

PELITA METHODIST

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DOING
Business
WITH
Integrity

Moment

Congratulations to the Methodist Family of Graduates

We thank the Lord for another fruitful year of graduation as we warmly congratulate our graduands, and express our appreciation to the faculty.

May you now step out into the next chapter of life and ministry resolute in intending to “finish well” - by the Lord’s sovereign grace. Just as Daniel and

his friends determined at the beginning of their young lives to honour God - so they lived through many facing difficult people and testing times - victoriously to the end of their lives and ministry.

Bishop Dr Ong Hwai Teik
Bishop of The Methodist Church in Malaysia
(STM President)



Congratulations to 29 graduating students for year 2013

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Malaysia National Prayer Nurturing

As the Lord leads.....

While having the Last Supper, Jesus prophesied that His disciples would fall away, just like sheep are scattered when their shepherd is killed. At that time, Peter quickly declared his allegiance, "Everyone else may stumble in their faith, but I will not." (NCV)

Later in Gethsemane, when Jesus found the disciples (Peter, James and John) sleeping, He singled out Peter and reprimanded him, "'Simon, are you sleeping? Couldn't you stay awake with me for one hour? 38 Stay awake and pray for strength against temptation. The spirit wants to do what is right, but the body is weak.'" (NCV)

It is perhaps very easy for many of us to give godly advice, to speak wisely about our past failures and to share confidently about God's hand in our personal growth. When we consider our spiritual state, what is it that we are trying to project? Our seemingly obedience, or God's faithfulness? Is our pride parading as loyalty? Obviously, our desire to follow Jesus and obey Him is a good thing. Nevertheless,

may God never cease to humble our competitive nature and our pride, that which our eyes cannot see. To God belongs all the glory.

Simply Pray:

LORD, may You never cease to humble our competitive nature and our pride. To You belongs all the glory.

Beloved [a disciple-making community with unwavering heart]

- READ Mark 14

Nation [a changed nation for His glory]

*LORD,
May Your name be blessed forever and ever,
For wisdom and power belong to You.
You are the one who changes the times and the epochs;
removes kings and establishes kings;
You give wisdom to wise men
And knowledge to men of understanding.
You are the one who reveals the profound and hidden things;
Your know what is in the darkness,
And the light dwells with You.
To You, O God, I give thanks and praise.*

Some Issues:

- **Allah issue**
 - Churches in Sarawak: "Any attempt to forbid the use of the word 'Allah' by non-Muslims would be most regrettable and wholly unacceptable as it is a flagrant disregard and betrayal of the Malaysia Agreements that guarantee the inalienable rights of non-Muslims in Sarawak and Sabah to complete religious freedom."
 - State rulers in Malaysia have no power to suspend or deny the rights of non-Muslims to refer to God as Allah or their rights to religious freedom, which are guaranteed under the Federal Constitution, says constitutional law expert Dr Abdul Aziz Bari. He said the laws are clear about the authority of the state rulers, just days after Selangor's Sultan Sharafuddin Idris Shah reminded non-Muslims in the state not to refer to God as Allah, which was affirmed a month ago by an appeal court.
- **Matters concerning Orang Asal**
 - PETALING JAYA: The federal and state governments must apologise to the Orang Asal communities in the country for all their wrongdoings, said Jaringan Orang Asal SeMalaysia (JOAS).
 - In a statement here JOAS secretariat director Jannie Lasimbang the communities wanted an apology because the government has wronged the indigenous peoples by marginalising them.
 - "The government has overturned the democratic selection of our traditional leaders, labelled us as poor and now in the name of development and poverty eradication, taken our lands and resources," said Lasimbang who is also a member of the United Nations (UN) Expert Mechanism on the Rights of Indigenous Peoples.

Doing Business with Integrity

By Dr. Mark Lovatt

Business Integrity Programmes Manager, TI-M

Corruption blights lives. Most developing nations experience the impact of corruption to some extent, and developed nations have this problem too. In countries where governance is poor and the political structure is dominated by a self-selected elite, citizens pay a high price for the luxurious lifestyles of their leaders. Corruption impacts the poorest. In Mexico, it was reported that a family on average pays 109.50 pesos as bribes to authorities; households have also reported paying up to 6.9% of their income as bribes. Malaysia is currently ranked 54th out of the 174 countries listed in the TI Corruption Perception Index. It is possible (though not easy) for people to run their lives here without having to resort to bribery. However, it still impacts our lives in many ways, such as public services falling below what we would expect for the prices paid, or high prices and poor service for goods we buy in the shops.

Businesses are particularly prone to corrupt practices, being both a target for bribes and using corruption to achieve their own ends. Companies are often viewed as honeypots by officials who think that a few hundred or thousand ringgit is no big deal for a business with a turnover of hundreds of thousands, or millions, and will use their position to extract a payment from the company for it to secure the licences it needs to operate, or simply freedom from harassment by them.

Many business owners, including Christians, see bribery as simply a cost of doing business. Be it in sales, or in dealing with the authorities, bribery works. It is quick and simple and gets the job done - securing orders, getting smooth sign-off of deliveries and swift payment. The cost is built into the price of the job. A generous gift at Chinese New Year or Hari Raya, or on an inspection visit from a Government agency, keeps the wheels smoothly oiled and ensures the business can continue its operation undisturbed. Never mind that the goods delivered are substandard, with no customer support, or defective returns not allowed. Never mind that the manufacturers who do a good job and should win orders cannot survive without resorting to unethical practices. Never mind that the factories are dangerous places to work, with people falling sick due to a toxic environment, or being maimed by unsafe machinery. The bribes ensure that bad business practices prevail, while those seeking to do godly business, based on good service, high-quality products and value for money barely survive, if at all. Is this what God intended for His people when He called us into a relationship with Him? The grace of God was extended to us to enable us to live by faith and act with righteousness. Any other way of living

before our holy God 'falls short' (the technical definition of sin) of what He requires of us as His people.

I joined Transparency International Malaysia (TI-M) in 2011. Datuk Paul Low (now Minister for Governance and Integrity) was the President of the chapter then. I met him originally in 2009 at a discussion held in a local church on the challenge of corruption in the business sector. At that time I was lecturing in Systematic Theology full-time, at both MBS in Klang and STM in Seremban. Coming from a corporate background in the UK, and from a long-standing Christian business family, I have always believed in the value of good business practice as one of the ways the people of God can live by faith and bring His kingdom values into the world where we live. I continued the conversation with Datuk Paul over the following months. However, I was busy starting up an energy efficiency consultancy and also preparing to get married to my Malaysian fiancée, Debra. It wasn't until April 2011 that I began working with TI to set up the Business Integrity Programme (BIP) that I now manage. Like many of the staff I considered working with TI a calling. Anti-corruption is not an easy industry to work in, with significant risks and powerful entrenched interests to work against. However, Malaysia is showing clear signs of being on an improved trend, and with significant changes happening it looks like we're at an exciting time in the country's development.

The initial work of the BIP has been in the area of helping companies set up policies and procedures to safeguard their operations against corruption. Our pilot project was with Thumbprints Utd, a substantial family-owned printing company in Rawang. The Managing Director, Tam Wah Fiong has had a long-standing commitment to business integrity following him becoming a Christian in 1997, and has been a corporate member of TI-M for many years. We worked with Thumbprints to design and test the initial Corporate Integrity System (CIS), for which we used international best practice tools provided by the TI Secretariat in Berlin and support from other chapters, particularly TI-UK.

Soon after we completed the pilot project, we were asked by the Selangor State Government to work with one of their state-owned companies to introduce an Integrity Pact System (IPS). This was an exciting opportunity, involving groundwork to understand the challenges of their particular industry and what kind of Pact, with infrastructure, would add value to the operations of the company. We worked closely with the company operations manager and built the system, then supported them through the implementation. When it came to briefing their con-



tractors, many of them, to our surprise, were wholeheartedly in favour of the measures, and even gave us a round of applause at the end of the session! The company later went on to implement a full CIS with us.

Seeing the impact of the IPS, a much bigger state enterprise, PKNS, was interested to know what TI-M could do for them in the area of integrity infrastructure. In late 2011, PKNS provided a grant for TI-M to implement a full CIS, which was our first project for a corporation of this size. The design and testing of the system took six months, followed by preparation of the training and communication plan, with implementation beginning in earnest following the Board approval of the system in October 2012. An extensive training programme followed, managed by a very industrious Integrity Manager, with a number of innovative ideas such as office door stickers, lift decor, a short film involving the company staff and other measures to engage and sustain the interest of the staff. Their CIS programme is now cited as a best practice by the MACC and is being rolled out to the PKNS subsidiaries.

One of the services we provide is tender process analysis and contract management recommendations. This is usually where the material benefit of an integrity system can be identified most clearly. A fragile tendering system can be manipulated by unscrupulous external parties, on occasions with the collusion of the company's own staff, to direct contracts into the hands of bribe payers rather than the best company for the job. With a few changes, a revised tendering system, with effective contract monitoring, can have a significant impact on costs and business profitability. One of our major clients estimates that improved

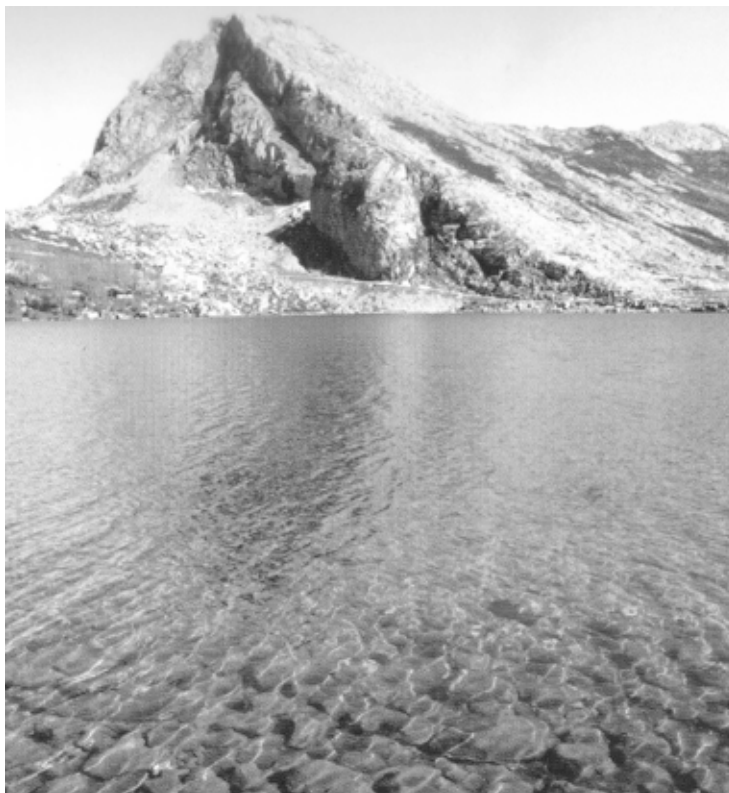
tendering, with an Integrity Pact done with the help of TI-M, has already saved the company over RM300 million. This kind of savings is way above the cost of the integrity system.

There are many Christians in business in Malaysia. As a large and influential group of people we have the means to stand for godly righteousness in our business dealings, and so do our part to bring about national transformation for the benefit of all. This is not only our duty, it is also the means by which we may encounter God in our workplaces and live by faith in relationship with Him. This is the year of the EXPOSED campaign, which is a worldwide call to Christians across the globe to make a difference in fighting corruption. Will we as God's people join millions round the world to stand firm against the evils of corruption? This is the time, and it is our responsibility. Who but us have the decision-making ability to stand for integrity in our own companies or areas of operation? There are many of us, of all faiths, at work on this.

Let this be the year that we as Christians make a difference to the world of business by our stand for integrity, truth and justice.

Dr Mark Lovatt is also the Director of Workplace Theology at the Malaysian Bible Seminary, delivering practical, biblical teaching to strengthen God's people in the workplace. He can be contacted at mark.lovatt@transparency.org.my

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**I lift up my eyes to the mountains—
where does my help come from?
My help comes from the LORD,
the Maker of heaven and earth.**

Psalms 121:1-2



**CHRISTIAN FEDERATION OF MALAYSIA
(PERSEKUTUAN KRISTIAN MALAYSIA)**

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14th October 2013

CFM MEDIA STATEMENT

COURTS CONTINUE TO IGNORE RIGHTS OF CHRISTIAN MINORITY

The Christian community in Malaysia is gravely dismayed and very disappointed by the decision of the Court of Appeal to uphold the power of the Minister to ban the use of the word Allah in the Herald publication.

In a wide-ranging decision, all Christian publications in Bahasa Malaysia would appear to be affected by this ruling. By stating that “the name ‘Allah’ is not an integral part of the faith and practice of Christianity” the court has totally ignored the position of our East Malaysian Bumiputra and Orang Asli Christians, who constitute 60% of the church in Malaysia and who are Bahasa Malaysia-speaking.

In particular, by holding that “the welfare of an individual or group must yield to that of the community” and applying this principle to freedom of religion, this decision is yet another erosion and infringement of the constitutional protection to the freedom of religious communities to profess and practise their faith and to manage their own affairs.

In what would appear to be a re-reading and re-interpretation of Article 3(1) of the Federal Constitution, it would now appear that a minority religion can only be practised and professed in Malaysia to the extent that it does not upset the “peace and harmony” of adherents of the majority religion.

The Bahasa Malaysia-speaking churches have been using the word Allah both before and after the independence of Malaya and the formation of Malaysia. The use of the word Allah by the Malaysian churches had not been an issue all these years.

However, the various authorities in this country by making an issue of it and by what would appear to be selective action or inaction have only encouraged and fuelled further misunderstandings, mistrusts and brokenness between the Muslim and Christian communities. This will only further undermine the unity of Malaysians.

Despite this very negative development, the Christian Federation of Malaysia reminds all churches in Malaysia to always look to God and to pray for wisdom and guidance for all involved as to the next steps that they should take.

We welcome the fact that the decision of the Court of Appeal does not appear to cover the use of the word Allah in the Bahasa Malaysia Bible, the Alkitab.

We expect our Honourable Prime Minister and the Cabinet to continue to honour the 10-point solution with respect to the Bahasa Malaysia Bible, the Alkitab. We shall, therefore, continue to use the word Allah in our worship, liturgy, prayers and educational materials of the church.

As Malaysian Christians we are committed to our beloved nation and our love for Malaysia remains steadfast and we continue to respond with love and not in hatred as we face this on-going trial and tribulation.

Yours sincerely,

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

BB Founder's Day — Pursue with Persistency

By James TC Wong



DS Rev Esther Law inspecting the Guard of Honor

MIRI – To commemorate Founder's Day for the Boys' Brigade Sarawak Northern Region this year, 6th Miri was given the honors to host the distinguished event on October 19.

The celebration was held at its sponsoring church, Permyjaya Methodist.

Present at the event were Rev. Esther Law, the District Superintendent of the Miri Methodist Churches, Rev. Wong Lik Kai (6th Miri Chaplain), Rev. Wong Sing Ming (3rd Miri Chaplain), Captains and fellow Officers from the six Miri-based Companies, Limbang, parents and well-wishers.

The event commenced with the Guard-of-Honor by Rev. Law escorted by WO Raymond Tie of 4th Miri.

This was followed by the solemn Color Guard March-in by the Northern Region Boys with Rev. Law and Rev. Wong Lik Kai receiving the colours.

David Wong, the Captain of 6th Miri welcomed the attendees in his opening address followed by singspiration led by 4th Miri.

The District Superintendent delivered her exhortation underlying the history and current status of the Boys' Brigade.

She first praised the Boys' Brigade founder Sir William Alexander Smith (1854-1914) for his visionary establishment of the world's oldest uniform youth organization.

Rev. Law also praised the Boys' Brigade Malaysia on its inception 67 years ago. The good shepherd then commended the hard work of the Officers and Boys in the Northern Region. "Thank God for the sponsoring churches and the support from the parents that we now have six Companies in Miri," she said.

The District Superintendent also expressed her concerns on the slow growth of the

Boys' Brigade. "The slowing-down in new recruitment not only affects us locally but also globally," she bemoaned. "The present digital distractions from the internet and social media have impeded our growth and we need to do something about it."

Rev. Law reminded all present on the importance of having faith in Christ and encouraged the Boys to have discipline. "Do not let laziness, procrastination, distraction and impatience hinder your positive character growth."

To the Officers, the District Superintendent gave an encouragement based of the 8P's – *Plan Purposefully, Prepare Prayerfully, Proceed Positively and Pursue with Persistency*.

Other highlights of the event included performances from the Boys, Award Badges presentation and a cake-cutting to celebrate the 1st Anniversary of 6th Miri.

Dinner was served after a group photo-taking.

Used with permission from the Grace Methodist church Miri website, <http://gmc.org.my>



BB Founder's Day Group photo

卫理神学院第十五届毕业礼

王怀德：我是否願為羊犧牲？

2013年10月26日上午9点，诗巫卫理神学院假诗巫卫国礼堂举行复办学位后的第十五届毕业典礼。此届毕业生共有16位，分别是4位教牧硕士、1位道学硕士、3位神学学士、1位神学文凭、1位神学证书、1位道学硕士主修宣教、1位神学学士主修宣教、1位神学证书主修宣教、1位礼拜与音乐学士及2位基督教研究证书。其中有三位是伊班部的毕业生。

马来西亚基督教卫理公会会督王怀德牧师受邀予以毕业生训勉。王会督以诗篇七十八篇67-72节勉励毕业生，要成为有牧者心肠的牧羊人，而非雇工；而且牧者的事奉是要影响一代又一代。

王会督从三方面给予毕业生们提醒：牧羊人的心肠，心中的纯正，手中的巧妙。他以大卫为例，说明上帝亲自拣选人（拣选表明了祂的主权）。大卫原是个牧羊人，后来却成为君王，他不平凡的人生在于不平凡的上帝拣选了他。

王会督指出，正因为大卫有牧羊人的心肠，所以当先知拿单以与羊有关的故事，藉此指出大卫的罪之时，大卫甚为震撼。王牧师一再地提醒毕业生，要有牧羊人的心肠来牧养群羊。

羊群期待牧者诚信

“事实上，我们的羊群不期待我们完美，但期待我们诚信。”会督如是强调。他表示，牧者要有心中的纯正，就是要有诚信；诚信包含了纯正、完全、无可指摘。牧养过程中诚信是极为重要的，无论是财务管理、言语行为、人际关系都应当要纯正，这是属灵领袖必须铭谨于心。

最后，是牧者要有手中的巧妙，那是做事的卓越，并且对渴望之事不断追求长进。王会督以约翰福音十11-15节来说明雇工与牧羊人的区别——雇工在乎钱，牧羊人在于呼召；雇工会问“我得到什么”，牧羊人则会问“我的羊会得到什么”。牧羊人愿意保护羊群，甚至为羊牺牲。他盼望毕业生都能问自己一个问题：我是否愿意为羊牺牲？

王会督以耶稣三次问彼得“你爱我吗？”（约翰福音廿一15-17）来鼓励

毕业生，事奉是被主的爱所激励；就如马其顿的教会即使贫苦却仍愿意参与捐输的事，那是出于爱主的缘故。无可否认，服事教会会令人失望，但事奉教会的主就会继续持守。换言之，我们服事教会是因为我们爱教会的主。他盼望牧者要常常检讨自己事奉的动机。

記得谁站在你这边

王怀德会督在总结时，以一位老牧者的话来勉励毕业生：“如果你为人工作，对你感激总是不够；为教会工作，薪金可能永远不够。然而，若服事是单纯为主的原因，就一定会有超乎我们所求所想的恩典。”

他亦以过去受教的神学院院长的一番话来挑旺毕业生的心志：“要爱那些托付给你的羊，他们或会反抗，但你要更爱他们。他们或不可爱，但求上帝给你爱。当你累了，也求神给你爱。要保持灵修生活，因为你蒙召来与祂独处，远胜一切的呼召。做个乐观的人，因沮丧的牧羊人无法带羊到青草地上……不要停止成长。你要慎重看待你所写的所有文章……献上最好的，永不停止成长。记得谁呼召你，知道最有永恒价值的是上帝对你的呼召。因上帝永不失误。若以上你觉得很难做到，要记得，谁是在你这边的。靠主刚强！”

“我是个充满爱的牧者，还是个受雇的雇工？”，王会督要毕业生将这问题永远记在心中，常常反省省思自己。

在神学院院牧及代学生主任陈发文牧师的祷告中，16位从神学院毕业生受差遣，进入羊群服事。（震凌）

毕业感恩晚宴训勉

苏慈安：传道人须知

卫理神学院董事主席苏慈安会长在2013年毕业感恩晚宴上对毕业的传道人用Pastor英文字母来勉励：

Priority懂得优先次序。
Availability随传随到，是要服事人，不是受人服事，应负有使命感。
Spirituality灵性操练，不是靠人而是要靠神，来奔走前面的道路。
Teachable谦卑学习与牧养。

Objectivity客观处事。
Respect彼此尊重。

晚宴上也有该院手琴演奏及短剧等的呈现。出席者还包括砂华伊两年议会会长及马卫理总会会督王怀德牧师。（孟礼）

MTS 15th Graduation Service

Bishop Ong: Am I willing to sacrifice for the lambs?

Methodist Theological School, Sibul, held her 15th Graduation Service (since reopening of Degree courses) at Wei Kuok Hall, Sibul, at 9am on 26th October 2013. There were a total of 16 graduates, including 3 Ibans: 4 M. Min., 1 M. Div, 3 B. Th., 1 Dip. Th., 1 L. Th., 1 M. Div. (Miss. Major), 1 B. Th. (Miss. Major), 1 L. Th. (Miss. Major), 1 B. A. and 2 C.C.S.

Bishop Ong Hwai Teik of the Methodist Church in Malaysia delivered the graduating address. Bishop Ong advised the graduates through Psalm 78:67-72 to become shepherds with a pastoral heart, and not hired hands. Besides that, the ministry of a pastor should extend from one generation to another. Therefore, graduates should strive for true shepherding, integrity, and excellence in their serving.

Bishop Ong reminded the graduates to frequently ask oneself and reflect, “Am I a loving pastor, or a hired hand?” The graduates were later commissioned and sent forward by Rev Ting Huat Ung, Chaplain and Acting Dean of Students of MTS.

MTS Graduation Thanksgiving Dinner

Su Chii Ann: Reminder to Pastors

Rev Dato' Dr Su Chii Ann, Chairman of MTS Board of Management, advised graduating pastors through the word “Pastor” during MTS 2013 Graduation Thanksgiving Dinner.



Priority: Know your priority.

Availability: You should be available to serve, and not to be served. You should have a sense of calling.

Spirituality: You should rely on God and not men to run the race ahead.

Teachable: You should humbly learn and pastor.

Objectivity: When you handle matters, you should be objective.

Respect: You should respect the people around you.

There were also performances by the lecturers and students: handbell choir, various choirs and sketches. Bishop Ong Hwai Teik, President Su Chii Ann (SCAC) and President Steward Damat (SIAC) also graced the function.

METHODIST PRAYER CONVENTION 2014
 PERHIMPUNAN DOA METHODIST
 卫理公会祷告大会 Methodist 祷告大会

A CHURCH AFTER GOD'S OWN HEART
 体贴上帝心意的教会
 GEREJA YANG IMPIKAN HATI NURANI TUHAN
 தேவனுடைய இருதயத்திற்கேற்ற சபை

29 & 30 AUGUST 2014
 Sunway Convention Centre

SPEAKERS
REV DR STEPHEN SEAMANDS
 2ND PLENARY SPEAKER
REV DR JOSHUA TING

31 AUGUST 2014
 Putra Stadium, Bukit Jalil
 Bt Jalil- gathering of all Methodist churches for a time of prayer and celebration



CONFESSION OF FAITH

PART 1

FOR THE LORD WE LOVE

The Cape Town Confession of Faith

1 WE LOVE BECAUSE GOD FIRST LOVED US

*The mission of God flows from the love of God. The mission of God's people flows from our love for God and for all that God loves. World evangelization is the outflow of God's love to us and through us. We affirm the primacy of God's grace and we then respond to that grace by faith, demonstrated through the obedience of love. We love because God first loved us and sent his Son to be the propitiation for our sins.*¹

A Love for God and love for neighbour constitute the first and greatest commandments on which hang all the law and the prophets. Love is the fulfilling of the law, and the first named fruit of the Spirit. Love is the evidence that we are born again; the assurance that we know God; and the proof that God dwells within us. Love is the new commandment of Christ, who told his disciples that only as they obeyed this commandment would their mission be visible and believable. Christian love for one another is how the unseen God, who made himself visible through his incarnate Son, goes on making himself visible to the world. Love was among the first things that Paul observed and commended among new believers, along with faith and hope. But love is the greatest, for love never ends.²

B Such love is not weak or sentimental. The love of God is covenantally faithful, committed, self-giving, sacrificial, strong, and holy. Since God is love, love permeates God's whole being and all his actions, his justice as well as his compassion. God's love extends over all his creation. We are commanded to love in ways that reflect the love of God in all those same dimensions. That is what it means to walk in the way of the Lord.³

C So in framing our convictions and our commitments in terms of love, we are taking up the most basic and demanding biblical challenge of all:

1. to love the Lord our God with all our heart and soul and mind and strength;
2. to love our neighbour (including the foreigner and the enemy) as ourselves;
3. to love one another as God in Christ has loved us, and
4. to love the world with the love of the One who gave his only Son that the world through him might be saved.⁴

D Such love is the gift of God poured out in our hearts, but it is also the command of God requiring the obedience of our wills. Such love means to be like Christ himself: robust in endurance, yet gentle in humility; tough in resisting evil, yet tender in compassion for the suffering; courageous in suffering and faithful even unto death. Such love was modelled by Christ on earth and is measured by the risen Christ in glory.⁵

We affirm that such comprehensive biblical love should be the defining identity and hallmark of disciples of Jesus. In response to the prayer and command of Jesus, we long that it should be so for us. Sadly we confess that too often it is not. So we re-commit ourselves afresh to make every effort to live, think, speak and behave in ways that express what it means to walk in love - love for God, love for one another and love for the world.

2 WE LOVE THE LIVING GOD

Our God whom we love reveals himself in the Bible as the one, eternal, living God who governs all things according to his sovereign will and for his saving purpose. In the unity of Father, Son and Holy Spirit, God alone is the Creator, Ruler, Judge and Saviour of the world.⁶ So we love God - thanking him for our place in creation, submitting to his sovereign providence, trusting in his justice, and praising him for the salvation he has accomplished for us.

A We love God above all rivals. We are commanded to love and worship the living God alone. But like Old Testament Israel we allow our love for God to be adulterated by going after gods of this world, the gods of the people around us.⁷ We fall into syncretism, enticed by many idols such as greed, power and success, serving mammon rather than God. We accept dominant political and economic ideologies without biblical critique. We are tempted to compromise our belief in the uniqueness of Christ under the pressure of religious pluralism. Like Israel we need to hear the call of the prophets and of Jesus himself to repent, to forsake all such rivals, and to return to obedient love and worship of God alone.

B We love God with passion for his glory. The greatest motivation for our mission is the same as that which drives the mission of God himself - that the one true living God should be known and glorified throughout his whole creation. That is God's ultimate goal and should be our greatest joy.

'If God desires every knee to bow to Jesus and every tongue to confess him, so should we. We should be "jealous" (as Scripture sometimes puts it) for the honour of his name - troubled when it remains unknown, hurt when it is ignored, indignant when it is blasphemed, and all the time anxious and determined that it shall be given the honour and glory which are due to it. The highest of all missionary motives is neither obedience to the Great Commission (important as that is), nor love for sinners who are alienated and perishing (strong as that incentive is, especially when we contemplate the wrath of God) but rather zeal - burning and passionate zeal - for the glory of Jesus Christ. ... Before this supreme goal of the Christian mission, all unworthy motives wither and die.'⁸ *John Stott*

It should be our greatest grief that in our world the living God is not glorified. The living God is denied in aggressive atheism.

The one true God is replaced or distorted in the practice of world religions. Our Lord Jesus Christ is abused and misrepresented in some popular cultures. And the face of the God of biblical revelation is obscured by Christian nominalism, syncretism and hypocrisy.

Loving God in the midst of a world that rejects or distorts him, calls for bold but humble witness to our God; robust but gracious defence of the truth of the gospel of Christ, God's Son; and prayerful trust in the convicting and convincing work of his Holy Spirit. We commit ourselves to such witness, for if we claim to love God we must share God's greatest priority, which is that his name and his Word should be exalted above all things.⁹

3 WE LOVE GOD THE FATHER

Through Jesus Christ, God's Son, - and through him alone as the way, the truth and the life - we come to know and love God as Father. As the Holy Spirit testifies with our spirit that we are God's children, so we cry the words Jesus prayed, 'Abba, Father', and we pray the prayer Jesus taught, 'Our Father'. Our love for Jesus, proved by obeying him, is met by the Father's love for us as the Father and the Son make their home in us, in mutual giving and receiving of love.¹⁰ This intimate relationship has deep biblical foundations.

A We love God as the Father of his people. Old Testament Israel knew God as Father, as the one who brought them into existence, carried them and disciplined them, called for their obedience, longed for their love, and exercised compassionate forgiveness and patient enduring love.¹¹ All these remain true for us as God's people in Christ in our relationship with our Father God.

B We love God as the Father, who so loved the world that he gave his only Son for our salvation. How great the Father's love for us that we should be called the children of God. How immeasurable the love of the Father who did not spare his only Son, but gave him up for us all. This love of the Father in giving the Son was mirrored by the self-giving love of the Son. There was complete harmony of will in the work of atonement that the Father and the Son accomplished at the cross, through the eternal Spirit. The Father loved the world and gave his Son; 'the Son of God loved me and gave himself for me.' This unity of Father and Son, affirmed by Jesus himself, is echoed in Paul's most repeated greeting of 'grace and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins...according to the will of our God and Father, to whom be glory for ever and ever. Amen.'¹²

C We love God as the Father whose character we reflect and whose care we trust. In the Sermon on the Mount Jesus repeatedly points to our heavenly Father as the model or focus for our action. We are to be peacemakers, as sons of God. We are to do good deeds, so that our Father receives the praise. We are to love our enemies in reflection of God's Fatherly love. We are to practise our giving, praying and fasting for our Father's eyes only. We are to forgive others as our Father forgives us. We are to have no anxiety but trust in our Father's provision. With such behaviour flowing from Christian character, we do the will of our Father in heaven, within the kingdom of God.¹³

We confess that we have often neglected the truth of the Fatherhood of God and deprived ourselves of the riches of our relationship with him. We commit ourselves afresh to come to the Father through Jesus the Son:

to receive and respond to his Fatherly love; to live in obedience under his Fatherly discipline; to reflect his Fatherly character in all our behaviour and attitudes; and to trust in his Fatherly provision in whatever circumstances he leads us.

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NOTES (Part 1)

- Galatians 5:6; John 14:21; 1 John 4:10,19
- Matthew 22:37-40; Romans 13:8-10; Galatians 5:22; 1 Peter 1:22; 1 John 3:14; 4:7-21; John 13:34-35; John 1:18 & 1 John 4:12; 1 Thessalonians 1:3; 1 Corinthians 13:8, 13
- Deuteronomy 7:7-9; Hosea 2:19-20; 11:1; Psalms 103; 145:9, 13,17; Galatians 2:20; Deuteronomy 10:12-19
- Deuteronomy 6:4-5; Matthew 22:37; Leviticus 19:18, 34; Matthew 5:43-45; John 15:12; Ephesians 4:32; John 3:16-17
- Romans 5:5; 2 Corinthians 5:14; Revelation 2:4
- Deuteronomy 4:35; 39; Psalms 33:6-9; Jeremiah 10:10-12; Deuteronomy 10:14; Isaiah 40:22-24; Psalm 33:10-11, 13-15; Psalm 96:10-13; Psalm 36:6; Isaiah 45:22
- Deuteronomy 4 and 6
- John Stott, *The Message of Romans*, The Bible Speaks Today (Leicester and Downers Grove: IVP, 1994) p53
- Psalm 138:2
- John 14:6; Romans 8:14-15; Matthew 6:9; John 14:21-23
- Deuteronomy 32:6, 18; 1:31; 8:5; Isaiah 1:2; Malachi 1:6; Jeremiah 3:4, 19; 31:9; Hosea 11:1-2; Psalm 103:13; Isaiah 63:16; 64:8-9
- John 3:16; 1 John 3:1; Romans 8:32; Hebrews 9:14; Galatians 2:20; 1:4-5
- Matthew 5:9, 16, 43-48; 6:4, 6, 14-15, 18, 25-32; 7:21-23



Come,

let us sing for joy to the Lord;
 let us shout aloud to the Rock of our salvation.
 Let us come before him with thanksgiving
 and extol him with music and song.

Psalm 95:1-2

Young People and the Changing Face of Mission

By Noelle Fitzpatrick

Recently I watched Ingrid Bergman in a good, if sugar-coated, adaptation of the story of Gladys Alyward. She was a young woman from England who travelled across land to rural China in 1930. In England, Gladys was a housemaid. No one really took her desire to go to China seriously. She was not educated for it, she had no experience. But she had courage and a bold determination.

Gladys's journey to China took her by land into Siberia and then onwards by bus and mule! She felt she had a God-given vocation to spread the good news by word and by deed amongst the Chinese people. Her desire was to be of service in any way she could, and soon enough she found herself appointed by the Mandarin as the local 'foot inspector'! This involved her going into remote communities in the mountains to ensure that the damaging tradition of foot-binding was discontinued. It was a dangerous and difficult job, not least during times of war, and not one she envisaged doing when she set out from England!

She learned the local language, became a Chinese citizen and spent the best part of her life there. Many Irish missionaries will resonate with her story, the sense of a call to unexpected places and work, the depth of commitment and solidarity with a people that becomes lifelong.

Times have changed. There are fewer people committing their lives in this way, but existing branches have a way of yielding new buds and fruit. Many ordinary people are now motivated to work in Africa and beyond as professional development workers. Others try to contribute something to the betterment of the global community by volunteering some of their time to a project overseas. I think we can be proud that the culture of our long missionary tradition in Ireland has somehow seeped into the soil, and finds expression in the younger gener-

rations wanting to reach out and care about how others are and live.

Last summer I travelled to Eastern Africa with colleagues involved in Jesuit initiatives for young people in Ireland. We wanted to explore with our Jesuit companions whether young people there would be interested in building relationships and connecting with young Irish. We visited a mixed Jesuit secondary school in Dodoma, Tanzania, where the students were eager to know more about Ireland and share their personal ambitions for the future.

The other place we visited was Gulu, Uganda. When I was a young volunteer with Jesuit Refugee Service (JRS) in 2006, a programme was launched to help the tens of thousands of people who came to live in refugee camps in Gulu town, fleeing years of terrible violence. Thankfully that violence has now ended, the people have dispersed and the camps are no more. A new Jesuit secondary school now exists to contribute to the deep work of rehabilitation needed and to educate for the future.

Early in the morning the gates of the school compound open and people from surrounding areas come to work as farmers, as cooks, as teachers and cleaners. Here again we met wonderful, confident and fun-filled students eager for the opportunity to meet, socialise with and learn from others.

Both of these schools in Tanzania and Uganda welcome young Christians as well as students of different faiths and no faith. In an age when there is so much misunderstanding and manipulation of religion, especially Christianity and Islam, it is very good to have young people of different faiths learning together.

The two schools also have budding outreach programmes to help support the more vulnerable in the community where they are situated. Young people in the schools and

in the local communities will be positively changed by their efforts to understand and grow with, and through, each other. The strong value placed on education in Africa now, and the growing culture of volunteering and outreach to the stranger, has without doubt strong roots in the tireless work of missionary groups over the years.

There are many young people in Africa choosing a religious vocation. There are a growing number of others who are choosing to volunteer their time to work in other African and Asian countries. Volunteer agencies who previously supported young people from Ireland and elsewhere in the western world to volunteer in Africa or Asia, are now supporting young Africans and Asians to volunteer outside their own countries and continents. The branches of early missionary endeavour are far-reaching.

In my experience of working with young people in Africa they bring courage, flexibility, a great desire to develop relationships, to learn and be creative to their engagement with others. These qualities allow them to connect deeply with the people they meet and to walk a piece of life's journey with them. Perhaps one positive aspect of growing up in a more interconnected world is that there is a natural comfort level with all the diversity that exists, and an acute awareness that we in fact know very little. There is no agenda other than to learn from and connect with others humanly and contribute something small to the wellbeing of one another.

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Note:

Gladys May Alyward was a British Evangelical Missionary to China.

Pioneering In Sarawak

PART I

Delle and I were attending an Epworth League Institute in Winfield, Kansas, when we volunteered for full-time Christian Service anywhere as missionaries. Following our application to the Board of Foreign Missions of our church we were assigned to Borneo as one of the most needy places for industrial agricultural missionaries. We were to establish an industrial agricultural school for immigrant Chinese colonists.

We bade farewell to our friends and relatives in Pawnee Rock on October 12, 1911 and arrived in Singapore on January 1, 1912. There were only two other missionaries in Sarawak at that time, the Rev and Mrs James Hoover. We lived with them in Sibü for a time and studied the Chinese and Malay languages.

On May 1, 1912, the first ship load of Hinghua Chinese arrived. Our first assignment out of Sibü was to go with them down the Iban River and help them get settled. The Government had built three temporary longhouses for them and a smaller one for a food supply store with two rooms upstairs. The storekeeper and the Chinese preacher lived in one room and Delle and I in the other. We had two army cots and a dirt stove where we did our cooking. This was a great adventure for us and for the Hinghuas. They had come from a part of China where there were no trees and now they were on the bank of the river with acres of dense jungle just behind them.

Their only tools with which to attack the jungle and transform it into productive farm land with homes, churches and schools were crude axes, hoes, knives and saws. At first they didn't even know how to build a simple bush fire to clear the ground. The continual heat and humidity were a great handicap to them till they became acclimated.

Following this we went some twelve miles down the Rajang river to Bukit Lan where the government was giving the mission all the land (400 acres) needed for an ex-

perimental agricultural farm. This too was dense jungle and much of it was low and swampy.

Our first home here was a two-room attap house about 50 feet from the river which was about 60 feet deep at high tide. In our bedroom we had two army cots with nets to keep off the mosquitoes, centipedes, scorpions, snakes and rats and lizards. There were no windows and our outside door was just a hole in the wall. We had a mirror and one kerosene lamp. In our kitchen we had a dirt stove with two iron rings to set our cooking pots and pans on. We used wood for fuel and had no chimney to carry off the smoke. Our kitchen table and chairs were made of driving posts into the ground and nailing boards over them. We had some board shelves for our food supplies and dishes. Our chief food was rice which we had three times a day.

We lived here until we moved into our board frame house (the only one outside of Sibü) in December. This bungalow was about four hundred feet back from the river on higher ground, and was built right up against the jungle on stilts about seven feet above the ground. This gave us double floor space and put us up above the night prowlers referred to above. But we learned by experience that many of them were very good climbers! We had a bathroom and a room for work tools on the ground floor and later we had our Iban school here. Our kitchen was a separate house in the rear. It was too hot for Delle to do the cooking and then we needed to have a cook to "save face". Wild pigs and deer would come out at night. I shot one wild pig on the boys' playground.

Our next big job was to build a school, which was in fact a combination school-dormitory-church-parsonage. This was no easy task for there was no lumber yard where one could go to purchase sawed and planed boards. The framework of both buildings was made of very hard lumber hewn out by hand and assembled without a single nail. We used this hard wood as a safeguard against the ever-present termites.

While this was going on we went out week-

ends and at other times among the Foochow Chinese immigrants. At this time there was a boys' and a girls' school in Sibü. The boys' school had 25 and the girls' 18 girls and two little orphan boys. There were five rural schools. The entire school enrolment was only 125. There was no definite course of study. The mission paid the rural teachers US\$5.00 per month. They had the schools in their own homes. Board and room at that time was 50 cents per month and if parents were too poor to pay, children were taken in free.

Our next big adventure at Bukit Lan was to install a rice mill to hull the rice of the Chinese and Iban farmers in the surrounding territory. The only other rice mill was at Sibü. The Ibans were not long in discovering the value of the mill and came great distances.

*By Charles C. Davies
Methodist Message
September 1970*

PART II

One day Hujan, a former chief of the tribe in Bawang Assan River Valley said, "We have been watching your work among the Chinese and see that they are being helped by you; they have schools for their children and are living better lives. But we Ibans don't have any friends to help us and I have come to ask you to be our friend as you are the friend of the Chinese." I assured him that we would be glad to be their friends. "You know we live in long houses and are ignorant and dirty and superstitious", he continued. Edden, my wife, and I have been watching the way you and Mrs Davies live. We want to build a house and live to ourselves and be clean too, but we can't. If we started to build someone would see a bad omen or have a bad dream and we would have to call it all off. But you worship a different God from us and are not afraid of the evil spirits. If you will be our friend we want you to come to our valley and drive out the evil spirits so we can go ahead and build."



I went the next morning and was given a great welcome. They gave me a present of three hen eggs, which was their way of saying that I need not be afraid for they recognised me as their friend and I would be protected by them. Then Hujan wanted me to see the place where he wanted to build. He gave me a knife with which I cut some stakes to locate the building site. While we and others stood within the area, I said, Hujan, you said we worship a different God from you and that we are not afraid of evil spirits. Would you like me to pray to my God and ask Him to help you not to be afraid and be able to build? He said that he would and so I had the first Christian prayer with the Ibans of the Rejang River Valley — some 300 miles of waterway with no roads.

It was then that Hujan reminded me that not one of them could read or write and asked me if I would take some boys and teach them. I gladly agreed and it was not long before they had my launch, "The Lucile", loaded with eager boys. This was just before Christmas 1915.

Iban was not a written language and of course there were no school books. As a result I had to make my own lessons from day to day. The boys were clever and eager to learn. They had never heard of Jesus, but

were quite responsive and ready to listen. They ate with the Chinese boys and soon wanted to pray before they ate as the Chinese boys did. Then they wanted to have a worship service on Sunday afternoons like we had for the Chinese boys.

Progress

Looking back across the years from then till now, what do we see? Those two little schools in Sibul have grown into a real school system, with a two-year kindergarten, an elementary school, and a high school with two departments — English and Chinese — with a total enrolment of over 1500 pupils. There are many large Chinese schools outside Sibul and the Ibans also have schools. The government requires all schools to teach English in addition to any other languages used. There are elementary school books in the Iban Language and the entire New Testament is now being printed in Iban by the American Bible Society.

The tribe of Ibans at Bawang Assan, where I had the first Christian prayer, has become an out-standing Christian community with a church and a parsonage. They have their own resident pastor, a Sunday School, a WSCS, and an MYF. Three men of the tribe are teaching in their central school and two young women are in the Theological School

preparing for full-time Christian service. Rosely Umba, a grand-daughter of Hujan and Enden, is preparing to be a Christian teacher and Catherine Rima is preparing to be a Methodist Minister. These two young women, as do all the other Theological School students, go out on definite assignment to work during weekends among the various churches or longhouses. All these young people will be required to be in residence at Bukit Lan for three months to receive agricultural and medical training in order to be more able to lead their people into an abundant way of life.

In the Sarawak Iban Provisional Annual Conference of the Methodist Church, there are now more than 12,000 members. Truly we may say: "WHAT HATH GOD WROUGHT".

Charles Davies

The Rev Charles E. Davies was a contemporary of the Rev James Hoover and one of the first Methodists to come into any regular contact with the Iban people. He was unfortunately only able to spend a few years in Sarawak because of ill-health, but is still alive and is over 90 years of age.

*Methodist Message
October 1970*

One Year at the Cross Devotional by Chris Tiegreen

DEVOTION

A Reconciling Mission

God, and not the world, can give peace.

(Billy Graham)

IN WORD:

This world is fragmented. That wasn't the case in Eden, where creation was new and complete. But sin has far-reaching effects, severing multiple relationships in multiple ways. It disconnected human beings from their Creator, it put enmity between man and woman, it created rivalries among siblings, and it made our relationship with the earth a matter of hard labour rather than joyful abundance. It even separated us from ourselves, causing the image of God and a heart of sin to dwell in the same body. The result is brokenness and fragmentation. We are a disunited world.

The redemption offered by Jesus addresses this problem. In Christ, we are reconciled with God. In Christ, we become one body of believers. In Christ, the whole world that groans for its redemption gets a taste of it now. Whatever was broken in the Fall can be healed at the Cross and redeemed for a purpose. That's what salvation is all about.

Even so, Christians still struggle with the effects of broken relationships and a fragmented society. We aren't always sure how to reconcile people alienated from God and at odds with one another. Conflict is still part of our lives. And what this week's passage tells us is that such conflict is the stage for God's redemption. This is the battle ground where His mercy is seen.

IN DEED:

Do you see your mission as one of reconciliation? There are many sides of that: we help people get reconciled to God through Jesus, we assist reconciliation through warring parties, and we proclaim healing to whatever is broken in this world. But if we don't see reconciliation as our primary purpose, we won't be active in bringing it about.

Learn to see the ministry of reconciliation as your God-given role. He has called us to apply His redemption everywhere we can. Our salvation isn't just between us and Him; it's intended to reconnect a fragmented creation with its Creator and with itself.

"All this from God, Who reconciled us to Himself through Christ and gave us the ministry of reconciliation."

2 Corinthians 5:18



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