

# PELITA METHODIST

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## “Living by Eternal Planning”

By Bishop Dr. Ong Hwai Teik

### 206th Police Day Christian Worship Service



# Moment

This is a note from a donor towards a Wesley Methodist School



A teacher takes  
a *Hand*, opens  
a *Mind* and  
touches a *Heart*



Dear Principal, Vice Principal and Teachers:

I have received surplus from a research consultation project recently. I have decided to donate Rm5000 to the school development fund.

I do not know How the School has done it ... but the School has Revived the Dream, Brought back Hope and Inspired a broken child to Live again ...

In so doing, the School has also relieved his Mum and Siblings much pain, sorrow ... looking at the child giving up and losing zest in life ... yet powerless to do anything ... at the most trying time when the most unfortunate struck a Family.

*GRATITUDE* is all we could say to the School who have done so much for us ...

The child won't be What he is today without the School ...

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*As the Lord leads.....*

*The concept of God's fatherhood is not uncommon in our Holy Scriptures.*

*In the Old Testament, God is described as father because He is the creator, life-giver, law-giver and protector. He calls Israel "My son" because He delivered the people out of slavery in Egypt (Hos 11:1), according to His promise to Abraham. Hosea highlights God's love and compassion for His people even though they have rejected Him.*

*In the New Testament, Jesus emphasizes His special relationship to God the Father, and extends the concept to His disciples. In the*

*famous "The Lord's prayer" (Matt 6:9-13), Jesus teaches us to call God, "our Father who is in heaven", while stressing the sanctity of His name ("may Your name be treated as holy" or "Hallowed be Your name"). The Scriptures also indicate that Jesus' disciples call God the Father of glory (Eph 1:17), Father of all (4:6), Father of Lights (James 1:17), Father of Mercies (2 Cor 1:3), and so on. The only and one God is the Father of believers. By faith in Him, we become the children of God (John 1:12), because He is the source of our new life in Christ.*

*On the 3rd Sunday of June, some countries including Malaysia will celebrate Father's Day, honouring our fathers and celebrating fatherhood. Let us always remember God, our heavenly Father, from whom derives earthly fatherhood.*

*As a father has compassion on his children, so the Lord has compassion on those who fear Him (Ps 103:13).*

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

*1 John 3:1-3*

- We may love the Lord our God and heavenly Father with all our hearts and with all our souls and with all our might
- We will always come before Him with a grateful heart for calling us His children
- We pray for all fathers to be men of integrity with hearts that follow after God, bringing up children in the discipline and instruction of the Lord

### **Nation [a changed nation for His glory]**

*Fear the Holy One in our midst.*

- For God's people to continue to believe in Him and hold on to His promises
- For those who tell more and more lies and do more and more violence be punished for what they have done
- For clean, just and good governance
- For a more effective and committed law enforcement to ensure reduction of crimes in the country
- For wisdom and strength for the righteous ones who are trying to make a difference and that they will stand firm and be protected from all temptations.

### **Remembering others in our prayer**

June 12 is "World Day against Child Labor"

"There is no room for complacency when 215 million children are still labouring to survive and more than half of these are exposed to the worst forms of child labour, including slavery and involvement in armed conflict. We cannot allow the eradication of child labour to slip down the development agenda — all countries should be striving to achieve this target, individually and collectively" (Juan Somavia, Director-General of International Labour Organization, <http://www.un.org/en/events/childlabourday/>)

# “Living By Eternal Planning”

**NET Ephesians 3:9** I was chosen to explain to everyone this mysterious plan that God, the Creator of all things, had kept secret from the beginning. <sup>10</sup> God’s purpose in all this was to use the church to display his wisdom in its rich variety to all the unseen rulers and authorities in the heavenly places. <sup>11</sup> This was his eternal plan, which he carried out through Christ Jesus our Lord.

## Introduction

I am so glad to be able to join this 206th POLICE DAY CHRISTIAN WORSHIP SERVICE. I wish to thank ACP, Simon Kuan, Superintendent Howard Chai Ching Hau and Rev Dr Timothy Ong for their kind invitation to speak at this important worship Service.

We know that the Sovereign God, creator of the universe, has emplaced certain key institutions, which form the core structure for the well-being of the community and society that we live in.

A God-fearing, law-abiding and morally up-right Police Force is necessary and imperative to the survival and well-being of any society and country. To this end we thank the POLIS DIRAJA MALAYSIA force for staking their lives in the line of duty of protecting the rule of law, security and sovereignty of this our beloved country, Malaysia.

We read with great dismay and sadness this year of the loss of 10 precious and heroic lives as well as the 16 injured Police officers in the Lahat Datu skirmishes with armed intruders on 11 Feb 2013.

Multiple views and theories of how the government could have better engaged the intruders had been discussed since that incident but they do not distract us from the heroism and sacrifices that these officers displayed in the discharge of their duties and responsibilities.

In fact, it has been reported that this important institution, founded on 25 March 1807, has seen from 1915 to 1 Jan 2013, 1,346 deaths among its ranks while in the line of duty.

We are grateful to Almighty God for the current PDRM sworn membership of about 102,037 as of 25 April 2013, and 1000 police stations dotting our country.

## I. EPH 3: 9-11 - The ETERNAL PLAN OF GOD FOR HIS PEOPLE INCLUDING TODAY

### THE BLOCKBUSTER EVENT 2013 FOR MALAYSIA – The 05 MAY 2013 13<sup>TH</sup> GE.

The GE 13 is without doubt the number one event that affects all Malaysians. In fact, we are still feeling the after-effects of the outcome of this history-shaping event for Malaysia.

From the Christian perspective, we can honestly say that very many – had to struggle with “dashed expectations” from the GE 13 outcome.

Some of the more telling reasons that contributed to this cutting disappointment, disillusionment and disenchantment are:

- # 1. The theme of the Jubilee Year that includes this year – a year of starting afresh, freedom of turning over a righteous page of fresh hope of goodness, justice and truth for our beloved nation;
- # 2. The growth and direct accessibility of the prophetic stream: this is especially exacerbated by the coming in and going out of those perceived to be prophets or have a prophetic gifting, including a few with international standing in the Christian community globally who delivered prophecies regarding “what is to come” for Malaysia and that added to heightened expectations;

# 3. The incredible growth of the prayer movement in our Malaysian churches, denominations, para-church groups, and various networks because of GE13. Many churches had combined prayer meetings, collective fasting, all-night prayers, spawning of prayer networks and prayer information pages both in hard copies and in soft copies. We thank God that the prayer depth and width of the Malaysian Church will no longer be the same post GE 13.

# 4. The advancement of media technological tools nowadays like the internet, digital technology, and cyber space, have made information readily available – in terms of its scope, speed, and simultaneity. This has given increased expectations of change to those in the urban and semi-urban areas, regardless of race and religion. The easy access to information makes for a more thinking and selective civil society. These technological tools have truly given a new meaning to “Your sin will find you out” [Num 32:23], though not all claimed exposes are necessarily true.

# 5. For the Christian community in Malaysia, there are the added issues that have troubled us since the GE 12 of March 2008. Such key issues include the use of the word “ALLAH”

which awaits resolving in the courts, even as this is a word that we have had in our usage that predates our first Merdeka ; the embargoing of the Alkitab for a time in the not too recent past; the allegation that Christians are conspiring to take over the governance of the country.

All these factors add collectively to heightening expectations for change that is needed – no matter which political party forms the government.

This brings me to what we need to remember as God’s people, the Church, whether the season is “GOOD, BAD, or UGLY”.

The unchanging, authoritative revealed Word of God tells us in <sup>NLT</sup> **Ephesians 3:9** I was chosen to explain to everyone this mysterious plan that God, the Creator of all things, had kept secret from the beginning. <sup>10</sup> God’s purpose in all this was to use the church to display his wisdom in its rich variety to all the unseen rulers and authorities in the heavenly places. <sup>11</sup> This was his eternal plan, which he carried out through Christ Jesus our Lord.

Let me just comment on a few KEY THOUGHTS in these important 3 verses.

**#1. GOD’S PURPOSE - this DIVINE “PLAN A”- EXISTED FROM ETERNITY** ie is “eternity old”.

Even before the Garden of EDEN – the supreme Maker of Heaven and Earth had so intended/ had already made this plan; way before the predominating realities of post 5 May 2013!

So the New International Version of Revelation 13:8 says: All inhabitants of the earth will worship the beast-- all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.”

Whether the times and seasons be “Good, Bad or Ugly”– we are to still live by this “eternity old” Divine plan!

**#2. GOD’S PURPOSE IS TO DISPLAY/ SHOWCASE/ DEMONSTRATE HIS GLORY** ie “His manifold wisdom” which “He accomplished in Christ Jesus.”

The “eternity old” Plan A of the majestic and sovereign Creator of heaven and earth is to DISPLAY His Glory THROUGH THE CHURCH - of WHO and WHAT He is, especially seen/ incarnated in the life, mission and ministry of the Messiah on earth, and now to be done through the Church by the work of the Holy Spirit.

**#3. GOD’S GLORY OF HIS MANIFOLD WISDOM – IS “UNCOUNTABLE” and “INEXHAUSTIBLE”**

Because He is the infinite God, His wisdom is manifold, uncountable, unsearchable, and inexhaustible as manifested concretely in the life of His Son while on earth. Our needs cannot “outsize” His supply.

**#4. GOD’S CHURCH [OF EVERY GENERATION and AGE] IS THE MEANS TO SHOWCASE’ DISPLAY/ DEMONSTRATE HIS GLORY**

God’s Plan that is “ETERNITY OLD” – is to showcase and declare HIS GLORY which brings healing, and all that is good through His church on earth. The Church is His designated witness to both the seen and unseen created realms .The angels and the spiritual forces are being witnessed to by the Church of Who God is - and God’s Glory is seen when the Church lives rightly!

**Psalm 19:1** declares that “The heavens **proclaim the glory of God**. The skies display his craftsmanship. <sup>2</sup> Day after day they continue to speak; night after night they make him known. <sup>3</sup> They speak without a sound or word; their voice is never heard. <sup>4</sup> Yet their message has gone throughout the earth, and their words to all the world. God has made a home in the heavens for the sun.

BUT we, who are made in the image of God, proclaim the glory of God beyond the material creation, to the “immaterial” world, the universe - the awesome “diamond” Character of God!

**#5. GOD’S CHURCH CAN ONLY PROCLAIM EFFECTIVELY GOD’S GLORY BY BEING A SPOTLESS EFFECTIVE “PRISM” – THAT IS OBEDIENT AND LOVING.**

To radiate this wondrous rainbow “multi-wisdom of God which He accomplished in Christ Jesus our Lord” – is the raison d’être – **reason for** our existence as God’s people, the Church - especially now in post GE 13 Malaysia .

We do this by being an obedient, loving and united Church, notwithstanding our expectations unmet or the the “good, the bad or the ugly” in the current situation – so that the Person, Power and Presence of God will be displayed as in Acts 2: 42-47 and Acts 4: 32-37.

The Glory of God will be revealed in the healing that restores a broken, divisive, and hope-less world.

An obedient, loving and united Church will showcase and bring into reality His attributes and healing character that powerfully transforms people. LOVE – that breaks walls of division; POWER – that breaks the powers of the one who came “to kill, steal & destroy” and that is the devil who causes trauma, pain, illnesses; RECONCILIATION – that breaks the powers of alienation of body, mind and soul in a person or a community as well as the “breaking up” of creation.

This “eternity old” Divine plan and purpose calls for an “all seasons commitment - weather shield commitment”– in the “Good, Bad & the Ugly” times of our national and personal life; whether GE 13 turned out the way we want or not!

The KEY QUESTION then we need to individually and collectively as a Church ask is this – “ Is it all about ‘did we win or lose the GE 13’ or will the Malaysian Church and I continue to DISPLAY THE GLORY OF GOD IN CHRIST JESUS?”

**Will I resolutely pursue “Living by Eternal Planning” even though what has happened in the GE 13 is important, and that there is still much to be desired?**

## CONCLUSION

In the history of the Church, there is the widely accepted view that there are 3 fundamental and related callings for each disciple of Christ.

The 1st is the highest Calling which is to ABIDE IN COMMUNION WITH CHRIST. This is a sustained relationship with the Saviour; a vibrant, continual communion with God that is “full of faith & the Holy Spirit”

The 2nd is the call to live out the shared set of common callings in the Body of Christ. This is most emphasised in churches because it



can be clearly cited and sighted such as the 10 commandments; forgiving your enemies etc. Often this quite naturally leads to placing emphasis on the Bible without an equal and balanced emphasis on the person, presence and power of the Holy Spirit. An unbalanced emphasis in this direction may also lead to the perception that the work of the local and institutional church as being all-consuming. This will lead to the feeling that the church is more concerned about advancing the agenda of the institutional Church than caring for the members.

The 3rd calling is a specific one that is directed by God alone for the individual to accomplish as a vocation.

In Acts 13:2 – Paul and Barnabas received a specific calling from the Holy Spirit to be set apart for missionary work.

So long as Christ reigns over all parts of life – there should not be a separation of vocations as “sacred” or “secular”.

If God calls us to be *Christian educators*, then let us “display God’s glory” by striving for contributing to academic excellence, beauty of character and morality, wholesome extra-curricular activities - that will shape young lives, the community and nation-building.

If God calls us to be *Christian businessmen* – then seek to “display the glory of God” by growing companies that value people, pay staff fairly and properly, looking after employees interests, balance profit making with integrity, providing products and services fairly, stewarding natural resources responsibly and not solely driven by profit making. It is not wrong to be wealthy – but we must have a godly wealth creation approach.

If God calls us to be *Christian artistes* – then let us “display God’s glory” by creating presentations and pieces of beauty, affording clean works of creativity, imagination and entertainment that lift the spirits of those who are wearied, fatigued and need refreshing and “recreation” .

If we are given the specific calling to be *Christian civil society* leaders or as Christian law-makers – then let us “act justly, love mercy and walk humbly with our God’ (Micah 6:8); to help bring about good and just laws to ensure acts of evil are restrained, and that the life-giving order and all that is good can be promoted for the welfare of the people of this nation.

If God has called you to be *Christian law enforcement officers* – then live up to the *Motto, Vision* and *Mission* of the Royal Malaysia Police: **“Our commitment : Safe & Prosperous Community”**

**Vision:** *A Leading enforcement agency of integrity, competency and commitment to work with the community.”*

**Mission:** The Royal Malaysian Police Force is committed to serve, protect the nation and to work in partnership with the community in the maintenance of law and order.”

May God grant our brothers and sisters in the PDRM to “display the glory of God” in the words of Paul in Phil 2:15 – “so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe”.

Today, the PDRM faces many challenges that include “important determinants of public perception” as outlined by P. Sundramoorthy, Asso. Prof of Criminology, USM, [The Star, 1 April 2013] such as

1. Not updating the complainant or victim of on-going investigations;
2. Lack professional courtesy when dealing with complainants or victims;
3. Not allowing the complainant or victim to express themselves fully (not hearing them out);
4. Insensitive to the trauma that the victim is experiencing;
5. Some police personnel appear to be prejudiced and discriminating;
6. Some police personnel appear to be practicing selective enforcement;
7. Some police officials make ‘politically incorrect statements to the media’;
8. Sometimes police appear to be non-proactive in preventing crimes;
9. Police need to tailor crime prevention activities based on the specific crime prevalent in that specific neighbourhood; and
10. Police leadership must aggressively address any acts of police misconduct.

We shall pray with you, that together we shall live and shine as stars in our beloved land Malaysia during this challenging season. Together we seriously live out the great privilege and honour in accordance to God’s ETERNAL PURPOSE FOR HIS CHURCH: that you would DISPLAY THE GLORY OF GOD IN CHRIST – in the Royal Malaysian Police Force as disciples who are called Christians.

AMEN.



## Methodist Education Foundation

METHODIST EDUCATION FOUNDATION

12 April 2013

**A Message to Members of the Methodist Church, Methodist Schools, past and present students, and the many parents, friends and well-wishers, who have always supported the Methodist efforts for the progress and development of our beloved country, Malaysia and all our people.**

In the mid-1980s, the Methodist Church in Malaysia through its Council of Education established the Methodist Education Foundation (127942-D). It was acknowledged that the pioneering efforts of the Methodists which had through the large number of primary and secondary schools made possible education for hundreds and thousands of our youths. A pivotal demand was that our schools made herculean efforts to bring about the unity of our people.

The Foundation assists in the provision, fostering, development and improvement of all levels of education, both formal and informal, and provide scholarships, among its other objectives.

There is a cry for assistance each year to the MEF for funds by a number of young adults. The Foundation does offer help but it is done with great limitations and in fact it is unable to meet adequately the need to cover the cost for these who seek scholarships, or their appeal for loans for tertiary education today.

It is without a shadow of doubt that we are called, especially at this moment of nation building, to move with determination to ensure that the MEF will continue to serve the needs of our aspiring youths. We shall be empowered to do this with renewed strength born out of the generosity of the alumni, parents, churches and supporters of our schools. This is a paramount call for the ongoing vision and mission of the Methodist Education Foundation.

Donation may be made by cheque to the **METHODIST EDUCATION FOUNDATION** in lump sum payments or may be paid over a period through pledges to:

The Secretary  
Methodist Education Foundation  
No. 67, Jalan 5/31,  
46000 Petaling Jaya, Selangor,  
MALAYSIA

Donations are tax exempt and receipts are issued for this purpose.

Yours sincerely,

REV. DR. ONG HWAI TEIK,  
Bishop, Methodist Church in Malaysia  
Chairman  
Methodist Education Foundation

YAYASAN PENDIDIKAN METHODIST

6 June 2013

**Kepada Ahli-ahli Gereja Methodist, Sekolah-sekolah Methodist, para pelajar dahulu dan sekarang, ibu bapa, dan rakan-rakan yang sentiasa menyokong usaha Methodist demi pembangunan dan kemajuan negara kita, Malaysia, serta semua rakyat yang tercinta.**

Pada pertengahan 1980-an, Gereja Methodist di Malaysia melalui Majlis Pendidikan telah menubuhkan Yayasan Pendidikan Methodist (127942-D). Usaha-usaha para pengasas Methodist sesungguhnya diakui melalui sejumlah besar sekolah-sekolah rendah dan menengah telah memberi pendidikan kepada beratus-ratus dan beribu-ribu belia kita. Satu permintaan yang penting adalah bahawa sekolah-sekolah kita menyatukan rakyat yang berbilang kaum.

Yayasan ini membantu dalam peruntukan, pembangunan dan kemajuan di semua peringkat pendidikan, baik formal mahupun tidak formal, serta menyediakan biasiswa, antara objektif lain.

Sering terdapat seruan daripada sebilangan orang dewasa muda untuk bantuan daripada dana MEF setiap tahun. Yayasan dapat menawarkan bantuan tetapi amatlah terbatas dan sebenarnya tidak dapat memenuhi keperluan secukupnya untuk menampung kos pengajian tinggi yang besar bagi mereka yang memohon biasiswa, ataupun pinjaman kewangan kini.

Yayasan MEF haruslah berazam dan memastikan supaya cita-cita belia kita akan diberi sokongan yang terbaik demi pembangunan negara kita bersama. Kami akan berkemampuan untuk melakukan ini dengan kekuatan baru hasil daripada kemurahan hati alumni dan para penyokong sekolah-sekolah kita. Ini merupakan satu panggilan utama supaya visi dan misi Yayasan Pendidikan Methodist dapat berterusan.

Sumbangan boleh dibuat dengan cek kepada **METHODIST EDUCATION FOUNDATION** secara pembayaran sekali gus atau berransur dalam suatu tempoh melalui akur janji dan dihantar kepada:

Setiausaha  
Methodist Education Foundation  
No. 67, Jalan 5/31,  
46000 Petaling Jaya, Selangor,  
MALAYSIA

Derma adalah dikecualikan cukai dan resit akan dikeluarkan untuk tujuan ini.

Yang ikhlas,

USKUP DR. ONG HWAI TEIK  
Pengerusi  
Yayasan Pendidikan Methodist

## 卫理教育基金会

2013年4月12日

敬爱的卫理会友，卫理学校，校友，在籍学生，家长，以及常常支持卫理教会的战友们，在努力推动我国和亲爱的人民的发展与进步。

于1980年代中，卫理教会透过其教育部成立了卫理教育基金会 (127942-D)。卫理教会的创办人士的努力实在有目共睹，建立多间中小学，为我们成千上万的青少年人提供教育。其中一个关键的要求乃是我们的学校必须使多元种族的国民团结。

此基金会的目的包括为不同阶层的教育，正式或非正式教育提供奖学金，并协助教育的发展与进步。

每年，有许多青年人前来向卫理教育基金会申请援助。此基金会所能提供的援助实在有限，未能足够地供应申请奖学金或贷款者在高等学府庞大的费用。

卫理教育基金会在此时的乎召，尤其此刻的建国当中，乃是以决心前进确保带着志愿的青年人继续得到最佳的支持。透过校友和卫理学校的支持者的慷慨，授权予我们并以更新的力量达到此目的。这就是卫理教育基金会的异象和使命中首要的乎召。

捐献可透过支票（抬头请写 METHODIST EDUCATION FOUNDATION），以一次过的款项或分期认捐，发至：

The Secretary  
Methodist Education Foundation  
No. 67, Jalan 5/31,  
46000 Petaling Jaya, Selangor,  
MALAYSIA

捐献可获扣所得税，收据将随后发出。

会督 王怀德博士 敬启  
卫理教育基金会主席

நமது அன்பான தேசம் மற்றும் மக்களின் வளர்ச்சிக்கும், முன்னேற்றத்துக்கும் மெதடிஸ்ட் எடுத்துக் கொள்ளும் முயற்சிக்கு, வற்றாத ஆதரவை அளித்து வரும், மெதடிஸ்ட் திருச்சபை, மெதடிஸ்ட் பள்ளிகள், கடந்த கால மற்றும் தற்போதைய மாணவர்கள், நண்பர்கள், பல பெற்றோர்கள் அனைவருக்கும் ஒரு செய்தி.

1980ஆம் ஆண்டுகளின் மத்தியில், மலேசிய மெதடிஸ்ட் திருச்சபை அதன் கல்வி மன்றத்தின் மூலமாக மெதடிஸ்ட் கல்வி அறக்கட்டளையை (127942-D) நிறுவினது.

ஆரம்பப்பள்ளி மற்றும் இடைநிலைப்பள்ளிகளின் மூலமாக நூற்றுக்கணக்கான, மற்றும் ஆயிரக்கணக்கான நமது இளையோர்களுக்கு கல்வி சாத்தியமாகியதற்கு நமது மெதடிஸ்ட் முன்னோடிகளின் முயற்சிதான் என்பதை ஏற்றுக் கொள்ளுகிறோம். நம் மக்கள் மத்தியிலே ஒற்றுமையை கொண்டுவருவதற்கு நமது பள்ளிகள் ஆக்கபூர்வமான வலிமையான முயற்சிகளை மேற்கொண்டன. இதுவே பிரதான நோக்கமாக இருந்தது.

கல்வி ஏற்பாடு, போஷித்தல், அனைத்து நிலை கல்வியின் வளர்ச்சி மற்றும் முன்னேற்றம், தகுதியான கல்வி மற்றும் தற்காலிக கல்வி ஆகியவற்றிற்கு உதவித்தொகை வழங்குதல் போன்றவைகள் இந்த அறக்கட்டளையின் இதர குறிக்கோள்களாகும்.

ஆண்டுதோறும் அநேக வாலிபர்கள் இந்த மெதடிஸ்ட் கல்வி அறக்கட்டளையின் உதவிக்காக தவிக்கிறார்கள். இந்த அறக்கட்டளை உதவி வழங்குகினாலும் ஒரு வரையறைக்குள்ளாக மட்டுமே செய்ய முடிகிறது. சில சமயங்களில் உதவித்தொகை நாடுவோர்களின் தேவையை போதுமான அளவு சந்திக்க முடிவதில்லை அல்லது இன்று உயர்கல்வி கடனுதவிக்கு விண்ணப்பிப்பவர்களின் தேவையையும் சந்திக்க முடியவில்லை.

தேசத்தை கட்டியெழுப்ப அழைக்கப்பட்டிருக்கும் இந்த நேரத்தில், மெதடிஸ்ட் கல்வி அறக்கட்டளை தொடர்ந்து உறுதியுடன் ஆர்வமிக்க வாலிபர்களின் தேவையை சந்திக்கும் என்பதில் எந்தவித சந்தேகமில்லை. நமது பழைய மாணவர்கள் மற்றும் ஆதரவாளர்களின் உதார குணத்தினால் புது பெலத்துடன் நம்மால் இதனைச் செய்ய முடியும். இதுவே மெதடிஸ்ட் கல்வி அறக்கட்டளையின் தாசிசம் மற்றும் பணிக்கு விடுக்கப்படும் தலையாய அழைப்பாகும்.

நன்கொடைக் காசோலைகளை **METHODIST EDUCATION FOUNDATION** என்ற பெயரில் எடுத்து, மொத்தமாக முழுத் தொகையையோ அல்லது பகுதிகளாக ஒரு குறிப்பிட்ட காலத்திற்குள் வழங்குவதாக உறுதியளித்து, கீழ்க்காணும் முகவரிக்கு அனுப்பவும்:

The Secretary  
Methodist Education Foundation  
No.67, Jalan 5/31  
46000 Petaling Jaya, Selangor  
Malaysia

நன்கொடைகளுக்கு வரிவிலக்கு உண்டு எனவே இந்நோக்கத்திற்காக ரசீதுகள் வழங்கப்படுகிறது.

தங்கள் உண்மையுள்ள,

பேராயர் டாக்டர். ஆங் ஹுவாய் தெக்  
தலைவர்  
மெதடிஸ்ட் கல்வி அறக்கட்டளை



# The Character of a Methodist

By John Wesley

The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or of another, are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion, is grossly ignorant of the whole affair; he mistakes the truth totally. We believe, indeed, that “all Scripture is given by the inspiration of God;” and herein we are distinguished from non-Christians.

1. We believe Christ to be the eternal, supreme God; and herein we are distinguished from non-Christians. But as to all opinions which do not strike at the root of Christianity, we think and let think. So that whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist.
2. Neither are words or phrases of any sort. We do not place our religion, or any part of it, in being attached to any peculiar mode of speaking, any quaint or uncommon set of expressions. The most obvious, easy, common words, wherein our meaning can be conveyed, we prefer before others, both on ordinary occasions, and when we speak of the things of God. We never, therefore, willingly or designedly, deviate from the most usual way of speaking; unless when we express scripture truths in scripture words, which, we presume, no Christian will condemn. Neither do we affect to use any particular expressions of Scripture more frequently than others, unless they are such as are more frequently used by the inspired writers themselves. So that it is as gross an error, to place the marks of a Methodist in his words, as in opinions of any sort.
3. Nor do we desire to be distinguished by actions, customs, or usages, of an indifferent nature. Our religion does not lie in doing what God has not enjoined, or abstaining from what he hath not forbidden. It does not lie in the form of our apparel, in the posture of our body,

or the covering of our heads; nor yet in abstaining from marriage, or from meats and drinks, which are all good if received with thanksgiving. Therefore, neither will any man, who knows whereof he affirms, fix the mark of a Methodist here, — in any actions or customs purely indifferent, undetermined by the word of God.

4. Nor, lastly, is he distinguished by laying the whole stress of religion on any single part of it. If you say, “Yes, he is; for he thinks ‘we are saved by faith alone.’” I answer, You do not understand the terms. By salvation he means holiness of heart and life. And this he affirms to spring from true faith alone. Can even a nominal Christian deny it? Is this placing a part of religion for the whole? “Do we then make void the law through faith? God forbid! Yea, we establish the law.” We do not place the whole of religion (as too many do, God knows) either in doing no harm, or in doing good, or in using the ordinances of God. No, not in all of them together; wherein we know by experience a man may labor many years, and at the end have no religion at all, no more than he had at the beginning. Much less in any one of these; or, it may be, in a scrap of one of them: Like her who fancies herself a virtuous woman, only because she is not a prostitute; or him who dreams he is an honest man, merely because he does not rob or steal. I May the Lord God of my fathers preserve me from such a poor, starved religion as this! Were this the mark of a Methodist, I would sooner choose to be a sincere Jew, Turk, or Pagan.
5. “What then is the mark? Who is a Methodist, according to your own account?” I answer: A Methodist is one who has “the love of God shed abroad in his heart by the Holy Ghost given unto him;” one who “loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength.” God is the joy of his heart, and the desire of his soul; which is constantly crying out, “Whom have I in heaven but thee? and

there is none upon earth that I desire beside thee “my God and my all! Thou art the strength of my heart, and my portion forever!”

6. He is therefore happy in God, yes, always happy, as having in him “a well of water springing up into everlasting life,” and overflowing his soul with peace and joy. “Perfect love” having now “cast out fear,” he “rejoices evermore.” He “rejoices in the Lord always,” even “in God his Savior;” and in the Father, “through our Lord Jesus Christ, by whom he has now received the atonement.” “Having” found “redemption through his blood, the forgiveness of his sins,” he cannot but rejoice, whenever he looks back on the horrible pit out of which he is delivered; when he sees “all his transgressions blotted out as a cloud, and his iniquities as a thick cloud.” He cannot but rejoice, whenever he looks on the state wherein he now is; “being justified freely, and having peace with God through our Lord Jesus Christ.” For “he that believes, has the witness” of this “in himself;” being now the son of God by faith. “Because he is a son, God has sent forth the Spirit of his Son into his heart, crying, Abba, Father!” And “the Spirit itself bears witness with his spirit, that he is a child of God.” He rejoices also, whenever he looks forward, “in hope of the glory that shall be revealed;” yes, this his joy is full, and all his bones cry out, “Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten me again to a living hope of an inheritance incorruptible, undefiled, and that fades not away, reserved in heaven for me!”
7. And he who has this hope, thus “full of immortality, in everything give thanks;” as knowing that this (whatsoever it is) a “is the will of God in Christ Jesus concerning him.” From him, therefore, he cheerfully receives all, saying, “Good is the will of the Lord;” and whether the Lord gives or takes away, equally “blessing the name of the Lord.” For he has “learned, in whatsoever state he

is, therewith to be content." He knows "both how to be abased and how to abound. Everywhere and in all things he is instructed both to be full and to be hungry, both to abound and suffer need." Whether in ease or pain, whether in sickness or health, whether in life or death, he gives thanks from the ground of his heart to Him who orders it for good; knowing that as "every good gift cometh from above," so none but good can come from the Father of Lights, into whose hand he has wholly committed his body and soul, as into the hands of a faithful Creator. He is therefore "careful" (anxiously or uneasily) "for nothing" as having cast all his care on Him that cares for him," and "in all things" resting on him, after "making his request known to him with thanksgiving."

8. For indeed he "prays without ceasing." It is given him "always to pray, and not to faint." Not that he is always in the house of prayer; though he neglects no opportunity of being there. Neither is he always on his knees, although he often is, or on his face, before the Lord his God. Nor yet is he always crying aloud to God, or calling upon him in words: For many times "the Spirit makes intercession for him with groans that cannot be uttered." But at all times the language of his heart is this: "Your brightness of the eternal glory, unto you is my heart, though without a voice, and my silence speaks unto you." And this is true prayer, and this alone. But his heart is ever lifted up to God, at all times and in all places. In this he is never hindered, much less interrupted, by any person or thing. In retirement or company, in leisure, business, or conversation, his heart is ever with the Lord. Whether he lie down or rise up, God is in all his thoughts; he walks with God continually, having the loving eye of his mind still fixed upon him, and everywhere "seeing Him that is invisible."

9. And while he thus always exercises his love to God, by praying without ceasing, rejoicing evermore, and in everything giving thanks, this commandment is written in his heart, "That he who loves God, love his brother also." And he accordingly loves his neighbor as himself; he loves every man as his own soul. His heart is full of love to all mankind, to every child of "the Father of the spirits of all flesh." That a man is not person-

ally known to him, is no bar to his love; no, nor that he is known to be such as he approves not, that he repays hatred for his goodwill. For he "loves his enemies;" yea, and the enemies of God, "the evil and the unthankful." And if it be not in his power to "do good to them that hate him," yet he ceases not to pray for them, though they continue to spurn his love, and still "despitefully use him and persecute him."

10. For he is "pure in heart." The love of God has purified his heart from all revengeful passions, from envy, malice, and wrath, from every unkind temper or malign affection. It has cleansed him from pride and haughtiness of spirit, whereof alone cometh contention. And he has now "put on bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;" So that he "forbears and forgives, if he had a quarrel against any; even as God in Christ hath forgiven him." And indeed all possible ground for contention, on his part, is utterly cut off. For none can take from him what he desires; seeing he "loves not the world, nor" any of "the things of the world;" being now "crucified to the world, and the world crucified to him;" being dead to all that is in the world, both to "the lust of the flesh, the lust of the eye, and the pride of life." For "all his desire is unto God, and to the remembrance of his name."

11. Agreeable to this his one desire, is the one design of his life, namely, "not to do his own will, but the will of Him that sent him." His one intention at all times and in all things is, not to please himself, but Him whom his soul loves. He has a single eye. And because "his eye is single, his whole body is full of light." Indeed, where the loving eye of the soul is continually fixed upon God, there can be no darkness at all, "but the whole is light; as when the bright shining of a candle doth enlighten the house." God then reigns alone. All that is in the soul is holiness to the Lord. There is not a motion in his heart, but is according to his will. Every thought that arises points to Him, and is in obedience to the law of Christ.

12. And the tree is known by its fruits. For as he loves God, so he keeps his commandments; not only some, or most of them, but all, from the least to the greatest. He

is not content to "keep the whole law, and offend in one point;" but has, in all points, "a conscience void of offense towards God and towards man." Whatever God has forbidden, he avoids; whatever God has enjoined, he does; and that whether it be little or great, hard or easy, joyous or grievous to the flesh. He "runs the way of God's commandments," now he has set his heart; at liberty. It is his glory so to do; it is his daily crown of rejoicing, "to do the will of God on earth, as it is done in heaven;" knowing it is the highest privilege of "the angels of God, of those that excel in strength, to fulfill his commandments, and hearken to the voice of his word."

13. All the commandments of God he accordingly keeps, and that with all his might. For his obedience is in proportion to his love, the source from whence it flows. And therefore, loving God with all his heart, he serves him with all his strength. He continually presents his soul and body a living sacrifice, holy, acceptable to God; entirely and without reserve devoting himself, all he has, and all he is, to his glory. All the talents he has received, he constantly employs according to his Master's will; every power and faculty of his soul, every member of his body. Once he "yielded" them "unto sin" and the devil, "as instruments of unrighteousness;" but now, "being alive from the dead, he yields" them all "as instruments of righteousness unto God."

14. By consequence, whatsoever he does, it is all to the glory of God. In all his employments of every kind, he not only aims at this, (which is implied in having a single eye,) but actually attains it. His business and refreshments, as well as his prayers, all serve this great end. Whether he sit in his house or walk by the way, whether he lie down or rise up, he is promoting, in all he speaks or does, the one business of his life; whether he put on his apparel, or labor, or eat and drink, or divert himself from too wasting labor, it all tends to advance the glory of God, by peace and goodwill among men. His one invariable rule is this, "Whatsoever you do, in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father by him."

15. Nor do the customs of the world at all hinder his "running the race that is set

before him.” He knows that vice does not lose its nature, though it becomes ever so fashionable; and remembers, that “every man is to give an account of himself to God.” He cannot, therefore, “follow” even “a multitude to do evil.” He cannot “fare sumptuously every day,” or “make provision for the flesh to fulfill the lusts thereof.” He cannot “lay up treasures upon earth,” any more than he can take fire into his bosom. He cannot “adorn himself,” on any pretense, “with gold or costly apparel.” He cannot join in or countenance any diversion which has the least tendency to vice of any kind. He cannot “speak evil” of his neighbor, any more than he can lie either for God or man. He cannot utter an unkind word of any one; for love keeps the door of his lips. He cannot speak “idle words;” “no corrupt communication” ever “comes out of his mouth,” as is all that “which is” not “good to the use of edifying,” not “fit to minister grace to the hearers.” But “whatsoever things are pure, whatsoever things are lovely, whatsoever things are” justly “of good report,” he thinks, and speaks, and acts, “adorning the Gospel of our Lord Jesus Christ in all things.”

16. Lastly. As he has time, he “does good unto all men;” unto neighbors and strangers, friends and enemies: And that in every possible kind; not only to their bodies, by “feeding the hungry, clothing the naked, visiting those that are sick or in prison;” but much more does he labor to do good to their souls, as of the ability which God gives; to awaken those

that sleep in death; to bring those who are awakened to the atoning blood, that, “being justified by faith, they may have peace with God;” and to provoke those who have peace with God to abound more in love and in good works. And he is willing to “spend and be spent herein;” even “to be offered up on the sacrifice and service of their faith,” so they may “all come unto the measure of the stature of the fullness of Christ.”

17. These are the principles and practices of a true Methodist. By these alone do those who are in derision so called, desire to be distinguished from other men. If any man say, “Why, these are only the common fundamental principles of Christianity!” thou hast said; so I mean; this if the very truth; I know they are no other; and I would to God both you and all men knew, that I, and all who follow my judgment, do vehemently refuse to be distinguished from other men, by any but the common principles of Christianity, — the plain, old Christianity that I teach, renouncing and detesting all other marks of distinction. And whosoever is what I preach, (let him be called what he will, for names change not the nature of things,) he is a Christian, not in name only, but in heart and in life. He is inwardly and outwardly conformed to the will of God, as revealed in the written word. He thinks, speaks, and lives, according to the method laid down in the revelation of Jesus Christ. His soul is renewed after the image of God, in righteousness and in all true holiness. And having the mind that was in Christ, he

so walks as Christ also walked.

18. By these marks, by these fruits of a living faith, do we labor to distinguish ourselves from the unbelieving world, from all those whose minds or lives are not according to the Gospel of Christ. But from real Christians, of whatsoever denomination they be, we earnestly desire not to be distinguished at all, not from any who sincerely follow after what they know they have not yet attained. No: “Whosoever does the will of my Father which is in heaven, the same is my brother, and sister, and mother.” And I beseech you, brethren, by the mercies of God, that we be in no wise divided among ourselves. Is thy heart right, as my heart is with you? I ask no farther question. If it be, give me your hand. For opinions, or terms, let us not destroy the work of God.

#### **Do you love and serve God?**

It is enough. I give you the right hand of fellowship. It there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; let us strive together for the faith of the Gospel; walking worthy of the vocation wherewith we are called; with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace; remembering, there is one body, and one Spirit, even as we are called with one hope of our calling; “one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.”



our Lord, how majestic is Your name in all the earth!

Psalm 8:9

**1. PRIVATE SCHOOLS DIRECTOR**

**FUNCTION OF WORK:**

Oversee and support the growth and development of Private Methodist Schools

**LEVEL OF WORK:**

Management, Administration and Supervision

**CRITERIA**

- Should have experience in educational administration
- Possess a Degree in Education or equivalent
- Be a committed Christian
- Well-informed on assessment and monitoring
- Able to contribute to the professional development of colleagues through coaching and mentoring, demonstrating effective practice, and providing advice and feedback.

**2. FINANCE OFFICER**

**FUNCTION OF WORK:**

Supervise in the daily operations, prepare management reports and budgets

**LEVEL OF WORK:**

Assist the Finance Manager in the operations of the Finance Department

**CRITERIA**

- Person should be above 30 years
- Should possess a Degree or Diploma in Finance/ Management / Business Administration or equivalent
- Should be computer literate
- Be a committed Christian
- Salary will commensurate with experience.

**3. GENERAL WORKER cum DES-PATCH**

Must have own transport.

Email to [contact.us@Methodist-Education.edu.my](mailto:contact.us@Methodist-Education.edu.my)

or Post or Fax your resume to :

The Executive Director  
Methodist Education Centre  
67 Jalan 5/31,  
46000 Petaling Jaya, Selangor.

Fax: 03-79583346  
Tel: 03-79565310

**Closing Date:  
31 JULY 2013**

DEVOTION

*The Spirit of Man Makes Him a Human Being*

*"For what man knoweth the things of man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God. (1 Corinthians 2:11)*

Deep inside every man there is a private sanctuary where dwells the mysterious essence of his being. It is the man's 'I am,' a gift from the I AM who created him.

The I AM which is God is underived and self-existent; the "I am" which is man is derived from God and is dependent every moment upon His creative fiat for its continued existence. One is the Creator, high over all, ancient of days, dwelling in light unapproachable. The other is a creature and, though privileged beyond all others, is still but a creature, a pensioner on God's bounty

**Renewed Day by Day by A.W. Tozer**

and a suppliant before His throne!

The deep-in human entity of which we speak is called, in the Scriptures, "the spirit of man". Paul told the Corinthian church: *"For what man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God."*

As God's self-knowledge lies in the eternal Spirit, so man's self-knowledge is by his own spirit, and his knowledge of God is by the direct impression of the Spirit of God upon the spirit of man. This reveals the essential spirituality of mankind.

It also denies that man is a creature having a spirit and boldly declares that he is a spirit having a body!

That which makes man a human being is not his body but his spirit, in which the image of God originally lay.

# Journey to Cambridge

by Chan Yen Ping

*Oxford and Cambridge are universities that many dream of entering, but only a few actually do. Chan Yen Ping is amongst the blessed ones to do so. She enrolled for her A Levels in Methodist College in July 2011, and graduated in January 2013 with outstanding results that were sufficient for the strict entry requirements of the University of Cambridge. In light of her fortunes, she wishes to share some of her experience with future students:*

I hail from Kepong, KL, a place previously associated with stereotypes ranging from Chinese gangsters to poor fashion sense. Sometimes the more educated families in my area prefer to commute further daily or even shift their houses to grant their children better education. However, my parents taught me this: where God is with you, you are in the best place you can be in. Hence, my primary and secondary school education were completed in SJK(C) Kepong 2 and SMK Taman Bukit Maluri respectively – lesser-known schools, but still decent in their own right.

Completing my GCE ‘A’ Levels in Methodist College Kuala Lumpur was a slightly different scenario. It was an eye-opening experience to study amongst fellow Christians, and while we have normal lessons it is not surprising to have theological discussions in the canteen, and it is quite easy to find someone to pray for you when in need. Above all, I learned wisdom over knowledge – not to separate between secular and sacred, for all things are created by God.

There came a time in college when university applications were at the back of everyone’s mind. I remember attending a talk from a visiting Hong Kong university and coming home intimidated. I wrote in my journal:

After which, I opened my Bible, and God immediately replied:

*If you have raced with men on foot  
and they have worn you out,  
how can you compete with horses?  
If you stumble in safe country,  
how will you manage in the thickets by the  
Jordan?  
(Jeremiah 12:5)*

“Eesh, God... Fine, I’ll go study harder,” I thought.

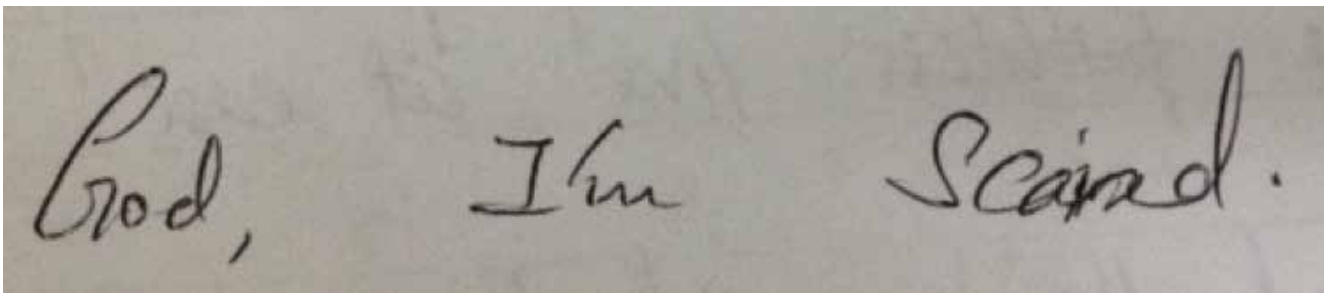
One day, Ms Choong, my university placement counsellor called me in and encouraged me to apply to Oxbridge (She doesn’t just give university advice, she also offers additional services such as praying for you when you mess up and send blatantly wrong information to your universities of application – yours truly is living proof). After putting out a few ‘fleeces’ for God, I took the step of faith and applied to the University of Cambridge to read BA Education with Physical Sciences, a course very close to my heart.

The entire application process was a journey of God’s grace right to the end. After receiving the conditional offer from Cambridge, I fulfilled the conditions of



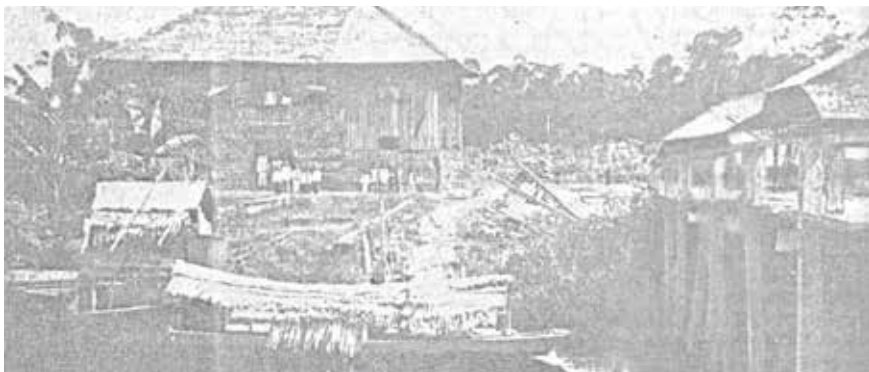
the required subjects (2 A\* 1 A in Physics, Chemistry and Mathematics) by just one extra mark. I believe it is God’s way of telling me: ‘not by your own strength, but simply because My grace is sufficient for you’.

Your journey may be different. God is very creative and will usually ‘custom-make’ His plans for each of His children, but at the end of the day it is not a ‘Journey to Cambridge’ (for my case), or journey to wherever else: it is a ‘Journey with God’. Have fun on your journey!





# Sarawak Gleanings



The first building of the Methodist Mission at Sungei Merah near Sibu, Sarawak, Borneo, where the late Rev. J. M. Hoover made their first home. The Hoovers had two rooms on the first floor of the section which has a shingle roof. The little building down on the river was their bath house. Their only means of communication was by the small boat on the river.

For those who aspire toward pioneering in the tropics, Sarawak is the field for experiment. The experiment is one in personal adjustment primarily, because the ability to attain poise in living depends upon the degree to which one is resourceful within himself. Consequently, life in Sarawak does not long remain an experiment. Very soon it is either achievement or failure.

Economic achievement may be recognized in booms of logs floating down to the sawmill, or in holds of ships full of rubber, sago, and cutch. These represent the achievement of men who left their homes to be pioneers in a strange new land.

Penetration into Sarawak is only beginning. Along the rivers, within access of transportation, there is rubber, but the virgin jungle is only three miles from the bank of the river. Between the mouth of the Rejang and Sibu the monotony of the flat mangrove swamp is broken by two villages, hubs of distribution for rice and rubber and sago. The only notable achievement in town planning seems to be a concrete wharf and godown in each town.

The bazaars are tall frame shophouses, about seven in a row under a common roof. In Binatang at low tide these shophouses tower ten feet above the ground on stilts. Every thing which is not wanted in the shop or house is thrown out the door or through

a hole in the floor, awaiting the dispersing influence of high tide. What serves as a five-foot way is a bridge-like accumulation of boards, varying in width and stability, responsive to the rhythm of the gaits inflicted upon it. Besides the usual provision shops and coffee houses, in each village there was at least one shop with an arena-like arrangement, and a dentist's chair in the centre.

Gambling farms are legal in Sarawak and are faithfully patronized by Dyak and Chinese rubber tappers. At night, above the noise of the shops, comes the sound of rattling dice and shouting men. Fighting cocks in Borneo evoke memories of colonial times in the southern part of the United States. Two good looking cocks were outside a coffee shop. One was dead and the other stood pecking at his bleeding breast. Further long a cock stood half dead, his eyes closed, head drooping, and his breast and neck gory. He seemed to sway in the breeze.

Sibu is flat and uninteresting although the shops and market are recognized to be among the cleanest and best planned in this part of the world. A fire destroyed the business section several years ago, and it was necessary to rebuild. From Sibu to Kapit the beauty increases with each bend in the river and every new rise of hills in the distance. Lying ten hours in a long boat is not at all difficult when one can move under canopies

of trees and watch brilliantly plumed birds start from their nests startled by the throb of the motor. The lure of little known, sparsely inhabited land is impelling and one is not content with merely a view from the river. Even two weeks' association with the edge of the jungle and the friendly people who come out of the jungle do not satisfy. Time spent in the jungle may stimulate to go farther but it rarely satiates a wanderlust.

### *Methodism in Borneo*

This feeling symbolizes the spirit of the people in Sarawak. They are not satisfied. They are going farther. As a Mission we have achieved. Tuan Hoover was a pioneer and spent his life penetrating the society of Chinese planters and bringing them Christ. Every time the ship stops along the Rejang there are numerous Methodist schools and churches within an hour's walk which are memorials to the work of Mr. and Mrs. Hoover. As true memorials these institutions must grow in their influence upon the communities in which they have been started.

This year we have new pioneers in Sarawak. Rev. and Mrs. Paul Schmucker realize that the Dyak people have achieved success to a degree, but these pioneers have gone around a bend upriver and they want to lead the people to higher achievement. They have gone particularly to be friends of the Dyaks, but Chinese and Malays as well go to see the new friends in Kapit.

Rev. and Mrs. Schmucker are not working alone. Many who may never see Sarawak are making it possible for the Schmuckers to be there because of their prayers and interest in the work. If Dyaks learn to love the Great Spirit instead of fearing many unknown spirits, it will be because people around the world are faithful to their partners in this pioneer venture in the jungles of Borneo.

By Louisa Lambert  
*Malaysia Message*  
February-March 1941



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