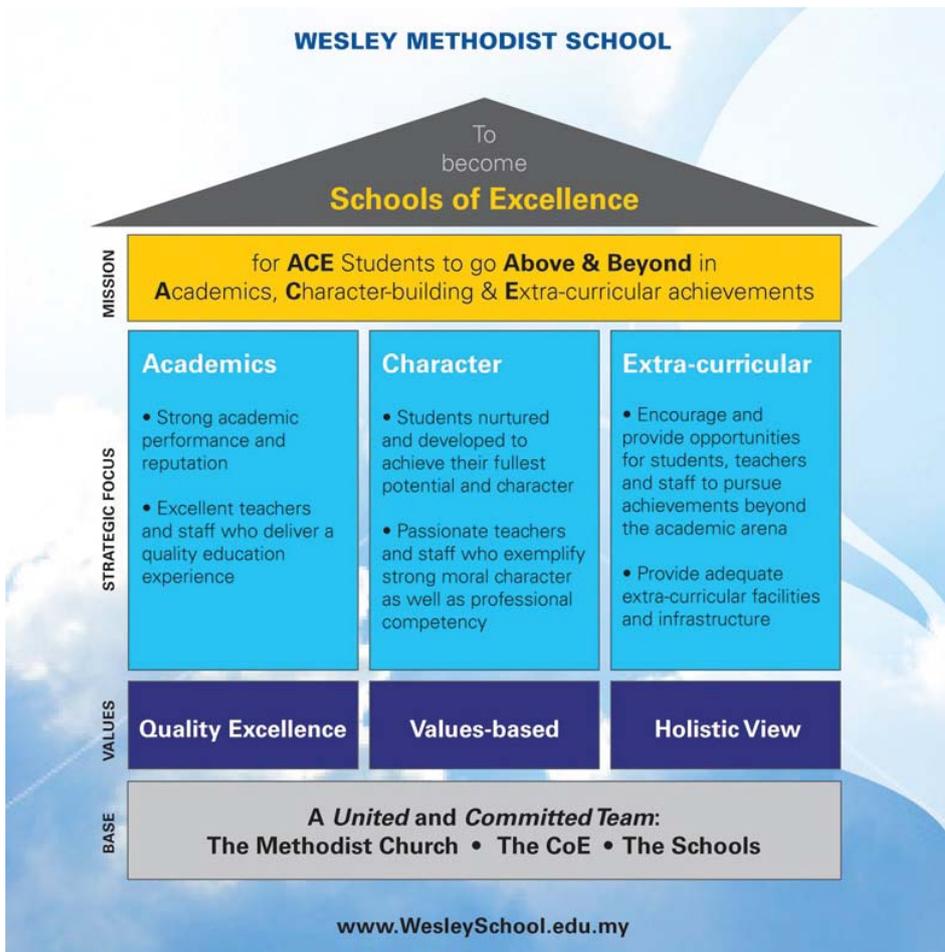
The “*Cross*” element communicates the Christian identity and mission inherent in the WMS schools.

The “*Book*” element is symbolic of both the Bible living out His word – James 1:22-25) as well as “Education/Knowledge/Wisdom”.

THE MOTTO “*Above and Beyond*”

Communicates the pursuit of excellence as well as God’s call to us in Christ to the highest and best in life (Philippians 3:14).

New Branding Of Wesley Methodist School



The sessions were most beneficial, with top-notch speakers:

1. Mr Phua Seng Tiong, a former *Pengetua Cemerlang* had the audience riveted with his “Passion for Teaching”
2. Dr Lim Boon Hock took the sessions on “Methodist Education – The Way Forward” and “Professional Standards”, looking at the areas of Professional Attributes, Professional Knowledge and Understanding Professional Skills
3. Dr Goh Chee Leong talked on “Pastoral Care and Discipline”. He concentrated on holistic human development and gave keys to creating a conducive environment for growth.
4. Workshop Leaders, Dr Cheah Ui Hock (Mathematics), Dr Esther Daniel (Science), Ms Lim Ai Ling (English), Pn Zaiton Ahmad Zahari (Bahasa Melayu) and Mr S. Selvaraj (Project-based Teaching), gave the teachers practical tips on their subject areas.

Chapel was an essential element in this conference for the Christian teachers who made up about 30% of the conferees. The two speakers, Ms Goh Kai Lian and Mr S. Selvaraj shared on the new motto “Above and Beyond”.

The Service of Dedication and Launch of the new WMS Brand Logo and Motto was especially meaningful at the end of the conference and the beginning of a new dawn of the Wesley Methodist Schools. Bishop Dr Hwa Yung’s message engaged all as he urged each person to work together as a team towards reaching far and beyond to fulfill our aim in nation building through education.

*Ms Tay Choon Neo
Deputy Executive Director
Council of Education*

Wesley Methodist School, the flagship of the Methodist private schools in Peninsular Malaysia, launched its new logo and motto at the Private Methodist School Teachers Conference on 1 May 2010.

Our group of private schools now consists of six schools:

1. Wesley Methodist School, *Kuala Lumpur (Sentul)*
2. Wesley Methodist School, *Klang (formerly MHS Klang)*
3. Wesley Methodist School, *Melaka (formerly MHS Melaka)*
4. Wesley Methodist School, *Ipoh (formerly MHS Ipoh)*
5. Wesley Methodist School, *Ipoh (Primary)*
6. Wesley Methodist School, *Seremban (to be changed from MHS Seremban)*

Praise the Lord for the Conference (held from 29 April to 1 May) which saw 123 teachers from our six private Methodist schools coming together for the first time. There were 19 others including the speakers, COE staff and invited guests; and about 30 more guests attended the Dedication Service and Launch.

Contents

Page 4-5 Lausanne Movement Global Conversation
Cold Water in Jesus' Name
By Scott Sabin

Page 6 Methodist Children Home 60th Anniversary

Page 7 Tribute to John and Muriel Pilley

Page 8-9 The Experience of Short Term Missions

Page 10 SPAC MYF General Assembly

Page 12 World News

Page 13 Announcements



Malaysia National Prayer Network (MNP)

www.prayer.net.my

CHURCH

(a community called by God to be child of light)

- Pray for boldness and wisdom in living out our faith daily
- Pray for believers to
~ "think about each other and help each other to show love and do good deeds" (Heb 10:24, NCV)
~ not forsake "our own assembling together... but encourage one another" (Heb 10:25, NASB)

"You, Lord, give true peace to those who depend on you, because they trust you. So trust the Lord always, because He is our Rock forever" (Isa 26:3-4, NCV)

"The danger of spiritual sluggishness is that we do not wish to be stirred up, all we want to hear about is spiritual retirement" (Oswald Chambers, My Utmost for His Highest)

1MALAYSIA

Pray:

1. For a transformed ruling coalition that will not capitalise on populist sentiments but able and willing to uphold what is right and just.
2. All Malaysians to embrace one another regardless of colours and creeds; that the ways of the wicked will be destroyed, and those who spread racial hatred and cause division to be silenced
3. For the Government to be wise and courageous to make and implement good and just policies; for the national leaders to have discernment, able to tell their right hand from their left
4. EAST MALAYSIA
 - Pray for the issues of illegal immigrants in Sabah to be resolved amicably and with compassion.
 - Pray for the Sawarak state government to heed the plight of the indigenous citizens, esp. the Penans, and their rights to quality of life in their ancestral lands.

Advertise with Pelita

Organizations and individuals are welcome to advertise in Pelita Methodist. Businesses, Churches, Conferences, events, personal greetings/messages can be considered. The rates per issue are:

A4 Size Paper	B/W	Colour
Full page	RM600	RM1,000
Half page	RM300	RM600
Quarter page	RM150	RM400

A discount of one issue is given for a year's advertisement. Please contact the Pelita office.

Tel: 03-7954 1811

E-mail: pelita@methodistchurch.org.my

Pelita Methodist

Publisher / 出版者
Bishop Dr. Hwa Yung

Chief Editor / 总编辑
Bishop Dr. Hwa Yung

Executive Editor
Mr Christopher Cheah

Editorial Board / 编辑委员会
Rev Ling Heu Uh
Rev Steward Damat Mambang
Rev Khon Weng Joo
Mr Wong Meng Lei
Ms Lily Ung
Mr Anthony Row
Rev Samy Dass

All correspondence and enquiries to be directed to:

Pelita Methodist
69 Jalan 5/31, 46000 Petaling Jaya
Selangor Darul Ehsan

E-mail
pelita@methodistchurch.org.my

Website
www.methodistchurch.org.my

Designed by
Creative Thumbprint Sdn. Bhd
23, Jalan Radin 2
Bandar Baru Seri Petaling
57000 Kuala Lumpur

Printed by
Academe Art &
Printing Services Sdn.Bhd.
No.7, Jalan Rajawali 1A,
Bandar Puchong Jaya,
47100 Selangor Darul Ehsan.

This is the fourth article we are reprinting to introduce some of the issues and challenges for witnessing to the world today. These are published by the Lausanne Movement in collaboration with Christianity Today leading up to the 3rd Lausanne Congress on World Evangelization in Cape Town this year.

Cold Water in Jesus' Name

by Scott Sabin

[Editor's introduction]

In the 1960s, the ecology movement was launched with a fundamental insight: everything is part of a system. If you alter one thing, it will affect something else – for good or ill. For example, we discovered back then that using DDT to control mosquitoes and malaria (a good thing) also weakened the shells of birds' eggs and threatened their ability to reproduce (a bad thing). Such discoveries helped us think beyond our immediate actions and try to anticipate the collateral damage created by the way we live.

*Are evangelization, compassionate justice ministry and earth care similarly connected in a spiritual ecology? In this essay for the Lausanne Global Conversation, Scott Sabin, author of the newly published *Tending to Eden*, connects those dots.*

On a precarious slope, Etienne digs in the dusty soil with a small hoe, planting beans in hopeful anticipation of the rains, which in recent years have become unpredictable. Miles away, his wife is returning from the increasingly distant forest, a large bundle of firewood on her head. She was up before dawn carrying water from the spring, nearly an hour's walk away. The young baby on her back is sick with intestinal parasites from drinking the water that she has worked so hard to provide.

Though the global context may be lost on Etienne and his family, they live the consequences of environmental degradation on a daily basis. By contrast, in the United States, frequent headlines warn of the tribulations of the earth and its ecosystems, but because the impact on our daily lives feels minimal, the steady parade of dire predictions is ignored or worse, fosters despair.

Until I began working with Plant With Purpose, I was among those who ignored the signs, occasionally lamenting the loss of a favourite hiking place or noticing that I no longer saw horned lizards in my backyard.



Beyond that, the environment was a secondary concern. Those who went before me at Plant With Purpose, however, saw that there was a direct connection between forest health and the health of poor communities. If we wanted to get beyond treating the symptoms of poverty we would need to address the health of the eco-system that supported the poor. Standing on a windswept hillside in Haiti one afternoon, overlooking a panorama of eroded mountains and silt-choked rivers, it suddenly dawned on me that we could not give a cup of cold water without restoring the watershed. Over the last eighteen years I have slowly realized that this observation applies beyond Haiti. We all have that same dependency on a healthy world.

As 6.8 billion human beings seek to satisfy their needs and desires on an ever-shrinking planet, it should be no surprise that the issue of environmental stewardship or 'creation care' is part of our global conversation.

While climate change dominates the discussion, hundreds of lesser known and

less controversial environmental issues are coming to a head. Marine species we used to think were unlimited are now vanishing at an alarming rate. Half of the primates in the world are in danger of extinction. Frogs and bees are disappearing. Fresh water is becoming increasingly scarce. Deforestation is reducing rainfall, soil fertility and water resources in many parts of the world. In light of these realities, what is our role as Christians?

To Serve and Protect

From the very beginning, caring for the earth that God created has been a fundamental part of our role as humans.

In Genesis 2:15, Adam is placed in the garden to serve (abad) and protect (shamar) it. Throughout the Old Testament we are reminded that 'the earth is the Lord's' and that our role is merely one of stewardship – temporary caretakers who will one day be called to account for how well we have discharged our duties. This is reinforced in Revelation 11:18 which says Judgement Day will include destroying those who destroy the earth.

In Scripture we also see a direct correlation between the behaviour of humans and the health of the whole earth. The ground is cursed as a result of Adam's sin. Later, in the Flood, human sin results in the destruction of most life on earth and what is spared is saved with the active participation of Noah. In Jeremiah 12:4, and many other places, we see the land and its creatures suffering as a direct result of human sin.

'Cursed is the ground because of you; through painful toil you will eat of it all the days of your life.' (Genesis 3:17) In much of the world we have gone to great lengths to mitigate the consequences of the Adamic curse. We have distanced ourselves from the physical labour of producing food (and brought about a number of unintended consequences). However, for hundreds of millions of subsistence and near-subsistence farmers around the world, the curse's 'painful toil' is a fundamental aspect of

life. I remember clearly an afternoon I spent planting beans on a rocky mountainside in Haiti, my bloody hands and aching back a physical reminder of the daily reality lived by my brothers and sisters.

Yet, as the Psalms make clear, creation – even creation broken by sin – gives glory to God. When Job calls God to account, God shows Job his greatness by pointing to his creation, reminding Job of his need for humility in the face of things he doesn't understand (Job 38-39). This passage also gives us a glimpse of the delight God takes in the earth. Psalm 104 further emphasizes this, as well as the special relationship God has with the rest of his creatures, independent of humanity. Like Job, we need to learn that we are not always the centre of the story.

Following in Adam's footsteps, we are still called to be stewards of creation, which still belongs to God. But our role goes further. Paul tells us that creation is now groaning as if in childbirth, anticipating redemption and eagerly waiting for the children of God to be revealed (Romans 8:19,22). As God's children, we are a part of this good news for creation – a creation that until now has been suffering as a result of our sin and greed. God's plan of redemption is intended to be good news not just for us, but for the environment as well. While only God can finally redeem the creation, we are his agents in bringing a foretaste of that redemption. As Christians our environmental responsibility is awesome and humbling.

The Uninsulated Poor

It is more than an issue of obedience and humility. Environmental stewardship is also a justice issue. There is no need to prioritize between love of neighbour and care for God's creation.

In the United States and Europe, it is easy to forget that the earth is our life support system. For too many of us, water comes in plastic bottles and food comes from a supermarket. We see the environment as a luxury.

Yet the poorest people in the world are not so insulated. When the rain doesn't come, people starve. When soil erodes, families go hungry. When water gets polluted, children get intestinal disease. When all the trees are cut, women walk hours for firewood. When the land is deforested, watersheds no longer function, causing rivers and streams to dry up. When the rain does come, deadly landslides ensue. For most of the people with whom I have worked over the last fifteen years, their soil and their water are virtually their only assets. Preserving and sustainably using those assets, so as not to further degrade those ecosystems – serving creation as a steward – becomes central to serving those people.

One elitist stream within the secular environmental movement has seen creation solely in terms of its recreational possibilities. From this perspective, humans, and especially

the poor, can only be a burden on the land. In the United States, it has been easy to imagine wilderness as something that is at its best when kept untouched by human influence.

In truth, there is hardly such a thing as untouched wilderness. The rainforests of the Amazon and the South Pacific and the prairies of the North America were all shaped by human influence. Furthermore, to see creation as something humans should leave untouched ignores our role as stewards. God calls us to participate with nature, contributing to and ensuring its fruitfulness. We have little choice as to whether we will interact with creation, but we can choose whether our interactions will be life-giving or death dealing. Our role as citizens of God's kingdom should inform this choice.

With the coming of God's kingdom, our fundamental reality has changed. We love our enemies and serve our neighbours. Similarly, though we still experience the effects of the curse, we can strive to work with God's natural systems instead of against them. Over and over in our work with sustainable agriculture we have discovered that we have that choice. Weeds still grow and crops still fail, of course, but we can work in such a way that we give back to creation, mimicking its fertility cycles. The more closely agriculture mimics natural ecosystems the more sustainable it is. Agroforestry, permaculture, composting latrines and even recycling are examples where these principles are put to work.

From Environment to Evangelism

When one studies creation, God's ability to work things together for good is obvious in the intricate ways that ecosystems fit together. Nothing is wasted and everything has its niche. Everywhere, life springs forth from death, and resurrection is foreshadowed. Beyond merely seeking to reduce our footprint, we can seek to be restorative in our relationship with the earth.

On a global scale, restoration is a monumental task. We are unlikely to achieve it this side of Christ's return, any more than we are likely to bring about world peace by turning the other cheek. However, kingdom thinking can serve as a guide for our planning and in our individual choices. At Plant With Purpose, we have seen restoration happen. Rivers and streams that had withered have begun to flow again as a result of upstream solutions. They have become powerful illustrations of God's ability to redeem and restore, both for us and for the farmers with whom we are striving to share Christ's love.

In industrialized countries, where we are shielded from the direct feedback of the land, we have much to learn from our brothers and sisters in the rest of the world. For example, I have found much deeper understanding of the connection between environmental degradation and misery among farmers in Haiti than in biology classes in the US. I have been very impressed with the seriousness with

which African, Latin American and Asian church leaders have embraced creation care. When Care of Creation, an environmental missions agency, hosted a conference on 'God and Creation' in Kenya, it was filled to capacity with pastors and leaders from all over East Africa. When similar conferences have been held in the United States, it has been a struggle to get more than a handful to attend.

Furthermore, African conference attendance resulted in action. One Tanzanian pastor encouraged all the churches in his region to establish tree nurseries. They required those going through confirmation classes to plant trees as a prerequisite to graduation. As a result, over 500,000 trees have been planted and an important water source that had become intermittent now flows steadily.

Paul reminds us in Romans 1:20 that creation reveals much about God. As such it provides a perfect starting point for a conversation about what we can learn of God's character from his Word. Environmental stewardship can be an integral part of God's story of redemption.

Furthermore, it opens many doors. Several supporters have told me that their involvement with Plant With Purpose provided the opportunity to share Christ with environmentalist friends or colleagues. My colleagues in the creation care community have had countless opportunities to engage with communities that would otherwise be closed to us. At the same time, a conversation with poor farmers about the land and soil has given us the perfect opportunity to begin to integrate the gospel story into our work. After all, the Bible begins the story in the same place, with creation, earth and soil.

Much of the world is either directly suffering as a result of environmental degradation or reacting in numb despair to gloomy predictions. Both groups desperately need the hope that comes from Jesus Christ. We have the hope they long for, a hope that speaks directly to the redemption of all of creation and reminds them that God loves the cosmos.

The gospel is for everyone – from poor dirt farmers to environmental activists. It is good news that God cares about all that he has created.

Scott Sabin is executive director of Plant with Purpose, a Christian nonprofit organization that reverses deforestation and poverty (www.plantwithpurpose.org).

Copyright © 2010 Christianity Today/The Lausanne Movement. Printed with permission.

METHODIST CHILDREN HOME'S

60TH ANNIVERSARY

Out of the loving heart of Mrs Pilley, who together with her husband John were missionaries in Sibul, the Methodist Children Home (MCH) was built 60 years ago. It can be said with pride that the home has nurtured more than 700 children many of whom now enjoy promising careers in various lines of work in different parts of the world and with sound testimonies.

Alumni of the home were called to come back on 11 June to celebrate the 60th anniversary. It was indeed a good time of reminiscing about their stay at the Home in their early days. There was a warm feeling quietly flowing through the hearts of those who had not seen each other for years. Their hearts were further joined together when they attended a Thanksgiving Service in the chapel.

Dr Gail P. Harris, the elder daughter of Mrs Pilley, the grandsons of Mdm Ngu Siang Khing, the first Principal of MCH, and the successive directors and principals were among the honorable guests at the Thanksgiving Service.

Rev Su Chii Ann, the President of SCAC, was invited to preach on this commemorative occasion. He commended the many individuals and groups from churches and secular organizations that had given their commitment and sacrifice over the years to serve the children in need through the Methodist Children Home.

He urged both the alumni and current boarders of the Home to appreciate those who have given to meet their needs and therefore to learn to give generously and to serve willingly whenever opportunities come by. Rev Su exhorted them to bear fruit in every area of their daily lives, vocations and ministries.

He ended by raising the prospect of a third Home for children of single parents, divorced parents and unmarried parents to be set up in Kuching. He also hoped that MCH would further nurture ten full-time workers, doubling the existing five, in the next 60 years to come.

From *Connection* 27 June 2010
Translated from Chinese by Lee

The Methodist Children Home, Sibul



Dr Gail Harris



Singing a thanksgiving hymn from the heart.



Meeting old friends



Dr Gail returned with her mother's ashes in 2006



John and Muriel Pilley

Tribute to John And Muriel Pilley

On 11 June 2010 the Methodist Children Home in Sibu celebrated its 60th Anniversary. (See the accompanying story in this issue.) The guest of honour was Dr Gail Pilley Harris, the daughter of Muriel Pilley who started the first Children's Home in 1950.

Her parents arrived as missionaries in Sibu in 1949. John and Muriel Pilley were children of missionaries who were born in China. And both of them were in Fuzhou, Fujian Province, China when the Second World War began. In 1943, after Japan had entered the war, they left China to stay in Hong Kong because John had become "public enemy no.1" for his work in China.

However, John was recruited by the US Navy to go back into China because they spoke Chinese. His task was to instruct the villagers on how to help US pilots, who had been shot down, escape capture by the Japanese army.

During this period of their service they obtained permission from their Methodist Church Board of Mission to go to the Foochow-speaking community in Sibu, Sarawak, a language which they could speak fluently.

The needs of desperate children who were abused were impressed upon the Pilleys in their first year in Sibu. There were many children sold into slavery, an illegal but common practice then, and who were often very badly treated by the families they were sold into.

The Pilleys took in five young girls into their care, recalled Dr Gail who was about nine years old then. They became friends and playmates. Gail has met up with two of the original five girls in recent years.

Soon there were more calls for Muriel to rescue other girls. The need for a home became apparent to them and the church leaders in Sibu.

To raise finances for such a project Muriel Pilley translated and produced Shakespeare's plays "As You Like It" and "Romeo and Juliet" in Foochow! She recruited the actors and actresses from the Methodist School, and performances were played to sold-out audiences.

So the dream of a permanent place where abused, abandoned or orphaned children could find care, love and security was realized in 1950. The first Home was constructed next to the Pilley's house, located just outside of Sibu town. This house itself, named "Journey's End" by Muriel, was bought cheaply by the Methodist Mission because it was thought to be haunted. It is where the Wesley Methodist Church is situated today.

From five girls in 1950 the Home has seen more than 700 children pass through its ministry. Today it has 72 residents ranging from five to twenty years old. From the compassionate response of the heart to the desperate needs of slave children it has borne fruit over these 60 years to touch many lives in a significant and enduring way.

One of these is Mrs Judy Wong, the Principal and CEO of Methodist Pilley Institute. Judy and her two sisters came to stay with the Pilleys at Sarikei. When their mother died Lawrence, the elder brother, was afraid their father might sell them because he did not have much money. He asked Muriel to help.

John Pilley died in 1960 in Sarikei and was buried in Sibu. Before Muriel returned to the United States she arranged for the three

sisters to stay at the Children's Home in Sibu. She had also found a sponsor for Lawrence to study in the United States. After his return Lawrence took his sisters out from the Home to stay with him.

Muriel Pilley passed away in 2002, and in 2006 Dr Gail brought her ashes back to be buried with her husband in Sibu.

It was in recognition and appreciation of the service John and Muriel gave to the Methodist church in Sibu, and in their loving memory, that the Pilley Memorial Secondary School was named after them in 1967. From this humble beginning it has grown in size (with 600 students) and reputation to be one of the best colleges in Sarawak, known today as the Methodist Pilley Institute.

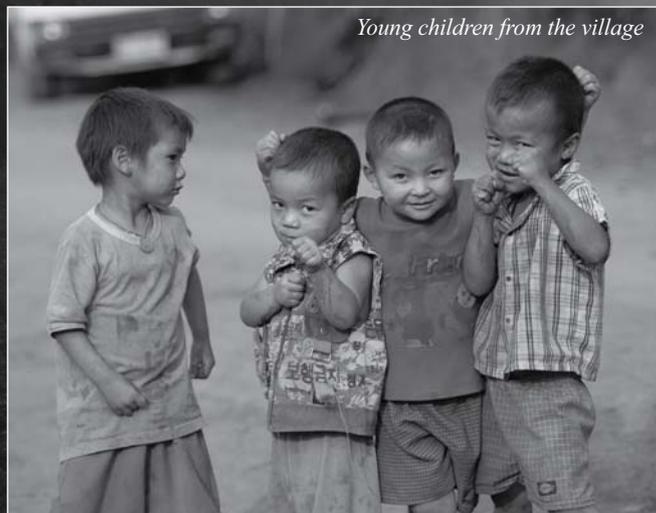
For Dr Gail, coming back to Sarawak three times over the past five years made her realize the bonds that were built in her childhood remained and has grown stronger through her visits. Through her we are reminded again of the years, talents, training, skills and service that missionaries like her parents gave to the Methodist Church in Sarawak and the country.

This was written based on the following sources: a feature on Dr Gail in the Star Metro, 5 July 2010, "Six decades later... Gail walks down memory lane in Sibu" by Pauline Ho; the article by James TC Wong, "Yesterday Once More" in Connection 11 July 2010; and information given by Connection editor, Ms Lee Sing.

My Experience From Short-Term Missions

Cai Jin Long

(This is a slightly edited version of the English translation of the article on the next page. Although not a detailed report it is the expression from the heart of the writer that catches one's attention. Translation by Ng Mun Hong. Editor)



I came to know of this turbulent region in Northern Thailand 30 years ago through a song called "The Orphan of Asia". This place was like an orphan who drastically needed care and help from all sectors. My heart was stirred then but the stirring was not put into action. 30 years later, I went with the Kajang Chinese Methodist Church short-term mission team, carrying a sickness called spiritual emptiness (physical and mental imbalance caused by realistic utilitarianism). A spiritual illness can only be cured with spiritual medicine. The panacea for the spirit is the Bible; reading the Word of God and understanding it is tantamount to reading and understanding the prescriptions. Acting in obedience to the Word of God is the same as taking medicine. Since the first trip last year I felt good seeing the result this year, with my spirit enriched gradually.

On 15 April 2010, our 8-member team took a direct flight from KL to Chiang Mai. The following day, we switched to a car, sight-seeing and enjoying delicious food along the way, with shopping as well as the fun and excitement of Songkran. Halfway through the journey, we passed by a spa village to taste the coffee there. It was a sunny day. With a serving heart that had been touched by His grace, I perceived the created world was good.

One year ago, only one family in the village accepted the Lord. Now there are thirteen. The plot for the church building was turned from a wood to cleared ground. The land had been surveyed and the drawings for the building

finished. The matter had been discussed and finalized with the village committee. It was situated on a very high mountain, conspicuously watching over the entire village. This kind of spiritual engineering is no easy matter. Not only strong organization and sustainable long-term planning are required, but also enthusiasm and well-trained personnel.

This time, the team of eight worked together. Evangelist Guo could act and speak well. Sister Mei Hong had linguistic talent; she could also create and cheer up the atmosphere. Brother Wei Jian interacted with the youth by using music; Brother Dao Hui was witty. Brother Fei Lin's testimony was filled with songs and laughter; Brother Zhen De was in charge of photography and recording. Xiao Ling made heart jewelry to welcome the children. I enjoyed walking through the entire village, understanding the facets of their life. Hopefully, I can act as a Jew to the Jews one day, serving them more appropriately.

The previous two visits fell short of expectation. The villagers worked hard, going out early and coming back late. They came home only at 6.00 pm, and then busy with washing and dinner. The power supply was only on till 8.00 pm and after that they had to rest quietly. We had a deep sense of the brevity of time. While interceding for the villagers - the embodiment of simplicity and sincerity, a realization came to my innermost being, feeling deeply the importance of medical help in relieving physical pain and of mission in taking away

sorrow of the heart. A sincere believing heart which is free from sorrow will in turn relieve physical pain. Therefore, mission and preaching the gospel were of utmost importance.

During the evangelistic night, God performed signs and wonders. The meeting was cut short due to heavy rain, but GOD had something more appropriate in store for the people. There had been drought for the past six months, and the villagers cried out to the gods for grace. During dinner that evening, it suddenly rained hailstone. The roof was rattling with the falling hailstones. It was followed by a heavy downpour. It was a demonstration of the grace of God - a precious rainfall in the nick of time. The crop would thrive and the water resources replenished. It was an immediate relief of the villagers' living pain, a flow of joy into many hearts. The villagers said that it was our kindness that brought about the rain of joy. Actually, God Himself directed the whole event, a most excellent evangelistic demonstration: He who believes in me shall be saved. The precious rain nourished the land while the gospel nourished the spirit.

I believe a person should realize the need of a right faith early in life, of knowing God and believing in Jesus, of knowing the Word of God well and living in accordance with it. This is the greatest assurance of a blessed life. And it is the greatest meaning of life to share the gospel to others so that they will turn from mourning to joy.

The team with some of the villagers



随队嘎左宣教的体验

文：蔡金龙

三十年前因《亚细亚的孤儿》这首歌，我知晓泰北有个三不管地带，此处像孤儿般极须各界的关怀与帮助，不过当时有感动没行动。三十年后，我带着心灵空虚病（因现实功利主义而造成物质与精神失衡），随加影短宣队去宣教。心病要心药医，心的万灵药在圣经；读懂神的话等于看懂了药单，照着神的话去做就等于服药。有幸与道惠兄从当年一起听歌到今天一起去事奉。由于去年事奉的“药效”感觉舒服，这次正好一年后再续前缘，看到的成果感觉美好，心灵逐渐丰盛。

2010年4月15日，我们团队8人组由吉隆坡直飞清迈，隔天再到村口换车，顺道观光和享受美食，有采购，有泼水节的乐趣与惊险，半途经温泉镇品尝咖啡香，风和日丽。因有事奉而蒙恩的心，所感受的世界一切皆美好。

一年前，村子里只有一家信主，如今已有十三家；教堂地段也由树林变平地，地已量图已画，也与村委商量好建堂事。地点在好高的高山上，正好显眼地守护着整个村庄。这种心灵工程真是不简单，不但要有强稳的组织、永续长

远的规划，还要有热心又训练有素的人材。

这次的8人组分工合作，各尽所能，郭传道演说俱佳，美虹姐妹有语言天份，也能活泼带动气氛，伟健弟兄用音乐与少年人互动；道惠兄高效多智，飞麟兄的见证充满歌声笑语；振德兄负责摄影记录，小玲制作爱心手饰迎村童，我则乐于全村招呼走透透，了解他们的生活面貌，期望来日能入乡随俗地做出更贴切的服务。

前两次的探访工作不理想，村民们辛勤劳作，早出晚归，6点才回家，还为洗吃忙，8点没电暗暗要休息。我们深觉时间有限，第三次便决定改变方式，兵分几路，在入乡随俗的黄金时间内完成探访任务。在为村民代祷时，村民所体现的朴实真诚，引发自己更深层的至诚心，深感医疗除身痛与宣教除心苦的重要，至诚信仰之心不苦也就能减轻身之痛，所以宣教传福音至关重要。

布道当晚，上帝行奇妙事，布道会因大雨而终止，但上帝给村民有更贴切启示的节目。当地过去六个月一直乾旱，村

民祈求神明施恩典。当晚用餐时，天空突然下起雷雨，打得屋顶砰砰响，接着是倾盆大雨，表演上帝的恩典--及时宝雨，使农作物茂盛和水源丰富，马上给村民解除生活之苦，得到心中之乐。村民说，是你们好心带来的喜雨，其实是上帝亲自导演：信我者得救的最佳布道表演节目。宝雨滋润大地，福音润泽心灵。

总之，领悟到人能尽早有正确的信仰，认识上帝，信耶稣，趁早熟习神的话和照着神的话去做去生活，这就是人生幸福的最大保证。此外再把福音传给别人，使别人离苦得乐中提升自己，这就是人生最大的意义。

第三届沙巴卫理青年代表大会 70青年邂逅在主里

(The 3rd Session of Sabah Provisional Annual Conference
Methodist Youth Fellowship General Assembly)



Expressing the exuberance of youth

第三届沙巴卫理青年代表大会已于5月29日至6月1日举行。约有70位来自沙巴各牧区的牧者与青年代表及两位西马代表，齐聚Kundasang Aristo Resort，参加两年一度的代表大会。

卫理公会沙巴临时年议会青少年指导谢世兴牧师(Rev. Shia Siek Hing)在开幕礼时勉励基督青年应当成为忠心，顺服的青年领袖。大会的开幕礼仪式虽简单，意义却非凡。大会预备了一块大木板，上面贴着主题“邂逅”二字，和4个不同英文字母LOVE组成的心形贴纸，每一位参加者都得到一个英文字母，然后去寻找另三位同伴，将完整的心形拼凑起来，贴在“邂逅”二字的周围，大会讲员黄朱伦博士将十字架贴在“邂逅”二字的中间，意味着这次的大会不仅是人与人的邂逅，也是人与神的邂逅！接着谢世兴牧师宣布第三届沙巴卫理青年代表大会正式开幕。

大会邀请黄朱伦博士(Dr Andrew Hwang)担任主题“邂逅”及专题“恋爱大过天？”的讲员。黄朱伦博士藉雅歌的“良人和佳偶”，比喻基督和教会、丈夫和妻子，来分享主题及专题信息。在主题第一讲的“最美的赞赏”中，黄博士提到良人与佳偶的邂逅，彼此赞赏；其中最为经典的是良人赞赏佳偶为“荆棘里的百合花”，而佳偶则回应良人为“树林里的苹果树”。虽然两人都很平凡，但在彼此的眼里，却是一点也不平凡，这就是所谓的情人眼里出西施！爱情最伟大的地方，就是为对方变为平凡，但在平凡中却有着不平凡的爱。就如耶稣基督降生在马槽里，在木匠家中成长，在世人眼中，是再平凡不过了，可是祂却成了代罪羔羊，完成了最伟大的救赎。所以，我们不单白白领受神的爱，也要将这爱实践在生活中，在他人身上。

主题第二讲是“最高的委身”，黄博士带领大家去思考“委身”的重要性。无论是恋爱中的情侣，还是已婚的夫妻，都要彼此委身。委身是没有退路，不讲吃亏的。委身是为对方着想，把对方看为生命中的至宝。委身越多，信任就越多。这样，身边“小狐狸”（三角恋、婚外情），就无法造成威胁。因为“委身”是最好的挡箭牌，能够抵挡一切的诱惑。除了委身配偶，也要委身基督；所以必须要灵修、祷告、渴慕亲近神，免得一遇见试探就跌倒了。

主题第三讲是“最深的关系”，黄博士说婚姻不是爱情的坟墓，婚姻是爱情进一步的开花结果。正如以弗所书的教导，丈夫要爱妻子，正如基督爱教会。因为基督的爱是完全的，没有爱比这更深、更久、更大。身为上帝的儿女们，应当事奉祂、爱祂，与神建立最深的关系，那才是“Shalom”——蒙福的人生。

从专题“恋爱大过天？”的分享中，黄博士提到“不在乎天长地久，只在乎曾经拥有”是时下青少年最“酷”的爱情观。但从雅歌书的教导，光明正大的爱情才是最“酷”的。雅歌书中的良人和佳偶，虽然在恋爱时有亲密的接触，但却懂得自制。期待爱情成熟时，也就是步入婚姻的那一天，才将最美好的奉献给另一半。这份愿为将来配偶保存贞洁的情操，是何等圣洁美丽，也是上帝所喜悦的！

另外，邓福祥传道(Pastor Ten Fook Seong)和甘云成(Vincent Kam)神学生也受邀担任此次大会的灵修讲员，让参加者不仅能在清晨时领受灵粮，也学习跪地开声祷告。

大会也提供了事工交流的平台，让年会青团和各牧区青团呈报各团契的事工进展和活动照片，彼此了解和学习，取别人的长处，

补自己的不足。谢世兴牧师也讲解章程及给予事工培训。新上任的总议会青少年干事Michael William也前来参加，了解青年事工，也分享时下青少年的问题，传递异象，希望在青少年事工上给予实际的帮助。

最后一晚，大会节目组举办“天才表演”项目，以“邂逅”为主题，让各组自由发挥。当晚每一组的组员都使出浑身解数，发挥淋漓尽致的表演。成绩揭晓时，所罗门组以非常有创意的歌舞剧取下第三名；约瑟组以出色的演技掳掠评审的心而摘下第二名；亚当组则以扎实内容、丰富情感、默契十足的精湛演出，获得评审团一致肯定和青睐，勇夺第一名。

当中的分享会也是一个温馨的时刻。大伙儿在各组中分享自己的得着，也给大会提出一些建议。西马年议会的代表黄德清抛出问题让大家思考：身为基督徒的我们，能为国家做些什么？当我们的信仰受到威胁时，应当如何持守立场？

闭幕礼当天，大会很贴心预备了爱心便利贴，让参加者可以写上感谢、鼓励、祝福的话语彼此赠送。

黄博士藉摩太前书4：12劝勉青年人不可叫人小看我们年轻，总要在言语、行为、爱心、信心、清洁上，都作信徒的榜样。紧接着是闭幕礼的高潮，原来开幕礼所用的大木板内有乾坤，打开一看，是一份参加者与神之间的立约书。大家轮流在立约书上签上自己的名字，并在上帝面前立约：从今以后全然委身，与神建立最深的关系，过着灵修、祷告、圣洁的生活。最后由谢世兴牧师宣布闭幕及祝福，为第三届年青代表大会划下完美的句点。

Visit from Bishop of LOWER MYANMAR METHODIST CHURCH

Bishop Saw Shwe from the Methodist Church of Lower Myanmar paid a visit to Malaysia. Together with U Myo Myint, Lay Leader and chairman of the Conference Commission on Service 7 Finance, they met with the Cyclone Nargis Task Force for on-going discussions and updates of the rehabilitation work in Myanmar.

They also met with the TRAC Board of Missions sub-committee involved with Myanmar. In separate meetings Bishop Saw and Mr Myo Myint also visited the Presidents of CAC and TAC and their respective Missions Board chairman for fellowship and discussions of the work of the church in Myanmar.



Some members of the Cyclone Nargis Task Force with Bishop Saw Shwe (centre, next to Rev Ong) and U Myo Myint (next to him in white t-shirt)



Rev Dr Ong, President of TRAC, making a point in the discussions.

Wesley : A Heart Transformed Can Change The World

Synopsis:

Step into 18th century England and experience the transformation of one man, whose heart-wrenching search for peace haunts him even as he pours himself into a life of service and evangelism. Uncover Wesley's spiritual struggle and renewal as never before while you learn about his controversial "Method". Marked by confrontation, tension, and mob violence, Wesley's perseverance compelled him to a new type of itinerant, open-air ministry to the lowest classes of society.

Dove Worldview:

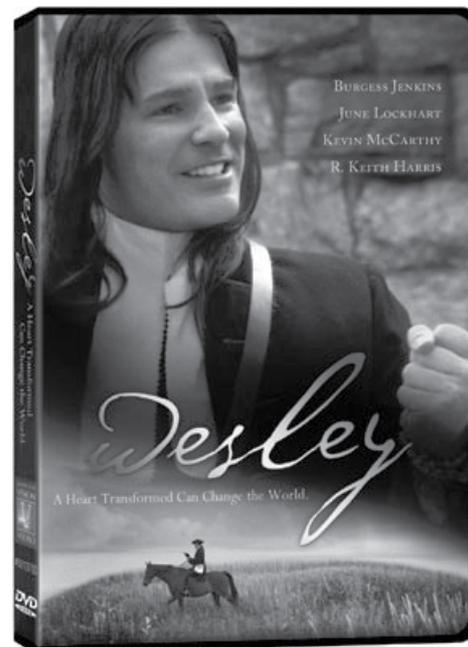
This is a very well done movie with solid acting and is one of the more interesting period pieces which I have reviewed. Burgess Jenkins is outstanding as John Wesley, the man who struggles with the conflict of pleasing God by good works or by faith alone. This film is wholesome for the most part but it does portray Wesley's temptation as he deals with the passion he feels for a woman who desires to marry him.

It should be noted that the long-time outstanding actress, June Lockhart, of "Lassie" and "Lost in Space" fame, plays Wesley's mother in the movie and her addition is a pleasant one. The film features some fine scenes including one in which Wesley shows up in bare feet to teach a class, because a boy in class has been teased for having no shoes. Wesley faces incredible persecution from the church in England and the poor visitors he invites to church are not welcome. Soon Wesley is going to the people outside the church and his "methods" begin to be questioned. These incidents eventually lead to his Methodist church. We learn by film's end that Wesley went on to start chapels, schools, orphanages and shelters throughout England, Scotland, Ireland and Wales.

This DVD is well worth seeing but we do recommend it for ages twelve plus due to a few of the mature themes. This movie may just stir you to deepen your spiritual roots.

How many films do that? We are pleased to award our Dove Seal to this movie.

This review provided by The Dove Foundation (www.dove.org). Editor



Translating The Bible Into The World's Last Languages

Michelle A. Vu

Christian Post Posted: Tuesday, July 6, 2010.

Every spoken language in the world may have part of the Bible written in their own heart language within 15 years because of new technological advances as well as translation strategies.

Wycliffe Bible Translators, the world's largest scripture translation organisation, believes Bible translation into all of the remaining 2,200 languages used by some 350 million people is possible by 2025.

The man responsible for raising the \$1 billion needed for the effort, called the Last Languages Campaign, believes God will provide people and money to finally finish the more than 2,000-year effort.

"By God's provision we went through a financial crisis and during the very same year as the financial crisis we have our greatest year ever in the number of translations started," said Paul Edwards, executive director of Wycliffe's Last Language Campaign, to The Christian Post.

"Apparently, God is less worried about the money and He is more worried about his Word getting out."

The Last Languages Campaign launched in November 2008 with the goal of providing literacy, life-saving health information, and the Bible to all of the world's small language groups in need of language development by 2025. Since the launch, Wycliffe has received a total commitment of \$184 million.

Rapid Translation Speed

Edwards said many factors are contributing to the rapid speed of Bible translation over the past few years.

As recent as 1999, Wycliffe estimated it would take eight generations, or some 140 to 150 years, before it would see the last translation started. In 1999, the group was averaging 20 new translation starts a year and there were about 3,000 languages left.

But 10 years later, Wycliffe had 109 new translation starts in 2009. The average new translation starts for the past 10 years is 75, Edwards noted.

The Last Languages Campaign director credits technology and new approaches to translation for the increased speed.

Computer software allows translators to fairly accurately predict the rest of a paragraph after they enter a few phonetic words. Also a small, battery-powered satellite and a laptop allows a translator to check his translator with a master translator somewhere in the world with little effort.

Previously, the translator had to hand carry the paragraph translation from a rural jungle for hours using boat and truck and then fly 20 to 50 hours one way to get it checked. Now with the battery-powered satellite and laptop, translators can just submit their translation online and hours later a master translator replies.

"It is extraordinary compression of time," Edwards said in awe.

Wycliffe is also using a new approach with translation by having teams translate groups or clusters of similar languages at the same time. Many translation teams worldwide are working on five to 12 similar languages at the same time so if one language group receives a Gospel story so do the other similar language groups.

Another innovation is not using chronology to determine the starting point of translation. Instead, teams translate New Testament stories that can then be quickly shared by oral story tellers with villagers. The "frontline" translator is also changed from a Western missionary to an indigenous person.

"Our old methodology was 'One team, for one language, for one lifetime,'" said Edwards. "We would call that our classic approach."

But now, Wycliffe tries to find as many clusters as possible for the campaign. However, some languages will still need to be translated by "One team ... for one lifetime."

"Our hope and desire as we look at 2010-2011 is that North American churches can wake up to and choose to engage in this thrilling, final lap," said Edwards. "Can you name another 2,000-year-long continuous movement that is going to have its closing in our lifetime?"

There are a total of 6,905 spoken languages in the world and about a third do not have Scripture in their heart language.

© 2010 Christian Today. All rights reserved. This material may not be published, broadcast, rewritten or redistributed. Used with permission. www.christiantoday.com.my

Current Financial Crisis Is A Moral One, Says Tutu

Hans Pienaar

Cape Town (ENI). The end of the Cold War led to the false hope that all humans would be treated equally, says Archbishop Desmond Tutu.

But the world's inability to avoid crises such as the recent recession, climate change and volcanic ash illustrates the risk of not working together, the Nobel Peace Prize laureate and former Anglican archbishop of Cape Town said.

"The countries most responsible for devastating changes are the least vulnerable to the consequences, of which the price is being paid by the poor and the weak," he said.

"We all have just one world ... Unless we work out a way to live together, we will end up at the bottom of the pit together," Tutu said.

Solutions to the ongoing economic crisis will only be found in the faith communities, Tutu said while noting, "More than political will, the moral imperative is lacking; we realise more and more [the global financial crisis] is a moral and ethical matter."

Tutu was speaking at the handing over last week of a report on globalisation by Uniting Reformed Church of South Africa theologian the Rev. Allan Boesak, and the Rev. Johann Weusmann of the Evangelical Reformed Church in Germany titled *Dreaming a Different World*.

The Evangelical Reformed Church in Germany in 2007 embarked on a project to study the effects of globalisation in the context of the Accra Confession, a 2004 statement of the then World Alliance of Reformed Churches that critiqued neoliberal economics. The German church worked with the church in South Africa to gain the perspective of a developing country.

Much of the "very activist" report, as Boesak described it, is devoted to economic issues, and is explicitly meant as ammunition in what is seen as the battle against the domination by a financial elite using "empire logic".

Just as Christ rose up against the Roman empire, it is the duty of Christians to resist the "lordless powers" of the global capitalist empire, the report

says. It looks at issues such as the global food crisis, financial markets, ecology and militarism. It sets out a detailed programme for "breaking the dominance of financial markets over the real economy".

The report distinguishes between globalisation and globalism.

"Globalisation is an historical, rational phenomenon, the product of technological, civilisational development. It inaugurates a new phase in our history, presenting humanity with immense challenges, but working for the larger socio-economic virtue.

"Globalism is an ideological phenomenon, in the service of a certain hegemony, driven by neo-liberal capitalism, not a benign and neutral process, but ideologically driven in the service of the rich and powerful, globally."

© 1994 - 2010 Ecumenical News International. ENI website: www.eni.ch

Public Evening Seminars and Morning Tea with DR STEVE HARPER

Trinity Methodist Church, Petaling Jaya • 17th & 18th Aug 2010 (Tues & Wed)

PUBLIC EVENING SEMINARS

• Open to All • No Registrations Required

1
SESSION

17 Aug (Tues)
• 8 - 10 pm

'The Pattern of Jesus' (Luke 5:15-16)

As the author and perfecter of our faith, we look to Jesus for guidance in living our lives as disciples. His regular withdrawal from public ministry provides the context and encouragement for the message. We find in his own example key principles for our discipleship today: perspective, rhythm, and prayer.

2
SESSION

18 Aug (Wed)
• 8 - 10 pm

'The Practice of Sabbath' (Mark 2:23-28)

Sabbath is not only a day on the calendar, it is a way of life. The message will explore 'keeping sabbath' as an act of courage, ceasing, resting, feasting, and returning.



Morning Tea With Dr Steve Harper

• Special Invitation For Pastors & Leaders Only

18 Aug (Wed) • 9 am – 12 noon

'The Pace of Grace'

(Mark 6:30-31) *In Jesus' relationship with the apostles, we find lessons for living in the pace of grace today: reality, realization, retreat, and renewal. The classic Christian discipline of Solitude will be explored in this message.*

Attendance by Registration: Please RSVP by 10th of Aug 2010 via email/phone:

PADERI (siewoh@yahoo.com) or 019-3289198

ICM (wailing.ng@trac.org.my) or 03-7954 2836

Dr. Steve Harper is vice president of the Asbury Theological Seminary of the Florida campus and professor of Spiritual Formation. He received a B.A. from McMurry University, a M.Div. from Asbury Theological Seminary and a Ph.D. from Duke University.

Dr. Harper served as professor of Spiritual Formation at Asbury Seminary before he and his wife, Jeannie, launched and developed a ministry to ministers called Shepherd's Care. He went on to become the founding director of The Pathways Initiative, a ministry to spiritual leaders under The Upper Room in Nashville prior to returning to Asbury Seminary to become founding vice president and dean of the Florida campus.

Dr. Harper has served as a youth pastor, evangelist, pastor and professor. He was an elder in the Northwest Texas Conference, United Methodist Church before he was transferred to the Florida Annual Conference.

2010
第一届大马基督徒全人关怀研讨会
1st Malaysian Christian Holistic Care Conference

最大的诫命

日期 • 13-16.09.2010
地点 • 吉隆坡卫理公会福建堂

我们所敬拜所事奉的主耶稣基督怜悯性胜于审判，祂在世的使命是要把天国的好消息传给贫穷人，祂留下给教会最大的诫命就是要门徒尽心、尽人地爱祂爱人。

工作学坊 | 事工展览 | 主题探讨 | 创新策略

NECF
World Vision
HIS TEAM
全人关怀团队

This is the first national social concern related conference (in Mandarin) organized collaboratively by NECF (Chinese committee), Malaysian Care, World Vision, Jubilee Initiatives Malaysia and HISTEAM. Go to <http://holisticcareconference.blogspot.com> to watch the promotional video for this conference.

It is a conference to network the Christian groups involved in holistic social service. It is to share, understand, learn and be equipped together to fulfill the Great Commandment – to love God and to love our neighbours as ourselves.

Speakers are Christian professionals in their field of expertise and service. Workshops cover a whole range of groups in need of caring: Disabled, Children, Senior Citizens, Youth, Patients, Single Parents, Migrants, Disaster Victims, Addicts, Poor and Destitute.

Date:

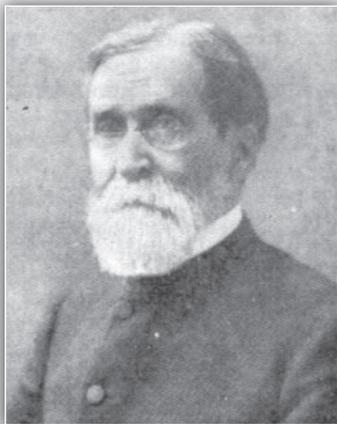
13 – 16 September 2010

Venue:

KL Hokkien Church, Lorong Hang Jebat

Contact Secretariat:

03-51221130; 010-2979638; email ruthcan@gmail.com



James Thoburn



Captain and Mrs William G. Shellabear



Sophia Blackmore

class meetings were held and included a few Englishmen, one of whom was John Polglase, a municipal secretary for the colony and a key player in the mission. There were also a few other Europeans, Eurasians, Chinese, and Tamils. The municipality made a land grant for a Methodist church site. By the end of the year, Thoburn could report that Oldham received much cooperation and a grant of almost \$4,000 from the non-Christian Chinese community. Oldham also started a boys' school for the sons of Chinese businessmen, known as the Anglo-Chinese School. Thus, educational work began first among the Chinese population in Singapore, a group that was very open to this opportunity from the Western world.

The work of the mission grew and a number of related institutions were founded: schools for boys and girls, a boy's hostel, a hostel for homeless girls, churches, and Sunday schools, along with medical work in Chinatown and youth activities. The Women's Foreign Missionary Society of the Methodist Episcopal Church sent Miss Sophia Blackmore, a missionary born in New South Wales of Scotch Congregational affiliation, to Singapore in 1887, in connection with the Minneapolis Society. She opened the Tamil girls' school, which was later renamed the Methodist Girls' School. She continued in educational ministries in the Malaysia Mission for 36 years. A British member of the mission, Captain William G. Shellabear, of the Royal Engineers in Singapore, was approved as a missionary in 1890 and built a Methodist printing business that produced Christian literature in the Malay language. In 1891, publication of an English monthly, *The Malaysia Message*, was begun and continues to this day as *The Methodist Message*. By 1895, the press had 20 employees and produced materials in English, Chinese, Dutch, German, Malay, Tamil, Arabic, and Javanese.

The 1892 General Conference authorized Bishop Thoburn to create the Malaysia Mission Conference, which was constituted in 1893. In 1895, the regional work in India and Southeast Asia was organized into the Central Conference of the Methodist

Episcopal Church in India, of which the Malaysia Mission Conference was part. By 1902, the mission became the Malaysia Annual Conference, having established new mission work and outreach in the Philippines (1899), and Sarawak (1901), and continuing in Sumatra (1905), Java (1905), West Borneo (1906), and Bangka (1911). In 1924, the name of the conference was changed to the Malaya Annual Conference.

For all its growth over its first 50 years, the church's administration remained firmly in American missionary hands. Very few Chinese, Malay, or Tamil pastors were ordained or served on the conference's standing committees. The mission looked at times like a great business enterprise, with many schools, the printing press, and even a 200-acre mission rubber plantation in Sitiawan, whose stockholders were all missionaries serving in Malaysia. But world events soon changed the course of the church's work as World War II shook the foundations of British colonial holdings.

In February 1942, as the United Kingdom's General Arthur E. Percival surrendered the Malay Peninsula to Japan, World Outlook listed close to 50 Methodist institutions in Malaysia and Singapore, with 16,000 students and 62 American mission personnel serving the region. The March 1942 edition contained an article reporting that the missionaries had been evacuated to India, Java, Australia, and back to the United States. Only 10 missionaries elected to stay behind. Nine were interned by the Japanese and one, as a Swiss national, remained free. At the 1942 annual conference in Singapore, missionary duties were assigned to Malaysian nationals. It was assumed that the schools would be taken over by the Japanese and the mission work would go forward in the churches, although the Japanese authorities stopped the conference's work as well.

Methodists in Singapore describe this period as one of "very trying circumstances." But when the Japanese withdrew in 1945, the local leadership had taken over and a new era had begun for Christians in Southeast Asia. In 1950, the Malaya, Malaysia Chinese,

Sumatra Provisional, and Burma annual conferences formed the Southeastern Asia Central Conference within the structure of the worldwide Methodist Church. Malaysia became an independent nation in 1963. Sumatra and Burma were made affiliated autonomous Methodist churches in 1964 and 1965 because of political circumstances developing in those regions. Singapore became politically separated from Malaysia in 1965. But the church in Singapore and Malaysia continued as one body in connection with the Methodist Church in the United States for three more years. Meanwhile, the Methodist Church in the United States merged with the Evangelical United Brethren Church to form the United Methodist Church in 1968.

The General Conference of The UMC in 1968 passed an Enabling Act that constituted the Autonomous Methodist Church in Malaysia and Singapore. The Rev. Dr. Yap Kim Hao was its first bishop. The Methodist Church in Singapore and the Methodist Church in Malaysia were constituted in 1976 by action of the General Conference of the Malaysian and Singapore churches meeting in Kuala Lumpur. The Rev. Kao Ji Chung became the first bishop of the Methodist Church in Singapore and the Rev. C. N. Fang was elected bishop of the Methodist Church in Malaysia.

Christie R. House is the editor of *New World Outlook* magazine

Historical Sources

Wade Crawford Barclay, *The Methodist Episcopal Church 1845-1934: History of Methodist Missions*, Board of Mission of the Methodist Church, New York, 1957, Vol. 3.

J. Tremayne Copplestone, *Twentieth Century Perspective, The Methodist Episcopal Church 1896-1939: History of Methodist Missions*, Board of Global Ministries, New York, 1973, Vol. 4.

Earnest Lau, "From Mission to Church," *The Evolution of the Methodist Church in Singapore: 1885-1976*, Armour Publishing Pte. Ltd., 2008.



孝恩·集團
XIAO EN GROUP



Special Design Burial Plot
特别设计墓地



Open-Air Columbarium
开放式骨灰阁

Nilai Memorial Park

One of Malaysia's most beautiful memorial park, Nilai Memorial Park is situated just 30 minutes away from Kuala Lumpur. Surrounded by lush natural greenery, the Park successfully combines the best of oriental traditions and architecture with western planning and design. Set amidst all this is a series of tastefully designed and crafted memorials and niche columbariums, which not only provide a serene final resting place for our departed loved ones but also for others to pay their respects.



Professional Arrangements
专业策划



Imported Luxury Hearse
进口豪华灵车

Xiao En Bereavement Care Packages

There is peace of mind in being able to fulfill your final act of filial piety and assurance knowing that every detail will be taken care of conscientiously. There is dignity in a meaningful ritual well planned and well performed. A Xiao En Bereavement Care Package ensures that the warm memories of your departed loved one will endure for generations to come.



Xiao En Centre, Jalan Kuari, Cheras
孝恩館，吉隆坡蕉赖



Multi Function Halls
多元用途礼堂

Xiao En Centre

Xiao En Centre, as a complex for social education and life ceremony, is complemented with function halls for memorial services and funeral rites. We are also equipped with facilities to hold cultural & community events including art exhibitions & seminars. The centre's design, which combines the modern sensibilities & traditional concepts which appraise human values represents our unflinching commitment towards celebration of life excellences.

NILAI MEMORIAL PARK • XIAO EN BEREAVEMENT CARE • XIAO EN CENTRE • XIAO EN CULTURAL

CORPORATE OFFICE No 1 Jalan Kuari Cheras 56100 Kuala Lumpur Malaysia

T +603 9145 3888

F +603 9145 3999

W www.xiao-en.com

Tollfree 1-800-88-8333 (24 Hours)

125 years of Methodism on the Malay Peninsula

by Christie R. House

The article below appeared in the January/February 2010 issue of New World Outlook, the Mission Magazine of the United Methodist Church. That issue focused on some of the significant mission anniversaries associated with UMC. This is reprinted with the kind permission of the editor, Ms Christie House.

Today Malaysia and Singapore are two nations. Malaysia has more than 25 million people and a considerable land mass on the Malay Peninsula, while two of its states, Sarawak and Sabah, lie along the northern coast of the island of Borneo. Singapore, an island nation of 4 million people, is situated off the tip of the Malay Peninsula.

This area of the world has a pre-colonial history of Malay empires, commerce with China and Burma (now Myanmar), and a great mix of peoples and religions common to Southeast Asia. Malaysia's colonial history began with the Portuguese and then the Dutch. In 1824, what was then called Malaya was ceded by the Dutch to the British Empire in exchange for Sumatra. Colonial Singapore was founded in 1819 by Sir Thomas Stamford Raffles and remained a British colony until 1959, when it became autonomous within the British Commonwealth.

The nation of Malaysia was founded in 1963, when Singapore joined with Malaya, Sarawak, and Sabah to form the Federation of Malaysia. Tensions between the majority Chinese of Singapore and the Malay people of Malaysia caused a split, and Singapore became a separate nation in 1965. (World Almanac and Encyclopedia Britannica)

Protestant missionary ventures into the Malay Peninsula took place as early as 1815. Robert Morrison and Robert Milne, under the London Missionary Society at Malacca, established an Anglo-Chinese college and sent missionaries to Penang and Singapore. They established an extensive printing press for Singapore and Malaya, but the institution did not survive. In 1834, a Singapore mission was founded by the American Board of Commissioners for Foreign Missions. This board purchased the earlier printing press in 1836 and opened two schools, a dispensary, and a seminary; but, in 1841, the board discontinued the mission. The London Missionary Society then resumed operations and American Presbyterians began a mission. (Barclay, vol. 3)



A new church for the mission outreach to the indigenous people of Sarawak.

Methodist missionaries—a mix of English-speakers primarily from the United States, Great Britain, and Australia—arrived and settled in the region during the colonial period. The Methodist churches of Singapore and Malaysia trace their common origins to missionaries of the US Methodist Episcopal Church in the late 19th century. The church began as an initiative of the South India Annual Conference, under the leadership of the Rev. James Thoburn, who became its first missionary bishop in 1888. The son of Irish immigrants who settled in St. Clairsville, Ohio, he was a graduate of Allegheny College. He was accepted as clergy in the Pittsburgh Conference and sailed for India in 1859, where he served churches in Nani Tal, Garhwal, Moradabad, Oudh, Lucknow, and Calcutta. In 1884, at a meeting in Hyderabad, he appointed the Rev. William F. Oldham as missionary to Singapore.



William F. Oldham

William Fitzjames Oldham was born in Bangalore, India, the son of a Roman Catholic British officer. After graduating from Madras Christian College, he was employed by the London Missionary Society to teach at a small school in Madras, but he moved on rather quickly and joined the “trigonometrical survey of India.” While still a young man, he attended one of William Taylor’s meetings in Poona, India—mostly, it seems, because he had never met an American and was curious about what they were like. But Taylor was called away to Bombay and his assistant, D. O. Fox, a missionary from Michigan, led the service. Oldham converted and became a Methodist Local Preacher after that meeting. He was then sent to the United States where he studied at Boston University and graduated with a bachelor’s degree in divinity in 1883.

The first missionary visit to Singapore included Dr. James and Mrs. Anna Jones Thoburn, the Rev. Oldham, and Miss Julie Battie, a choir leader from the Calcutta congregation. The party stopped in Rangoon, Burma, and proceeded to Singapore in February 1885. Meanwhile, Charles Phillips of the Seamen’s Institute had sent an appeal to Thoburn to send a missionary to begin a self-supporting church among the English-speaking community in Singapore.

Mrs. Marie Mulligan Oldham joined her husband later in 1885. The first Methodist