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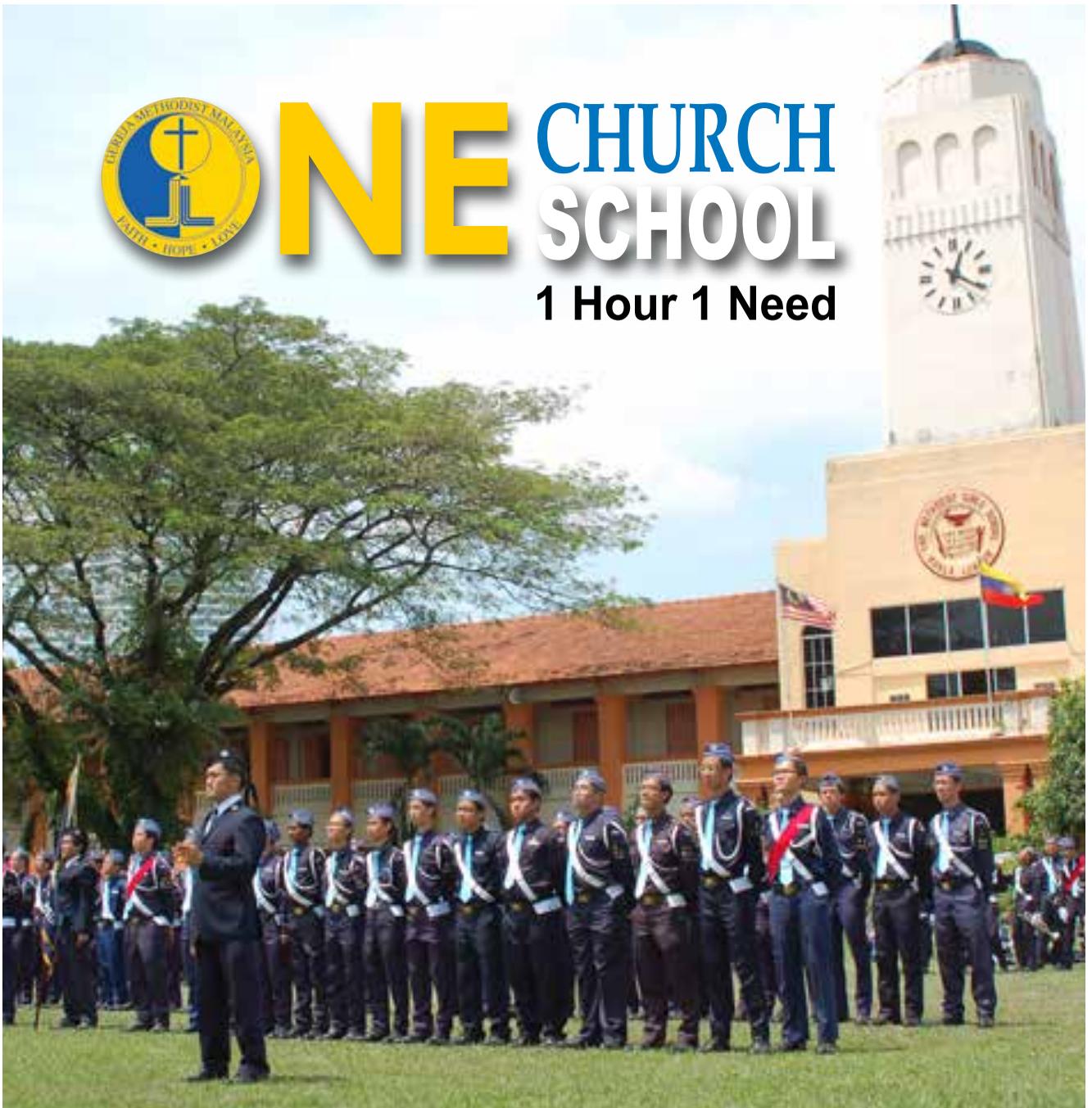


PP 3233/01/2013 (031518)



ONE CHURCH SCHOOL

1 Hour 1 Need



Moment

Cleanliness and tidiness at Port Dickson Methodist Centre



The staff involved in this Gotong-royong project were:

Toh Hong Pin, Tracy, Joy, Suria-Utaya, Vani, Poongkodi, Mittey, Katrina, Wasunta, Rellka, Toh Kai Seng, Mr. Ng, Ms. Joy, Isac, Mr. Boh



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An Episcopal
MISSIONAL CALL
 A Methodist Church after God's Own Heart -
Growing deep and strong inside,
Standing with Christ's Body nationwide,
Giving God glory from every side.

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T.W. Hinch, O.B.E.



Malaysia National Prayer Nurturing

With One Accord, Pray!

“Always be humble, gentle, and patient, accepting each other in love. You are joined together with peace through the Spirit, so make every effort to continue together in this way. There is one body and one Spirit, and God called you to have one hope. There is one Lord, one faith, and one baptism. There is one God and Father of everything. He rules everything and is everywhere and is in everything.” (Ephesians 4:2-6, NCV)

These days, we have been very concerned with how divided our nation has been. Socially, we treat the “out-groups” with a degree of wariness, and look at our neighbours with distrust. The same with the “out-groups” and neighbours towards us. This has been going on for a long time.

Now, what about us, followers of Jesus, the “in-group” of like-minded people who find it meaningful to view ourselves according to our faith? While we constantly pray for peace, harmony and unity for the nation, have we, the body of Christ, demonstrated what we pray? Have we been truly living out as people who are joined together with peace through the Spirit (Eph 4:3a)? Have our differences, such as denominations, church walls, organisations, groups, languages, skin colours, and etc, created divisions among ourselves?

In Ephesians 4:4-6, Paul appeals for unity based on 7 things which unite all believers:

- “one body”, that is the church, the body of Christ. We all belong to one body and incapable of being divided.
- “one Spirit”, that is God’s Spirit, the Holy Spirit, His gift to His people. Because we all have the same Spirit, we form with one another a single body.
- “one hope” to which God has called us, that is the hope of the gospel (Col 1:23), the hope of glory (Col 1:27). We are called to receive the same blessings from God.
- “one Lord”, Jesus Christ, the Lord of the body of Christ. Despite of our many differences, we have the same Lord.
- “one faith”, there is only one Christian message: the only way to get right with God is believing in Christ Jesus (Gal 2:16). Christ is the object of our faith (Eph 3:12).
- “one baptism”, all believers engage in one initiatory rite which symbolises our public declaration of our response to God’s grace, that is being baptised in the name of our Lord Jesus Christ.
- “one God and Father of all” who is transcendent over His children. We are the instruments or agents through whom He works. God works in different ways, but it is the same God who does the work in all of us (1 Cor 12:4-11).

Indeed, only through Christ, our one Lord, we have access to the one true God by the same Holy Spirit.

Father in heaven, You are the only God we serve, we give thanks for what Christ has done for us, that we may be in one family united by one Spirit, living out our one faith as children of light. May we constantly come together, with one accord, one mind and one heart devote ourselves to prayer.

- Read Ephesians 4

**With one accord,
Praise Him
Give thanks**

Pray for others

**that, they will see righteousness and truth in God’s people,
experience His love and mercies through
His children who are the agents of Light.**

**May LORD, the King forever and ever, hear the desire
of the humble, strengthen their heart, incline His ear to
vindicate the orphans and the oppressed, so that
man who is of the earth will no longer cause terror**

One Church One School

1 Hour 1 Need

“Our Father in heaven, hallowed be Your name” means for us as a Methodist Family to reverently demonstrate putting God in His rightful place by our daily worship life as His people in Malaysia.

*We need to “re-dig the wells” of the pioneer missionaries who fulfilled the above - living up to this confession of faith in God by their intentional sacrifices in the field of **education** and in doing **evangelism**. That work that spread the Gospel and help build this nation began more than a century ago in our fair land.*

*Malaysia today needs God’s people called **Methodists** to once again bless this nation by intentionally and sacrificially touching and transforming children of promise - of this generation and the next...*

To God be the glory in this nation.

*Bishop Dr. Ong Hwai Teik
January 2015*

Befriending your neighbourhood schools

Begin by noticing, praying, connecting and visiting the nearest school, with priority given to our mission schools.

Bless that school

With 1 hour (at least) of involvement especially in meeting 1 need that can become a ministry for you and your **local church**.

Where there is no opportunity to do “spiritual” activities, let us start by showing love and compassion by social concerns and taking care of needs. There is much we can do to be the face of Jesus here on this earth.

Helping the poor and needy in a school

There was no Mission School near my shoplot church but we decided to adopt a school nearby. We wanted to bless them just as God has blessed us.

OUR VISION:

“Every Methodist Church touching and transforming children of promise of this generation and the next”

We contacted the School Head who linked us with the School Counsellor. We said that we had a small budget and wanted to help some poor students by buying some school things that they need. She found about ten students and listed their needs, like, school uniform, school badge, t-shirt, track bottoms, school bag, exercise books, calculator, and the like.



So we did some shopping and made a presentation to the students at the Principal’s office one morning. They were very grateful for the gifts and we were happy to give.

The Counsellor told us of another need, among many that were faced by the students in that school. One Form Five boy faced financial problems at home because his father was incapacitated and his mother got some income by taking in laundry. There were other younger siblings. The Counsellor suggested that we support the family until the boy completed his SPM exams. We did, through the Social Concerns committee, and the boy managed to finish his schooling.

- Life Methodist Church Puchong

Begin with what is practical and “do-able”

Such as meeting the specific and practical needs of the pupils e.g. those who are poor who need food, fees, school equipment, academic help.

Building up towards...

• SCHOOL CHAPEL

School Chapel used to be a distinctive in Mission Schools. It was an assembly with hymn singing and prayer and a talk on a bible story or Christian value or principle.

I thank God for His provision through The Wesley Methodist Church, Ipoh, and the school Christian Fellowship for bringing back the School Chapel last year, 2014. The objectives of the School Chapel is to spur the school Christian community to live a victorious Christian life in school, be effective witnesses, examine our thinking, attitudes and ac-



tions in the light of God's truth and ways. Let there be more bonding and encouraging one another on towards love and good deeds. Last but not least, I would like to quote Colossians 3:23 "Whatever you do, work at it with all your heart, as working for the Lord, not for men". Let us all continue to pray for the School Chapel that it will bring greater glory to God.

- ACS Ipoh Principal, Mr Lee Weng Woh

To start Chapel in the school today

Engage... Board of Governors / Managers, Chaplain Get Support from church / Christian community Trust and goodwill of School Head / Support of Teachers, Parents, committed Students

Other programmes can include celebrating Christmas and Easter; remembering Founder's Day; Prayer Blessing Service for Exams; Religious Emphasis Week. We can also remember the different cultures in our nation and celebrate our unity in diversity.

• GIRLS' BRIGADE & BOYS' BRIGADE

Start, restore, assist in the Girls' Brigade and the Boys' Brigade in the Schools.

• CHRISTIAN FELLOWSHIP

CF comes under School Clubs and Societies, the Registrar of which is the School Head.

With 15 or more student members, Christian parents can request for the CF to be formed.



As a society, CF can do more in terms of evangelism, discipling and making a difference in someone's life. They often need the support of the **local church**.

Your involvement will go a long way.



SMK Kai Chung in Bintangor, Sarawak, wanted to build a modern, multi-functional stadium which would be a significant landmark and pride of the people in the town. Help came in the form of an old boy who not only assisted in getting the neighbouring piece of land but also personally donated a large amount of the RM3 million stadium. Datuk Hasmi bin Hashim had been so touched by his former principal, Madam Chen Ling Mei who had helped him both academically and financially. He wanted to express his gratitude by giving generously towards building the stadium named after Principal Chen who had so encouraged and motivated him to be the successful man he is today.

- Rev. Tony Chieng

Our MISSION is:

Making Jesus known

Instilling Christian values

Seeking to provide holistic education

Serving the needs of children

Involving the local church

Overcoming weaknesses

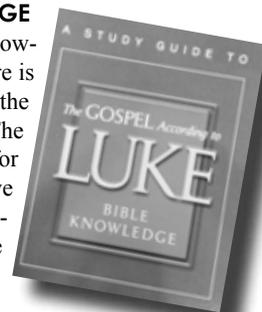
Nurturing for heaven

In Mission Schools, the Board of Governors are the Custodian of the Character and Ethos of the school. They are guardians to preserve the essential identity of the institution for continuity and the preservation of tradition like prayers, teaching of Bible Knowledge, Chapel services, Christian Fellowship / Clubs and Societies, Boys' Brigade and Girls' Brigade, etc.

The local church must come in and involve herself in the school to realize this ideal.

• TEACHING OF BIBLE KNOWLEDGE

Teachers are needed to teach Bible Knowledge (BK) classes in the school. There is provision for the teaching of BK in the school, albeit outside school hours. The **local church** must leverage on this for the Word of God to go forth and achieve its purposes by responding to be teachers and encourage our students to take up the subject.



For further information:-

Contact the Methodist Council of Education,

Ms Tay Choon Neo,

Tel : 603-79565310

or email to taychooneo@mcoe.edu.my

Sexuality Education: What To Teach, When

Editor's Note:

Sex education is rarely talked about. Yet it has great value in the development of our children. We would like to present a paper on this subject for the benefit of our readers.

This paper is adapted from Linda van Rooyen and Nelia Louw, *Sexuality Education: A Guide for Educators*, Pretoria: J. L. van Schaik, 1994), pp. 142-154, Linda van Rooyen and Matthew Ngwenya. *Sexuality Education: From Babyhood to Adolescence*, (Pretoria: Kagiso, 1997), pp. 21-23, and Medical Institute for Sexual Health, *Guidelines for Sexual Health Education K-12* (2007).

Birth to age 2 ½

Affective (emotional)

- Accept the child's sex
- Always refer to the child's sexuality in a positive manner.
- Allow touching and examining of genitals
- Praise the child as boy or girl

Cognitive (intellectual)

- Use correct terminology for genitals (penis, vagina), indicating respect for private parts of body
- Help child understand that his/her body is precious, should be kept healthy and clean

Ages 2 ½ - 6 years

Affective (emotional)

- Speak to child about feelings, including anxiety and fear
- Explain why he or she need not be afraid if they see and hear warnings about sexual abuse and AIDs
- Allow curiosity about the opposite sex, giving normative guidance

Cognitive (intellectual)

- Answer questions – only what the child wants to know and simple enough for him to understand
- Use correct terminology – a baby grows in the mother's *uterus*, not her stomach
- Differences between male and female: physiology, reproductive system, sexual intercourse, birth

- Warn the child against sexual abuse

Normative (values)

- Establish moral and ethical values: cleanliness, privacy and propriety, self-control
- Respect for the privacy of others
- Respect for his own and other people's bodies: not naked in public, no games with sexual organs
- The principle of forgiveness
- Honesty and openness: the child should tell an adult of anything that makes him or her feel uncomfortable
- Responsibility and accountability

Ages 6 - 12 years

Affective (emotional)

- Uniqueness of each individual
- Similarities and differences between boys and girls
- Support, praise, and encourage the child
- Avoid overstimulation and too much emphasis on or exposure to sex: TV, reading matter, conversations.

Cognitive (intellectual)

- Answer questions
- Create opportunities to convey information
- Human reproduction in more detail
- Knowledge of sexual abuse (pedophile, assertiveness techniques, reporting, preventive measures)
- Knowledge of AIDs, conveyed simply, to prevent anxiety and fear: how one can, can't get the virus
- A child's choices should be guided by parents and other trusted adults
- The onset and length of puberty differs for different individuals
- Show a child that confusion is understandable

Normative (values)

- Privacy and propriety: limits to nakedness, touching own genitals in public, sexual experimentation
- Remain bodily pure and chaste
- Respect for his own and other people's bodies
- Self-control

- Responsibility and accountability
- Biblical norms

Ages 12 - 18 years

Affective (emotional)

- Communicate with the child: verbally, body language, appropriate forms of physical contact
- Respect child's privacy
- Respect child's sexual development
- Guidance about right and wrong

Cognitive (intellectual)

- Discuss "growing up," the coming changes of puberty: physical, spiritual, mental, intellectual, emotional
- Physical and hormonal changes during puberty can affect but do not control emotions
- Recognize growing attraction to the opposite sex, but discuss lack of physical and psychological readiness for parenthood
- People with a healthy body image recognize and accept variations in body shape and type
- Sexual intercourse should take place only between a man and a woman married to each other
- Realities of sex in an imperfect world: contraceptive use, abortion, teenage pregnancy, sexual abuse and rape, homosexuality, prostitution and other forms of deviant behavior, sexually transmitted diseases

Normative (values)

- Respect for the holiness of life
- Respect for his/her own and others' bodies
- Self-control
- Understanding the order of creation and being obedient to God's instructions to man and woman
- Chastity and the negative effects of sexual promiscuity: warnings against being too intimate too soon
- Responsibility
- Total commitment in holy matrimony

Biblical Passages On Sex:

**Key passages: Genesis 1:31; 2:18-25;
1 Corinthians 6:9-20; 13; Ephesians 5:21-29**

WHAT SHOULD BE: “Right” thinking about sexuality

“So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. . . . God saw all that he had made, and it was very good.” Genesis 1: 27, 28, 31

“The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him’. . . . Then the Lord made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, ‘This is now bone of my bones and flesh of my flesh. . . .’ Genesis 2:18-23

“**For this reason** a man will **leave** his father and his mother and will **be united** to his wife, and they will **become one flesh**. The man and his wife were both naked, and they felt no shame.” Genesis 2: 24-25

“You are a garden locked up, you are a spring enclosed, a sealed fountain Do not arouse or awaken love until it so desires.” Song of Songs 2:7; 3:5; 4:12; 8

WHAT IS: Sex after the Fall

“To the woman he said . . . ‘Your desire will be for your husband, and he will rule over you.’” Genesis 3:16b

“Although they knew God, they neither glorified him as God nor gave thanks to him Therefore, God gave them up to impurity, to the dishonoring of their bodies among themselves their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another” Romans 1:21, 24-27

“Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders will inherit the kingdom of God.” 1 Co-

rinthians 6: 9-10

WHAT CAN BE AGAIN: Forgiveness and restoration

“Let marriage be held in honor among all, and let the marriage bed be undefiled.” Hebrews 13:4

“Submit to one another out of reverence for Christ. Wives, submit to your husbands as to the Lord. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy . . . and to present her to himself . . . holy and blameless. In this same way a husband ought to love his wife as his own body. . . . feeding and caring for her, just as Christ does the church.” Ephesians 5:21-29

“But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” 1 Corinthians 6:11

Christ Jesus came into the world to save sinners. John 3:1; 1 Timothy 1:15

“The body is not meant for sexual immorality, but for the Lord and for resurrection. 1 Corinthians 6:13b

“Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship.” Romans 12:1

“Do you not know that your bodies are members of Christ himself? Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? 1 Corinthians 6:15, 18-19

“Among you there must not be even a hint of sexual immorality because this is improper for God’s holy people Try to discern what is pleasing to the Lord.” Ephesians 5:3, 8-10

“We know that we have come to know him if we obey his commands.” John 2:3

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” Galatians 5:22-24

FOR FURTHER STUDY: For additional biblical passages on the following topics related to teen sexuality, with commentary (in English), see barbarakohl.com/2005/12/20/the-pastor-and-teen-sex-education/

- **Sex is a good gift of God.**
- **Sex outside marriage is wrong and has negative consequences.**
- **Sex is neither a physical necessity nor an act to be taken lightly.**
- **It is possible to resist temptation.**
- **Sexual purity is a matter of the heart.**
- **Obeying God may not be popular.**
- **God forgives sexual sin and restores hope.**
- **God’s love is beyond comprehension and everyone is of inestimable value in his sight.**

What Parents Can Do

“These words that I am giving you today are to be in your heart. Repeat them to your children. Talk about them when you sit in your house and when you walk along the road, when you lie down and when you get up. They are not meaningless words to you but they are your life.” (Deuteronomy 6:6-7; 32:47)

1. Assume responsibility for your children’s sex education
 - Scripture mandates that you teach your children the whole law of God (Deuteronomy 11:18-21).
 - Begin early, so that your child sees you as an expert and feels free to talk with you about sex.
 - Be simple but clear and specific, especially as your child approaches puberty.
2. Be prepared:
 - Collect materials (brochures, books, CDs) on sexuality as a ready reference for your teen.
 - Ask your church for advice and resources.
 - Attend courses or forums for parents
3. Talk with your teen:
 - Make your conversation interactive.
 - LISTEN.
 - Don’t give ready-made solutions, but look together at what the Bible says and at the situations that arise. Take Jesus’ conversations as examples – he addressed real problems of real people. So did the Apostle Paul.
4. Seize teachable moments:
 - Something comes up in conversation.
 - They ask a question
 - Sex on television, in the movies, on the Internet
5. Initiate conversations (inoculate):
 - You need to “inoculate” your child against false, negative, or destructive moral messages they will hear. **You**, as a parent, should be the first to talk to your children about the things they will hear from their friends and from the media – that it’s okay to have sex with a girlfriend, for example, as long as she uses contraception. Or that anonymous sex is okay. Or that homosexuality is an equally valid life style.
 - Give your teens the opportunity to think through these messages before they are confronted with them and to come up with responses in keeping with Christian morality.
6. What should you teach?
 - Reproductive biological facts: wonderfully designed by God for union in marriage with husband/wife.
 - Changes to anticipate during puberty:
 - Physical (e.g. girls: menstruation, changes in body shape; boys: spontaneous erection, wet dreams, penis size)
 - Different rates of maturing
 - Emotional
 - Emerging sexual feelings
 - What Scripture says about sexuality, gender, male-female sexual relationships, and why sex is to be saved for marriage, the assurance of God’s forgiveness and restoration of sin
 - Choosing friends – resisting peer pressure, initiating positive peer pressure
 - Purpose of sexual intercourse: a life-uniting act intended to join a husband and wife for life.
 - Relational skills: how to converse.
 - Assertiveness: how to take a stand and not be persuaded to back down.
7. Encourage your teen to sign a pledge to save sex for marriage, or to write a letter to God asking for his help to do this.
8. Plan a special evening, trip, or weekend to celebrate your teen’s coming into puberty
 - Give a ring, a key, or a necklace as a reminder of a pledge to save himself or herself for their spouse.
 - Grant more privileges and require more responsibility as recognition that he or she is becoming an adult.
9. Talk with your teen about the real meaning of “love”
 - To **nourish and cherish** (Ephesians 5:25-33)
 - **Love**
 - **is** patient, kind.
 - **is not** proud, rude, self-seeking, easily angered.
 - **always** protects, trusts, hopes, and perseveres.
 - **never** fails
 - **does** rejoice with the truth.
 - **does not** envy, boast, keep a record of wrongs, delight in evil. (1 Corin-13)
10. Model and discuss:
 - Relationship: love, faithfulness, sexual purity in marriage.
 - Masculinity, femininity.
 - Intimacy – emotional and physical -- in your own marriage
 - Unconditional love for your child.
11. If your teen will date, help him or her to set and communicate boundaries for dating:
 - Who to date
 - Where they will/will not go
 - What they will/will not do
 - Where they will draw the line on physical contact
 - Provide dating practice. Father, take your daughter on a “date.” Mother, let your son take you on a “date.” Let them practice:
 - respect for the opposite sex
 - how to treat a girlfriend/boyfriend and how to expect to be treated
 - a standard by which they can measure real dates with someone their own age
12. Provide alternatives to activities of which you do not approve
13. Rehearse scenarios with your teen: “What will you do if . . .”
 - Make certain your teen knows they can call on you any time to rescue them from a difficult situation.
 - Agree on a “secret code” which will tell you, but not the person they are with, that they want to be rescued.
14. Supervise teens’ activities, and network with other parents.
15. Monitor and discuss with teens:
 - Music lyrics
 - Cell phone use
 - Internet safety and etiquette, instant messaging, online “friends”
 - Giving out personal information: what not to post.
 - Sending compromising photos or text messages to boyfriend or girl friend
 - School sex education, if it is taught in your area; be aware of what is being taught.
16. Influence school sex education policy:
 - Know what is appropriate and acceptable; read guidelines such as those from the Medical Institute of Sexual Health.
 - Is school leadership, board aware of content of materials, classroom presentations?
 - Suggest/provide alternative materials.
17. Initiate or join community efforts to encourage all teens to save sex for marriage.
18. Be an authoritative, involved parent (not authoritarian or permissive)
 - Moderately strict in discipline and supervision
 - Exact consequences for disobedience
 - Have high expectations of your teen
19. Love your teens. Tell them they are precious to you and to God.
20. Pray specifically for your children’s
 - Holy expression of their sexuality
 - Godly future mate



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KUALA LUMPUR **YMCA** SINCE 1905

Wishing you a
**Blessed
New Year**

From:
Bishop Dr. Ong Hwai Teik & Family
and all staff of Methodist HQ

The Amazing Reunion of 'Ing' & 'Hwa'



It was at least 65 years ago that 'Ing' & 'Hwa' last saw each other during their childhood days. Yet by God's grace and the wonder of modern technology, the two who were born in 1941, in war-torn China, finally met in Fuzhou, China on 14th September, 2014.

Li I Ing is the daughter of Professor Henry Li Hok Gung, who taught in the Anglo-chinese College (ACC) in Fuzhou. The Li family and the missionary family of Mr. & Mrs John Pilley were very close and special friends.

When news came that the Japanese bombing were getting closer to Fuzhou, the difficult decision was made to move ACC to Yangkow (a small town in North Fujian further up the Min river) where the Japanese had no interest.

Both Mrs. Pilley and Mrs. Li were expecting their second and fifth child respectively. The journey up-river was a very trying one. In her book "The Hills of Tang", Mrs. Pilley describes vividly the hardships they had to bear in 4 long wretched days in a motor launch that was cramped with people and things, amidst heavy rains and shortage of food.

On 16 November, 1941, in the midst of celebrating the Founder's Day of ACC, two babies were born. Mrs Li gave birth to her youngest baby girl one hour ahead of Mrs. Pilley. To commemorate the historical event of the Founding of Anglo-Chinese College (Ing Hwa College) the Li family chose the

Chinese character "Ing" (meaning Anglo/England) and named their daughter 'Li I Ing' (李怡英). The Pilley family used the character "Hwa" (Flowery Kingdom/China) and named their daughter Gail Muriel Pilley, 'Bik Loh Hwa' (毕乐华). So 'Ing' and 'Hwa' were like twin sisters.

They stayed at Yangkow for over three years when it was deemed necessary for the Pilley family to leave for India and back to the USA for health reasons and for a furlough. Most missionaries were ordered out of China because of the war. After the furlough, Mr. Pilley went back into China as a member of the Office of Strategic Services in the U.S. Army.

The years after the Japanese war did not bring much peace to China or the missionaries. The fighting between the Communists and the Kuomintang also brought fears and insecurity especially when Mr. Pilley was regarded by the Communists as a public enemy because of his service in the army. When the Communist Party took over control of China in 1949, the Pilleys like most other missionaries had to leave China. The Pilley and Li families parted company. The 'twin' sisters Ing & Hwa never saw each other until that amazing day, 66 years later.

In the summer of 2013 Gail (Hwa) was surfing on the internet, looking up Kuliang, a mountain resort in Fuzhou, where her family used to go up during summer for the cool weather. She came across an article written by a young man called George. His email was available and so Gail wrote to him, asking for more details about Kuliang. "Imagine my delight and surprise when he wrote back, saying he knew all about my family!", shared Gail.

In the spring of 2014, Gail sent a picture of the Li Family with her family to George, asking if he could find out anything about 'Ing's family.

When I asked George his side of the story in locating Ing, this was his email reply, "I have



Hwa, standing next to her father, Mr John Pilley;
Ing standing next to her mother, Mrs. Li.
(Photo taken in 1947)

always believed in the power of Internet, so I posted Ing's family photo on the Twitter to seek help. I waited for quite a few days but thankfully someone responded that the father on the photo was his geography teacher at ACC, and he knew that his youngest daughter was a professor at Fujian Agricultural College and is still living. I happened to have a close friend who is an alumnus of that school so I turned to him for help, who immediately gave me Ing's cellphone number and home address, etc. And that's how I first got connected with Ing."

When Gail confirmed her trip to Fuzhou to attend the 151st Anniversary of Fu Hwa Methodist Church in Fuqing in September, 2014 she corresponded with George about possibility of meeting up with Ing. As Gail was also invited to come for the 21st Graduation ceremony of MPI (Methodist Pilley Institute, Sibul, Sarawak), named after her parents who served in Sibul and Sarikei over 11 years, arrangements were made such that she was able to attend both historical events in one trip.

While in Fuqing, from Sept 11-14, Gail and I were treated as VVIPs. The church leaders were most grateful and gracious for Gail's presence as they commemorated the 151st Anniversary. The contribution of Gail's maternal Grandfather, Rev. Harry Russell Caldwell, as a Methodist missionary in Fu



Inside Fu Hwa Church, anticipating the 151st Anniversary celebration!

Hwa & Fuqing area for over 40 years was remembered with much appreciation & thanksgiving.



Ing & Hwa busy looking over and exchanging old photos.

It was only after Sunday service in Fu Hwa Methodist church on 14th September that arrangement was made to drive us to Fuzhou to meet up with Ing and to visit Kuliang. The one-hour trip seemed awfully long. When the church van finally pulled up near a small restaurant, I heard Gail exclaim, "There's Ing!"

Ing was standing outside the shop gazing intently into the van. The two finally met and it was indeed such a moving scene. After finally being persuaded to sit down at the restaurant table, the two continued their seemingly unending catching up.

Time, where did it go? What did it do? Well, it takes time to join all the dots and the broken lines in life. By the grace of God and his unending faithfulness, all the dots and broken lines will eventually be joined altogether and make perfect sense.... IN HIS TIME!



Taken before parting company on top of Mt Kuliang. Whither shall they meet again ???

RECRUITMENT NOTICE

Council of Education Methodist Church in Malaysia

FINANCE EXECUTIVE

Function of Work: Supervise the daily financial operations of Council of Education and Methodist Education Foundation, able to keep full sets of account, prepare management report and budget and some administrative work.

Level of Work: Assist the Finance Manager / Finance Director in the operations of the Finance Department.

Criteria:

Person should be below 45 years old

Possess a Degree / Diploma in Finance / Accountancy or equivalent

Should be computer literate – conversant with Microsoft Office suite

Be a committed Christian

Salary will commensurate with experience.

ADMIN. ASSISTANT

Function of Work: General office administrative duties and also specific duties in maintenance & correspondence with schools on properties, insurance and statistics information.

Level of Work: Assisting the Finance Manager and Administrative Supervisor in the COE's office operations.

Criteria:

Person should be below 45 years old

Possess a Diploma in Accounting/Commerce/Business or equivalent

Should be computer literate – conversant with Microsoft Office suite

Be a committed Christian

Salary will commensurate with experience.

E-mail to: contact.us@MethodistEducation.edu.my

Or Post / Fax your resume to:

The Executive Director

Methodist Education Centre

67 Jalan 5/31, 46000 Petaling Jaya

Selangor

Fax: 03-7958 3346

Tel.: 03-7956 5310

CALL TO ACTION

PART II

FOR THE WORLD WE SERVE

The Cape Town Call to Action

III DISCERNING THE WILL OF CHRIST FOR WORLD EVANGELIZATION

1 UNREACHED AND UNENGAGED PEOPLES

The heart of God longs that *all* people should have access to the knowledge of God's love and of his saving work through Jesus Christ. We recognize with grief and shame that there are thousands of people groups around the world for whom such access has not yet been made available through Christian witness. These are peoples who are *unreached*, in the sense that there are no known believers and no churches among them. Many of these peoples are also *unengaged*, in the sense that we currently know of no churches or agencies that are even trying to share the gospel with them. Indeed, only a tiny percentage of the Church's resources (human and material) is being directed to the least-reached peoples. By definition these are peoples who will not invite us to come with the good news, since they know nothing about it. Yet their presence among us in our world 2,000 years after Jesus commanded us to make disciples of all nations, constitutes not only a rebuke to our disobedience, not only a form of spiritual injustice, but also a silent 'Macedonian Call'.

Let us rise up as the Church worldwide to meet this challenge, and:

A Repent of our blindness to the continuing presence of so many unreached peoples in our world and our lack of urgency in sharing the gospel among them.

B Renew our commitment to go to those who have not yet heard the gospel, to engage deeply with their language and culture, to live the gospel among them with incarnational love and sacrificial service, to communicate the light and truth of the Lord Jesus Christ in word and deed, awakening them through the Holy Spirit's power to the surprising grace of God.

C Aim to eradicate Bible poverty in the world, for the Bible remains indispensable for evangelism. To do this we must:

1. Hasten the translation of the Bible into the

languages of peoples who do not yet have any portion of God's Word in their mother tongue;

2. Make the message of the Bible widely available by oral means. (See also Oral Cultures below.)

D Aim to eradicate Bible ignorance in the Church, for the Bible remains indispensable for discipling believers into the likeness of Christ.

1. We long to see a fresh conviction, gripping all God's Church, of the central necessity of Bible teaching for the Church's growth in ministry, unity and maturity.⁷⁹ We rejoice in the gifting of all those whom Christ has given to the Church as pastor-teachers. We will make every effort to identify, encourage, train and support them in the preaching and teaching of God's Word. In doing so, however, we must reject the kind of clericalism that restricts the ministry of God's Word to a few paid professionals, or to formal preaching in church pulpits. Many men and women, who are clearly gifted in pastoring and teaching God's people, exercise their gifting informally or without official denominational structures, but with the manifest blessing of God's Spirit. They too need to be recognized, encouraged, and equipped rightly to handle the Word of God.

2. We must promote Bible literacy among the generation that now relates primarily to digital communication rather than books, by encouraging digital methods of studying the scriptures inductively with the depth of inquiry that at present requires paper, pens and pencils.

E Let us keep evangelism at the centre of the fully-integrated scope of all our mission, inasmuch as the gospel itself is the source, content and authority of all biblically-valid mission. All we do should be both an embodiment and a declaration of the love and grace of God and his saving work through Jesus Christ.

2 ORAL CULTURES

The majority of the world's population are oral communicators, who cannot or do not learn

through literate means, and more than half of them are among the unreached as defined above. Among these, there are an estimated 350 million people without a single verse of Scripture in their language. In addition to the 'primary oral learners' there are many 'secondary oral learners', that is those who are technically literate but prefer now to communicate in an oral manner, with the rise of visual learning and the dominance of images in communication.

As we recognize and take action on issues of orality, let us:

A Make greater use of oral methodologies in discipling programmes, even among literate believers.

B Make available an oral format Story Bible in the heart languages of unreached and unengaged people groups as a matter of priority.

C Encourage mission agencies to develop oral strategies, including: the recording and distribution of oral Bible stories for evangelism, discipling and leadership training, along with appropriate orality training for pioneer evangelists and church-planters; these could use fruitful oral and visual communication methods for communicating the whole biblical story of salvation, including storytelling, dances, arts, poetry, chants and dramas.

D Encourage local churches in the Global South to engage with unreached people groups in their area through oral methods that are specific to their worldview.

E Encourage seminaries to provide curricula that will train pastors and missionaries in oral methodologies.

3 CHRIST-CENTRED LEADERS

The rapid growth of the Church in so many places remains shallow and vulnerable, partly because of the lack of disciplined leaders, and partly because so many use their positions for worldly power, arrogant status or personal enrichment. As a result, God's people suffer, Christ is dishonoured, and gospel mission is undermined. 'Leadership training' is the commonly-proposed priority solution. Indeed, leadership training programmes of all kinds

have multiplied, but the problem remains, for two probable reasons.

First, training leaders to be godly and Christ-like is the wrong way round. Biblically, only those whose lives already display basic qualities of mature discipleship should be appointed to leadership in the first place.⁸⁰ If, today, we are faced with many people in leadership who have scarcely been disciplined, then there is no option but to include such basic discipling in their leadership development. Arguably the scale of un-Christ-like and worldly leadership in the global Church today is glaring evidence of generations of reductionist evangelism, neglected discipling and shallow growth. The answer to leadership failure is not just more *leadership* training but better *discipleship* training. Leaders must first be disciples of Christ himself.

Second, some leadership training programmes focus on packaged knowledge, techniques and skills to the neglect of godly character. By contrast, authentic Christian leaders must be like Christ in having a servant heart, humility, integrity, purity, lack of greed, prayerfulness, dependence on God's Spirit, and a deep love for people. Furthermore, some leadership training programmes lack specific training in the one key skill that Paul includes in his list of qualifications - ability to teach God's Word to God's people. Yet Bible teaching is the paramount means of disciple-making and the most serious deficiency in contemporary Church leaders.

A We long to see greatly intensified efforts in disciple-making, through the long-term work of teaching and nurturing new believers, so that those whom God calls and gives to the Church as leaders are qualified according to biblical criteria of maturity and servanthood.

B We renew our commitment to pray for our leaders. We long that God would multiply, protect and encourage leaders who are biblically faithful and obedient. We pray that God would rebuke, remove, or bring to repentance leaders who dishonour his name and discredit the gospel. And we pray that God would raise up a new generation of disciplined servant-leaders whose passion is above all else to know Christ and be like him.

C Those of us who are in Christian leadership need to recognize our vulnerability and accept the gift of accountability within the body of Christ. We commend the practice of submitting to an accountability group.

D We strongly encourage seminaries, and all those who deliver leadership training programmes, to focus more on spiritual and character formation, not only on imparting knowledge or grading performance, and so heartily rejoice in those that already do so as part

of comprehensive, 'whole person' leadership development.

4 CITIES

Cities are crucially important for the human future and for world mission. Half the world now lives in cities. Cities are where four major kinds of people are most to be found: (i) the next generation of young people; (ii) the most unreached peoples who have migrated; (iii) the culture shapers; (iv) the poorest of the poor.

A We discern the sovereign hand of God in the massive rise of urbanization in our time, and we urge Church and mission leaders worldwide to respond to this fact by giving urgent strategic attention to urban mission. We must love our cities as God does, with holy discernment and Christ-like compassion, and obey his command to 'seek the welfare of the city', wherever that may be. We will seek to learn appropriate and flexible methods of mission that respond to urban realities.

5 CHILDREN

All children are at risk. There are about two billion children in our world, and half of them are at risk from poverty. Millions are at risk from prosperity. Children of the wealthy and secure have everything to live with, but nothing to live for.

Children and young people are the Church of today, not merely of tomorrow. Young people have great potential as active agents in God's mission. They represent an enormous under-used pool of influencers with sensitivity to the voice of God and a willingness to respond to him. We rejoice in the excellent ministries that serve among and with children, and long for such work to be multiplied since the need is so great. As we can see in the Bible, God can and does use children and young people - their prayers, their insights, their words, their initiatives - in changing hearts. They represent 'new energy' to transform the world. Let us listen and not stifle their childlike spirituality with our adult rationalistic approaches.

We commit ourselves to:

A Take children seriously, through fresh biblical and theological enquiry that reflects on God's love and purpose for them and through them, and by rediscovering the profound significance for theology and mission of Jesus' provocative action in placing 'a child in the midst'.⁸¹

B Seek to train people and provide resources to meet the needs of children worldwide, wherever possible working with their families and communities, in the conviction that ho-

listic ministry to and through each next generation of children and young people is a vital component of world mission.

C Expose, resist, and take action against all abuse of children, including violence, exploitation, slavery, trafficking, prostitution, gender and ethnic discrimination, commercial targeting, and wilful neglect.

6 PRAYER

In the midst of all these priorities, let us commit ourselves afresh to pray. Prayer is a call, a command and a gift. Prayer is the indispensable foundation and resource for all elements of our mission.

A We will pray with unity, focus, persistence and biblically-informed clarity:

1. For God to send labourers into every corner of the world, in the power of his Spirit;
2. For the lost in every people and place to be drawn to God by his Spirit, through the declaration of the truth of the gospel and the demonstration of Christ's love and power;
3. For God's glory to be revealed and Christ's name to be known and praised because of the character, deeds and words of his people. We will cry out for our brothers and sisters who suffer for the name of Christ;
4. For God's kingdom to come, that God's will may be done on earth as in heaven, in the establishment of justice, the stewardship and care of creation, and the blessing of God's peace in our communities.

B We will continually give thanks as we see God's work among the nations, looking forward to the day when the kingdom of this world will become the kingdom of our God and of his Christ.

NOTES (Part II)

79. Ephesians 4:11-12

80. 1 Timothy 3:1-13; Titus 1:6-9; 1 Peter 5: 1-3

81. Mark 9:33-37

T.W. Hinch, O.B.E.

“He has established values”

A tribute by Theodore R. Doraisamy

Mr. Hinch has served the cause of Education in Malaya, as teacher and principal, for 37 years. He has upheld the best traditions of the teaching profession, and has contributed much not merely to the spread of English Education, but to the development of Malayan youth in character and leadership. He has been more than just a great headmaster and a good educational administrator. He has laid down for the boys of this School certain standards of character and behaviour. He has established values. These standards and these values are what will live on as a vital part of the spiritual entity of the School.

This was the tribute paid to the late Thomas William Hinch when he retired from the principalship of the Singapore ACS in 1948, after beginning as a teacher in the Ipoh ACS in 1911, by no less a person than the Officer Administering the Government of Singapore.

The following excerpts from the *Methodist Schools in Malaysia* (Ho Seng Ong, 1964) give glimpses of his work:

ACS Ipoh

Mr. T.W. Hinch was appointed Principal in March 1915 and under him the school was a model of discipline and organisation. He organised gymnastics under a trained instructor, founded a Cadet Corps, and produced a crack football team. Mr. Hinch remained as Principal till January 1920 except for a short period in 1918-1919 when he enlisted in the I.A.R.O.

MBS Kuala Lumpur

Mr. T.W. Hinch, received his appointment as Principal in 1924 and to him fell the task of finding the money and building the home for the school . . . A Scholarship Fund for the best students in the upper classes and for many poor boys was started in 1925 . . .

ACS Singapore

The period from 1928 to 1949 for the ACS Singapore, which began with the opening of the Cairnhill building by Sir Hayes-Marriot, may be regarded as an era of consolidation and

achievement. The Principal closely connected with this period was Mr. T.W. Hinch (1929-1948). Under his able leadership, the School made notable successes in every sphere of school life. In the academic field, the very high standard was maintained as shown by the results of the Cambridge Examinations. In athletics and sports, the School found great incentive in the introduction of the House System in 1930. The ACS Magazine was revived in 1929, taking the place of the ACS Journal which was started in 1889. To instil greater interest in extra-curricular activities, Mr. Hinch encouraged the formation of School Societies and Clubs devoted to Geography, History, Photography and Art. This increase in general interest and the diffusion of energy into every field of school activity by the students helped to build the necessary confidence and love for the school. This we now recognise as the way for the bold expansion plans at Barker Road.

At various periods, Mr. Hinch was Education Secretary for Methodist Schools. He kept abreast of educational and social developments of the years between 1911 and 1948. From an earlier period of stern discipline he was able to change to a gentler one which was attributed to his marriage (to Mrs. Gertrude Bean, an American missionary teacher on whom later was conferred the O.B.E. for her social work) and to the birth of his daughter Kathleen.

Mr. Hinch had a rare combination of achievement in the volunteer corps, games and music in all of which he had personal achievements and leadership. These he inculcated in others. He was a traditionalist in many ways, and yet he gave Singapore ACS the motto: “The Best is Yet to Be” by using it to conclude his annual reports. What he said of Oldham could well be said of Hinch himself: “He so lived his days that others might have better tomorrows. We who are heirs of this great institution (Singapore ACS) must surely play our part. The Past we inherit, the Present we create, but to those who will Hope, Believe and Work. THE BEST IS YET TO BE”.

He was able to separate happily the official and the personal. Work was work and he encouraged creativity and originality even where it came to sacrificing the traditional. The encouragement and inspiration he gave individuals must evoke gratitude in many generations of teachers and students . . .

Hinch had a deep and rugged faith. This came out clearly in the Chapel programmes of the ACS which he characteristically planned in advance. Indeed the booklet **the Planned Chapel** which I compiled owed much to the way Mr. Hinch conducted chapel in the ACS through the years. He expressed his faith and philosophy in one of his annual reports in a manner relevant to Christian education: “The interest aroused by participation in sports activities may result, and indeed we believe does result in improved class work and examination results, but that is only a byproduct so to speak. We believe that their chief value lies in the development of personality and individuality. This we feel to be the main object of the school. And it is for that reason that as a Mission School we stress the value of religious training. For we firmly believe that a man or boy has not really found himself until he has found his God.”

He knew his Bible and theology as few laymen did; and he retained a life-long interest in the work of the Bible Society in London. On the strength of working with him from 1933 to 1948 and following his Chapel addresses, I am sure that he was expressing hope in progress in this life as well as hope in the next when he said: “The Best is Yet to Be”.

No tribute can surpass that for a man in education than to be recognised by the highest authority in the country as one ‘who has established values’. Any tribute to the man can only be sub-themes, because values to be values have to be both good and eternal.

Methodist Message
January 1971

TEACHING CHILDREN *to go* ABOVE *and* BEYOND *Their Capabilities*



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Remember: LOVE is the key to success!



Teachers who love teaching, teach children to love learning' - Anon.



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