

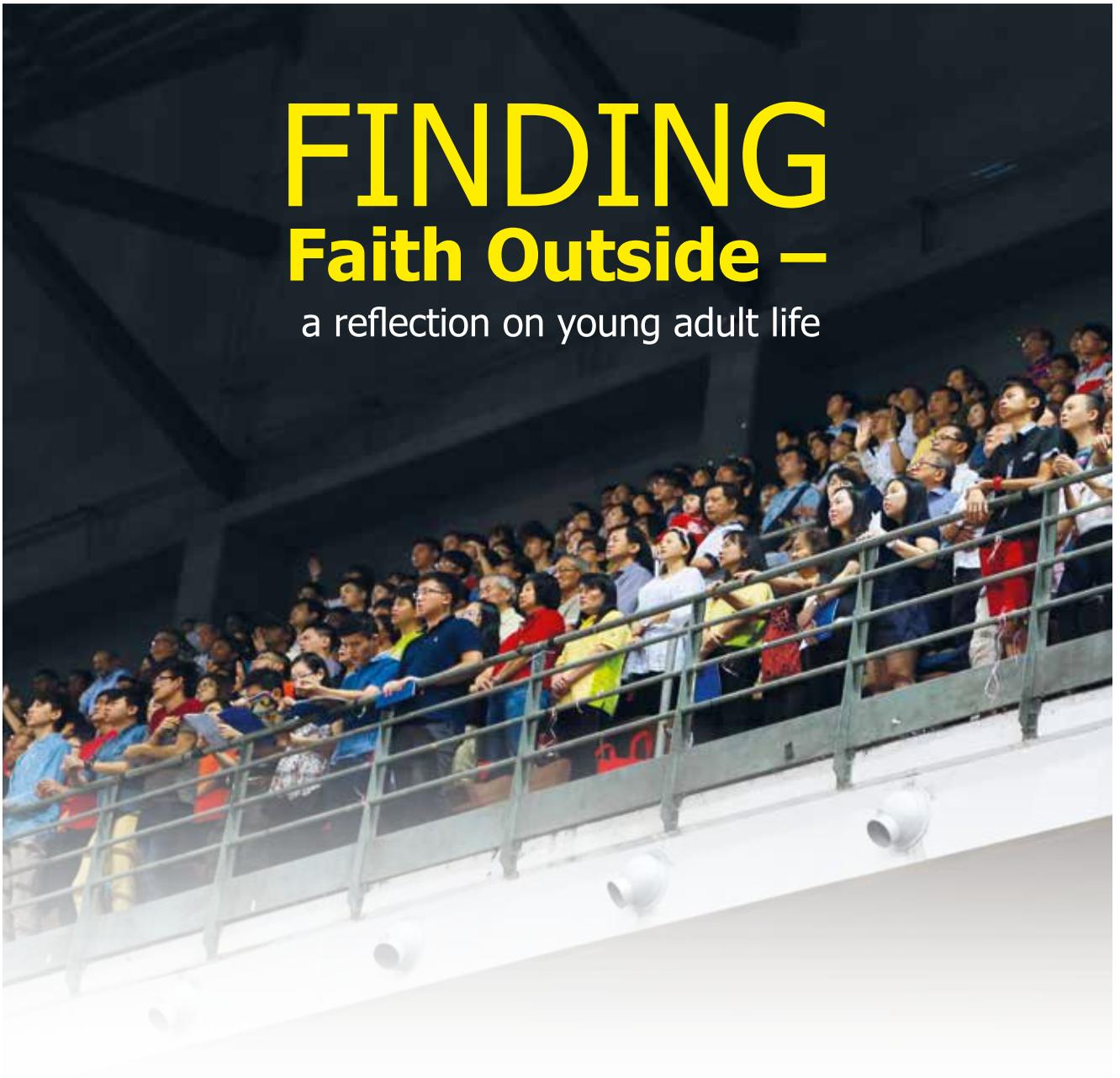
PELITA METHODIST

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FINDING Faith Outside – a reflection on young adult life



Moment

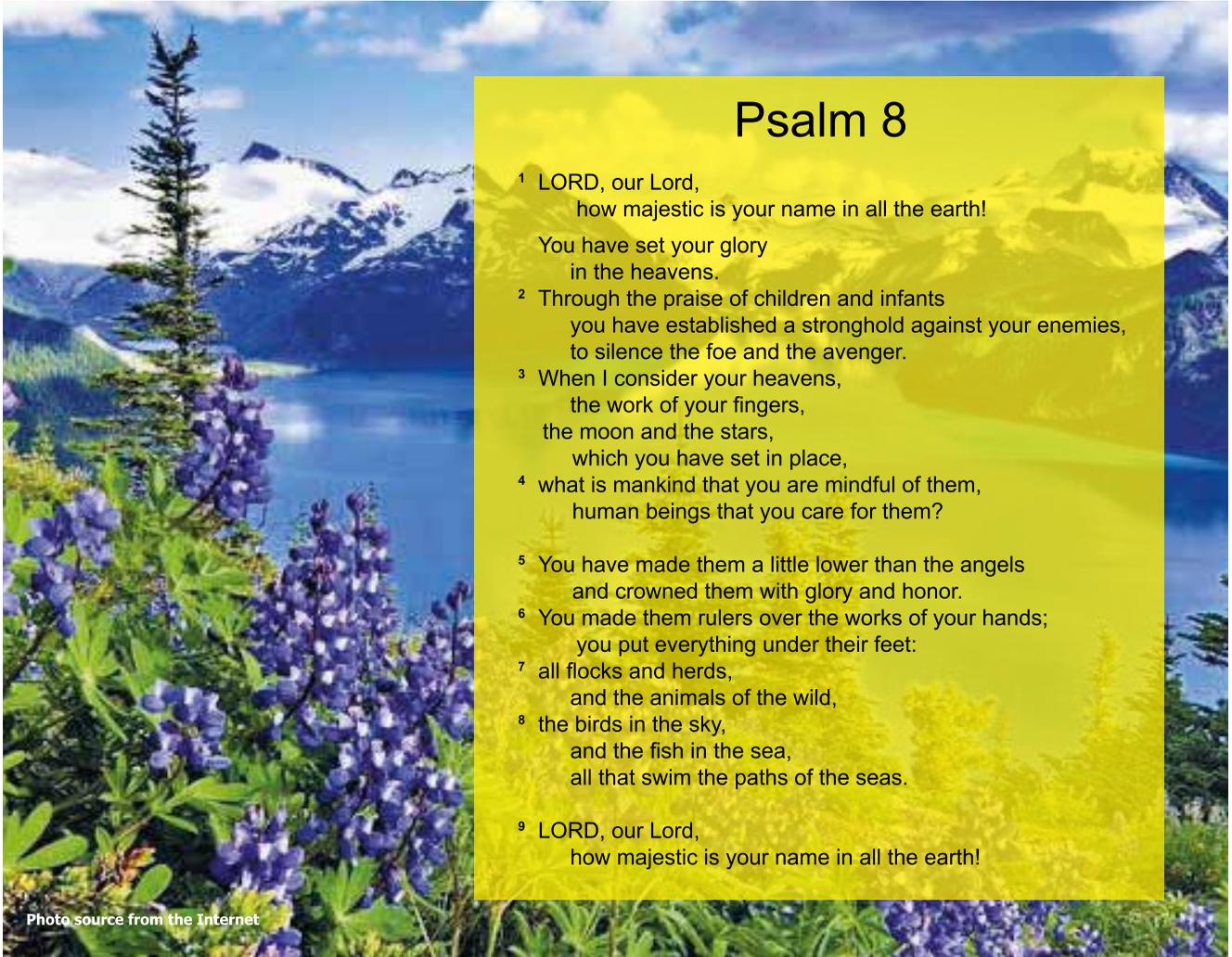


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Psalm 8

- ¹ LORD, our Lord,
how majestic is your name in all the earth!
You have set your glory
in the heavens.
- ² Through the praise of children and infants
you have established a stronghold against your enemies,
to silence the foe and the avenger.
- ³ When I consider your heavens,
the work of your fingers,
the moon and the stars,
which you have set in place,
- ⁴ what is mankind that you are mindful of them,
human beings that you care for them?
- ⁵ You have made them a little lower than the angels
and crowned them with glory and honor.
- ⁶ You made them rulers over the works of your hands;
you put everything under their feet:
- ⁷ all flocks and herds,
and the animals of the wild,
- ⁸ the birds in the sky,
and the fish in the sea,
all that swim the paths of the seas.
- ⁹ LORD, our Lord,
how majestic is your name in all the earth!

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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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THE LORD'S PRAYER

Our Father, which art in heaven, hallowed be thy name;
thy kingdom come; thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them that trespass against us.
And lead us not into temptation;
but deliver us from evil. For thine is the kingdom,
the power, and the glory, For ever and ever.
Amen.



The Prayer of St. Francis

Lord, make me an instrument of Your peace.
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.
O, Divine Master,
grant that I may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love;
for it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life

Finding Faith Outside -

a reflection on young adult life

By Michael William

Reading the encounter between Jesus and the invalid (John 5:1-15), I find many similarities with quite a number of young adults who have grown up in the church and yet are not in the church today. In this passage, Jesus healed an invalid man who could not use his legs all his life. To make matters worse, he was living in a false hope of being healed by some strange stirrings of a pool where he was. Apparently some people had told him that angels would come and stir the pool and the first person who jumped into the pool would be healed. What hope for a man who couldn't use his legs! Another thing that struck me was the reaction of the religious leaders who were more concerned about him breaking the law (he was carrying his mat as instructed by Jesus during the Sabbath) than his miraculous healing. For them, obeying the law far outweighed the miraculous healing that could only come from God.

Leaving church

Why do our young adults leave the church? I could give you four common reasons. Firstly many young adults find it difficult to accept the uncompromising stance of the church and the Bible. In a world where there seem to be no black or white but only grey, some young adults find it difficult to justify what they perceive as the lack of grace in the church. Secondly, many young adults are also coming to terms with their belief in Jesus. For many of them as they face real challenges of life, there is always a question of compromise, trust and faith. Sadly, the end result of these issues do cause guilt or shame or a pricked conscience. Or some even struggle in their faith in God.

Thirdly, some of our young adults realize that we actually have very little time for ourselves and our family. Gone were the days of the school and college world – where sleep was optional and they had time for anything. So we find many young adults today sleeping in or joining marathons or going on family trips on Sundays. And finally, some of our young adults are just tired – either from their jobs, their family life or even their service in church which many have been actively doing most of their Christian lives.

Why church?

So what is the consequence of missing church? When I say missing church I do not mean missing Sunday service. Many young adults do not realize that the church is a body, a living organism. In church, we have communion with each other and God, we share our lives and we move through the working of the Holy Spirit. Once we break our fellowship, we lose out on all of these and truly, we have to fend on our own. Loneliness

is not just being alone but also not being able to commune with each other in the body of Christ. Loneliness if not kept in check can finally deprive us of the life that our Father has given us through Jesus Christ. We do not realize that many of the questions we have are answered not verbally but through examples of others in the body of Christ.

I would want to be brave to say that this loneliness is one of the key struggles of our young adults. And this has caused many to leave the church. Like the invalid, we receive all these false remedies from worldly ways, thinking that those would actually help us find that closeness, friendships or fellowship we need in our lives. And we wait and wait and we wait, not knowing that without being in the body of Christ, without each other and the Spirit that moves, we do not live as how God has meant for us to live.

“Do you want to get well?”

The question we need to ask our missing young adults is this – do you want to get well? This is the same question our Lord asked the invalid. Do we want to believe that the Holy Spirit is really active in the body of Christ and will help us find fulfilment, communion and mission? You see, Jesus asks the same question but what we need is the same faith of the invalid. Not having used his legs all his life, he was really brave to actually try to stand up. And he did! Our Lord has given us the church, the body of Christ. Are we brave enough to trust him that in this body we find life?

On the part of the church though, we also have to recognize that many of our young adults really struggle to join the church. There are so many questions that need to be answered, doubts to be allayed, and hurts to be healed. Jesus brought the Sabbath to the invalid outside the temple. He gave him rest. Are we prepared to meet our young ones outside the church, using whatever resource, time and energy at it? Or are we like the Pharisees who think that our missing young adults can only find rest through our programs and activities in the church? One of the great challenges therefore, is to see that we can and must try to bring this rest to our members who have gone missing. How? Well, spending time with them would be a good start. And in this we try to bring the body of Christ to them instead of waiting for them to come to the church.

The invalid who was cured did finally make it into the temple by himself. He was asked who it was who healed him. Surely he went to the temple because he recognized that it was God who had healed him. Will this happen to our young adults too as we minister to them outside the walls of our church?

**CHRISTIAN FEDERATION OF MALAYSIA
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5th May 2016

**CFM STANDS WITH RONEEY REBIT'S CONSTITUTIONAL
RIGHT TO FREEDOM OF RELIGION**

The Christian Federation of Malaysia is dismayed that the fundamental and constitutional rights of Roneey Rebit who wishes to practise his Christian faith was earlier denied by the National Registration Department (NRD) when the department sought to appeal the Kuching High Court decision which ordered the NRD to register the change of religion of Roneey Rebit. Roneey was born a Christian but was converted to Islam at the age of 8 when his parents converted to Islam.

It was in the midst of the election campaign that the Chief Minister of Sarawak Tan Sri Adenan Satem had to step in to obtain the Honourable Prime Minister of Malaysia's assurance to Roneey, the people of Sarawak and all Malaysians that the NRD would not be appealing Roneey's case.

Is it not imperative that all parties uphold and respect Article 11 (1) of our Federal Constitution which states "Every person has the right to profess and to practise his religion"?

Why is it so difficult for the NRD to understand this basic constitutional right of all Malaysians till the department had to initiate an appeal against the Kuching High Court's decision to which the State Islamic Council and the State Islamic Department had no objection to Roneey Rebit's application to convert out of Islam?

The CFM urges not only the NRD but all government departments to understand and to abide by the sacrosanct constitutional provisions in our Federal Constitution which provide for and protect the basic rights of the citizens of our nation. There should be no perception of bias by government Ministries, departments and agencies that deal with ALL Malaysians and their racial and religious diversities.

When our constitutional freedom and rights are understood and embedded in the life of our nation then there would be consistency in all policies and ac-

tions because it is on the Federal Constitution of Malaysia that this nation was founded in 1963 as the Federation of Malaysia when the then independent states of Sabah and Sarawak joined with the Federation of Malaya as equal partners of this new nation, Malaysia, with the Federal Constitution as its guiding principle.

We believe that this constitutional approach will provide us the consistency we need in our policies for the good of all Malaysians and will give us a common understanding that we as Malaysians ought to have. If we go against this very foundation of our nation then we cease to exist as a nation bound together by our common constitutional principles.

As a nation we must protect the right of every Roneey Rebit who wishes to decide for themselves their right to profess and to practise the religious faith of their choice. If not, then we ride roughshod over each and every Malaysian's right to decide for themselves their religious faith.

Yours sincerely,



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



**COUNCIL OF CHURCHES OF MALAYSIA
A LETTER TO THE CHURCHES FROM PENANG**

Theme: "What Does God Require of You?"

STATEMENT OF THE ASSEMBLY
The 15th Triennial General Assembly
Penang, 26-28 April 2016

For the first time in the history of the Council of Churches of Malaysia, we had the honour of the participation of the Catholic Archbishop of Kuala Lumpur, Julian Leow, at this 15th Triennial General Assembly. Rev Dr Hermen Shastri welcomed Archbishop Julian Leow, and recognised that this is a historic honour to have him attend the Assembly and rejoiced at his commitment to be here together with Bishop Sebastian Francis, Bishop of Penang Diocese. Catholic Archbishop Julian Leow emphasised the importance of our Lord Jesus' prayer, that "they may all be one". He hoped that this would be a new beginning that churches in Malaysia will stand together in faith and nation building.

This gathering of 74 national leaders took place from 26 to 28 April, 2016 back to Penang after 15 years, and gave us the opportunity to share in the lives of the flourishing churches yet again at a welcome dinner where they played hosts, with Chief Minister YAB Lim Guan Eng as guest of honour.

Dr Olav Tveit, the General Secretary of the World Council of Churches also sent ecumenical greetings to the Assembly.

It was an important landmark in the history of the Malaysian Church in the run-up to the celebration of the 500th Anniversary of the Lutheran Reformation. Lutheran leaders from the Lutheran Church of Malaysia (LCM), the Evangelical Lutheran Church of Malaysia (ELCM), Basel Christian Church of Malaysia (BCCM), Protestant Church of Sabah (PCS), together with the Bishop of the Methodist Church in Malaysia (Methodist), and the Roman Catholic Bishops from the Dioceses of Kuala Lumpur and Penang, came together to commemorate the Joint Declaration on the Doctrine of Justification.

Our President, Bishop Datuk Bolly Lapok, extended his heartfelt thanks to past president Bishop Philip Lok, the past members of the Board of Management, and the Executive Committee, for their dedication and wisdom in serving the onerous functions of the Council amidst the turbulence un-

paralleled in the history of the Malaysian Church. Through the Presidential Address, Bishop Datuk Bolly stressed the following:

1. Undergirding the routine business of the Council is an invitation and movement of His Spirit, bringing us into His holy presence. He reminded the delegates what our Lord Jesus Christ says, "Apart from Me, you can do nothing." (John 15:5).
2. Each Assembly in the past had something to teach its generation and the next, and served as a forum for deep reflection on serious ethical and public questions of that generation which had to grapple with.
3. The Church was to be true to her vocation, to be the "finger of God on earth" and bear witness to help shape and strengthen our Christian presence in Malaysia, impacting history and society.
4. Addressing the Assembly theme, "What does the Lord require of you?" based on Micah 6:6-8, he called on all "to do justice, and love kindness, and to walk humbly with your God." The Church is called to action.
5. A renewed urgency and commitment to serve our calling. The life of the Church is to
 - Rethink what it means to be present in every community;
 - Embody the possibilities of transformation and joy that our society tries to extinguish, and
 - Show to society that the Church lives in the midst of glory, judgement, mystery and beauty.

The Assembly theme for the next three (3) years is "What does God require of you?" based on Micah 6:6-8. Combined with the Bible Studies by Dr Vincent Ooi and Father Gerard Theravium based on the Assembly theme, we came together encouraged and determined to mobilise our congregations to do justice, love mercy and walk humbly.

1. As we follow Christ, we are reminded that justice is also



Seated from left to right: Bishop Aaron Yap (LCM), Archbishop Julian Leow (Catholic Diocese of KL), Bishop Solomon Rajah (ELCM)
 Standing: President Rev Jensey Mojuin (PCS), Bishop Dr Ong Hwai Teik (Methodist), Bishop James Wong (BCCM)

rooted in the God we worship. God is a God of justice; a God who calls His people to share His passion for justice, and learn to seek justice and do what is right.

2. The life of the Church must include bringing balance to talking justice and doing justice. We need a framework of models, stories, testimonies to inspire justice, mercy, humility, and share this with the larger Body of Christ to bring transformation of communities and the nation, as a witness of our generation to the next, uniting us in the face of challenging times for the Church.
3. We acknowledge that the Church is trying to empower the ordinary Christian to realise that in doing small, mundane and practical kindness, each act of starting small is not insignificant.
4. At the heart of justice is the call to love our neighbours and also our enemies. We commit to mobilise our congregants to extend simple acts of kindness not only to our neighbours, but also our enemies as well. One of the ways is to commit to changing our lifestyles in the way we consume things, e.g. buying Fairtrade products.
5. We commit to being a praying community, as doing justice, mercy, loving humility begins on our knees, to cry out against injustice, and to bring back balance to that which had been distorted by society and community.
6. We remain committed to being a pastoral community for the lost, least, last and little.

The Assembly endorsed the Statement from the Association of the Churches of Sarawak on the Autonomy and Fundamental Constitutional Rights dated 26 April 2016, and placed on record its disappointment and concern that the National Registration Department had filed an appeal to the Court of Appeal against the High Court's decision on the Roneey anak Rebit conversion case. The Assembly reiterated that the guarantee of religious freedom is a fundamental constitutional

right which required strong and genuine commitment from the authorities to uphold. We urged the Federal Government to uphold their duty to guarantee the constitutional right of religious freedom of all citizens of Malaysia.

We continue to remain committed to the empowerment of the Indigenous Church and will seek to ensure that their rights, guarantees and safeguards as citizens of Malaysia will not be undermined.

The Assembly adopted the theme "What Does God require of You?" based on Micah 6:6-8 for the next three (3) years.

**2016: And what does the Lord require of you:
 BUT TO DO JUSTICE:**

Sharing a common vision of a renewed society.

**2017: And what does the Lord require of you:
 BUT TO LOVE KINDNESS (MERCY)**

Sharing a common spirituality of compassion

**2018: And what does God require of you:
 BUT TO WALK HUMBLLY
 WITH YOUR GOD**

Sharing a common vision of Servanthood

CONCLUDING PRAYER

What does God require of You? Our prayer is that the Church of Malaysia will remain committed to bring the message of the Gospel, clothed in justice, mercy and hope to bring peace to all, including migrants and refugees in our nation. Lord Jesus, would you help us to DO justice, LOVE mercy and WALK humbly with You all the days of our lives. AMEN.

By Heads of Churches and Assembly Delegates

28th April 2016

Wesley Methodist School Kuala Lumpur, top in the country for SPM 2015 again

Our Straight A+ STUDENTS

Wesley Methodist School Kuala Lumpur (WMSKL) has once again emerged as the top school in the country for our Sijil Pelajaran Malaysia 2015 results with 77 of our students scoring straight A's and 3 of our students with straight A+'s. WMSKL, now known as **Wesley Methodist School Kuala Lumpur (International)** after converting to International in 2015 (offering I.G.C.S.E.), achieved a Gred Purata Sekolah (GPS) of 1.13, a truly outstanding GPS far ahead of all the top residential schools in Malaysia.

Our 2015 cohort of Form Five students did the school proud with their excellent results attained through sheer hard work and commitment from both students and teachers. Much thanks go out to the students who have been able to stay focussed and motivated, the teachers for their encouragement and effective teaching methods, alongside all the additional extra coaching during break or lunch time, after school and even during school holidays; and last but not least to our Principal, Mdm. Chia Loy Tian, at the helm of such a top performing school.

So renown is the performance of WMSKL (International) that the Director General of the Ministry of Education has extended a congratulatory message to Mr. Khor Hong Yin, Executive Director, Methodist Council of Education; commending the school for its stellar performance in producing the best results in the country.

Our top scorers for SPM 2015 are :
Tan Kelly with 10 A+
Christopher Ong Yean Hong with 10 A+, 1 A, 1 A-



Timothy Ong Wei Ren with 10 A+, 1 A, 1 A -

Lye Ming Han with 10 A+, 1 A

The following achievements are also noteworthy:

- Fifteen students scored A+ in nine subjects with 1A in GCE English
- Five students scored A+ in eight subjects with 1A in GCE English
- Nineteen students scored A+ in seven subjects with 1A in GCE English
- 42% of students, i.e.77/185 students, achieved Straight A's in all subjects taken
- The percentage of students who scored nine As and above is an amazing 70%

This 2015 SPM cohort truly did the school proud as the very last group of students sitting for SPM entirely. 2016

will see only just sixty five students sitting for the SPM Examinations whilst the remaining one hundred and nineteen students having opted as our first International General Certificate of Secondary Education (IGCSE) cohort will be sitting for the IGCSE Examinations instead. Our staff and teachers intend to put in the same due diligence in preparing our current 2016 cohort for both the SPM and IGCSE Examinations.

All Glory be to God.

Contributed by Wesley Methodist School Kuala Lumpur (International)

Our Best Performers (Science & Arts Stream)
From the Left (Tan Kelly, Lye Jian Wen, Soo Rui Yen, Wong Gwen Lyner (Arts)



The Second Mission and Evangelism Conference

CAC organised The Second Mission and Evangelism Conference from 10 – 12 March 2016 in Mahkota Hotel, Melaka. The conference theme was “Spreading throughout Homeland, Blessing All Nations and All People”.

At the opening ceremony, President Boh recounted that there were 207 participants at The First Conference in 2009. The present Conference, attended by 622 participants made history: Eleven from The Methodist Apostolic Church of India, eight from Northern Thai, one from Wan Hong, Myanmar, twelve from The Methodist Church of Myanmar and five from Medan.

The President’s sermon featured the theme, “What are you doing here?” (1 Kings 19:10-18). There were three emphases: Elijah was a faithful servant of the Lord, greatly used by the Lord, and the prophet grew weary too. The President then presented an overview of the mission and evangelism work of the Annual Conference

in various countries both in the past and at present. He encouraged those who are currently weary while serving.

The theme speaker, Rev. James Hudson Taylor (Mobilisation Director of Overseas Mission Fellowship of Hong Kong) spoke in fluent Mandarin about the opportunities in mission. He spoke on the three reasons why the present era is very exciting: Transport is economical and convenient, movement of the population, and hastening of the Great Commission. Many countries in the world still ban missionaries, yet they do not prevent evangelists from entering. Thus, apostles play an important role.

Bishop Immanuel Lim from Korea arrived in Nepal in the 1990s. In his 25 years of service, he has established 313 Methodist churches, preaching points and welfare organisations. The membership exceeds 30,000, with 127 ordained ministers. Every church is pastored by a full

time minister. Bishop Lim said that the needs of the earthquake victims remain aplenty.

The five workshops at the Conference were fully attended. At the closing ceremony, delegates from different countries expressed positive and affirming responses towards the Conference. After the inspiring commissioning ceremony, President Boh declared the Conference officially closed.

Reported by: Kam Fui Yee

Translated by: Tan Chee Mun



Rev. James Hudson Taylor, spoke in truth with a sense of humour, wisdom and love.



Bishop Immanuel Lim who has shared the gospel with the people in Nepal for a long time.



Over 600 participants gathered, all passionate for mission and evangelism work.

王怀德：不能不祝福！

砂华第四十届年会开幕礼

马来西亚基督教卫理公会砂拉越华人年议会迈入第四十年，并在2015年11月24日早上于卫国礼堂揭开第四十届年议会的序幕。开幕暨圣餐礼拜中，吾会年会诗班以《感谢主恩惠》带领众人祷告，回首四十年恩典路，主恩着实够用！

马来西亚卫理公会会督王怀德牧师引民数记廿三章13-26节，以“不能不祝福”为题勉励众人。

王会督提及最近令人关注的缅甸，当年独立之时，要求英国人先行等待，好让他们寻求占卜，选好良辰吉日方才独立。1948年1月4日早上4点20分，在这缅甸所选定的时间，该国宣告独立。

他们如此寻求天上智慧为要得地上富裕，是否可行呢？会督说，当年缅甸为亚洲国家中第二富强之国，但如今却成为东南亚其中一个最贫苦的国家。

向天寻求祝福，正如同当年摩押王巴勒透过巴兰所行之事。巴勒十分惧怕以色列人，因其人数众多，带给他们极大政治压力；为此，他要寻求属天能力以图战胜。于是，他找到巴兰。据1967年考古，在约旦发现一个雕刻的石碑，碑文提及巴兰乃当时富有能力且著名的巫师，许多人寻求他的祝福。巴兰为叙利亚人，靠与灵界沟通牟利，其虽是多神论者，亦相信众神中有一位最具能力之神。

令人诧异的是，若从民数记廿二18节来看，我们会误以为巴兰似乎真认识上帝，相信祂是又真又活的神。然而，在圣经中有十处经文提及巴兰，新约就佔了三处（犹一11、彼后二15、启二14），特别是启示录，约翰将巴兰与撒但之名同列，并说其使以色列人在两件事上得罪上帝：把食物献祭给偶像与行奸淫。

巴兰既然不是一位信靠上帝之人，又为何对巴勒表示，他不能违背上帝呢？原因或有二：一，他知道耶和華之名，其二，他想令巴勒知道，他认识这神，亦能掌控祂。然而，事实证明，他不能咒诅以色列，只能祝福。

祂不说谎也不后悔

王会督藉巴勒侵害上帝选民一事，提醒我们，过去如此，今日亦是。然而，即使我们未曾意识到许多势力的侵害（这些年来，回教局在砂拉越“投资”上千万进行伊斯兰布道事工，在沙巴与联邦直辖区同样如此。），但我们无需畏惧，因教会历来都是站在公义与光明的一边。所以，我们只要继续把眼目定睛于上帝，行有智慧的事工。诗篇一百四十九4亦告诉我们：“因为耶和華喜爱祂的百姓；祂要用救恩当作谦卑人的妆饰。”

即使，以色列百姓在进入应许之地前，面临最后一次试探（巴兰使用美人计使他们献祭给偶像）而软弱失败，但上帝并未停止不带领他们，就如上帝未曾因大卫犯罪而遗弃他。不会遗弃我们，是上帝给祂子民宝贵的信息，正如巴兰所说：上帝不是人，所以祂不会说谎；也不是人子，所以不会后悔。当上帝应许，无人能改变祂的应许，祂说，就必成就；正像以赛亚书四十八所说：“草必枯干，花必凋残，惟有我们上帝的话必永远立定。”

王会督再次以历代志下七14勉励与会牧者与代表们：“这称为我名下的子民，若是自卑、祷告，寻求我的面，转离他们的恶行，我必从天上垂听，赦免他们的罪，医治他们的地。”

宣讲圣言后，王怀德会督宣告奉三位一体上帝之名，开始四十届年议会。与会众牧者及代表也在基督恩典中同守主的圣餐，立志本着圣灵

的大能进入世界，为别人献上己身。

第40届年议会按牧礼拜

大马卫理公会砂华年议会第40届年议会按牧礼拜于11月25日晚假诗巫爱莲街福源堂举行，共有5位传道人被按立为长牧，另有9位传道人被按立为副牧与本处副牧。

被按立长牧者为陈俊杰、卢爱玲、阮文顺、林月仙与黄灵麒。6位被按立为副牧，即姚惠惠、刘恩宏、林顺开、江宗章、江宗慈与谢必浩；3位为本处副牧，即林晶萍、余婉宁与潘龙莺。

大马卫理公会会督王怀德牧师在证道中引用提摩太前书3章1-7节，以“连接性的呼召”为题，提醒牧者必须做好本份，叫教会内外的人都能在他们身上看见基督的美好品格；而教会中年长的长牧亦应当扮演指导及带领的角色，并呼吁教会的弟兄姐妹们多多为牧者祷告。

王会督表示，保罗于宣教旅程中，在路司得遇见了深受敬虔母亲影响的提摩太。提摩太后来在路司得被长老按立。之后，提摩太如助理般跟从着保罗，并受托带领以弗所教会。

在教会中，提摩太面对了抵抗假教师的虚假教导，并要为信徒作生活上的指引。

作为传道人，要处理好现实生活和事工，展示谦卑受教及增长，求活出真正的圣洁，在内无瑕在外被称赞。

传道人要像提摩太，连接在教会这属灵的家，以坚强的信心完成全程，并以美好品格彰显基督。

差遣4宣教士上工场

卫理公会砂华人年议会第40届年议会差遣礼拜共差遣了4位宣教士，前往3个不同国家与地区进行宣教工作，为主寻得更多的羊群。

4位宣教士分别是即将前往印尼西加的张杏子、成为了威克里夫圣经翻译公会翻译员的吴哲薇牧师，以及准备到英国服事当地华人教会的阮文顺牧师与师母余惠信。

40th SCAC Kicks off on 25 Nov

The Opening Ceremony for the 40th Annual Conference of Sarawak Chinese Annual Conference (SCAC) was held at Wei Kok Hall on 25 November. The opening address was given by the Bishop of the Methodist Church in Malaysia, Rev Dr Ong Hwai Teik.



In the opening address, with the Bible text taken from Numbers 23:13-26, Bishop Ong reminded us that we are living in a reality of unseen enemies and “unknown” powerful encounters. King Balak, the king of Moab, was terrified of the Israelites. The desperate king sought a way out - by summoning a dangerously powerful sorcerer named Balaam, to curse the Israelites.

But Balaam never could do so. Instead, that dangerously powerful sorcerer became an instrument of an undefeatable Sovereign God. Balaam might try, but he could not do what he was paid to do. He couldn't curse but bless because God had spoken (Isaiah 40:8) For us today, despite the situation happening around us, Bishop Ong reminded us not to live with a “victimised mindset”.

We should focus on God because God takes pleasure in His people. God will protect us because we are His people. God can use evil for His own holy purposes. He still rules, watches over, provides for His people in this fallen world.

By Rev Candy Liang,
Faith Methodist Church

A Call Connected 6 deacons 3 local deacons 5 elders ordained

The ordination service was held at 7:15pm, Masland Methodist Church on 25th November, 2015.

Six deacons (*Jacqueline Yeu, Lau Ong Heng, Lim Soon Khai, Kong Choo Chiang, Simon Kong, Sia Pik Hao*), three local deacons (*Sency Ling, Nancy Yu, Phang Liong Eng*) and five elders (*Ling Nguok Sieng, Nicholas Tan, Wong Ling Kee, Lu Ai Ling, Nguang Ung Soon*) were ordained.

In his sermon, entitled “A Call Connected”, Bishop Ong Hwai Teik reminded the newly ordained pastors of the importance to be connected. We can see this from the example of Timothy's life.

Timothy grew to be a faithful servant of God through a prophetic message and by the laying of hands of the elders at Ephesus (1 Timothy 4:14). The prophetic message, the laying of hands of the elders, and Paul functioning as his mentor reflect the communal roles of the Christian community in Timothy's ordination. Ordination is a communal affair.

Bishop Ong cautioned that the pastor represents the entire local faith community. The pastor's private life builds his public life. Therefore, humility, teachability and growth are to be demonstrated, as recorded in Micah 6:8. This verse marks the standard of a person growing spiritually in life and in ministry —through responding to God by acting justly, rightly and loving mercy.

We are to be “blameless inside, well thought of outside” because God has called us to deal with social creatures: people. We need to be blameless so that

we can influence people for God's kingdom. Being blameless is being effective for God.

Bishop Ong quoted Saint Francis of Assisi, “Preach the Gospel at all times and when necessary use words”.

Later on in his life, Timothy became the Bishop of Ephesus. Historians believed that he was martyred. Though Timothy was weak in body and constitution, he was strong in faith and finishing.

Bishop Ong ended his sermon by quoting two great men of the past, “Alas, I am like a poor painter trying to paint a handsome person” (Gregory the Great), but nevertheless, “Those whom God appoints to lead His people must be distinguished above all by their virtue,” (Gregory of Nazianzen).

This reminds us that as pastors our inward lives are connected outwardly. Each of us is connected to the church. This connection will enable our holiness to be seen in the society and thus be effective for God.

By Rev Candy Liang,
Faith Methodist Church

Sending 4 missionaries

At the 40th Annual Conference, SCAC sent 4 missionaries to different countries and areas to carry out missionary work and to look for more sheep for the Lord.

The 4 missionaries are Joyce Tiong (West Kalimantan), Rev Nickie Goh (translator, Wycliffe Bible Translators Association), while Rev Nguang Ung Soon and his wife Yii Hie Sing will be serving in England.





卫理毕理学院创校25周年系列庆典活动开跑，1月15日特进行感恩礼拜，数算上帝的恩典。

整个感恩礼拜在一个轻松又不失隆重的情况下进行，除了有校友的自创歌曲献唱，还有校友的分享，更邀请了本地著名歌唱家陈凤仙献唱诗歌《神的道路》，让人听出耳油。

毕理学院首席执行官黄良蓉也启用

的方式，带领大家走过毕理学院的历史，数算上帝所赐予的恩典。

为了隆重其事，感恩礼拜亦特邀卫理公会马来西亚总议会会督王怀德牧师为讲员，在卫国礼堂分享感恩信息。

在信息分享后，毕理学院董事长张济仁特别介绍了该学院所启动的一项支持贫穷孩子行动，随后来自诗巫的受惠孩子亦呈献了一个唱游节目。

接下来，毕理学院代院长许钧凯亦宣布了配合创校25周年而即将进行的系列庆典活动。

虽然整个感恩礼拜在王怀德会督的祝祷下结束，但却是2016年卫理毕理学院创校25周年系列庆典活动的开始。

韵琴

愿毕理学院继续为主发光

王怀德：基督徒是反射上帝之光的器皿

“上帝才是光的源头，我们只是上帝所使用，用来反射出上帝之光的器皿。”基督教卫理公会马来西亚总议会会督王怀德牧师如是说。

他在卫理毕理学院创校25周年感恩礼拜中引用了以赛亚书60：1-3节来分享信息时说，基督徒是反射上帝之光的器皿，就如同一块反射太阳光照的玻璃，如果没有那块玻璃，无论太阳的光如何强烈，都不能使地上的枯叶燃烧。

“光的根源是上帝，是原本且永久存在的，只是需要有一个器皿将光释放出来，而基督徒就是那个器皿。”

王牧师表示，近期的法国巴黎和印尼耶加达的恐怖袭击事件，充分地

表现出黑暗是真实的，这些发动恐袭的人，不是受过训练的军人，而是一个又一个的普通百姓，这个事实让西方人害怕，因为黑暗正在我们身边发生。

至于拥有着大多数基督教的东马沙砂两州，王会督深信上帝对东马有着美好的旨意，最好的例子就是东马被普遍称为是“国阵的定期存款”，因着需要这个定期存款，我国首相必须用开放的态度面对来自东马的声音，所以，如今的东马拥有着千载难逢的机会。

趁着这个毕理学院创校25周年庆典，王会督希望毕理学院能够继续为主发光，如同《以赛亚书》60：1-3节说的，“兴起，发光！因为你的光已经来到！耶和华的荣耀发



现照耀你。看哪，黑暗遮盖大地，幽暗遮盖万民，耶和華却要显现照耀你；他的荣耀要现在你身上。万国要来就你的光，君王要来就你发现的光辉。”

韵琴

毕理学院关爱弱势群体

拨款支持140位贫穷学生

MPI Chairman Mr Chang Jih Ren (2nd from right) giving away gifts to the representative of Gereja Methodist Tudan (Rev Wong Kee Sing) with MPI CEO Mdamam Judy Wong on the right and Honorary Chairman Hii Ching Chiong on the left.

上帝爱世人，关心穷人，毕理学院自2016年起，开始了一项弱势群体支持活动，从每个学期的新生学费中，抽出10%以支持140位贫穷学生。

毕理学院每年都有3个新生入学期，即正月、五月与七月。因此，从今年开始，每名新生都会间接参与此活动。

该140位贫穷学生分别是来自美里杜当堂社区学习中心的40位学生、古晋Pusat Jagaan Kanak-kanak D'wira的40位与诗巫的Destiny for Children Association Sibul (Destiny Centre)的60位学生。

该学院董事长张济仁特别在毕理学院创校25周年感恩礼拜中推展此活动，并强调上帝是爱世人的上帝，尤其是弱势群体，而毕理学院做为教会机构，更应该在社会中扮演关爱社会弱势群体的角色，于是这项行动因而衍生。



同时，这也是一项“截断恶性循环”的行动，因为一个生在贫穷家庭的孩子，免不了难以接受很好的教育，进而在成长过程中很大可能性会误入歧途，甚至在还没有准备好的情况下组织家庭，并有了下一代，恶性循环就开始了。

而毕理学院所提供的帮助，在一定的程度上帮助了这些孩子，从而让他们得到较好的教育，减少他们走

上歪路的机会，让他们开始另一个循环。

为了让毕理学院的学生能够实际参与这项关爱社会弱势群体的行动中，该学院亦鼓励学校的各社团在进行社团活动时，能够让相关孩子们参与，并与他们建立美好的关系。

韵琴

MPI supports 140 needy students

Responding to the teaching that God loves the world and cares for the poor, Methodist Pilley Institute (MPI) has started a support group ministry this year.

10% of the tuition fees collected from new intake will be allocated to support 140 poor students. As such, starting this year, each new student will be involved in this ministry indirectly.

Currently MPI has three intakes each year; January, May and July.

These students are from: Community Learning Centre of Miri Gereja Methodist Tudan (40), Kuching Pusat Jagaan Kanak-Kanak (40) and Sibul Destiny Centre (60).

MPI's Chairman Mr Chang Jih Ren launched the ministry during the 25th Anniversary Thanksgiving Service. He stressed that God loves the world, especially the disadvantaged groups. MPI as a church institution should play the role of caring for the socially-disadvantaged groups which is the main reason for starting this ministry, he added.

This is a "break-the-vicious circle" program. A child born in a poor family may find it difficult to receive good education and in the growing-up process, there is a high probability that he may go astray. He may even be ill-prepared to start a new family and will most probably be caught in the vicious cycle again.

MPI hopes the financial aid, to a cer-

tain extent, will help these students get a better education, thus reducing the probability of going astray, hence allowing them to break away from the vicious cycle to have a better life.

To enable MPI students to be more involved in this ministry, the Institute encourages all student bodies to invite these poor students to join in their activities so as to cultivate a better relationship between them.

Reported by April Lu
Translated by KT Chew

The First Methodist Church on the Malay Peninsula

By B.F. West

The ceremony of dedicating the M. E. Church at Ipoh, which took place on Sunday, May 3rd, was of special interest for several reasons. It is the only church building which our Mission has on the Peninsula, and has been built entirely by local contributions. All classes of the community, English, Chinese, and Tamils, helped to raise the money.

At 8 a.m. a dedication service was held, at which also a baptism took place. This was followed by services in Chinese and Tamil, at the former of which an infant was baptised. At each of these services

the sacrament of the Lord's Supper was administered. Sunday schools conducted in English and Tamil were also held. The evening service at 6 p.m. was in English, and in spite of the heavy rain was attended by almost the whole of the English-speaking population of Ipoh.

The Government have lately added another acre and a half to their already generous gift of land. Close to the church Bro. Horley has build a very comfortable bungalow, so we are now well provided for as far as land and buildings are concerned.

The Anglo-Chinese School will make

use of the church for school purposes. This school is growing rapidly both in numbers and popularity, and Bro. Horley already has in his house all the boarders he can accommodate. Bro. Horley has been greatly assisted in his work by the indefatigable efforts of Mr. W. Cowan, Protector of Chinese, and Mr. Sabapathy.

Above everything else we are glad that God has blessed our labours in the conversion of souls.

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Book Review

Out of the Dark Night

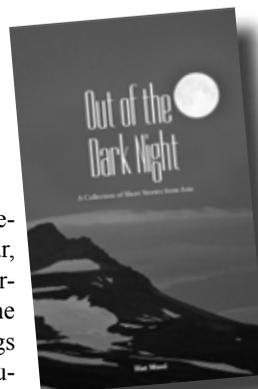
by Quek Shiwei

Meet Phan, the wife who plotted to kill her husband. And The, the seventh-generation voodoo practitioner whose son almost died of HIV. Or Trung, who was tormented by a vicious drug addiction for years. *Out of the Dark Night* invites you to share the lives of brothers and sisters in Vietnam, who have experienced the light of Christ shining into the darkest places in their lives.

Originally published as short stories in the Vietnamese magazine *Hat Muoi*, they have been compiled into an English translation to make these stories accessible to brothers and sisters outside of Vietnam. The simplicity, honesty and understated drama of these stories speak of the child-like faith of

these writers. Many of them have experienced unimaginable pain through war, abuse, sickness, and thoughts of murder or suicide. Nonetheless, the same theme shines through – God brings light to dark places. Each story encourages the reader that God can work in any situation, no matter how dark it is. Witness how he heals, delivers and rescues people from illness, poverty and depression.

One also notices how most of the readers have come to accept Christ as their Lord through a conversation with a friend, neighbour, stranger, or relative. Missionaries seeking to evangelise Vietnam will benefit from an appreciation of these stories. What we see is the



power of testimony and care from another 'common' person.

I strongly encourage anyone with a heart for the Vietnamese people to pick up this book, and to enter the lives behind these stories. Second-generation teens seeking to find meaning in their faith will also be captured by these simple stories and find new meaning in their faith. This is definitely a good gift to encourage believers and non-believers alike to trust in the Light of the World.

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