

PELITA METHODIST

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THE Security of Jubilee AND OUR Merdeka Journey

By Bishop Dr. Ong Hwai Teik



Moment

Pastor of pastors

Have you ever met a pastor who in his pastoral ministry has nurtured two persons to become bishops in two different denominations in Malaysia? Let me introduce you to Rev. Ching Hock Huat. Now retired, Rev Ching worked in the Methodist Church in Malaysia as a pastor for 32 years. He worked as a pastor in three Chinese Methodist Churches in Malaysia, namely in Raub, Mentakab and Air Itam. Incidentally our current Bishop, Bishop Ong Hwai Teik was a member of the Air Itam Chinese Methodist Church during Rev. Ching's tenure as Pastor there.

Rev. Ching was born in Hokkien, China and came to Malaysia at the age of 10. He and his wife, Loh Peng Eng both graduated from the Singapore Bible College and were blessed with five children. He has since retired and is a member with the Klang Chinese Methodist Church. He is still active in many Chinese Methodist churches in the Klang Valley. He preaches in these churches and also leads in the PaTuan (a Chinese traditional exercise) at the CMC Klang. However due to his age he has limited his involvement in the church and now spends most of his time reading and taking care of his grandchildren.

When asked what gave him excitement in his years of ministry in the church, his answer was that many of the people he served have now become full time workers. Truly indeed it is always a joy to be able to see the fruit of the ministry especially for one who has been doing it for so many years. He also has witnessed the faithfulness of God in providing and blessing his family all these years.

May God continually bless his servant and may God use the lives of this servant as a living testimony to Christians of God's faithfulness and love for his people.

By Michael William



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Malaysia National Prayer Network



As the Lord leads.....

One of the characteristics of any contemporary church is that the pastor will be the leader; that is, a person who gets things done. Even if his gift is not in the area of administration, he is expected to be able to use some business principles and management skills in his works. The truth is many pastors are not well equipped in the area, and have entered into the ministry because they love to study the word of God, to interpret it and to teach it. Sadly, some believe that their success as a pastor depends on their abilities in the areas that they are not well equipped for.

"Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. ¹² Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. ¹³ This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ." (Ephesians 4:11-13, NLT)

Let us pray with special focus on Sabah and Sarawak

Beloved [a disciple-making community with a tender heart]

Ephesians 4

- For good teamwork in one spirit driven by love of God and love for Him

- Believers not be influenced by new teaching from those who are trying to fool us
- We will speak the truth in love, growing up in every way into Christ
- The whole body of Christ will depend on Him, and all the parts of the body are joined and held together
- Every believer will do his/her part faithfully to make the whole body grow and be strong with love

Nation [a changed nation for His glory]

*"LORD, there is no one like you!
For you are great, and your name is full of power.
Who would not fear you, O King of nations?
That title belongs to you alone!
Among all the wise people of the earth
and in all the kingdoms of the world,
there is no one like you."
(Je 10:6-7, NLT)*

- The Lord detests all the proud of heart. Be sure of this: They will not go unpunished (Proverbs 16:5, TNIV)
- For our ministers to be humble in accepting criticism, to be sensitive in listening to the cry of the rakyat against crimes, to be responsible in their offices as leaders and in their words when they speak, to truly spend time on resolving problems, not too quick to react nor too quick to blame...
- For the government to beef up the police force and act upon illegal supply and possession of firearms
- KOTA KINABALU: Public fear for their personal safety and the effect it is having on the baseline economy is a blaring accusation against the Malaysian police force across the country. Recent shootings in Peninsular Malaysia and in Kota Kinabalu and reports of easy availability of guns and firearms are a stark signal that the police must evaluate their enforcement measures in the appropriate context. (<http://www.freemalaysiatoday.com/2013/08/11>)
- What the government has said to do for the benefit of the people, it will be done
- KUCHING: Rural women and girls in Sarawak, including the minority Penans, will be given due attention when Women, Family and Community Development Minister Rohani Abdul Karim re-visits the Baram area in Miri division soon. (<http://www.freemalaysiatoday.com/category/nation/2013/08/11/govt-to-focus-on-rural-swak-women-girls/>)

Remembering others in our prayer

- **Concerning the future of the Egyptians** (continued)
 - CAIRO: Egypt's political crisis entered a tense phase yesterday after international mediation efforts collapsed and the army-installed government repeated its threat to take action against supporters of deposed President Mohamed Morsi... Acting President Adli Mansour, in a message on the eve of the Muslim Eid al-Fitr holiday, said Egypt was in critical circumstances. The interim government would press on with its own plan to hold new elections in nine months, he said. <http://www.freemalaysiatoday.com/2013/08/08>

The Security of Jubilee and Our Merdeka Journey

By Bishop Dr. Ong Hwai Teik

We have read many an account of the nostalgia of Merdeka that happened 56 years ago. There are those of our elders' generation who call us to cherish the Merdeka spirit of peace, stability and national advancement as they vividly share with us the joy of this memorable and formative part of the journey in the life of our beloved nation.

As we continue to navigate our way in the complex life of this country in the midst of a confusing world, I pray that you will find God's blessings in an area that is felt universally in the postmodern world.

We live in chaotic times, challenging us to the core so that the issue of **security** is a very real one. Today this is undoubtedly a common problem of concern to every Malaysian in the light of the escalation of crime, especially the very violent ones. The newspapers reveal that prominent personalities and industry captains at this time have to wait their turn on the waiting list as there is an upsurge in the demand for armed body guards and security personnel!

Moreover, nowadays it is not unusual for us to encounter neighbours who speak languages we did not grow up with. Foreign languages flood our homes, restaurants, supermarkets, petrol kiosks, streets etc. Authority is looked upon with suspicion, whether secular or religious – caused by scandals in churches, governments, industries, corporations and traditional institutions; in some countries even the institution of law enforcement and security providing agencies are regarded as just another gang – in uniform!

Beyond the insecurity that is created by rampant crime, this feeling of insecurity is compounded by a world that is destabilized by rapid and voluminous changes such as in the ways of communication. Many in the older generation are just overwhelmed by the number of features in a smart phone! Other significant insecurity producing causes include the shifting of boundaries. Borders have been extensively redrawn in our lifetime. Since the Iron Curtain fell in 1989, the former Union of Soviet Socialist Republics broke up in 1991 resulting in 14 countries declaring their own independence.

All these factors experienced in living in the world today cause us to be acutely drawn to the desire for security. For Malaysians, this troubling and unavoidable sense of insecurity is exacerbated by the outcome of the May GE 13 results. For many, the way to deal with this insecurity is to cling ever more tightly to the old, institutionalised understanding, systems, ideologies and "maps" that help us read our world. There are those who would call us to return to the values and crafted social practices of the past in order to regain a secure footing in one's personal, social and national worlds.

It is acknowledged that institutions and old "maps" do offer us a measure of security and provide ways of reading and understanding the world and evaluating it; they do have their place. But problems arise when the champions of these "old narratives" of understanding the world, assert dogmatically (and sometimes very loudly) that they are the only way to understand reality and bring back "order and security" - economically, politically, socially or religiously. These "old narratives" often govern via maintaining their authority through fear – even to the extent of using the politics of coercion and force to frighten, intimidate and suppress; they also exclude and demonize those who do not agree with them.

At best these "old narratives" offer a system, structure or way of looking at the world and evaluating it – even as a system of morals and behaving; but they cannot give us an assured sense of security which comes from faith as a lived personal relationship with God. It is like trying to get at the actual depth of a coin at the bottom of a barrel of clear water without any other aid except to do so purely by sight (in which case the refraction of light will deceive us).

But when we choose to reject the seeming security offered by the old man-made narratives and systems and step into walking towards God in personal faith – we begin to discover security that comes from a **rootedness in God**, and the reality of an alive and personal relationship with God that institutions and systems of ideology cannot provide. It is this rootedness in God alone through a personal and intimate relationship with Him that will enable us to overcome, when we are vulnerable - the temptation, seduction and intimidation of the false claims of these old maps and systems.

The **Jubilee celebration** of every 50th year as taught in the Old Testament (Lev 25;8-13) and applied in the new by the Lord Jesus (Luke 4:18-19) is built on the Sabbath principle (the Jubilee is a kind of "super Sabbath" year) that reminds us in no uncertain terms that **God and God alone is in control**.

In saner moments, we acknowledge that because God is the Creator of the cosmos, so it will take the sovereign power of the Divine to fix "the (dis)order". However, there is something inside each of us that makes us want to "play God" – to want to control things (and outcomes) and be secure by our own hand. But the only security is to enter into the path of spiritual intimacy with God. This very rootedness in God shall provide the security and assurance that no matter how disordered, confusing and chaotic life becomes – Someone (i.e. God) will finally make things turn out the way they were meant to be.

The Jubilee celebration magnifies the Sabbath keeping principle

that reminds us not to step into God's domain ie to be ultimate Controller of things. The Exodus 20:8-11 passage is a clear call to God's people to "remember the Sabbath day by keeping it holy" and they are to consecrate it to the Lord as they rest from their routine of work. The Sabbath (the original Hebrew word means "to cease") attitude is one that says "today I shall endeavour not to control the world. I need to keep in mind that God and God alone is in control" – as we intentionally trust Him. We are to desist from becoming "control freaks" – who find it quite impossible to "to cease" and rest.

The author and pastor, Mark Buchanan (in *The Rest of God*) reminds us poignantly that we "mimic God in order to remember we're not God. In fact that is a good definition of Sabbath, imitating God so that we stop trying to be God....Sabbath-keeping involves a recognition of our own weakness and smallness, that we are made from dust, that we hold our treasures in clay jars, and that without proper care we can break."

In this Jubilee year, may this realisation that - God and God alone is in control - continue to shape, energise, keep us humble and secure, as we continue to proactively give ourselves unreservedly to the life, history and nation-building of our beloved country as we celebrate Merdeka and also Malaysia Day. As we view our country at this unprecedented challenging times through the lens of this truth, we are secure in the God Who is in control - able to persevere and

overcome "old narrative" dogmatic forces who operate by using intimidation and fear especially in the political realm. We can then **persist in our labour as "salt and light" for Christ** in the face of very discouraging odds and anticipated consequences, with hope.

Many in the Church of Malaysia will be celebrating in unity the closing of the Jubilee Year of our nation's formation. The Jubilee Year has drawn many of God's people in this nation more closely together, including the coming together of the National Evangelical Christian Fellowship and the Council of Churches Malaysia to jointly organise the Malaysia Jubilee Prayer Celebration on 15 September 2013 at the Calvary Convention Centre, KL. Our Methodist Churches in Bintulu, Kuching, Klang, Ipoh, Sitiawan and Alor Setar are also the host venues for the inter-denominational Hope of Jubilee / Malaysia Day Prayer gatherings over the Malaysia Day weekend. And Methodists will also be joining in the prayer assemblies and gatherings hosted by other churches across our land during that weekend.

May the Sovereign God Who alone is securely in control of the cosmos and the nations, graciously grant us a new season of change and spiritual renewal, of fresh beginnings within His Church in Malaysia that will heighten – *Spreading Scriptural Holiness, Transforming Our Nation.*

^{NLT} **Psalm 24:1 The earth is the LORD's, and everything in it. The world and all its people belong to him.**

Announcement

3rd **METHODIST** PRAYER Convention 2014

Date:
29-31 August 2014

Venue:
◦ **Sunway Convention Centre, PJ**
◦ **Bukit Jalil Stadium, KL** (closing service from 9.30 - 12.30 p.m., 31 August)

Please mark these dates in your calendar and watch out for more information.

Courtesy Call to the Deputy Education Minister



On 23rd July 2013, a special group of people paid a courtesy call to YB Datuk Mary Yap, the new Deputy Education Minister of Malaysia in Putrajaya.

The group consisted of the Girls' Brigade International President's Committee (IPC) who were meeting in Kuala Lumpur. Together with International President Ruth Chikasa from Zambia were IPC members who represented Africa, Asia, Europe, the Pacific and the Caribbeans & Americas. In attendance was Bishop Dr Ong Hwai Teik who was also the Asia Chaplain and National Chaplain. He

had given priority to this visit despite a hectic schedule, to represent the Methodist Church in Malaysia and not only presented a book to YB Datuk Mary Yap, but also said a special prayer for her. Datuk Mary, prior to her appointment as Deputy Education Minister, was the chairperson of the Federation of Councils of Christian Mission Schools Malaysia.

From Ms Tay Choon Neo
The Organising Chairperson of the GBM 75th Anniversary Celebrations

One Year at the Cross Devotional by Chris Tiegreen

DEVOTION

An Urgent Purpose

Christ has told us He will come, but not when, that we might never put off our clothes or put out the candle.

(William Gurnall)

IN WORD:

You have a mission in life. You may be conscious of it or you may not, but it's there. And you've spent years defining it. For some people, it's a mission to get rich. For others, it is a mission to solve humanity's problems. It can show up as a drive to win a gold medal or as an obsession to fit in with the crowd. Regardless of the shape it takes or the level of awareness you have of it, it's there.

When Jesus ascended, He redefined the disciples' mission for them. The mission was no longer about their personal agendas, it was about Him. And the angels' words about His return put a period at the end of the mission; Jesus would be coming back at a particular point in time when the mission is done. There's an ending. The situation is urgent.

We've lost that sense of urgency over the years. Weeks turned into months, months turned into years, years turned into decades, then centuries, and then mil-

lennia. The ends of the earth were farther away and harder to reach than anyone had thought. The mission was going to be more than announcing the good news; it would be a matter of discipling people from every language and tribe. Sometime between the beginning of Acts and the fulfillment of Revelation, we set in for the long haul.

IN DEED:

What can we do to get that sense of urgency back? Speculation about the time of Jesus' return may help, but the real key is to understand the lostness of our world and the ends of it that have yet to be reached. As long as there are undisciplined pockets of people out there, the mission isn't complete.

Not only has your mission in life changed from what you first thought – Jesus has given all His followers the same ultimate purpose – your mission also has a designated time frame. We could be casual with an open-minded mission, but not with this one. Never forget that the situation is urgent.

"The same Jesus, Who has been taken from you into heaven, will come back in the same way you have seen Him go into heaven." Acts 1:11

**CHRISTIAN FEDERATION OF MALAYSIA
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**CFM MEDIA STATEMENT
MERDEKA DAY AND MALAYSIA DAY 2013**

26th August 2013

A NATION FOR ALL

This year Malaysians celebrate the 56th anniversary of Merdeka for Malaya and the 50th anniversary since the formation of Malaysia in 1963.

We give thanks to Almighty God for the wisdom and strength He has granted to our national and state leaders over the years and for the relative peace and prosperity we have enjoyed as a nation.

As with our founding fathers of Malaysia we pray and seek the help of Almighty God to assist us as we envision and foster a nation uniting all peoples together; an inclusive nation rather than a divisive one. A nation for ALL.

A journey of 50 years is a small step in the evolution of nations. Yet we can take pride that even as we have faced many difficulties, we have endured as a nation of many people welded together in peace and harmony because of our mutual respect for and harmonious relationship with each other.

However, let us not be presumptuous but together actively work at building a nation under God and continue to seek blessing, peace and goodwill for each other and our communities.

We call on all Malaysians to strengthen our nation upon the twin pillars of truth and justice in order to give everyone hope and a place under the Malaysian sun.

We urge all Malaysians to continue to fashion a legal system that will provide equality and equal protection under the law for all Malaysians.

We call on all peaceful and peace-loving Malaysians to reject those who are racists and religious chauvinists in both their speech and actions. We need to actively resist all who use race and religion to drum up fear and hatred against others for political mileage and advantage.

We ask all Malaysians to continue to show mutual respect, compassion and care for the human rights and dignity of each other and to demonstrate that with the courage to speak up against injustice and extremism of all kinds.

Let us heighten our consciousness of and consideration for those others living around us and treat all peoples with love, honour and respect as we are all children of the living God.

As Christians in Malaysia we continue to pray for the well-being and good of our beloved nation MALAYSIA. We pray that Almighty God will assist us in our nation-building endeavours as we continue to build and to prosper a nation on the basis of truth and justice so that we may live together in unity, peace and harmony.

We pray for our police and armed forces to be vigilant and diligent to ensure the safety and security of our beloved nation.

We continue to pray for the blessings of wisdom and moral courage from Almighty God to be upon our Yang Di-Pertuan Agong, the Rulers, the Prime Minister and members of his Cabinet, the state Mentris Besar and the Chief Ministers and members of their Executive Councils, and all our Members of Parliament and State Assemblypersons, that they may represent the Rakyat with responsibility and integrity, and govern honestly and fairly, seeking always the common good.

Signed

Rev. Dr. Eu Hong Seng
Chairman

Bishop Emeritus Antony
Selvanayagam
Vice-Chairman

Rev. Datuk Jerry Dusing
Vice-Chairman

Bishop Philip Lok Oi Peng
Vice-Chairman

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9th September 2013

CFM MEDIA STATEMENT

**STOP BASELESS ACCUSATIONS AND CALLS FOR “ACTION”
OVER THE USE OF THE WORD “ALLAH”**

As the hearing date of 10 September 2013 for the appeal by the Government of Malaysia against the decision of the High Court of Malaya to allow The Herald newspaper to use the word “Allah” fast approaches, the Christian Federation of Malaysia (CFM) notes with grave concern the calls by various groups to ‘defend’ Islam from being insulted and threatened.

In particular, we refer to a television programme in which untrue and unsubstantiated accusations were made about so-called Christian plots to convert Muslims, and to the official Friday sermon (*khutbah*) written by JAKIM (the Department of Islamic Development Malaysia, or Jabatan Kemajuan Islam Malaysia) and delivered on 6 September 2013, which called for “action” (“*tindakan*”) in defence of Islam by Muslims over the use of the word “Allah” for God by Christians, and that such defence was a “holy struggle” (“*perjuangan suci*”).

The issue, then, is whether such calls would become the catalyst and the incitement of reactions which may result in public disorder. Even a cursory examination of these accusations and statements will clearly show that they are emotional and without factual basis.

However, the call for “action” by some Muslims is incendiary and alarming to ordinary Malaysians. Worst of all, there appears to be no action or statement whatsoever from any governmental authority in our nation, calling for calm or even ordering a stop to such stoking of anger and heightening of feelings.

Let it be made clear once again that:

1. The word “Allah” to refer to God is used by about 60% of the approximately 2.6 million Christians in Malaysia. Bumiputra Christians, who only have Bahasa Malaysia as their common language for worship and prayer, have long used the Bahasa Malaysia Bible containing the word “Allah” for God without any uproar, resistance nor objection.
2. The word “Allah” to refer to God has been in use for hundreds of years in various translations of and from the Bible (please refer to the CFM Fact Sheet issued on 16 May 2013).

3. Only in Malaysia is the use of the word “Allah” to refer to God by Christians a problem for Muslims. Christians in the Middle East freely use the word “Allah”. There is no confusion.
4. The repeated accusations that the use of the word “Allah” is a device that is part of a Christian conspiracy to convert Muslims has never been substantiated. Such irresponsible accusations must stop. This is blatant scare-mongering and provoking of religious tensions.

The CFM invites our Muslim sisters and brothers in Malaysia to reflect, understand and appreciate the context of how, when and why Christians use the word “Allah”. This use has carried on for centuries through our shared history without any problem, and we have lived in relative peace and harmony for many years whilst this use has been on-going.

In dealing with the issue of the use of the word “Allah” for God, as indeed with other inter-religious issues, there is a need for the truth, i.e. facts and evidence, to be looked at, instead of an appeal to purely emotional rhetoric or use of base insults, or talk of plots and alleged conversions.

The CFM vigorously calls upon the Malaysian Government, which represents ALL Malaysians, to ensure, uphold and protect freedom of religion in Malaysia. Let not JAKIM be the only voice purporting to speak on behalf of the Government of Malaysia that has said that it represents Malaysians of different faiths and ethnicities.

The CFM requests all Christians to continue to pray for peace and justice. May God bless and protect our beloved nation, and grant peace to all Malaysians.

Signed

Rev. Dr. Eu Hong Seng,
Chairman and the Executive Committee,
The Christian Federation of Malaysia

**CHRISTIAN FEDERATION OF MALAYSIA
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9th September 2013

KENYATAAN MEDIA

**HENTIKAN TUDUHAN YANG TAK BERASAS DAN TUNTUTAN
UNTUK “TINDAKAN” ATAS PENGGUNAAN PERKATAAN “ALLAH”**

Memandangkan tarikh pendengaran 10hb September 2013 untuk rayuan oleh Kerajaan Malaysia terhadap keputusan Mahkamah Tinggi Malaya untuk membenarkan akhbar The Herald menggunakan perkataan “Allah” kian mendekati, Persekutuan Kristian Malaysia (CFM) menyatakan kebimbangan atas panggilan oleh pelbagai kumpulan untuk ‘mempertahankan’ Islam daripada dihina dan diancam.

Secara khusus, kami merujuk kepada satu program televisyen di mana tuduhan yang dilemparkan mengenai apa yang dipanggil plot Kristian untuk memurtadkan umat Islam itu, adalah tidak benar dan tidak berasas, dan kepada khutbah Jumaat rasmi yang ditulis oleh JAKIM (Jabatan Kemajuan Islam Malaysia) dan disampaikan pada 6 September 2013, yang memanggil untuk “tindakan” untuk mempertahankan Islam oleh orang Islam ke atas penggunaan perkataan “Allah” merujuk kepada Tuhan oleh orang Kristian, dan bahawa pertahanan sebegitu adalah “perjuangan suci”.

Isunya ialah samada panggilan sedemikian boleh menjadi penyebab dan mencetuskan hasutan tindakbalas yang menyebabkan gangguan awam. Pemerhatian sepintas lalu keatas tuduhan-tuduhan dan kenyataan ini jelas menunjukkan bahawa mereka bertindak mengikut perasaan tanpa berlandaskan fakta.

Walau bagaimanapun, seruan untuk “tindakan” oleh sesetengah umat Islam memperlihatkan sebagai satu tindakan yang membahayakan dan membimbangkan kepada rakyat umum Malaysia. Lebih membimbangkan, seolah-olah tiada tindakan atau kenyataan dari mana-mana jua pihak berkuasa kerajaan untuk menyeru semua pihak bertenang atau menghentikan tindakan yang boleh menyemarakkan kemarahan dan emosi.

Dijelaskan sekali lagi bahawa:

1. Perkataan “Allah” yang merujuk kepada Tuhan yang digunakan oleh kira-kira 60% daripada 2.6 juta orang Kristian di Malaysia. Kristian Bumiputera, yang berbahasa Malaysia sebagai bahasa utama yang digunakan untuk beribadah dan berdoa, telah lama menggunakan Alkitab Bahasa Malaysia yang mengandungi perkataan “Allah” merujuk kepada Tuhan tanpa sebarang kekecohan, halangan atau bantahan.
2. Perkataan “Allah” yang merujuk kepada Tuhan telah digunakan selama beratus-ratus tahun dalam pelbagai terjemahan dan dari Alkitab (sila rujuk kepada Lembaran Fakta CFM yang

dikeluarkan pada 16 Mei 2013).

3. Hanya di Malaysia penggunaan perkataan “Allah” yang merujuk kepada Tuhan oleh orang Kristian menjadi isu bagi orang Islam. Kristian di Timur Tengah bebas menggunakan perkataan “Allah”. Tanpa sebarang kekeliruan.
4. Tuduhan yang berulang kali mengatakan penggunaan perkataan “Allah” merupakan sebahagian daripada alat konspirasi Kristian untuk memurtadkan umat Islam tidak pernah dibuktikan. Tuduhan yang sedemikian diperlihatkan sebagai tindakan yang tidak bertanggungjawab dan tuduhan sedemikian harus dihentikan. Ini adalah bertujuan menyemaikan perasaan ketakutan dan mencetuskan ketegangan antara agama.

CFM menyeru teman-teman kita dari pihak Islam untuk merenung, memahami dan menghargai konteks bagaimana, bila dan mengapa orang Kristian menggunakan perkataan “Allah”. Sudah berabad-abad penggunaan perkataan “Allah” digunakan berlanjutan melalui sejarah kita bersama tanpa sebarang masalah, dan kita telah menikmati keamanan dan keharmonian relatif selama bertahun-tahun ketika penggunaan ini telah berterusan.

Dalam menangani isu penggunaan perkataan “Allah” untuk merujuk kepada Tuhan, dan isu-isu yang lain berkenaan dengan agama, kita perlu kebenaran, iaitu fakta dan bukti untuk diperiksakan, bukan rayuan kepada sekadar retorik emosi atau asas untuk menghina, atau percakapan komplot dan dakwaan penukaran agama.

CFM bersungguh-sungguh menyeru kepada Kerajaan Malaysia, yang mewakili SEMUA rakyat Malaysia, untuk memastikan, menegakkan dan memelihara kebebasan beragama di Malaysia. Jangan biarkan JAKIM menjadi suara rasmi bagi pihak kerajaan yang telah mengatakan bahawa ia adalah sebuah kerajaan yang mewakili rakyat Malaysia yang berbilang bangsa dan agama.

CFM menyeru semua orang Kristian untuk terus berdoa untuk keamanan dan keadilan. Semoga Allah memberkati dan melindungi negara kita yang tercinta, dan memberikan keamanan kepada semua rakyat Malaysia.

Rev. Dr. Eu Hong Seng,
Pengerusi dan Jawatankuasa Eksekutif,
Persekutuan Kristian Malaysia

The Girls' Brigade Malaysia Celebrates 75 years



2013! This year will stand out in the Girls' Brigade Malaysia history for many reasons.

Firstly, we celebrate 75 years of the existence of the Girls' Brigade in Malaysia. This wonderful organization for girls arrived on our shores in Penang as the *Girls' Life Brigade*. In 1968, three girls' organizations – the Girls' Brigade from Ireland, the Girls' Guildry from Scotland and the Girls' Life Brigade from England – merged to form what we now know as the Girls' Brigade. Through the years, the lives of women, young and old, have been touched not only by its wholesome programme, but by the love and care that resulted through relationships forged by the common bond of Brigade.



To proclaim God's goodness and faithfulness, several programmes have been planned.

GBM Thanksgiving Service for 75 years of *God Before Me*. A thousand girls, officers, parents, alumni, church members and friends congregated in Wesley Methodist Church Kuala Lumpur Legacy Centre to celebrate God's blessings on 27th July. The young worship team that led the congregation in Worship and Thanksgiving testifies to how the Lord is using the young people in this generation. The variety in the programme and its participants testifies to how God is reaching to a diverse people and yet with one voice we serve Him.

GBM 75th Anniversary Dinner at Pik Wah Restaurant followed the Thanksgiving Service with an enjoyable evening of fellowship as we celebrate the joy of God Before Me.

Prior to the celebrations, GBM hosted the GB International President's Committee (IPC) meetings for the first time in Malaysia, 21-27 July. GBM also hosted the GB Asia Fellowship meetings in Kuala Lumpur on the 26-27 July. How wonderful to have the International GB community come and celebrate with us. The IPC paid a courtesy call to the Deputy Education Minister, YB Datuk Mary Yap in Putrajaya on 23 July, discussing with her how the GB can play a

greater role as a uniformed body in school and the community.

Another significant event was the publication of the ***GBM Book of 75 stories***. It is an excellent witness to the impact of GB on the lives of girls and women through the years.



As if to culminate the celebrations in Kuala Lumpur, the GBM 56th Annual General Meeting was held on the 28th of July. This AGM saw a record number of officers present, having come from all over the country for the celebrations the day before. Bishop Dr Ong Hwai Teik, the National Chaplain of GBM, was present with us throughout the events and celebrations. He reminded us of our role as handmaidens, like the slave girl of leprous Naaman, insignificant though she may be in status, but the impact of her witness was great.

On the 14th of September, the celebrations move to Sibul, Sarawak for the Dedication of the newly-purchased GBM Sarawak Centre.

GBM Vision

**Impacting Lives, Touching Families,
Building the Nation, Blessing the World**

May the God who has led us over 75 years through difficult times and happy times always go before us and guide our path. Glory to God!

From Ms Tay Choon Neo
The Organising Chairperson of the GBM 75th Anniversary

Reflection on the 3rd Methodist Intercessory Gathering (MIG)

A few months ago, my PIC asked me to take his place at the MIG meeting. I had never heard about it and so I thought it was just another meeting. I accepted that assignment gladly but as the date of the meeting drew near, a reluctance sips in as the workload of ministry piled up. I admit that on the day of the meeting, I had to drag my feet to Sibiu.

On the other hand, in recently weeks the Lord has been teaching me about forgiveness. I was wrestling with Him about this.

In the morning of the meeting, I was reading about the work of the Holy Spirit in John 16:8 about the conviction of sin. A quote mentioned got stuck in my head - "revival is deeper conviction of sin."

The morning began with worship followed by an exhortation by Rev Damat Stewart, the President of SIAC. In his request for prayers, he mentioned that the indigenous churches needed to be empowered so that they can take the lead in the transformation of the church and nation.

After the tea break, Beng Keat was sharing about the indigenous church being in the forefront and being favored by God in our nation. The indigenous Christians are our family, our brothers and sisters and we need to empower them as they are the future of our church.

He then affirmed the work of SCAC in supporting SIAC.

That was when the Lord spoke to me and reminded me that it is not doing but being. Outwardly we have always supported by giving but our attitude, thoughts and words are still unchanged. As I wrestled with the Lord, He reminded me of a sermon I preached recently on Indigenous Ministry Sunday in which I reminded my members from Eph 6 about spiritual warfare. I challenged my members to be vessels to be used by God to break the bonds and bondages by loving and caring for our indigenous people. Our negative attitude, unkind words and thoughts about them are wrongly placed as it is not them whom we are against but they are under bondage.

And the Lord nudged me very strongly and said "preacher, live out your own sermon". My response was "of course no! What would people think of me? No no no, God. I am not going to do so."

As Rev Wong, the GC Prayer Co-ordinator, led the group in prayer, I was wrestling with God. My "no" to Him was answered with "you wanted to learn obedience."

"NO." "You prayed for sensitivity to the prompting of the Holy Spirit."

"NO." "Trust me"

"NO." "My child I know what I am doing."

Reluctantly, I went over to ask Rev Wong if I could share something after that session. I thank God that he agreed. But as he led in prayer, he prayed for repentance. I knew God was definitely at work, there is so much unity and harmony throughout our time together.

I began to confess that my family and I have despised and failed in our love for our indigenous brothers and sisters. My church and my conference have also failed and sinned in our words, thoughts and deeds in loving and caring for them. And then prompted by the Lord, I invited the Chinese participants in that room to stand and ask for God's forgiveness for our sins and failure.

But by then I was just so overwhelmed emotionally that I wept and wept before God. I had never wept like that over a sin and the burden was lifted as I just waited for God.

It was only later that I found out that the TRAC team of intercessors have prayed that someone would lead in repentance and reconciliation. I was much humbled by the knowledge that God had prompted me to be obedient and by His Grace, empowered and encouraged to take the lead.

To God be the Glory

By Rev. Lenita Tiong



For the grace of God that brings
salvation has appeared to all men.

Titus 2:11

“直到地极”宣教营

报道：甘慧仪

7月23至25日，马来西亚基督教卫理公会华人年议会“直到地极——2013年宣教营”，在马六甲皇冠酒店举办。年会属下约二百四十六位牧者和会友出席，来自全国各区。



莫会长（右）颁发礼给林忠铨弟兄（中），年会副会友领袖吴永基医生（左）在旁见证。

为隆重其事，年会特邀砂拉越诗巫卫理神学院院长池金代牧师（博士）、华卫联会宣教与布道委员会主席林忠铨弟兄（砂拉越）、从事香港扶贫事工的郑峰生博士和缅甸南板宣教士庞忠昌传道，将自身深耕久习的专有心得，敞开心扉，以扩大、激励及更新信徒对宣教事工的观念。

23日下午三时十五分，宣教营主席吴永基医生恭请年会会长莫泽川牧师上台分享信息：培育门徒、物色人才、广行善事。莫会长强调，身为得救的重生信徒，我们有责任传福音，务求做到三管齐下，提供人们身心灵的三重需要。要扩张教会，培育门徒是首要任务，但“凡有教会，就有学校”亦是华人年议会遵循的宣教策略。抢救灵魂的同时，满足人们肉身的需要，正如主耶稣为其十二门徒、使徒和有需要者所做的一切。随后，莫会长奉父、子、圣灵的圣名，宣布：宣教营正式开幕！

当晚，池金代牧师主讲主题一“宣教的



莫会长（右）颁发礼给林忠铨弟兄（中），左为吴永基医生。

上帝”，参考经文〈使徒行传〉1章6至8节。池牧师说，圣经记载的许多故事都带出一清晰的信息，即“救赎与宣教”。“救赎”的核心内容是，上帝的工作藉着主耶稣基督，引领万民归主；“宣教”则指出，上帝的工作藉着主耶稣基督，通过您我，影响万民归主。早在〈创世记〉1章26至28节，神已清楚显示，他安置亚当在伊甸园的目的，是要他管理地上万物，也祝福人生养众多、遍满地面。神也透过亚伯拉罕，要地上万族因他得福。

次日早上，林忠铨弟兄分享世界华卫宣教事工的专题，引用经文〈以弗所书〉3章8至21节。他娓娓道来，将所接触的中国家教会发展过程及其利弊，详细陈述，让会众更多了解家庭教会的建立模式及其挑战。他说，家为立国之根基，同理，当教会在地上受难时，信徒有否遵循圣经教导，为信徒代祷、为教会和下一代付出？



会众肃立，随讲员所说的代祷项目，迫切以祷告为祭。

过后，池牧师主讲主题二“宣教的个人”，引用经文〈路加福音〉24章45至49节。他表示，健康教会的生活是包括：同心敬拜、恒心学道、爱心相交和关心布道，目的是向世人见证主耶稣的大爱和权柄。需要传教的地方就是我们工作（传福音）的禾场，但禾场如此庞大，工人却如此匮乏，尤其是华人教会，只因缺少勇气！他说，支持宣教的模式可以“五去”为准，即亲自去、孩子去、祷告去、金钱去和带职去。

池牧师在主题三“宣教的教会”引用〈使徒行传〉13章1至3节。他说，教会所负的宣教使命是神给予的，凡属主的教会必须负责，扛起向上、向内及向外的工。 “宣教”，即差传，是专有名词，意指差遣人们前往教会范围之外，去福音未及之地，宣告主的好消息，使他人归向父神；奉差遣者必须在当地积



池牧师（左）熟稔主讲要领，特意下台走动、接触会众，挑战人们深思其传递的道理。

极耕耘，建立有功能且能倍增果子的教会，使当地或国家，乃至地极，能结出福音的果子！

此外，池牧师强调“宣教7P”的总纲，即“以连锁祷告（Pray）为力量”、“以差派人才（People）为目标”、“以差派牧者（Pastor）为策略”、“以州内州外为分界（Partition）”、“以统筹统办（Polling）为后盾”、“以坚持（Persisting）宣教为信仰”和“以继续学习（Pondering）为方向”。

当晚有四项目，分别是王昆和牧师分享泰北宣教事工、周伟平牧师和郑建发牧师先后分享印度宣教事工、庞忠昌传道分享缅甸南板宣教事工，以及“建造荣耀之城——‘缅甸南板’”DVD推介礼（由莫会长主持）。

第三天，林忠铨弟兄继续分享华卫宣教事工的信息。接着，来自香港的郑峰生博士分享其夫人患癌的治病之路，带出其义无反顾、投身宣教事工的曲折经历，闻者不禁为之动容。

杨锺禄牧师为营会闭幕礼的讲员，为会众反映宣教不能等的严峻课题。最后，主席陈金发教区长邀请禰仲尤牧师为会众作个祝祷。众人用了丰盛的午餐后，便打道回府。



郑峰生博士感性透露自己投入扶贫事工的点滴，见证主恩。

“To the Ends of the Earth”

– Mission Camp

“To the Ends of the Earth” – Mission Camp 2013 of the Chinese Annual Conference (CAC) of the Methodist Church in Malaysia was held in Mahkota Hotel, Melaka from 23 – 25 July 2013. About 264 ministers and members under the Annual Conference from different parts of the country attended the camp.

For this grand occasion, the Annual Conference had specially invited Rev. Dr. Tie King Tai, Principal of Methodist Theological School, Sibul, Sarawak; Bro. John Ling Tung Chuang (Sarawak), Chairman of Board of Mission and Evangelism of World Federation of Chinese Methodist Churches (WFCMC); Pastor Brian Cheng from Food for Hungry Ministry, Hong Kong; and Pastor Thutsanti Prakit, missionary in Nambang, Myanmar to personally share their years of valuable practical experience in order to bring upfront, enlarge, motivate and renew believers’ concept towards mission work.

At 3:15 p.m. on 23 July, Dr. Ng Wing Kee, Chairman of Mission Camp, in honour invited President of the Annual Conference, Rev. Boh Che Suan to come on stage to deliver his message entitled “Nurture Disciples, Seek Talent, Spread the Good Work”. President Boh emphasised that as born again believers, we have the responsibility to spread the gospel and to provide the three-pronged physical, psychological and spiritual needs, being the three major human needs. Nurturing disciples is the foremost important task to expand the church, but “where there is church, there is school” remains the mission strategy of CAC. While rescuing souls, human physical needs are satisfied too, just as Jesus and his twelve disciples, and the apostles did to the needy ones. Following that, the President declared Mission Camp officially open in the name of Father, Son and Holy Spirit!

On the same night, Rev. Dr. Tie King Tai delivered the first theme message entitled “A Missionary God” based on Acts 1:6-8. Rev. Dr. Tie said that the Bible has recorded many stories which present a clear message, which is “salvation and mission”.

The core content of “salvation” is God’s work through Jesus Christ in bringing all nations to the Lord; while “mission” points to God’s work through Jesus Christ, using you and I to impact all nations to return to the Lord. Way back in Genesis 1:26-28, God clearly revealed that He placed Adam in the Garden of Eden with the purpose to govern over all creatures, and He blessed him to be fruitful and increase in number; fill the earth and subdue it. Similarly, God wanted to bless all nations on earth through Abraham.

The next morning, Bro. John Ling shared a special message on the ministry of WFCMC by referring to Ephesians 3:8-21. He passionately described in detail on the development process of home churches in China, its strength and weaknesses; which enabled the congregation to understand more about the establishment models of home churches and the challenges involved. He said that families are the foundation of a nation. Similarly, when churches on earth suffer, do believers follow the teachings of the Bible, to intercede for the believers, to do something for the future generation?

After that, Rev. Dr. Tie delivered the second theme message entitled “A Missionary Individual” based on Luke 24:45-49. He expressed that a healthy church life should include: united worship, persistence in learning the Word, relate to another with love and evangelise with love, with the purpose of testifying Jesus’ great love and authority before the world. The place where we need to spread the gospel is the mission field where we work, but the mission field is so huge, yet workers are few, especially among the Chinese churches, which only lack boldness! He mentioned “Five Go” models to support mission work which includes oneself who goes, children go, prayer goes, money goes and go with a vocation.

Rev. Dr. Tie in the third theme message entitled “A Missionary Church” referred to Acts 13:1-3. He said that the responsibility of the churches in mission is a role given by God, in which all churches must bear and

carry up the ministry within and outside the church. “Mission”, which is to send out, a special noun, which means to send people to places beyond the church boundary, to where the gospel has yet to reach, to declare the Good News of the Lord, so that people will turn to God the Father. The one being sent must proactively cultivate and establish functional churches which are able to multiply fruits, so that the local community or the country, even to the ends of the earth will produce fruits of the gospel!

Besides, Rev. Dr. Tie emphasised the “7Ps of Mission”, namely “**P**rayers chain powered”, “**P**eople sending goal”, “**P**astor sending strategy”, “**P**artition of local and overseas missions”, “**P**ooling system of support”, “**P**ersisting in doing missions” and “**P**ondering continuously as the direction”.

There were four items presented during the night session. Rev. Wong Kong Hoo shared on Northern Thailand mission work, Rev. Chu Vee Ping and Rev. Tay Kian Huat took turn to share on India mission work, Pastor Thutsanti Prakit shared on Nambang, Myanmar mission work, and the launching of the DVD entitled “Building a City of Glory – Nambang, Myanmar” (officiated by President Boh).

On the third day, Bro. John Ling continued to share a message on WFCMC’s work. Following that, Pastor Brian Cheng from Hong Kong shared the journey of his wife’s cancer treatment, his no regret and no turning back experience in the winding road of mission work which moved the audience deeply.

Rev. Yeo Teong Loke was the speaker of the camp closing ceremony. He reflected with the congregation on the serious topic whereby **mission cannot wait**. Next, the master of ceremony, District Superintendent Chin Kim Fatt invited Rev. Yin Tong Joo to say a prayer of blessing for the congregation. The congregation returned home after being served with a sumptuous lunch.

Reported by: Kam Fui Yee

Translated by: Tan Chee Mun

The First Gospel Cinema in Malaysia



Changing it from a commercial cinema into a gospel one – it is a first in Malaysia.

On 24 July 2013, Star Cineplex Sibü, in corporation with Sarawak Chinese Annual Conference (SCAC), was dedicated for the purpose of spreading the Good News. It involves re-directing an old cinema with a new mission to serve the public with E-movies provided by Information Communication Board (ICB) of SCAC. The Managing Director of Star Cineplex Sibü Mr Wong Tiong Hock and his wife, and the Executive Director Wong Kai Lim, signed a Memorandum of Understanding with the Chairman of ICB, Mr Kong Kek Ming under the witness of the President of SCAC Rev Su Chii Ann.

During the launching and dedication ceremony, Rev Su said in his speech that it is not easy to educate the new generation with words, thus if the message can be conveyed through E-movies, the results would be two-fold.

“It is also not easy to invite non-Christians to church; however, it would be different going to a movie. Besides that, the story speaks to the audience leaving behind a vivid image. It is thus a good way to convey the gospel.”



Group photo



Signing of MOU

Rev Su used the word ‘E.A.S.Y’ to relay his message. E is for ‘Entertainment and relaxation’. The present society needs entertainments that are educational, motivational, evangelistic and positive. It is hoped that this cinema can fulfill such goals!

A is to ‘Appreciate’. It is very encouraging to have entrepreneurs like Wong’s family who give back to the society through social work as well as working closely with the church. Although we cannot foresee to what extent the cinema can contribute, saving a soul itself is priceless. Since it is a very ‘Special’ task, we hope this sets a precedence for more business entities to join forces with SCAC in the future for similar good work.



President Su and Wong’s family during the dedication ceremony

As for the letter Y, it is ‘You’. We need all of YOU to participate in this good cause to make it a success. Many people queried before, “Why could pastors go to the cinema to watch movies?” In fact we can make good use of the Media, so that it will not bring negative influences to the society. So try to make use of the cinema by bringing your family members, friends, colleagues and fellowship members for a good movie.

Rev Su also reminded all brothers and sisters-in-Christ to take up the responsibilities of loving, cherishing and protecting the facility and the caring of the environment of the cinema so that we can use this unique way to testify for our Lord.

Reported by: April
Translated by: Christina



Speakers & Facilitators of the Children In Prayer Camp 4, 12-14th August 2013



Team from Muk En Chinese Methodist Church, KL as facilitators, of MYF SIAC - Worship Leaders Workshop, 15-17th August 2013

The Cape Town Commitment

A Confession of Faith and a Call to Action (Preamble)

We are starting a new series in Pelita highlighting 'The Cape Town Commitment'. This commitment was made during The Third Lausanne Congress on World Evangelization (Cape Town, 16-25 October 2010) brought together 4,200 evangelical leaders from 198 countries.

PREAMBLE

As members of the worldwide Church of Jesus Christ, we joyfully affirm our commitment to the living God and his saving purposes through the Lord Jesus Christ. For his sake we renew our commitment to the vision and goals of The Lausanne Movement.

This means two things:

First, we remain committed to the task of bearing worldwide witness to Jesus Christ and all his teaching. The First Lausanne Congress (1974) was convened for the task of world evangelization. Among its major gifts to the world Church were: (i) *The Lausanne Covenant*; (ii) a new awareness of the number of unreached people groups; and (iii) a fresh discovery of the holistic nature of the biblical gospel and of Christian mission. The Second Lausanne Congress, in Manila (1989), gave birth to more than 300 strategic partnerships in world evangelization, including many that involved co-operation between nations in all parts of the globe.

And *second*, we remain committed to the primary documents of the Movement — *The Lausanne Covenant* (1974), and *The Manila Manifesto* (1989). These documents clearly express core truths of the biblical gospel and apply those truths to our practical mission in ways that are still relevant and challenging. We confess that we have not been faithful to commitments made in those documents. But we commend them and stand by them, as we seek to discern how we must express and apply the eternal truth of the gospel in the ever-changing world of our own generation.

THE REALITIES OF CHANGE

Almost everything about the way we live, think and relate to one another is changing at an accelerating pace. For good or ill, we feel the impact of globalization, of the digital rev-

olution, and of the changing balance of economic and political power in the world. Some things we face cause us grief and anxiety — global poverty, war, ethnic conflict, disease, the ecological crisis and climate change. But one great change in our world is a cause of rejoicing — and that is the growth of the global Church of Christ.

The fact that the Third Lausanne Congress has taken place in Africa is proof of this. At least two thirds of all the world's Christians now live in the continents of the global south and east. The composition of our Cape Town Congress reflected this enormous shift in world Christianity in the century since the Edinburgh Missionary Conference in 1910. We rejoice in the amazing growth of the Church in Africa, and we rejoice that our African sisters and brothers in Christ hosted this Congress. At the same time, we could not meet in South Africa without being mindful of the past years of suffering under apartheid. So we give thanks for the progress of the gospel and the sovereign righteousness of God at work in recent history, while wrestling still with the ongoing legacy of evil and injustice. Such is the double witness and role of the Church in every place.

We must respond in Christian mission to the realities of our own generation. We must also learn from that mixture of wisdom and error, of achievement and failure, that we inherit from previous generations. We honour and lament the past, and we engage with the future, in the name of God who holds all history in his hand.

UNCHANGED REALITIES

In a world which works to re-invent itself at an ever-accelerated pace, some things remain the same. These great truths provide the biblical rationale for our missional engagement.

- *Human beings are lost.* The underlying human predicament remains as the Bible describes it: we stand under the just judgment of God in our sin and rebellion, and without Christ we are without hope.
- *The gospel is good news.* The gospel is not a concept that needs fresh ideas, but a story that needs fresh telling. It is the unchanged story of what God has done to save the world, supremely in the historical events of

the life, death, resurrection, and reign of Jesus Christ. In Christ there is hope.

- *The Church's mission goes on.* The mission of God continues to the ends of the earth and to the end of the world. The day will come when the kingdoms of the world will become the kingdom of our God and of his Christ and God will dwell with his redeemed humanity in the new creation. Until that day, the Church's participation in God's mission continues, in joyful urgency, and with fresh and exciting opportunities in every generation including our own.

THE PASSION OF OUR LOVE

This Statement is framed in the language of love. Love is the language of covenant. The biblical covenants, old and new, are the expression of God's redeeming love and grace reaching out to lost humanity and spoiled creation. They call for our love in return. Our love shows itself in trust, obedience and passionate commitment to our covenant Lord.

The Lausanne Covenant defined evangelization as 'the whole Church taking the whole gospel to the whole world.' That is still our passion. So we renew that covenant by affirming again:

- *Our love for the whole gospel*, as God's glorious good news in Christ, for every dimension of his creation, for it has all been ravaged by sin and evil;
- *Our love for the whole Church*, as God's people, redeemed by Christ from every nation on earth and every age of history, to share God's mission in this age and glorify him for ever in the age to come;
- *Our love for the whole world*, so far from God but so close to his heart, the world that God so loved that he gave his only Son for its salvation.

In the grip of that three-fold love, we commit ourselves afresh to be the whole Church, to believe, obey, and share the whole gospel, and to go to the whole world to make disciples of all nations.

Foreword by Doug Birdsall and Lindsay Brown

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E. Stanley Jones

Evangelist Extraordinary

Dr. E. Stanley Jones, distinguished missionary, evangelist and author is one of the most widely known and best loved Christians in the world today. Few living men have had the opportunity to observe at first hand in such numbers, men and women with their individual problems, and nations with their collective problems.

World Outlook in their citation of Dr. Jones as "Methodist of the Year, 1959" called him "missionary extraordinary." For over a half century as a missionary to India and the East, he has travelled incessantly on evangelistic tours to the Far East, Malaya, North and South America, Europe, Africa, Australia, New Zealand, and Alaska. Since the war he has spent six months each year in America and six months overseas.

Every other year he spends three months in Japan, and in five visits over 115,000 people signed decision cards to become Christians. His Christian Missions and Ashrams (Retreats) have brought him into intimate contact with people in all walks of life, both in the East and in the West. It is often said of Dr. Jones that his genius lies in lifting new horizons.

Because he has the gift of communication, both in writing and speaking, he has influenced the lives of untold numbers of people. As a religious writer his twenty-two books have been translated into more than thirty languages. Two have sold about a million copies each.

After spending his apprenticeship years as missionary to India, he returned home on furlough and wrote a report of his years of service - what he had taught and

what he had learned in that land of complexities which is India. It was published in book form, entitled *The Christ of the Indian Road* and became a best seller. Other notable books which followed, at the rate of one every other year, include *Mastery*, *Abundant Living*, *The Way to Power and Poise*, *Mahatma Gandhi*, *Growing Spiritually*, *How To Be a Transformed Person*, *Christian Maturity and Conversion*. A doctor said he gave copies of *Abundant Living* to over a thousand patients as "therapy." Certain books or single chapters are required reading in various theological seminaries or in degree courses at government colleges in parts of the world. They are read around jungle fires and have been studied by armies and governments.

Dr. Jones was born in Baltimore, Maryland, and educated at Ashbury College in Kentucky. As a college undergraduate he urged his fellow students on the campus to devote their lives to following in the footsteps of the Apostles and to going to the four corners of the earth with the Gospel of Christ. He ended his student days by following his own advice.

He went to India as a missionary in 1907. There he says his great concern was to help India see in Jesus what he saw. Up to then missionary work had been mainly among the out-castes and the low-castes. But the intellectuals among the high-caste Hindus and Mohammedans became interested in Dr. Jones' interpretation of Christ and invited him to talk about Jesus at ancient universities and before learned societies.

At one such meeting their leader said,



Dr. E. Stanley Jones who is scheduled to spend April 22 to May 10 in ashrams and evangelistic meetings in Malaya and Singapore

"We may not agree with what Dr. Jones is saying, but we can certainly all try to be like Jesus Christ." On another occasion, without preparation, he answered intricate questions directed to him by twelve Brahman lawyers. For four hours, before an audience of 2000 people, he defended Christian doctrine by quoting the Bible from memory.

His respect for the culture and learning of a civilization that had been centuries in developing won for him a courteous and sympathetic reception. His message was Christ, without any implications that Christianity is synonymous with Western civilization or Western forms of Christianity. He developed many missions, founded schools and built a theological seminary in India. He has supported much of this work through his own efforts. Each year Mrs. Jones, through her own efforts, provides scholarships for about 600 boys in schools in India.

His great influence in the East, as well as his frequent contacts with rulers and religious and government leaders . . . the Emperor of Japan, Gandhi, Nehru and Viceroy of India, have given him a unique role as a “reconciler”. The story of his efforts as a go-between for the members of the Japanese Embassy, who belonged to the Peace Party, and President Roosevelt may be read in Gwen Terasaki’s *Bridge to the sun*, or in its condensation in the Reader’s Digest (September, 1957).

He brought together the two factions of the Methodist Church in Korea, thus avoiding a split. Both parties accepted his suggested solution and remained in one church. Another of his labours was that of reconciling the High Church Party and the Evangelical Party in the Mar Thoma Church of South India.

Dr. Jones has tried to unite the churches of America by the principle of Federal Union. There would be one church — The Church of Jesus Christ in America — but under the one church there would be Branches; the Episcopal Branch of the Church of Jesus Christ in America, the Baptist Branch, the Lutheran Branch, The Nazarene Branch, etc. There would be union, but within these Branches there would be local self-government. He has spoken on Federal Union in over four hundred cities. In advocating Federal Union he seeks not only Christian unity, but the preservation of the individual contribution which each Church has to give to the rest.

He established a Christian Psychiatric Centre in India, introducing psychiatry into India on a Christian rather than a pagan basis. This Centre now has adequate facilities to house this experiment in healing love for emotionally and mentally upset people. It is the first of its kind in India.

Dr. Jones has established Christian Ashrams around the world, beginning in India, spreading to America, Japan, Africa and Europe. At these Ashrams the members strive not to find an answer, but to be the answer in their corporate life. They try to be the Kingdom in miniature, the Word become flesh in a group. After a week about ninety-five percent of the people attending the Ashrams go away

transformed. “Little Ashrams” are springing up as an important development and through them he and his associates hope to make the Ashrams a permeative movement in the life of the churches.

Although Dr. Jones is well-known and well-loved as a missionary and author, he prefers to be called an evangelist, which he translates as “the bearer of Good News.” In 1928, he was elected a Bishop of the Methodist Episcopal Church. After prayerful thought, he returned to the Conference on the following morning and resigned. He was deeply grateful for the honor bestowed upon him, but after having surrendered his life to Christian Evangelism, he felt called upon to go on with his world wide-work among people who had not yet found The Way. The success of Dr. Jones’ work is the amazing story of a man who has poured his life into the task of making Christianity a real and vital force in the life of the individual, the community and the nation. Although originally appointed and supported by the Methodist Church, he was given freedom to broaden his evangelistic programme until it became interdenominational and world-wide.

To find the key to his life we have to go back more than forty years. He had then served eight years in India as pastor of a church, as publishing agent, and as district superintendent. The strain brought on nervous exhaustion. He returned to the United States for a furlough year. Going back to India his illness returned. He twice tried to resume work, and each time collapse followed. He went to a hill sanitarium, knowing that he must receive help or return to America and try on a farm to regain his health.

One day the inner Voice said to him, “Are you ready for this work to which I have called you?” He replied, “No. Lord, I am done for. I have reached the end of my resources.” The Voice said, “If you will turn that over to me and not worry about it, I will take care of it.” He answered quickly, “Lord, I close the bargain right here.” He comments, “A great peace settled into my heart and pervaded me. I seemed possessed by Life and Peace and Rest — by Christ Himself.”

There, in that experience, the E. Stanley

Jones we know was born. In the crowded years since, he has never missed an engagement because of his health. He spends from January to June in evangelistic work overseas. He always returns to his beloved India, which he regards as the most critical field in the world today. The remaining time he gives to Africa, or Japan and Korea, and other out-posts of Christianity.

Each June he returns to America where one engagement follows another from the day of his arrival — eight Ashrams from New England to California, and fifteen to twenty Christian Missions interspersed with as many as thirty mass meetings in his Crusade for a United Church. Since 1947, he has given a tithe of his time to carrying the plea for Christian unity through Federal Union to every one of the fifty states. A heavy correspondence, writing a book every other year, and constant personal counselling complete a programme that goes on ‘round the clock’, ‘round the year’, and ‘round the world’ — a miracle of physical achievement!

Stanley Jones seeks in his personal life to emulate the Christ he serves. He is a very humble man, a man of prayer and great devotion. He is a world statesman of Christianity, yet he says simply, “I am a Christian in the making.” His prayer has been for grace and power to win others for Christ. The years have not wearied him, for he has been blessed with the physical stamina and mental vigor to sustain him in the rugged schedule he imposes upon himself.

When one hears his earnest message, one feels the impact of a sincere personal prayer, “Thy kingdom come on earth as it is in Heaven — beginning with me.”

Methodist Message
April 1963

Essay
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