

Moment

M-CUP 2016
MALAYSIA DAY
 A CALL TO UNITE IN PRAYER

PRAYER IS WHERE THE ACTION IS
 祷告就是行动所在
 BERDOA ADALAH DI MANA AKSI ITU BERADA
 ஜெபமே செயல்பாட்டின் முக்கியத்துவம்

COMBINED PRAYER GATHERING IN KLANG VALLEY

DATE & TIME
16TH SEPTEMBER 2016
 10:00 a.m. - 1:00 p.m.

VENUE
TRINITY METHODIST CHURCH
PETALING JAYA
 No. 6, Jalan 5/37, 46000 Petaling Jaya Selangor

ORGANISED BY
 COUNCIL OF CHURCHES MALAYSIA
PRAYER UNITED
 Email: prayerunited.my@gmail.com
 Telephone: +60 11 9211 0010

Other locations:

1. 14 September, 7.30 pm Calvary Charismatic Church, Lahad Datu, Sabah
2. 15 September, 6pm-12 midnight Good News Fellowship Church, Kuching, Sarawak
3. 3 September 2016, 10 am Tampin Chinese Methodist Church, Tampin, Negeri Sembilan
4. 15-16 September 8pm-7am Masland Methodist Church, Sibul, Sarawak

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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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Prayer

- 1. Malaysia:** Malaysia will be celebrating its 53rd year of formation. Let us continue to pray for unity, goodwill and love from all peoples from all states and walks of life. Let us also pray for God's continued mercy and grace as he is Lord of our land and may His will be done. Let us pray that Christians will never lose focus of making disciples of all nations, especially for our nation.
- 2. Church:** Most churches would be coming together once again for a day of prayer. May our hearts be broken by the things that break the heart of our Lord and may we intercede earnestly for the nation. Do pray also for the unity of the churches across the denomination, as we are all brothers and sisters in Christ.
- 3. Individuals:** Let us pray that Christians can resolve in their minds and hearts to choose to follow and obey Christ in every aspect of our lives. Let us pray that each Christian be the salt and light in their own context and location.
- 4. God:** Let us ask God to enlarge our hearts and mind to trust Him as the days go by with all its challengers and struggles.

“TO KNOW MALAYSIA IS TO BLESS MALAYSIA”

- The Issachar Watchmen Movement 2016

We are once again entering into the season of celebrating the significant turning points of independence and formation of our beloved nation.

There was also a significant turning point for the Methodist Church in Malaysia on the 13-15 June 2016. That was when God’s people called Methodists gathered at the behest of the Lord of the Church and the nations at the 1st GC Methodist School for Intercessors in the Port Dickson Methodist Centre.

The community of faith gathered felt the presence and leading of the Holy Spirit in our time of worship and intercession. We stayed sensitive and discerning to what the Lord was saying to us throughout the time of our gathering and that included the various input received from the speakers, during worship and time of intercession at each session.

All our 6 Annual Conferences and the Persidangan Missi Sengoi Methodist were represented; the Bishop and all the Annual Conference Presidents [except one who was in Korea] were part of the 250 present in who humbly sought the face of the Lord for the nation and the Church.

There was a sense of the “aha” moment as we sought the Lord in terms of those key issues and areas that the Lord wants His Church to focus on in prayer in this season. We sought the Lord for His sovereign leading as we enter into the next intercessory phase after the completion of the 2 years of M24/7 prayer movement come 16 September 2016 Malaysia Day.

At the MSI, God’s word in 1 Chronicles 12:32 became the convicting expression for our next phase of continuing to “watch and pray” for our nation. Hence the Issachar Watchmen Movement was “birthed”. This is a call to our whole Methodist Family in Malaysia to take after the tribe of Is-

sachar “who had understanding of the times, to know what Israel ought to do, two hundred chiefs, and all their kinsmen under their command” – as we proceed beyond our current M24/7 prayer initiative.

The tribe of Issachar was comparatively not big in number, but they were a significant “game changing” tribe who had God-given wisdom to assess the current times and discern the necessary actions to follow especially during tumultuous times of political turmoil and war. We read of this tribe at another earlier place in Judges 5:15 – “The princes of Issachar were with Deborah and Barak. They followed Barak, rushing into the valley. But in the tribe of Reuben there was great indecision.”

In a repeated context of political instability and war [Judges chapters 4 and 5] – they made a wise assessment followed by the right and decisive action, thereby being in step with God who intervened through a flash flood [5:21] in the Kishon Valley. This deluge adversely affected the heavy war machinery of 900 iron chariots [4:13] of the enemy army of the Canaanite King Jabin. Against the huge odds stacked against them, Deborah and Barak with the united partnership of the swift and ready responsiveness of a tribe like Issachar, routed the all-conquering enemy General Sisera who was also assassinated.

The Issachar Watchmen Movement is a prayer movement that is not meant to be an exclusive fellowship but a call to the whole Methodist Family in Malaysia to seek the God of the Church and the Nations for our land and even beyond that. We do this by humbling ourselves and being attentive to the leading of the Spirit so that we as God’s people may have understanding of the times and know what we ought to do in this very challenging spell – in our country and the world.



The 6 KEY STRATEGIC AREAS / PRAYER FOCI of the Issachar Watchmen Movement

at the personal, local church, Annual Conference and General Conference levels are:

- #1. We pray for the “clearance”/ breaking down of the influence of “the cosmic powers over this present darkness”, “the spiritual forces of evil in the heavenly realms” [Eph 6:12] that infect our whole nation, invisibly and visibly.
- #2. We pray for the rise, growth and completion of God’s Church in Malaysia – as we prepare and look forward to receiving the unreached people groups in our land, especially the obviously big ones, so that the Church of God in Malaysia may be complete.
- #3. We pray for the crucial institutions in our land at this time – viz Conference of Rulers, Parliament, Judiciary, AG’s Office, Police Force especially the IGP’s Office, MACC, the Military/ Army, Bank Negara and the Education Ministry.
- #4. We pray for progressive political re-structuring and reforms – so that there is greater effective “check and balance” in the governance machinery of our country.
- #5. We pray for The Methodist Church in Malaysia to be a *Church after God’s Own Heart* – experiencing:
 - * *Every Methodist Personally Renewed* in his/her 1st love for Jesus
 - * *Every Methodist Congregationally Revived* as in the Book of Acts
 - * *The General Conference to be Nationally Refocused and Reframed* after the Word and the Spirit.
- #6. We pray that we will successfully leave a generational legacy – where a new God fearing generation is raised up in the home/ family, the church and the nation.

Let God’s people called Methodists rise up in a season such as this – *to understand the times and to know what to do.*

Just like in the era of Esther, this will not be easy- as she was surrounded by a threatening majority culture controlled by the powerful godless. Nonetheless she too, followed in the Issachar Footsteps in discerning and understanding her perilous times in Susa and the Persian empire of King Ahasuerus.

She chose what was right to do as she discerned God’s work in her life and in her environment, so that she could be part of God’s plan and purpose for her generation. Discerning the

times called for her absolute and resolute faithfulness. She had declared “If I perish, I perish” [Esther 4:16] as she risked paying the death penalty of going to see the king uninvited in order to do what was right.

As we celebrate Merdeka and Malaysia Day - may we together in the Methodist Family resolve to be the committed Issachar Watchmen that our nation needs at this critical time as we affirm – **“TO KNOW MALAYSIA IS TO BLESS MALAYSIA”**.

Bishop Dr. Ong Hwai Teik



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12th August 2016

**OUR NATIONAL SCHOOLS SHOULD REMAIN
SCHOOLS FOR ALL**

The Education Minister, Datuk Seri Mahdzir Khalid, was reported in the local media to have said that the government will not allow the national schools to be "too Islamic".

We are indeed heartened by the statement of the Minister, if it is taken to mean that national schools should be kept free from the ideological dominance of any particular religion by virtue of the fact that such schools should be committed to the work of building national integrity and harmony. Such a goal is most necessary in these times as all Malaysians have to collaborate to combat sectarian strife and militant fundamentalism. This would then restore confidence in our national schools and perhaps see the return of many children who have fled to private or international schools for want of a better choice.

We reiterate that our national schools should reflect the secular constitutional character of Malaysia.

Let us continue to ensure that our national schools remain schools for all Malaysians rather than a school system that is entirely dominated by one religion often to the detriment of others.



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

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29 August 2016

CFM STATEMENT ON MERDEKA DAY AND MALAYSIA DAY 2016

**COMMEMORATE THE SPIRIT OF MERDEKA AND MALAYSIA
BY CELEBRATING
UNITY THROUGH OUR DIVERSITY**

This year we are celebrating Merdeka and Malaysia Day amidst various unhealthy events and incidents in Malaysia recently, especially the violent terrorism act in Puchong, Selangor; further deterioration of racial polarization through deliberate actions of segregation, hateful speeches and intimidation calls; discriminative application of anti-sedition and anti-hate speech laws; wrongful usage of investigations where the complainants are intimidated instead, and freedom of travel is curtailed; anti-corruption laws are being selectively applied; and a new potentially repressive law has come into force.

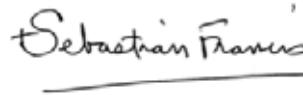
Christians in Malaysia are seeking and praying for our nation to return to a civil, just, fair, equitable, harmonious and peaceful status for all, including the expatriates, the residents, the migrant workers and the refugees. Such will bring back trust, peace, confidence, hope, collaboration, meaningful sharing, partnership towards sustainable economic, social, cultural and political growth and development that is the anticipation of every citizen and resident.

As we remember Merdeka Day and Malaysia Day, let us as the Christian community of this country remind ourselves of our desire of sharing God's love and message to all Malaysians. Instead of losing heart and succumbing to hopelessness, let us gain courage and go out to conscientiously serve the needs of society in deeper and more meaningful ways through ministering to the needy, healing the broken-hearted, deliverance of those under bondage, restoring of rights to the marginalised and disadvantaged, set at liberty those who are bruised, hurting and traumatised, and teach about freedom. Our response is to promote what is right within our society. Let us be even more determined and intentional in sharing the love that God has for us and our community.

The spirit of Merdeka and Malaysia is one of welcome and inclusivity, not fear and xenophobia. Let us commemorate this year by celebrating our unity through our diversity.



Rev. Dr. Eu Hong Seng,
Chairman



Bishop Dato' Sebastian Francis,
Vice-chairman



Bishop Datuk Bolly Lapok,
Vice-chairman



Revd. Datuk Jerry Dusing,
Vice-chairman

General Conference Probationary Ministers' Retreat 2016 (GCPMR'16)

By Pastor Teh Lee Yng

The General Conference Probationary Minister Retreat attended by 28 pastors from the Tamil Annual Conference (TAC), Trinity Annual Conference (TRAC) and Chinese Annual Conference (CAC) was held from 12th – 14th July 2016 at Wisma Methodist, Kuala Lumpur. The theme for GCPMR'16 was "Sound in Doctrine, Vital in Piety, Faithful in Ministry and Effective administration" with the aim of equipping pastors to grow and mature as a lifelong effective minister of God in the Methodist Church in Malaysia. In these three days, Bishop Ong helped us to look at our spiritual formation as ministers, the philosophy of ministry, essential competencies and other relevant issues pertaining to pastoral ministry.

Firstly, we were reminded that the purpose of the probation period before ordination was not only a time of testing to be passed successfully but also as a fundamental training period to acquire skills, competencies and "holy habits" in the lifelong learning of the minister. We also learned about the basic structures, governance and polity of the Methodist Church in Malaysia which we are serving in. Secondly, in upholding sound doctrine

we learned about fraternal correction, on how we are to admonish one who needs correction. Though it is not an easy task yet it is needful in order to lead a person who is lost back to a life in Christ. We also looked at the Book of Discipline and how we can fully utilize this empowering document.

Thirdly, in developing a godly character we looked at John Wesley's "Advise to the people called Methodist" and identified with the marks of a mature Christian. We also looked at godly virtues and deadly sins that we should be on guard against. Fourthly, to be faithful in ministry, we were challenged to evaluate whether our serving has succumbed to doing a job rather than ministry. We looked at the contemporary application to Wesley's "Twelve Rules of a Helper" and the "Six Stages of Faith" to identify our own spiritual journey of growth and change. Lastly, through the question and answer session we had with Bishop Dr. Ong, we were able to discuss, exchange ideas and received practical and useful advice on how we can be effective in ministry which includes being efficient in the administration matters of the church.

Besides the teaching sessions, we had a good time worshipping together and enjoying the fellowship with one another over meals and drinks. It was a wonderful time of getting to know other pastors from different conferences and to share our experiences and journey in the ministry. GCPMR'16 was not only a time to learn but also for personal reflections and rest. It was a much welcome break from the routine and demands of the daily church ministries. Finally, it was a time of being ministered to as Bishop prayed for us individually at the end of the retreat.

On a personal note, attending the GCPMR'16 had indeed been an edifying experience. What had impacted me the most was to be reminded that while it takes consistent and conscious effort to be faithful to call of pastoral ministry yet it is God himself that is growing and equipping me through His Church. I have been refreshed by the renewing of my mind through the teaching sessions, received practical instructions for effective ministry and had a greater appreciation for the legacy of the Methodist Church. I am most thankful to the Lord for this fruitful time at GCPMR'16.



Dedication Service of Jubilee Methodist Education Centre, Jelapang

Jointly with the anniversaries celebrations of Wesley Methodist Church Ipoh (122nd), Jubilee Methodist Centre Jelapang (21st), the 1st Ipoh Company Boy's Brigade Malaysia (25th), and the Jubilee Methodist Kindergarten, Jelapang (7th).

Sunday July 3, 2016 was Kairos time for Jubilee Methodist Centre, Jelapang. It was a day of rejoicing and giving thanks as a family of Jesus Christ. Together with guests and friends, we participated in a 5-in-1 celebration of God's goodness to His people.

On this occasion, Jubilee Methodist Centre (JMC) gratefully dedicated its new building, named Jubilee Methodist Education Centre (JMeC). We were honoured to host many distinguished guests who included Bishop Dr Ong Hwai Teik, TRAC President Rev Dr T Jeyakumar, Perak DS Rev Joshua Kong, many pastors and leaders of the Methodist Churches in the Perak District, friends, parents and church members.

Jelapang Outreach Point (JOP) was the precursor to Jubilee Methodist Centre.

JOP was Ipoh Wesley's response to TRAC's "Vision 74 by 96", launched in 1992. The Pastor, Rev Ong Hwai Teik, together with the ministry staff and a group of church leaders sought

the Lord over "Vision 74 by 96". After much seeking of the Lord's will the team was led to set up an outreach point in the suburban town of Jelapang, approximately a 10-minute drive from Ipoh Wesley.

JOP was birthed in the Centenary Year of Ipoh Wesley in 1994. It was inaugurated on July 2, 1995 at the 5.30 pm worship service held in a village house at 357, Jalan Sekolah.

By 1999, congestion and poor conditions rendered the wooden house unsuitable for ministries and worship. The Pastoral team sought the Lord anew, for an alternate site.

God is never short of His blessings. He is faithful and He provided!

AD2000, the Lord moved us out of 357 Jalan Sekolah to a new location situated along Jalan Aman, the present site. "Project JMC" took shape by God's provision of 2 adjacent plots of vacant land belonging to two members who released them to "Project JMC".

JMC is a 3-storey building situated at no. 701 Jalan Aman. It has 4 classrooms, a small hall on the first floor for the Sunday School and a larger multipurpose hall on the ground floor which doubles up as a Sanctuary for Worship Services on Sundays. The building was dedicated on April 1, 2001 by TRAC President Rev Hwa Chien. It was named Jubilee Methodist Centre commemorating its founding Year of Jubilee AD 2000.

Education is an important hallmark of the Methodist Church in Malaysia.

Jubilee Methodist Kindergarten (JMK) was mooted in September 2009.



Jelapang Outreach Point AD1995-2000
九洞卫理佈道所 AD1995-2000

Work began in January 2010 with 6 children. This number soon increased to 55 plus, outpacing the building capacity.

Increasing space to accommodate the children and up-grading the facilities are not options anymore.

The "JMC Building-extension Project" took off in 2014. The new building contains 6 classrooms, a library, a computer room, a multipurpose hall (size of 2 classrooms), a crèche, and a Sanctuary for worshippers at JMC with a seating capacity of 180 persons.

Named Jubilee Methodist Education Centre (JMeC), the new building is dedicated on July 3, 2016, by Bishop Dr Ong Hwai Teik.



Jubilee Methodist Centre AD2001
卫理禧悦中心 AD2001





Jubilee Methodist Education Centre
AD2016

卫理禧悦教育中心 AD 2016

The Worship and Thanksgiving Service was held in the new Sanctuary inside the JMeC building. The Service began at 5.00 pm soon after the Bishop has inspected the BB Guard of Honour on his arrival.

Some of the other events included a slide show on a short history of JOP-JMC, song presentations by the chil-



Bishop Dr Ong Hwai Teik inspecting Guard of Honour put up by the 1st Ipoh Company Boy's Brigade Malaysia at the entrance to the Sanctuary.

会督王怀德牧师博士正在圣殿的入口处检阅由马来西亚基督男少年军怡保第一军团提供的荣誉卫队

dren from both the JMC Sunday School and JMK, Youths from Ipoh Wesley and adult choir from JMC.

The Bishop, taking his texts from Judges 2:6-15 and Deuteronomy 6:4-9, spoke on the theme 'Generational Legacy'. He emphasized the important role of the home in teaching the next generations faith in God—not only know God but also know what He has done.

This was followed by the dedication of the JMeC building. The Dedication Memorial Plaques were then unveiled by our Bishop and TRAC President.

Before the guests and hosts adjourned for dinner, they were treated to an excellent display titled 'Fancy Drill' by the 1st Ipoh Company of the Boys Brigade Malaysia.

To God be the Glory for the things He has done!

九洞卫理禧悦教育中心献堂典礼

暨怡保卫理公会卫斯理教堂122周年庆典,九洞卫理禧悦中心21周年庆典,
马来西亚基督男少年军怡保第一军团25周年庆典, 和九洞卫理禧悦幼儿园7周年庆典。

2016年7月3日这个星期日是上帝安排给九洞卫理禧悦教育中心的最佳时日。作为基督的家庭这是一个喜悦和感恩的日子。加上客人和朋友,我们参予了一个5合1庆典 - 颂赞上帝给祂子民的美好。

在此之际,卫理禧悦中心感恩地将命名为卫理禧悦教育中心的新大楼献于上帝。我们荣幸地举办及招待尊贵的来宾包括马来西亚卫理公会会督王怀德牧师博士,三一年议会会长再也古玛牧师博士,霹靂州牧教区区长约书亚.江牧师,以及卫理公会在霹靂州牧教区的许多牧师和教会领袖,朋友,父母和教会成员。

九洞佈道所为卫理禧悦中心的先导。

九洞佈道所是怡保卫理教会为了响应三一年议会“在1996年拥有74间教会”的宏愿而于1992年推介的。当时的王怀德牧师,联同教会员工和一群教会领袖为了“96拥有74”宏愿寻求上帝的指引。经过多

番的祷告及寻求上帝的旨意之后,这个团队被引领来到九洞这个郊区小镇建立一个佈道所,从怡保卫理教堂到来的车程大约是10分钟。

九洞佈道所是怡保卫理教会于1994年建堂一百週年之际而诞生的。它在1995年7月2日下午5时30分在位于学堂路,门牌357号的一间村屋里举行了首次崇拜。

到了1999年,拥挤和恶劣的环境使这所木房子不合作事工和崇拜之用。牧养团队为了搬去另外一个地方而重新寻求上主的指引。上帝从来不缺乏祂的祝福,祂是信实的,祂提供我们的需要!

在公元2000年,上主让我们搬离了学堂路357号,而到了沿着阿曼路的新地点,就是现址。卫理禧悦中心工程项目能够形成是因为上帝提供了两块本属于两位教友的毗连地段而他们自愿把该地段交给了卫理悦中心。卫理禧悦中心是一栋3层的建筑物位于阿曼路,门牌70号。它有

4间课室,一间在二楼的小礼厅作主日学之用,一间比较大的多用途礼厅在一楼,亦可以作为主日崇拜用的圣殿。该栋建筑由当时的三一年议会会长华谦牧师在2001年4月1日奉献予上主并命名为“卫理禧悦中心”,是为了纪念其创始禧年,即是公元2000年。

教育是马来西亚卫理公会的一个重要标志。

卫理禧悦幼儿园在2009年9月酝酿成立。在2010年1月开始上课时只有6个孩子。这个数字很快上升至55以上,超越了这建筑物最多能够容纳的数量。增加空间来容纳孩子和提升设施已经不是一种选择了。

在2014年,“卫理禧悦中心建筑扩建工程”开始了。新建筑物包括6间课室,一个图书馆,一个电脑室,一个多用途厅堂(2间教室大小),一个婴儿室和一个能容纳180人崇拜的圣殿。

命名为卫理禧悦教育中心的新楼是

在2016年7月3日，由会督王怀德牧师博士主持献堂典礼。

其他一些事项，包括播放九洞佈道所-卫理禧悦中心的历史幻灯片，来自卫理禧悦中心主日学和卫理禧悦幼儿园的儿童呈献诗歌，怡保卫斯理堂诗班的青年合唱团及卫理禧悦中心小组的成员呈献歌唱节目。



Presentation by the Sunday School children
卫理禧悦中心主日学的儿童呈献诗歌

会督引用士师记2: 6-15和申命记6: 4-9来讲道，主题为“世代遗产”。他强调家庭在教育下一代对信靠上帝所扮演的重要作用；不仅知道上帝，但也要知道祂做了些什么。

接下来是九洞卫理禧悦教育中心的献堂仪式。之後由我们的会督和三一年议会会长为牌匾揭幕。



Presentation by JMK children
卫理禧悦幼儿园的儿童呈献诗歌

在宾主享用晚餐之前，他们观看了由男少年军怡保第一军团所操演的一齣好棒的“花式操步”。

荣耀归于上帝，祂成就了很多作为！

Submitted by Choo Wang Teng



Unveiling the Dedication Memorial Plaques
by the Bishop (R) and TRAC President (L)
会督(右)和三一年议会会长(左)为献堂牌匾揭幕

Advertisement

EKLESIA MISSION CENTRE

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email: emc70@hotmail.com

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Cutting the 4 anniversary cakes—WMCI, JMC, 1st Ipoh Company BBM, JMK

切割4个周年蛋糕--怡保卫理公会卫斯理教堂, 九洞卫理禧悦中, 马来西亚基督男少年军怡保第一军, 和九洞卫理禧悦幼儿园



The Congregation at the Dedication and Thanksgiving Service
出席献堂典礼暨感恩崇拜的会众

News from the World Methodist Conference

31 August - 3 September 2016 at Houston, Texas

African bishop glad to be leading 'broader Methodist family'

Bishop Ivan Abrahams has since 2012 been top executive of the World Methodist Council, whose members include The United Methodist Church and scores of other groups with a Wesleyan theology and tradition. Abrahams is just the fourth person to lead the council, and the first South African. He previously was presiding bishop of the Methodist Church of Southern Africa.

Abrahams will be in the spotlight during the World Methodist Conference, set for Aug. 31 - Sept. 3 in Houston. That once-every-five-years meeting draws Methodists from all over the world. He recently spoke by phone with Sam Hodges of United Methodist New Service.

When you're asked to explain the purpose of the World Methodist Council and the World Methodist Conference, what do you say?

The council is really the only body that convenes the broader Methodist family, and it is the amalgam that holds the global Methodist family together. One of the purposes of the council is to network, and the World Methodist Conference is a place where people will be sharing stories of what God is doing in the Wesleyan Methodist family. It's a place to incubate audacious dreams, to cast a vision, and to set strategic objectives for cooperation, as well as a place to be inspired by great Methodist teachers and speakers.

What has been your emphasis as general secretary or top executive of the council?

One of my mantras since taking office is that, in this day and age, it cannot be business as usual. We've seen a changing ecclesiastical landscape. We're living in a post-modern era, and we need to change with the times.

What have you learned about the reach of Methodism — and the appeal of Methodism — in your travels around the world for the council?

One of the things that I have been a bit disappointed about in the United States is the sense of pessimism, which is definitely not shared with the rest of the world communion. We stand in a great tradition. I passionately believe that the golden years of Methodism don't lie behind us, but in the future. I am confident that those of us gathered in Houston will be able to write the next chapter in our Methodist history as we tackle the challenges of the 21st century. And, in that sense, I'm an eternal optimist and a prisoner of hope.

What's the state of Methodism in Africa, and how best should Methodists approach ministry in the African context? Should the push be on evangelism or social action, including public health?

I think we have a lot to learn from the African context, because Methodism (there) is dynamic and growing. I see the spirit of the Methodist movement and Mr. Wesley wherever I go on the African continent.

From my experience, (evangelism and social holiness) are two sides of the same coin. Especially with indigenous spirituality, there is no dichotomy between the sacred and the secular. That is something folks in the West need to learn. God is God of all creation. Methodism speaks into that reality of personal salvation, tied up with works of mercy.

How many World Methodist Conferences have you attended, and what's your vision for the Houston meeting?

I've attended since Rio (de Janeiro) in 1996. My vision is that the Houston conference will be one of the most inclusive in the 135-history of the council. We have people from 134 nations and 80 different denominations in the Methodist family. The last time we counted, only five of

those denominations will not be represented at the conference.

How does the World Methodist Conference differ from other big Methodist meetings, such as The United Methodist Church's General Conference?

It is really a jamboree, a place where we celebrate our heritage, a place to be inspired. We are not dealing with any legislation, and we are not caught up with the business of a conference. The governance session for the World Methodist Council is done at the council meeting before the conference.

The general conference theme in Houston is "One," with the subtitle "one God, one faith, one people, one mission." And in a real sense, this conference has come of age, because this is the 21st World Methodist Conference. So this is a time to celebrate, and we're going to throw a party in Houston, which is one of the U.S. cities that really is a microcosm of the world, a place where over 100 languages are spoken.

Do you think The UMC's tensions over sexuality will have an influence on the Houston gathering?

No, it is not a concern for me. Some of our member churches have passed legislation in this regard, and we respect the process that takes place in our member churches. I often draw a comparison with the United Nations. The conference is an ecclesiastical U.N., where there is a place for all at the table, even the smallest Methodist entity.

How much longer will you be general secretary, and what are your priorities for that time?

There was an evaluation process last year, and the steering committee has asked me to make myself available for another five-year term. That will be put before the conference. It's really for the conference to decide. Some of the themes that we are looking at, at the (Houston) conference, are migration, climate change, interfaith relations, health and well-being, human trafficking, poverty and inequality, and war and peace. I'm hoping that we will be able to identify three of those seven themes and those three will be the themes that we'll be working on for the next quinquennium.

Evangelism in Mission Schools

By Rev. T.W. Houston in the “*Chinese Recorder*.”

The highest efficiency of the educational branch of mission work is dependent upon the co-operation of the evangelistic branch. While mission work is not complete without its educational scheme, education cannot attain its true place in the work of Christianising China without the evangelist working by its side and helping by his influence and co-operation.

As ends aimed at it in mission schools we may mention three: The spread of accurate knowledge and the consequent breaking down of superstition; the elevation of the church by giving its members the power which lies in knowledge; and the development of Christian leaders of church activities. There is little disagreement in the testimony that comes from friendly and unfriendly critics that the work is fairly well calculated to accomplish the first two ends. Concerning the third there is more question. There are some who hold that the only aim for a school supported by funds raised for missionary purposes is to put forth Christian workers, *i.e.*, men who shall give their whole time to assisting in the propagation of Christianity. And some of those say that the results of school work do not justify the time and expense given to it; that a small proportion of those who receive education in our schools become effective workers; that others who come into the work through other channels surpass these students in zeal and tact; that we had better spend the force and means now given to educational work in some other form. Now, in saying what I desire to on this point, let me not be considered as a special pleader who has a position to defend, but as a missionary who in common with his

fellows desires to ascertain the most speedy and sure means of bringing the people of China to know God and Jesus Christ His Son. Many, perhaps all, of those who are in school work are doing that, not because they think it more important than other forms of work, but because some one must do it, and it has fallen to them to hold this position. They would gladly be out preaching the glorious Gospel in street chapels and country villages, but they cannot do two things at the same time.

I will not take time now to enumerate the many earnest and efficient preachers, teachers and helpers in other forms of Christian work, the output of Christian schools. Nor will I do more than allude to the fact that an able, consecrated layman, attending to his own business and serving his Master faithfully, is often quite as potent a force as the preacher. Schools may well rejoice over such results.

Coming to the point, allow me to say—and I believe I voice the thoughts of all who have charge of schools—that among those who have received their education in mission schools, the number who give themselves wholly to the Lord’s work, is not so great as I would like to see. In saying this I am not expressing any disappointment nor any dissatisfaction with the work. It is not that the results are not what I have hoped or expected.

A dear friend who does not see quite as I do on this matter has said that boys can be made just what you would have them be; that if he had charge of the school he could make them all preachers, or all teachers, or all blacksmiths. I suppose he would say it is simply a

question of curriculum, methods and aim. We will not delay to argue the question of his ability to do so, but mention it as a rather extreme statement of a widely spread opinion, *i.e.*, that if the boys educated in mission schools do not engage exclusively in Christian work, blame should be attached to the education or the educator. But the writer was taught that a man-made preacher is one of the most useless appendages the church can have. It would be laying profane hands on the ark of God to so shape a boy’s education that he would enter the Gospel ministry as a matter of course, or of necessity other than that laid upon him by the Spirit of God acting through his own conscience.

No doubt mission schools are open to criticism, and no doubt mission evangelistic work is open to the same. Fair criticisms are generally helpful and appreciated. Let kindly criticism go on until we reach perfection. But still more necessary is co-operation. Now I wish to speak of two very essential conditions to the development of spiritually-minded church workers among students of mission schools. The first is that they should come from Christian homes. We can hardly speak of heredity, for the Christian church in China is hardly old enough to feel the force of this. Still the children of those who are willing to acknowledge the claims of truth, would naturally be open to its influence. Statistics gathered in theological schools at home, show that by far the larger proportion of those entering upon such studies, are children of those who are active as Christian workers.

Suppose the students receive education and support nearly or largely gratis, as

is the case in most mission schools in China. Scholars can then be obtained who will take the full course, remaining in the school until over twenty years of age. In many respects such scholars are the most promising. Yet their parents, or those who place them in the school, have often only one end in view, that is, financial gain. They gain immediately by getting rid of the support of the boy and of the expense of his education; they look forward to the time when he will be able, as a result of his education, to support them. Their aim is that he shall obtain the most lucrative employment, whether from the foreigner or from any one else. They hold this view constantly before the boy during his course.

If the school offers sufficient inducements and charges fees, it will shut off the poorer class and draw its students from the well-to-do people. In this case the wish is not so much immediate relief in the expense of educating their boys, but more for future gain, and, in so much, militating yet more strongly against the hope that the boys will ever devote their lives to self-denying Christian work. Is it not a miracle, under such conditions, that results have been as satisfactory as they have? Verily a miracle, due entirely to the power of God. If the one in charge of the school is faithful to his duty he has very little time to devote to preaching, away from the immediate vicinity of the school. But as the faithful evangelist, who is not thus limited, is blessed in his work, the Christians increase in number and spiritual knowledge. The preacher co-operates heartily with the school master. He urges upon his people the great need of giving their boys a Christian education. He leads them out of their selfish ideas as to the present and future. He shows them that their best return for the Lord's goodness is to give their own hearts to Him; and secondly, to give their sons to His service as He may desire them. They probably are thankful to avail themselves of the financial aid given in the mission school toward the education of their

children, but during all the school years the parents are praying for their boys may glorify their Saviour by their lives. And when the prayers are answered by the call of Spirit to specific church work, they give thanks in their closets and commit the boy to the Lord.

The second essential is that the boys should have constantly before them the example and incentive of the kind of work we desire to see some of them take up. This also is the work of the evangelist. We come here to rather difficult ground. The work of the traveling evangelists has its own hardships. Much away from home, and other congenial and helpful companionship, poor food, bad beds and other physical hardships are among them. It is most hard to urge upon others the hardships which one is precluded from enduring himself. Sometimes when my brethren or sisters are off on such trips, and I know they are having these discomforts, and I cannot but pray that they may be given grace to continue in this way, I have a feeling that the least I can do is to go without a meal occasionally or take some of the school bed-boards and sleep in a dirty, leaky shed in the far corner of the compound. It remains only an impulsive, however. The school-master is the school-master, and while he does much local work, some one else must do the more distinctly evangelistic work. The evangelistic spirit in the school can be built up around this other one. He is personally known to the scholars, and is interested in them. He comes in often and talks to them, tells them about his work. They pray for him and his work, and admire him personally. When the time comes that they are willing and able to assist in this kind of work he can lead them out, show them how to do it, and they are led on in somewhat the way Christ led His disciples on to their great conquests.

Let us pray that this co-operation may be even more full and close in the future than it has been in the past. Let those who teach in the school-room,

and those who teach in the pulpit and on the street, pray more for each other and consult together often. Let us not make the mistake of thinking that our aims are in any sense at variance. Let the teacher throw his heart and soul into his work and the preacher magnify his office. The work of each will be helped by the prospering of the other, and more valuable workers will be called into the Lord's vineyard from among those who receive their training in mission schools.

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