



A Day Specially For Teachers



Part of the audience



Dr. Low Guat Tin

The Malaysian Christian Schools Council, with the Methodist Council of Education (Peninsular) and the Teachers Christian Fellowship held their annual Teachers' Day Celebration at Trinity Methodist Church Petaling Jaya, on 28 April 2007.

This annual event is to gather Christian teachers for a time of mutual fellowship and encouragement, to inspire and challenge each other, but also to appreciate the contribution of teachers in the training and growth of our young. The full hall of the church reflected the wide spectrum of the teaching fraternity gathered that day – retired teachers and principals, veteran teachers as well as the younger generation, men and women.

Dr. Low Guat Tin, Associate Professor at the National Institute of Education, Singapore, gave an engrossing presentation on the theme “Majoring on

the Majors.” With the aid of Powerpoint, her talk itself was an example of how teaching can be conducted in a way that will capture the attention of the audience. With hilarious pictures and anecdotes, interesting stories and personal experiences she had the audience in stitches and laughing out loud. The hour went by unnoticed.

Yet many important and memorable points highlighted the “majors” that teachers needed to focus on – the person-centred task and the potential of development in every student; to understand what God counts as a life well lived and not according to society's measures of success. With such a perspective one can then approach the other elements of the job with the correct sense of priority and importance.

It is the vision of the MCSC that the church will take up the challenge of

providing excellence in education and reaching the youth through the teaching profession. To this end such an event serves to give Christian teachers a sense of the bigger fraternity of which they are a part, engaging in a God-given call to build the kingdom of God through this important task.

There is no more an appropriate prayer for them than the one Rev. Sister Enda Ryan prayed during that service.

A Prayer For Teachers' Day

As we begin our celebration of Teachers' Day, in this lovely church dedicated to the Blessed Trinity, we call down the blessings of Father, Son and Holy Spirit on all gathered here—teachers long retired, those still bearing the heat and burdens of the day and those training for membership in this wonderful profession.

>> continue on page 2



Rev. Sister Enda



COE staff at the registration table

Especially, **Lord**, we ask You to bless and inspire Dr. Low Guat Tin, as she guides us in “seeking first the Kingdom of Heaven”, as she impresses on us that teaching is

- to plant that others may grow,
- to dig that others may go deeper,
- to soar that others may envision new horizons.

And **Jesus**, Divine Master, Teacher ‘par excellence’, give us the grace

- to look for You in the love of our students;
- to discover Your name in their faces;
- to meet You in the heart of our life;

- and to reveal to all in our care that You wish to fill them with Your joy and peace.

Particularly, in this Easter season, let us hear deep within our hearts Your encouraging words:

“Peace be with you ... It is I ... Do not be afraid”.

O Holy Spirit, give us the stillness of soul in You. Calm the turmoil within with the gentleness of Your peace.

Strengthen the faith within with the awareness of Your presence.

Confirm the hope within with the

knowledge of Your strength.

Give fullness to the love within with the outpouring of Your love.

O Holy Spirit, be to us a source of light, strength and courage so that we may hear your call more clearly and follow it more generously.

God the **Father, Son and Holy Spirit**, we praise You and bless You because You are God surpassing all praise yet You accept the stammering of our adoration.

To You we direct our love forever and ever. AMEN.

TOGETHER WE CARE

Welcoming Night for University Students



Time for food

Kingfisher Methodist English Preaching Point in Kota Kinabalu, Sabah has a ministry to varsity students, especially at University Malaysia Sabah (UMS).

The new academic year begins in July and new students are invited to this welcoming night. The aims of this program, with the theme “Together We Care,” are:

- To make the Preaching Point and its activities known to students.

- To help, guide and support the new students in their new environment.
- To be there for them in their times of need.
- To guide them in their spiritual lives.

For all students who are going to study in Sabah this year, keep an eye out for the brochures or call Pastor Marey.

Date: **13 July 2007**
 Time: **6.00 – 10.00 pm.**
(Dinner included)
 Venue: **Kingfisher Methodist English Preaching Point**
 Contact Person:
Pastor Marey Wilfred
 H/P: **016-8101044**
017-3884410



Time for fun

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What is Happening in our Annual Conferences?

June

- 1-2 Fri-Sat SCAC Sunday School Teachers Training
- 4-5 Mon-Tue SCAC Christian Teachers Training
- 5-11 Tue-Mon TAC MYF Korean Trip
- 6-9 Wed-Sat SCAC MJYF Delegates Conference
- 10 Sun Methodist Education Foundation Sunday
- 15-17 Fri-Sun SIAC Team Ministry with CHEMPRO* in Balingian
- 17-23 Sun-Sat TAC Christian Home and Family Week
- 21-25 Thu-Mon World Federation of Chinese Methodist Churches (WFCMC) Mission Conference (Sibu)
- 27-29 Wed-Fri SCAC Missionaries Retreat

July

- 10-12 Tue-Thu SCAC Pastors Drama Therapy
- 13-15 Fri-Sun TRAC Board Of Youth Work National Counselors Retreat
- 13-15 Fri-Sun TRAC Mission Consultation
- 26 Thu TAC DS/Board of Ministry/ Board of Finance Meeting
- 27 Fri TAC Executive Board Meeting (III)

* Community Health Education & Motivation Programme (SIAC Health Programme)

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Full page	RM500	RM1000
1/2 page	RM250	RM500
1/4 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

Methodist Prayer Convention



Sign Up Now!
Plan Early!

Closing date is 15 July but don't wait until then. Send in your registration form together with your choice of workshops for the two days. Workshops are allocated on a first come basis. This is another good reason to sign up early.

Registration and workshop forms can be downloaded from our website:

www.methodistchurch.org.my

Also at the site you can watch the special promotional video prepared for the Prayer Convention.

For those who are coming from outside the Klang Valley make plans early, especially if you need accommodation. The MPC Secretariat has drawn up a list of hotels in and around Bandar Sunway. You should call them directly to book your rooms. For the full addresses and other details, or to download the list, go to our website.

Combined Thanksgiving Celebration – Stadium Malawati Shah Alam

We are looking forward with excitement and anticipation to this historic gathering of Methodists. Come and celebrate with our brethren from all the Annual Conferences together in thanksgiving for what God has done and will do in and through the Methodist Church in Malaysia.

Transport to Stadium Malawati is provided from the Batu Tiga Commuter Station. Buses will ferry people to the stadium from 7.30 to 9.00 am. and back after the meeting. For those who plan to drive there, please refer to the map for directions. Plan to start your travel early.

WORKSHOPS

DAY 1 - 31ST AUGUST 2007 (Please mark your first choice)

Workshop	Speaker
<input type="checkbox"/> Devotion (Chinese)	Rev. Ho Yung Seng
<input type="checkbox"/> Leadership & Spirituality (Chinese)	Rev. Morley Lee
<input type="checkbox"/> The Church Leader's Prayer Life (Chinese)	Rev. Dr. Tie King Tai
<input type="checkbox"/> Interspersory Prayer & Ministries (English)	Dr. Patrick Fung
<input type="checkbox"/> Inner Healing (English)	Rev. & Mrs Vincent Lau
<input type="checkbox"/> Prayer & Revival – The Colombian Experience & Case Study (English)	Mark & Alice Goodwin
<input type="checkbox"/> Starting & Establishing a Church – Prayer Network & Movement (English)	Ma Wei Lay Ching
<input type="checkbox"/> Holy Living (Tamil)	Dr. Sun Kamaleen

DAY 2 - 1ST SEPTEMBER 2007 (Please mark your first choice)

Workshop	Speaker
<input type="checkbox"/> Global Day of Prayer: A Case Study (English / Chinese)	Dr. Dina Frenier / Dr. Graham Power
<input type="checkbox"/> Interspersory Prayer & Ministries (Chinese)	Dr. Patrick Fung
<input type="checkbox"/> Holy Living (Chinese)	To be confirmed
<input type="checkbox"/> The Church Leader's Prayer Life (English)	Rev. Dr. Tie King Tai
<input type="checkbox"/> Holy Living (English)	Dr. Sun Kamaleen
<input type="checkbox"/> Prayer & Sacraments (English)	Rev. Dr. Lorna Khoo
<input type="checkbox"/> The Church Leader's Prayer Life (Tamil)	Rev. Vincent Rayer
<input type="checkbox"/> Spiritual Discipline (Tamil)	Rev. Vincent Jayam

In the event the workshop of your choice is full, we reserve the right to assign you any available workshop on a first-come-first-served basis.

CONFERENCE REGISTRATION

PLEASE PRINT CLEARLY IN CAPITALS
Each person should complete a separate form (forms can be photocopied). When applying as a group please return your registration forms together with collective payment.

Name: Rev / Dr / Mr / Mrs / Ms / Others (Please specify)

Address:

Telephone:

Email:

Church (Full Name):

ANNUAL CONFERENCE (Please tick one)

CAC SENGHAI TRAC
 SCAC SPAC
 SIAC TAC

Conference fee per person in RM\$30 (Does not include meals or refreshments)

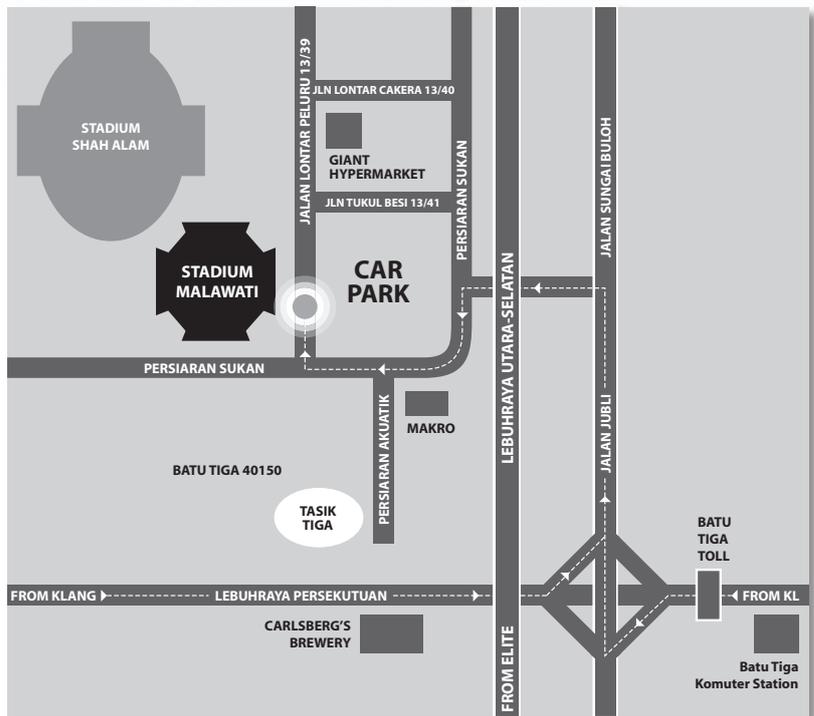
PAYMENT (Please tick one)

BANK DRAFT (Payable to "The Methodist Church in Malaysia")
 MONEY ORDER (Payable to "The Methodist Church in Malaysia")
 CHEQUE No. (Payable to "The Methodist Church in Malaysia", Cheques outside of Selangor, please add 0.30 for bank charges.)

DO NOT SEND CASH!
Payment to accompany registration form(s) and mailed to: Methodist Prayer Conventions, 09 Jalan 5/31, P2 46000.

Closing Date for Registration: 15 July 2007

Direction to Stadium Malawati, Shah Alam



Getting to Stadium Malawati Shah Alam.

Give yourself ample time for traveling.

1. By Car

i. From Kuala Lumpur

- Travel along the Federal Highway past the Batu Tiga Toll.
- Take the first slip road off the Highway and turn right at the traffic lights into Jalan Jubli.

ii. From Klang

- Travel along the Federal Highway past the Carlsberg Brewery (on the right).

- Take the slip road off the highway to join Jalan Jubli.

2. By Commuter Train.

- Stop at the Batu Tiga Commuter Station.
- Free bus service to Stadium Malawati available from 7:30am – 9:00am.
- Buses will take passengers back to the commuter station after the meeting.



Methodist Prayer Convention

Hotel List

Hotel	Contact (Tel/Fax)	1 Pax	2 Pax	3 Pax	Family X 4	Comment
Sheraton Subang Hotel Subang Jaya	03 5031 6060 03 5031 9339	285.00 ++				Current rates, subject to change. NO breakfast.
The Summit Hotel USJ 1, Subang Jaya,	03 8023 3000 03 8024 9693		198.00 nett			Current rates, subject to change. NO breakfast.
Subang Park Hotel SS 15 Subang Jaya	03 5633 0128		65.00 - 83.50 nett			NO breakfast. Higher rates, bigger room.
Subang Valley Hotel SS 15 Subang Jaya	03 5632 3128 03 5632 8740	65.00 nett	80.00 / 90.00 nett			Rates applicable for the year. NO breakfast.
Cottage Inn Subang USJ Taman Seafield Jaya,	03 8024 5988 03 8996 6232		88.00 nett			Rates applicable for the year. NO breakfast.
Star Inn Hotel Pusat Bandar Puchong	03 5882 4325 03 5882 4326	70.00 nett	80.00 nett	100.00 nett	108.00 nett	Special Weekends Surcharge of RM10.00. NO Breakfast
3K Inn Persiaran Kewajipan Subang Jaya	Mr Raj 03 56353633 03-56369233	Sat/Sun/ Pub Hol 119nett	Sat/Sun/ Pub Hol. 119nett			NO Breakfast
Armada Hotel PJ	03 79546888	167.75	184 nett	241.50		With Breakfast
Holiday Villa Subang Mention MPC	03 50227823	210 nett	210 nett			With Breakfast
Chile Hotel Bandar Puchong Jaya	03 5891 9180 03 5891 9182	78.00 nett	88.00 nett	108.00 nett		Can negotiage for package deals for 2 rooms or more.
Romeo Inn Bandar Sunway	03-56383606 03-56386681		Fri/Sat/Pub Hol. 106nett			NO Breakfast
Hotel Sun View Bandar Sunway	03-56372161 03-56372167		Fri/Sat/Pub Hol. 106nett			NO Breakfast
Juliet Inn Bandar Sunway	03-56212303		Fri/Sat/Pub Hol. 106nett			NO Breakfast
Sri Puchong Hotel Bandar Putri, Puchong	03 8062 3373 03 8061 9202		90.00 nett	110.00 nett	130.00 net	Currently having 20% off room rates. NO breakfast.
Hilton P.J, Jalan Barat	03 79559122	220 nett	220 nett			With Breakfast
Concorde Hotel Shah Alam	03 55177101	180 nett	180 nett			With Breakfast

The Methodist Church In Malaysia

Approved By GCEC, 11-12 Aug 2006

The Holy Spirit and Revival

I. INTRODUCTION

A. Background and Purpose

The General Conference Executive Committee (GCEC) was presented with the issue that the on-going influence of Pentecostal and charismatic churches, and their practices have caused some problems for a number of Methodist churches, as well as some of our Annual Conferences. At the same time, it is recognized the renewed emphasis on the work of the Holy Spirit in the church has brought blessings to many. It was decided that a set of guidelines need to be drawn up for the whole Methodist Church so that our understanding of the work of the Holy Spirit does not become a divisive issue, but instead enhance our on-going ministry and mission.

This document is based on an earlier one, 'The Methodist Church and the Charismatic Movement,' which was officially approved by TRAC at its 9th Session in Nov 1984 as a set of guidelines for TRAC churches. Much of the extraneous material has been removed and some additional material added. In drawing up the original report in 1984, much use was made of resource material already available, especially from the British Methodist Church and United Methodist Church (UMC). In fact almost the whole of Section III on 'Guidelines' in the present document is taken from the TRAC report, and that particular section of the TRAC report was taken with very minor changes from the UMC report.

B. Defining Terms Used

Terminology associated with the charismatic movement is confusing because of varying usage.

PENTECOSTALISM: The term refers to the movement which began late in the 19th century in Europe, and then later in the early 20th century in USA, resulting in the formation of a number of Pentecostal denominations in the early years of the twentieth century. These include the Assemblies of God, Church of God, and the Four Square Church. Classic Pentecostals in general assert that all must undergo the 'baptism in the Holy Spirit,' of which speaking in tongues is the distinguishing mark. This experience is often subsequent to a Christian's conversion, the purpose of which is the empowering for ministry. In their view, Christians who have not undergone this experience are often considered to be at a lower spiritual plane than those who have been 'baptized in the Spirit.' Pentecostals also emphasize strongly the full recovery of the gifts of the Holy Spirit.

CHARISMATIC MOVEMENT: This is the movement that began about 1960 in mainline Christian churches in the west, both Protestant and Roman Catholic, under the influence of the Pentecostal movement. Many, though not all, followed classical Pentecostals in emphasizing the central importance of the baptism of the Holy Spirit, with speaking in tongues as evidence. But all Charismatics would emphasize the need to recover the Holy Spirit's

empowering and gifts for ministry today. Many emphasize the gifts of prophecy, healing, tongues, and interpretation of tongues because these gifts are perceived to have been neglected by the Church.

CHARISMATIC: In popular usage the term charismatic is often associated with those in the Charismatic movement or Pentecostal churches as defined above. But in a biblical sense there is no such person as a 'noncharismatic Christian', since the Greek term *charismata* refers to the gracious gifts of God bestowed upon all Christians to equip them for ministry: 'to each is given the manifestation of the Spirit for the common good' (1 Cor 12:7).

INDIGENOUS CHRISTIANITY:

Pentecostals and Charismatics emerged out of Christianity in the west, where for long periods Christianity neglected the importance of the gifts of the Holy Spirit in the life of the church. However, often when non-westerners were converted, many of them read about the work of the Holy Spirit in the Bible and begin to practice them naturally. Examples of this include Sadhu Sundar Singh in India and John Sung in China. They were not Pentecostals or Charismatics in the western sense, but they freely exercised the Holy Spirit's gifts. They are examples of Indigenous Christianity, i.e. forms of Christianity that emerged and grew under indigenous or local leadership in Asia, Africa and Latin America.

II. FAITH

A. Historical Perspective: The Work of the Holy Spirit in Various Periods

1. *The Holy Spirit in the New Testament Period*

The work of the Holy Spirit is clearly taught in the New Testament. The Lord Jesus was conceived by the Spirit (Luke 1:35), filled with the Spirit at his Baptism (Luke 3:22), and empowered to face Satan at his Temptation (Luke 4:1f). He claims to be the Spirit-filled Messiah foretold in the Old Testament who will come to bring God's salvation (Luke 4:18ff; 7:21f). His deliverance ministry of people in bondage to Satan was carried out in the Spirit's power (Mat 12:28). And he will baptize with the Spirit and fire (Luke 3:15-19; John 7:37-39; 16:7; Acts 1:5 & 8). Peter at Pentecost speaks of Jesus' 'mighty works and wonders and signs that God did through him' (Acts 2:22).

The work of the Holy Spirit is clearly taught in the New Testament. The coming of the Spirit at Pentecost in Acts 2 ushered in the beginning of the church. It empowered the disciples to be witnesses of Jesus (Acts 1:8). The gifts of the Spirit are clearly taught (Rom 12:6-8; 1 Cor 12:4-11, 27-31; Eph 4:11; 1 Pet 4:10f). Paul describes his amazing missionary outreach to the Gentile world as 'by word and deed, by the power of signs and wonders, by the power of the Spirit of God' (Rom 15:18f).

2. *The Holy Spirit in John Wesley's Life and Ministry*

John Wesley and his followers were bearers of scriptural Christianity and inheritors of the promises on the Holy Spirit in Acts and the rest of the New Testament. His own ministry and that of his followers testify to the dynamic work of the Spirit in early Methodism.

To begin with, his Aldersgate experience of the assurance of his salvation on 24th May 1738 was certainly a work of the Spirit. He relates how as he heard of 'the change which God works in the heart through faith in Christ, I felt my heart strangely warmed ...and an assurance was given that he had taken away my sins.' Some months later, he was at prayer with seventy others, including his brother Charles and also George Whitefield, on the night of 1 Jan 1739. In the early hours of the next morning, the Holy Spirit was poured on them in a most powerful manner. He writes: 'About three in the morning ...the power of God came mightily upon us insomuch that many cried out for exceeding joy and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, "We praise Thee, O God, we acknowledge Thee to be the Lord."'"

Careful study of Wesley's writings shows that spiritual gifts, including healing and deliverance of the demonized, were clearly manifested in his ministry and that of his coworkers. There were also repeated cases of people falling to the ground under the power of the Holy Spirit due to a variety of reasons, including deliverance from demonization, deep conviction of sin and subsequent release, or simply being overcome by the Spirit. (Davies, *Methodism*, pp.60f; Heitzenrater, *Wesley and the People Called Methodists*, pp.100f, 319.) One study has shown that, 'a careful study of Wesley's *Works* and particularly of the lives of the early Methodist preachers reveals evidence that all the spiritual gifts listed in 1 Cor 12:8-10 were exercised, with the one exception of the interpretation of tongues' (Davies & Peart, *The Charismatic Movement and Methodism*, p.2).

Finally, Wesley himself has noted that the spiritual gifts were not generally exercised after the first two or three centuries after Christ. But the reason for this was not that these gifts were not available. Rather, as he noted, 'The real cause was "the love of many," almost all Christians, was "waxed cold"' (cited in Snyder 1982, p.183).

3. *The Pentecostal and Charismatic Movements in the West*

Historically the roots of classical Pentecostalism in America are found in the 19th century Holiness Movement, which in turn emerged out of Methodism. One writer, F. D. Bruner, rightly says that 'Pentecostalism is Primitive Methodism's extended incarnation.' Thus when Methodists evaluate the contemporary charismatic renewal, they are often touching their own deepest roots. In Europe, the roots were somewhat more varied, including Keswick holiness teaching and the Welsh Revival in Britain, and Pietistic teachings in Europe. The Charismatic renewal in the west resulted from Pentecostal influence on the historic churches. Most of the major denominations were affected, including the Anglican, Baptist, Lutheran, Methodist, and Roman Catholic churches.

In the Malaysian context, many of the churches that are in these traditions are either from the classical Pentecostal traditions (mainly the Assemblies of God) or independent churches, which sprang up under the influence of Pentecostal and charismatic teachings, much of which have come from the west. But as it

will be seen in the next section, there have also been significant indigenous input from Asian Christianity.

4. *The Work of the Holy Spirit and Indigenous Christianity in Asia*

The evidence shows clearly that the activity of the Holy Spirit is not merely restricted to western Christianity. Indeed, when the gospel reached different parts of the non-western world, especially Africa and Asia, many Christians learnt of the Holy Spirit's work in the Bible. In simple faith they believed, and many began exercising the gifts of the Spirit and saw 'signs and wonders' in their ministries, just as it was in the New Testament. Although the ministries of such individuals and churches are similar to those of Pentecostals and Charismatics in many ways, they do not owe their origins to these western movements. Rather, they sprang up entirely on their own under the direct leading of the Spirit.

Within Asia, the most famous examples would include people like Sadhu Sundar Singh and Bahkt Singh in India, and Pastor Hsi (Sheng Mo) and John Sung (Shang-Jie) of China. These people operated freely in the realm of spiritual gifts such as visions and dreams, healings and exorcisms, prophecies and so forth. Further, whenever there have been deep-seated revivals in Asia, often there have been similar reports of the powerful work of the Spirit. These include the Mukti Mission revival in 1905 under the leadership of the most famous Indian woman Christian, Pandita Ramabai, the Indonesian revivals in the 1960s, and on-going house-church revivals in China today.

5. *Summary*

The above shows that the work of the Holy Spirit in revival and the exercise of spiritual gifts are not things newly introduced by Pentecostals and Charismatics from the west. Rather, this is clearly taught in the New Testament and deeply rooted in our own Methodist tradition. Moreover, we see the same outpouring of the Spirit's power in some of the best and most dynamic examples of Asian Christianity. But it should also be noted that there have been aberrant movements which have caused unnecessary problems in the church.

B. *Theological Perspectives*

1. *Introduction*

We will now outline the basic theological position about the issues at hand. In deciding on the position we adopt we must always allow Scripture and not our personal experience to guide us. There are three areas where clarification is needed. First, what does the phrase 'baptism in/by/with the Spirit' mean and how is 'tongues' related to it? Second, how should the experience of the work of the Holy Spirit affect church life, structures and relationships? Third, what should be our view of spiritual gifts? We shall look at each of this in turn.

2 *Understanding 'Baptism in/by/with the Spirit'*

a. *All the blessings of the Gospel has been given in Christ*

Every spiritual blessing has been given to us by God in and through our Lord Jesus Christ (Eph 1:3), so that every Christian is complete, in principle, having received fullness of life in him (Col 2:9, 10). This includes the gift of the Holy Spirit to all believers. The ministry of the Spirit is always to bear witness to and exalt Christ (Acts 1:8; John 16:8-15). Thus we must reject any idea that in the Spirit we receive something more wonderful than our Saviour, Jesus Christ, or something apart from him and the fullness of his saving grace.

The Holy Spirit and Revival

This is the Chinese translation of "Section III – Guidelines for Pastoral Practice" of the General Conference document "THE HOLY SPIRIT AND REVIVAL." The translation is provided by the Sarawak Chinese Annual Conference. (Editor)

III. 教牧实践指引

以下是建议给卫理教会所有成员的一套指引。(注: 在这一篇之中, “灵恩” 这词将包括西方思想中的灵恩和那些透过亚洲当地基督教资源所体验的圣灵工作经历。)

A. 给本地教会的指引

面对由灵恩经历所引起的课题时, 我们恳求开放的精神与爱心。我们推荐给教会在哥林多前书 13 章所重申的, 还有经典的基督教合一格言: “在重要的事上, 要合一; 在不重要的事上, 给予自由; 在所有的事上, 要仁慈。” 不论他人的宗教经历与我们自己的有多么不同, 如果我们不以积极、平静、客观和爱心去了解, 那就无法和好。

我们用来审查别人宗教真实与否的准绳必须跟新约中启示之主耶稣基督的想法与精神相符合。一个与圣灵相遇的报导, 如果会导致分裂、自义、敌意、跟知识与能力的过份自夸, 那这样的经历就值得严肃的质问。但是, 当该经历清楚的带给大家更大的信心、喜乐和祝福时, 我们应当总结说, 这是主所行的, 并献上我们的赞美。

1. 给所有人的指引

- 开明的接纳与你有不同圣灵经历的基督徒。
- 继续在祷告中纪念到所有有关「灵恩」的讨论、会议、研讨会以及其主持人。
- 准备接纳上帝的灵以新的途径向教会讲话。
- 要发掘能够充实你牧会工作和生命的恩赐。
- 要了解到属灵恩赐可能会被滥用, 但不应因此被禁止使用。
- 记住恩赐的更新带给教会有一定的贡献。
- 记住教会历史当中上帝子民重新发现旧真理的状况, 其过程往往不平静, 时常有动乱, 转变和某种程度的受苦与误会。
- 要顾念整体会众灵性上的需要 (不要只顾小部份会众)。
- 不论是见证、教导或讲道, 必须保持和传扬完整的基督福音。
- 认识教会对圣灵工作和属灵恩赐了解的历史过程, 以免重蹈旧时的争论。

2. 给有灵恩经历之牧者的指引

- 你的灵恩经历必须与卫理宗的政策与传统配合, 有纪律和爱心的运用属灵恩赐, 可以使整个教会得益处。
- 不管同工们有无灵恩经历, 继续与他们建立一个深入的友谊关系。
- 紧记你被按立时的承诺, 尤其是承诺去“保守和竭力散播心中所有的, 宁静、平安和爱, 在众基督徒之间, 特别是那些委托你牧养的。”同时也恭谨的提醒他们, 要听从委派你的上层, 以欢喜的心态和意念来遵从他们圣洁的训勉。
- 避免强迫人家接受你个人的观点, 必须去了解那些与你属灵经历不同的人。
- 在解经, 卫理宗/基督教神学与宣讲全备福音上要寻求长进。
- 祷告去发掘对事奉有益的恩赐, 继续检讨自己在生命中所结的圣灵的果子。
- 透过社会见证事工寻找有效方式来表达你的个人经历。

3. 对未有灵恩经历之牧者的指引

- 继续研究你对圣灵的教义与经历的认识。认识之后传达给会众。
- 灵恩的更新对那些有圣灵经历的人有什么意义, 牧者必须有第一手资料。然后以一个基督徒, 一个卫理宗牧者和一个有同情、醒觉的牧者的立场去观察和反应。
- 当有讲方言的事发生时, 尝试去了解它对讲者个人灵性生活有什么意义。
- 尝试了解灵恩经历者之其他属灵恩赐, 如: 智慧的言语、知识的言语、信心、医病、行神迹和说预言。
- 卫理宗的牧者应该分享有圣经根据的各种属灵经历和益处。

4. 给有灵恩经历平信徒的指引

- 你的灵恩经历必须与卫理宗的政策与传统配合, 灵恩运动是与卫理宗的圣洁运动息息相关。若牧者没有你灵恩的经历, 与他分享灵恩经历对你的意义。
- 祈求圣灵帮助你, 继续与所有卫理宗信徒保持同理心。

- c. 合乎圣洁的经历与圣洁的知识要配合。「寻找把知识与生命的虔诚联合起来」(卫斯理)。努力把你的经历注入神学的传统里去。
- d. 不要只一味热忱的与人分享你的经历,却不自律也不识时机。别看自己为灵恩经历的权威,若在这方面有差错,自己的卫理会友会怨你属灵上太骄傲。
- e. 谨记所有教会的祷告会和聚会不只为灵恩经历的人而设,它们应该是为每一个人开放。
- f. 记住导致灵性增长的基督徒经历有很多种,灵恩经历是其中之一。
- g. 把握机会亲身参与你自己教会的事工与宣教。你要做一个有杰出素质的会友,以彰显你灵恩经历的结果。你要明显热忱的支持你的会众,牧者与会友领袖、教区、年会和总议会,以及各层面的宣教。这是最好的方法来见证你灵恩经历的确实与活力。
- h. 不需要采纳五旬节主义的表现和言辞。不然可能成为你见证的障碍。
- i. 记得保罗的指令说,当说方言的恩赐是用于

说预言或教诲的场合时,要有人翻译,以确定崇拜秩序顺畅进行(林前14:27,40)。如果是用在集体祷告上,要小心不要妨碍敬拜或绊倒别人。

- j. 保持你灵恩经历的远见。无可否认,它会使得你觉得你成为一个更好的信徒。记住,这并不意味着你比其他信徒更好。但的确,你比以前的你更好。

5. 给未有灵恩经历平信徒的指引

- a. 我们相信神不断的更新他的教会,包括卫理宗。祈求神指示你在新的过程中所扮演的角色。灵恩运动的来到只是更新的一部份。
- b. 不要与那些有不同经历的人隔离,个别的去观察那些灵恩经历的人。为此事代祷,与你的牧者讨论你所关怀的。
- c. 若你的经历与人不同,不必惊惶。这并非意味你比别人差;每个信徒有不同的恩赐(林前12:14);每个信徒都是基督的身体一个肢体。

There is therefore the need (i) to avoid trying to stereotype either the work of the Holy Spirit or the experience of individual Christians into a one, two or three-stage experience; and (ii) to avoid presenting the work of the Spirit in separation from the work of the Son, since the Son gives the Spirit and the Spirit both witnesses to the Son and forms him in us.

- b. *How do we understand the 'Baptism in/by/with the Spirit'*
Every Christian is indwelt by the Holy Spirit (Rom. 8:9). It is impossible for anyone to confess sin, acknowledge Christ as Lord, experience new birth, enjoy the Saviour's fellowship, be assured of being a child of God, grow in holiness, or exercise any faithful ministry without the Spirit. The Christian life is life in the Spirit. We all thank God for this gift.

In recent years there has been a fresh enrichment in many Christians' Spirit-given experience of Christ, and in many cases they have called it 'baptism in/by/with the Holy Spirit'. Some of these people have seen their experience as similar to that of the disciples on the day of Pentecost, and other comparable events in Acts. Many people have used the phrase 'baptism in/by/with the Spirit' in the Pentecostal sense of a post-conversion experience. Despite the observable parallels, however, there are problems attaching to the use of this term to describe an experience separated, often by a long period of time, from the person's initial conversion to Christ.

In the New Testament, this phrase occurs in the following places:

1 Cor 12:13; 'For we were all baptized in/by/with one Spirit into one body ...'

Luke 3:16; 'He will baptize you with the Holy Spirit and with fire.'

If we begin with 1 Cor 12:13, clearly the phrase 'baptism in/by/with the Spirit' refers to the experience of conversion and new birth, when a person is initiated into the body of Christ, i.e. the church. It has to be a once and for all event and applies to all Christians. In that sense, every person who has been saved by

Christ, also has been baptized by the Spirit. It simply cannot be something that happens some time after conversion!

Concerning the usage of the word 'baptism' in Luke 3:16, some scholars have pointed out that it is used in the sense of an overwhelming experience (cf. Mark 10:38; and Isa 21:4 in Greek uses the same verb metaphorically of destruction). This would mean that Luke 3:16 refers to an experience wherein the Holy Spirit overwhelms us, including both emotionally and physically. If this is the case, then it would be similar to what the rest of the New Testament refers to as 'being filled with the Spirit' (Acts 2:4; 4:31; 9:17f; Eph 5:18).

It is difficult for all Christians to agree on using the phrase 'baptism in/by/with the Spirit' in one standard way only, as it has been understood in different ways by different traditions. However, to avoid misunderstand among our own Methodist members, it is perhaps best to restrict the phrase to refer to the initial experience of the Spirit's coming into our lives at the moment of conversion and new birth. That is when we were 'baptized' or immersed into the body of Christ, or incorporated into the church as a new Christian. At the same time, God desires to bless us ever more richly, both by strengthening us spiritually and morally so that we may become more and more like Christ, and also by empowering us for greater effectiveness in ministry. In the language of the New Testament, we can speak of this as 'being filled with the Spirit.' The advantage of this is that, as we are reminded in the New Testament, all of us need to be filled again and again. There are no exceptions!

- c. *How do we know that we have received the gift of the Spirit or been filled with the Spirit?*

Although speaking in tongues is an initial phenomenon recorded on a number of occasions in connection with receiving the Holy Spirit in the book of Acts, the New Testament does not allow us to make it the only sure evidence that the Spirit has been given. Hence we must avoid at all cost saying to others that unless we can speak in tongues we have not been 'baptized by the Spirit' or 'filled with the Spirit.' Indeed a careful study of 1 Cor 12:28-

30 shows that the Greek grammar in the question ‘Do all speak in tongues?’ requires a firm ‘No.’ (At the same time it must be recognized that tongues is one of the spiritual gifts and its proper usage must not be discouraged.)

Nevertheless, it appears that the reception of the Spirit by Christians in the New Testament was something that was consciously experienced by the recipient, and often immediately perceived by onlookers (cf. Acts 8:18f; 19:2; Gal 3:2). When we ask what evidence of this reception we might expect, in the light of the New Testament records, the immediate answer must be a new awareness of the love, forgiveness and presence of God as our Father through Jesus Christ who is confessed as Lord, and the joyful spontaneous praise of God (whether in one’s own tongue or another), issuing subsequently in a life of righteousness and obedience, and of loving service to God and man, a life which manifests gifts of the Spirit as well as spiritual understanding.

3. Church Life, Structures and Relationships

a. The Body of Christ

The New Testament teaches that the whole church is a charismatic community in which all are endowed with spiritual gifts (charismata) and are responsible for exercising them for the common good (1 Cor 12:7). The rediscovery of spiritual gifts and the doctrine of the body of Christ have helped in recent years to provide a healthy corrective to an earlier excessive individualism, wherein ministry in the church was centered primarily around the pastor. We welcome this and encourage every member to play a full part, through the exercise of his or her gifts in the life, worship, witness and service of the church.

b. Structures

If the church is to benefit from these rediscovery of New Testament practices, traditional ways of worship, ministry and congregational life must be modified and adapted. The doctrine and reality of the body of Christ cannot adequately be expressed through a pattern of ministry dependent chiefly, if not entirely, on one man. Neither can a rigid traditional ‘set’ pattern of worship, which is sometimes found in our churches, fully express the freedom of the Spirit.

There is enough flexibility in our Methodist heritage at these points to allow for a genuinely corporate and Spirit-led church life. We therefore urge all members to respect those traditions that are good and praiseworthy within Methodism on the one hand, and to be open to the Spirit’s leading on the other, as we seek to move forward in renewal.

c. The mutual roles of pastors and lay people

We believe a pastor must see himself as a trainer of others to be effective members of the body of Christ. When members of a church are renewed and revived by the Spirit, they begin to exercise their gifts, and to discover and develop their ministries. Lay leadership, therefore, begins to grow and mature. When that happens, the pastor’s role in oversight, teaching and leadership becomes more, not less, vital.

d. Maintaining unity and peace in churches

Often within a church there are those who are more traditional, and those who have experienced the Spirit in a fresh way. There is place for mutual respect and acceptance, even when we disagree. We strongly urge that pastors and congregations pay careful attention to the guidelines in Section III so that the unity of the Spirit can always be maintained.

4. Spiritual Gifts

a. Their nature, range and variety

A spiritual gift is a God-given capacity to serve others in a manner that edifies them and helps them to know and love Christ more. Spiritual gifts are listed in Romans 12, 1 Corinthians 12, Ephesians 4 and 1 Peter 4. These list the most important and most commonly used gifts, but they are not exhaustive. Further, neither the context nor terminology of 1 Corinthians 12 nor a comparison of the various lists of gifts will allow us to elevate one gift or set of gifts above another. And whilst not all gifts and ministries have been equally in evidence throughout the Church’s history, there is no reason why such gifts should not be given and exercised today. We should be open to receive any spiritual gifts that are consonant with the New Testament.

b. Gifts for every member

The New Testament teaches that every Christian has already received some gift or gifts, that all should recognize their gifts, and to exercise them. It also encourages all to desire further spiritual gifts of one sort or another, needed for ministry. The healthy functioning of a congregation as the body of Christ is dependent upon each one contributing in this way. We should therefore not be afraid to ask God for the needed gifts for the work He calls us to (Mat 7:11).

c. Their use, regulation and oversight

We believe it is vital that those who claim to have gifts should have those gifts tested by the leadership in the body of Christ in that place, and not be given carte blanche to exercise them as if above being questioned or corrected. Christians with recognised gifts should not be stifled, but rather encouraged in their ministry by the leadership (1 Thes 5:19-21). The exercise of gifts must be overseen by the eldership of the churches and by those more experienced in that field. Such gifts should normally be kept within the life of the whole church, and not restricted to some exclusive or special group.

5. Conclusion: The goal of renewal

The goal of renewal is not merely renewed individuals but a renewed and revived church, alive with the life of Christ, subject to the word of God, filled with the Spirit, fulfilling Christ’s ministry and mission, constrained by His love to preach the Gospel, and enthralled in worship by the glory of Christ. Such a church alone can adequately portray Jesus Christ to the world. In preaching, writing and counseling, the Christ-centeredness of the Christian life and the work of the Holy Spirit must constantly be emphasized, so that we may all together grow up fully into him, our glorious Head.

III. GUIDELINES FOR PASTORAL PRACTICE

The following are a set of proposed ‘Guidelines’ for all in the Methodist Church. (Note: In this section, the word charismatic will include both those who are charismatics in the western sense, and also those whose experience of the work of the Holy Spirit have come through indigenous Asian Christian sources.)

A. Guidelines – The Local Church

In facing the issues raised by charismatic experiences, we plead for a spirit of openness and love. We commend to the church the affirmations of 1 Cor. 13, as well as the classical ecumenical watchword: ‘In essentials, unity; in non-essentials, liberty; and, in all things, charity.’ Without an active, calm, objective and loving

understanding of the religious experience of others, however different from one's own, reconciliation is impossible.

The criteria by which we judge the validity of another's religious experience must include a compatibility with the mind and spirit of our Lord Jesus Christ, as revealed in the New Testament. If the consequence and quality of a reported encounter with the Holy Spirit give manifestations of division, self-righteousness, hostility, and exaggerated claims of knowledge and power, the experience is subject to serious question. However, when the experience clearly results in new dimensions of faith, joy, and blessings to others, we must conclude that this is what the Lord has done and offer him our praise.

1. Guidelines for All

- a. Be open and accepting of those whose Christian experiences differ from your own.
- b. Continually undergird and envelop all discussions, conferences, meetings, and persons in prayer.
- c. Be open to new ways in which God by his Spirit may be speaking to the Church.
- d. Seek the gifts of the Spirit which enrich your life and you for ministry.
- e. Recognize that, even though spiritual gifts may be abused, this does not mean that they should be prohibited.
- f. Remember that the charismatic renewal has a valid contribution to make to the church.
- g. Remember the lessons of church history when God's people rediscovered old truths; that the process is often disquieting; that it usually involves upheaval, change, and a degree of suffering and misunderstanding.
- h. Always be mindful of the spiritual needs of the whole congregation.
- i. In witnessing, teaching or preaching, the wholeness of all aspects of the gospel must be presented.
- j. Recognize the developments historically in the church's understanding of the work of the Holy Spirit and spiritual gifts so as not to repeat out-dated controversies.

2. For Pastors who have HAD Charismatic Experiences

- a. Combine with your charismatic experience a thorough knowledge of, and an adherence to Methodist policy and tradition. Remember your influence will, in large part, be earned by your loving and disciplined use of the gifts, by your conduct as a responsible pastor to all members of your congregation.
- b. Seek a deepening and continued friendship with your clergy colleagues both within and without the charismatic experience.
- c. Remember your ordination vows, particularly the vow to 'maintain and set forward as much as lieth in you, quietness, peace, and love among all Christian people, and especially among those that shall be committed to your charge.' Also, to 'reverently' heed them to whom the charge over you is committed, following with a glad mind and will their godly admonitions.

- d. Avoid temptation to force your personal views and experience on others. Seek to understand those whose spiritual experiences differ from your own.
- e. Seek to grow in your skills as a biblical exegete, a systematic theologian, and a preacher in all the fullness of the gospel.
- f. Pray for the gifts of the Spirit essential to your ministry; continually examine your life for the fruits of the Spirit.
- g. Find significant expressions of your personal experience through ministries of social witness.

3. For Pastors who have NOT had Charismatic Experiences

- a. Continually examine your understanding of the doctrine and experience of the Holy Spirit, and to communicate this with clarity.
- b. Seek firsthand knowledge of what the charismatic renewal means to those who have experienced it. Keep your views open until this knowledge is obtained. Then observe and respond as a Christian, a Methodist minister, and as a sympathetic, conscientious pastor. Keep an openness to scriptural teaching regarding the charismatic gifts.
- c. When speaking in tongues occurs, seek to understand its significance and relevance to the speaker.
- d. Seek to know the meaning of the other 'gifts of the Spirit' in the charismatic experience – utterance of wisdom, knowledge, the gift of faith, healing, miracles, and prophesying.
- e. Methodist pastors should be intentional about the benefits to be derived by a mutual sharing of a variety of experiences which have biblical support.

4. For Laity who have HAD Charismatic Experiences

- a. Remember to combine with your enthusiasm a thorough knowledge of and an adherence to the Methodist form of church government. The charismatic movement is closely related to the holiness movement, which is part of our tradition. Consult with your pastor/s and if he or she has not had your experience, help him or her to understand what it means to you.
- b. Pray that the Spirit will help you understand, and that he may help you to maintain empathy with all Methodists.
- c. Strive for a scholarly knowledge of scriptural content in combination with your scriptural experience. 'Seek to unite knowledge and vital piety' (Wesley). Strive to integrate your experiences with the theological traditions of our Church.
- d. Avoid undisciplined undiplomatic enthusiasm in your eagerness to share your experiences with others. Resist the temptation to pose as an authority on spiritual experiences. Failure in this area often causes your fellow Methodists to accuse you of spiritual pride.
- e. Remember that all prayer meetings and gatherings in the church are open to all members and not just to cater to you and others like you who had charismatic experiences.
- f. Remember that there are many types of Christian experiences which lead to spiritual growth; charismatic experience is one of these.

- g. Accept opportunities to become personally involved in the work and mission of your own congregation. The results of your charismatic experience must be seen in the outstanding quality of your church membership. Be an obvious enthusiastic supporter of your congregation, its pastor and lay leadership; of your district, your Annual Conference, The General Conference, and the mission of each. This is the most effective witness you can offer to the validity and vitality of your charismatic experience.
- h. It is not necessary to embrace all the usual physical and verbal expressions of Pentecostalism. These singular expressions may at times be a barrier to your witness.
- i. Remember Paul's injunction that when the gift of tongues is used in a prophetic and didactic context, there must be interpretation to ensure proper order in worship (1 Cor 14:27, 40). If the gift is used in group prayer, be careful that it does not hinder worship or stumble others.
- j. Keep your charismatic experience in perspective. No doubt it has caused you to feel that you are a better Christian. Remember that this does not mean you are better than other Christians, but that you are, perhaps, a better Christian than you were before.

5. For Laity who have NOT had Charismatic Experiences

- a. We believe that God is constantly seeking to renew his church, including the Methodist Church. Pray that God may make known to you your own place in the process of renewal. The advent of the charismatic movement into our denomination is only one aspect of renewal.
- b. Be aware of the tendency to separate ourselves from those who have experiences which differ from our own. Observe personally the charismatics in your congregation, and in the mission of your Church. Examine scriptural teachings about this. Pray about it and discuss your concerns with your pastor.
- c. Do not be disturbed if your experience is different from others. This does not mean that you are an inferior Christian. Your place and function in the work and mission of your congregation call for many gifts (1 Cor. 12-14). Each Christian is a unique member of the body of Christ.

B. The Connectional System – The General and Annual Conferences

For Connectional Administrators/Leaders

- 1. Refer prayerfully and thoughtfully to the other sections of these guidelines.
- 2. Remember your pastoral/leadership responsibilities toward the clergy and laity within the connection.
- 3. Leadership at every level should consider whether teaching or practice regarding the charismatic movement is for the edification of the church.
- 4. If there is divisiveness in a particular situation, make careful evaluation remembering that there are other kinds of issues, other than charismatic experience, which may divide our fellowship. Sometimes tensions and conflicts may result in the edification and greater purity of the church and need, therefore, to be handled wisely and prayerfully by all concerned.

- 5. Administrators/Leaders when required to deal with expressions of the charismatic movement in the local church should seek firsthand evidence about the movement, its meaning for those involved in it, and its value for the mission of the particular congregation.
- 6. Where an ordained or lay person seems to overemphasize or deemphasize any doctrines/practices, he or she should be counseled to preach or teach the wholeness of the gospel, to minister to the needs of all in the congregation, and to grow in understanding of our policy, traditions and mission of our church.
- 7. When dealing with divisions/tensions in the congregations because of the charismatic movement the following have a responsibility to mediate and to guide in reconciliation: the district superintendent and district lay leader, the president and conference lay leader, the executive board, the board of ministry, and the Bishop.
- 8. Pray constantly for sensitivity to the will of, and the leading of, the Holy Spirit.



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Also biographies of Asian Christians like **Pastor Hsi, John Sung, Bahkt Singh, Sadhu Sundar Singh, Pandita Ramabai** and others; as well as historical treatment of revival movements throughout Asia and elsewhere.



SIAC Iban Pastors' School

Implementing Disciple Training in Small Groups

Sarawak Iban Annual Conference (SIAC) recently held its Pastors' School on 16-19 April 2007. A total of 42 pastors and 10 theological students attended this event.

The theme for this year was "Disciple Training." Rev. Wong Kah Nguon, Director of the Board of Laity, Sarawak Chinese Annual Conference (SCAC) was the main theme speaker. He took 5 sessions to speak on the topic of "Small Group Ministry."

Rev. Wong clarified that there were two kinds of models in small group ministry: open and non-open. The open small group has five functions. They are Praise and Worship, Evangelism, Fellowship, Training and Caring. This kind of group is open to seekers. The non-open model

is for a specific purpose of equipping the members for service.

Rev. Wong continued to explain the small group ministry in light of the biblical basis, the theological concepts, its place in church history and the Methodist tradition. He also provided the proper structure and ways to start the small group ministry following the guidelines from the General Conference. He then ended the teaching sessions with a detailed guide on how to choose and nurture small group leaders as well as the techniques of leading a small group.

Besides the 5 sessions on "Small Group Ministry," Rev. Dr. Tie King Tai, Principal of Methodist Theological School, Sibul, also gave a talk on "Revival and Disciple."



Communion at the Convention

SIAC Pastors and Lay Convention *Desire to Grow and See Revival*



SIAC Pastors' School

A special convention was held after the pastors' school for all laymen and pastors on 20-24 April at the SIAC headquarters in Sibul. A total of 150 participants attended this convention with the main theme "Follow Christ, Rooted in Him and Build."

The convention began with a Holy Communion Service. Representatives from SCAC including Rev. Wong Kah Nguon, Mr. Ting Kong Siin, the SCAC

Secretary General, Mr. Hii Ching Chiong, Chairman of Board of Laity, and others were present. As they were invited to say a few words each, they conveyed messages of friendship and willingness to be partners in all aspects. It was indeed a great joy to see the participants' desire to grow spiritually and see revival.

During the few days of the convention, Rev. Thomas Lau spoke on the message "God's Word, Man's Faith"; Rev. Lau

Hui Ming gave a talk on "Prayer as a Way of Life"; and Korean missionary, Pastor Kim, gave a powerful message on "Effective Witnessing."

All were greatly blessed by God through these different sessions.

From *Connection*
31 May 2007



CCM Press Statement on Court of Appeal Judgement on Lina Joy

The Council of Churches of Malaysia (CCM) views with great regret and concern the majority judgement that was made yesterday by the Court of Appeal.

We believe that the constitutional provision in Article 11 which guarantees freedom of religion in our country has been severely violated.

The majority judgement has denied the individual a right guaranteed under the constitution, a right to freedom of conscience and choice of religion. It would appear that the constitution is being read subject to extraneous (Syariah) considerations..

It is, therefore, vital that the necessary legislation be enacted to ensure that

no citizen would feel penalized when he or she exercises the individual right to choose a faith and to practice it in freedom.

The CCM calls on the government to set in motion measures to protect religious freedom as originally envisaged in the Federal Constitution of 1957.

On this our 50th anniversary of Merdeka we cannot feel a strong sense of celebration when a citizen like Lina Joy, and others like her, have their rights taken away from them from the very courts that are duty bound to protect the civil liberties of all citizens and treat all equal under the law.

Rev. Dr. Thomas Philips
President

Rev. Dr. Hermen Shastri,
General Secretary

Dated: 31st May

Chinese Pastors Conference 2007

Dates: 20-22 August 2007

Hotel Sri Malaysia, Genting Highlands

“To explore cutting-edge and thought-provoking contemporary issues in order to get authentic teachings that are in keeping with the times and in line with the Bible.” This is what the participants will aspire to do during this forthcoming Pastors Conference.

The Conference is organized by the Chinese Work Committee of the Council of Churches of Malaysia (CCM). About 100 participants are expected at the Conference. Registration is now open.

The specially invited speaker/resource person is Rev. Prof. Lo Lung-Kwong of Hong Kong. He is currently the Principal of Chung-Chi College, The Chinese University of Hong Kong, and the President of The Methodist Church in Hong Kong. Rev. Prof. Lo is both well known in the church and the social circle. He will share three talks on the theme.

There will be two discussions on work-related topics, “**Christian Education**” and “**Evangelism – Urban, Rural and Overseas**”. The General Secretary of CCM will also share on “**CCM: Work and Mission**”.

The Conference will be an opportunity for participants from different denominations and different places to fellowship, interact, share and learn together. This will be a step forward to the ecumenical endeavours of CCM.

For more information or leaflet, contact Andrew at Tel. 603 7956 7092, Fax 603 7956 0353, e-mail: cmbb@tm.net.my.



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The Malaysian Association of Theological Schools 5th Biennial General Meeting, 9-10 April 2007

The Malaysian Association of Theological Schools (MATS) was formed in 1998 with a three-fold mission:

1. Promote co-operation among theological institutions in Malaysia;
2. Enhance the spiritual and academic standards of the institutions concerned;
3. Strengthen the bond of relationship within the theological fraternity for the benefit of the Christian movement in the country and beyond.

The 5th BGM was held recently in Petaling Jaya, hosted by the Bible College of Malaysia. Member schools represented were Bible College of Malaysia (BCM), Malaysia Bible Seminary (MBS), Sabah Theological Seminary (STS), Seminari

Theoloji Malaysia (STM), Malaysia Baptist Theological Seminary (MBTS) and Methodist Theological School (MTS-Sibu), with 24 delegates in attendance.

Two New Schools Admitted

At the BGM, two new schools were admitted into membership with MATS, namely Theological College of Asia (TCA) into full membership and Asia Graduate School of Theology into associate membership. With these two additions, there are now ten member schools with MATS, including the six full member schools mentioned above and two other associate member schools, namely Maktab Teologi Sabah (MTS-Sabah) and Malaysia Evangelical College (MEC-Miri).

The new Executive Committee elected for 2007-2009 are:

Chairman:

Rev. Dr. Tie King Tai (MTS-Sibu)

Vice-Chairman:

Rev. Tan Jin Huat (STM)

Hon. Secretary:

Rev. Dr. Teresa Chai (TCA)

Hon. Treasurer:

Rev. Ng Kok Kee (BCM)

Members:

Rev. Dr. Tan Kim Sai (MBS)

Rev. Dr. John Ong (MBTS)

Rev. Dr. Thu En Yu (STS)

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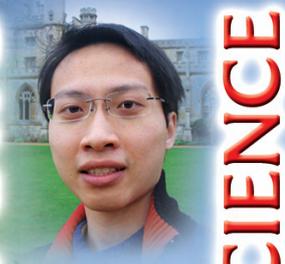
Admitted to London School of Economics, U.K. to read Economics on Scholarship. Top 10 in the world for 'Accounting' in the Summer 2006 GCE A-Level Examination.



ARTS

*Joyce Fong Siew May
Class of 2006.*

Admitted to University of Cambridge, U.K. to read Law on Scholarship. Top 10 in the world for 'Chemistry' in the Summer 2006 GCE A-Level Examination.



SCIENCE

*Chen Jit Ern
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