

CBSM

# diakonia

ONE LORD, ONE MISSION, ONE HEART

## MISSION DYNAMICS

**The Work in Kathmandu**

**Cambodia: My Call  
and The Journey Begins**

**The Story of Eric  
& Cheng Kim Kirton**

**Penang Assembly  
Updates**

**Legacies: CBSM  
Foundation Fund**

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## EDITOR'S NOTES

# Welcome!



Diakonia 2011 follows the basic format of Diakonia 2010—CBSM updates, assemblies/ministry updates, a few helpful articles of general interests, and matters of common concerns. Boring stuff? “*Oh, I just flipped through Diakonia to look at the pictures*” was the response from a church member when asked what she thought of Diakonia 2010. If this is a typical attitude, then much effort and money have gone down the drain. Should we still persevere to bring out more issues?

Well, we must. Our assemblies need to have a vehicle to convey our commonalities and aspirations as we are historically and intrinsically connected as part of the Brethren Movement. At this point, the electronic media is not a viable alternative. Diakonia is all we have. The most basic level of communication is to inform assembly members of what's going on in a movement that they are a part of. CBSM with its limited resources has to persevere. Diakonia as the name indicates is merely a servant. The servant's chief duty is to serve. Servants are not meant to be enterprising or creative. The standard and readability of Diakonia depends on you. It is up to assemblies and individual brothers and sisters to write and to make use of Diakonia so that it can serve its purpose well.

**Missions Focus**

The focus of our assemblies is still on missions and Diakonia 2011 continues to reflect this common concern. “Missions” has been the hallmark of the Brethren Movement from its inception, and the continuing passion in mission enterprises of our assemblies is indeed heart-warming. The nature and scope of missions have been transformed over the years. The different write-ups on missions in Diakonia reflect this—the report on a short-term mission trip (Nissi 13), personal testimonies on the calling to leave all in order to serve long-term in local or foreign fields; and the setting up of the Katmandu Missions Centre with the view of long-term mission engagement calls out for the prayer and participation of all our assemblies.

Is Project Paul a missions project? What has happened to Project Paul? We have reached the end of this two-year pilot project. Chew Sai Kee's progress report gives us a local perspective of what the Lord has led them through. What lessons have we learnt from this pilot project? Should we go on to Project Paul II?

Last year's issue was meant to be a special commemorative issue and there were lots of colourful pictures particularly to re-capture the past. This year we have decided to have less colour pages to save cost. This policy makes Diakonia 2011 less visually attractive. Nevertheless, Diakonia 2011 is published with the hope and prayer that our brethren will find at least some parts of it meaningful and helpful and that through it our assemblies will grow a little closer together. ONE LORD ONE MISSION ONE HEART will always be our rallying cry because it is the cry of our Lord's heart. ■

**Yap Kok Keong**

NOTE: All views expressed in the reports and articles contained in Diakonia do not necessarily represent the views of CBSM

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## CHAIRMAN'S MESSAGE

# Updates & Highlights

By Wong Sai Weng



It is with much joy and thankfulness to the Lord that we can witness the increasing participation and support of assemblies for the work of CBSM in the country. The Lord has been good

to provide wisdom and guidance to the CBSM Trustees in undertaking a few significant partnership projects for the general development and growth of our assemblies. We wish therefore to take this opportunity in this issue of the Diakonia to provide some brief updates and highlights of projects undertaken.

## CBSM Trust

CBSM is now a trust body with a Declaration of Trust made on 11th June 2011. The Trust Deed was circulated last year to all assemblies in the country.

## CBSM Charter

The Charter which was adopted previously will remain as the working guidelines for CBSM to serve the assemblies and agencies in the country. Where necessary and with the approval of ALC, changes may be made to the Charter to meet the needs and aspirations of both the assemblies and agencies in the work of God's Kingdom.

## Christian Brethren Agencies Consultation (CBAC)

As a result of the CBAC held on 20 January 2011, there is now greater awareness and need for Brethren Agencies to work together to create synergy and partnership in supporting the assemblies in the work of Missions, Church Planting and Church Growth. CBSM is helping to co-ordinate the resources of these agencies and the assemblies for mutual support and growth in the face of the many challenges and opportunities that are before us.

## Opening of Bank Current Account

Public Bank Berhad has given CBSM a conditional letter of approval for assemblies in the country to open a Current Account with them. CBSM is currently drafting suitable guidelines that meet the requirements of the bank for assemblies that wish to make use of this facility.

## Project Paul

Project Paul, a pilot church planting project in Mentakab, was successfully completed

in October 2011. This two-year pilot project was co-ordinated by CBSM in partnership with Temerloh Gospel Chapel together with some assemblies in the Klang Valley.

## Nepal Missions Project

The Nepal Missions Project was officially launched after a meeting held on 5 March 2011 in Taiping Gospel Hall. At this meeting, representatives from CBSM, Nibong Tebal Gospel Hall, Taiping Gospel Hall, MMS Trust and GLO were in attendance. We are pleased that Amar, the Nepalese Fulltime Worker, has now been jointly commended by both Nibong Tebal Gospel Hall and Taiping Gospel Hall. The work in Kathmandu Mission Centre is growing and the Lord is blessing the work with more new believers added to the church. Pray that the brethren assemblies and agencies in Malaysia will look upon this Nepal Missions Project as a start of a national brethren assemblies & agencies effort to carry out Missions and Church Planting work in Nepal beginning with Kathmandu. A Management Committee headed by bro. Lee Kha Kooi and reporting to CBSM is now overseeing this project.

## Biblical Eldership Training Seminar

The Biblical Eldership Training Seminar scheduled for March 2011 was postponed due to a serious throat problem suffered by the speaker, Mr. Alexander Strauch. To date, there is no firm commitment yet when he would be available for the Training Seminar. Meanwhile, CBSM is exploring other alternatives.

## Bukit Bintang Mission Schools

CBSM has been given a mandate by Christian Brethren of Malaysia Property Trust to lead in a feasibility study of starting a private Mission School in the present School compound. A Project Steering Committee comprising of representatives from the Oversight of Petaling Jaya Gospel Hall, SS Gospel Centre and The Life Chapel together with CBSM representatives and a few others have been formed. A Task Force has also been appointed to assist in the feasibility study. Assemblies will be kept informed with updates as and when available.

## Christian Brethren Ventures

A new agency, Christian Brethren Ventures, was launched at the Christian Brethren Agencies Consultations on 20 January 2011. It is set up to implement micro-

financing projects in partnership with Care Channels to help the migrants in Malaysia as well as the OA and the poor in the country. A pressed flower calendar project has been implemented to help the Myanmar women migrants to earn some extra money to support their household expenses.

## ALC 2011

We encourage present and potential leaders in the assemblies to make a special effort to attend the next ALC 2011 scheduled for 27th–29th November 2011 in Grand Kampar Hotel. You will have the opportunity to listen and participate in some of these and other new projects to be shared at the Assembly Leaders Conference.

## New CBSM Trustees

As the fixed term of two years for the present CBSM Trustees will end at ALC 2011, new Trustees need to be appointed to represent the various states in the country. This will be carried out during the Elders' Sessions at ALC 2011. Please uphold the new team in your prayers as they take office at the end of ALC 2011 for the period 2011/2013.

Meanwhile, I praise and thank the Lord for the CBSM team that has unreservedly supported me throughout my term of office during period 2009/2011. They have sacrificially contributed much in their time and effort in taking up the challenges faithfully in the projects undertaken by CBSM. May the Lord bless the assemblies and the brethren agencies as they work together in partnership for a greater harvest and fruitful service in His Kingdom. ■

—30th September 2011



## GENERAL INTEREST

# Tithing or Giving?

By Ung Kim Cheng

## Preamble

Christians do not tithe. Christians *give* according to the Grace God has given them. (2 Cor. 8:1)

Hence, Christian Giving is sometimes referred to as the Grace of Giving (2 Cor. 8:7, NIV). The Macedonian believers asked Paul to take their gift (2 Cor. 8:1-4) and distribute to the poor saints in Jerusalem. Such a gift (8:4) was referred to as this grace (8:19) later.

On the other hand, tithing was compulsory for all Israel, God's chosen earthly people who must pay tithes to acknowledge that God owned all things. This was commanded by the Lord (Lev. 27:30-34) and incorporated as Law: *All the tithe of the land ... is the LORD'S: it is holy unto the LORD ... These are the commandments, which the LORD commanded Moses for the children of Israel in Mount Sinai.*

## Paying Tithes

Tithing is first mentioned in Gen. 14:20 when Abram gave (Melchisedec) *tithes of all*. It was an act of tribute to acknowledge one's superior. Melchisedec was also a type of Christ as the King-Priest Whose priesthood was after the order of Melchizedek (Heb. 5:8-10) which is superior to the Aaronic-Levitical priesthood (see Heb. chs. 5-7). While the Levites *have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham ... Levi also, who receiveth tithes, payed tithes in Abraham* demonstrating that the Melchisedec priesthood was indeed superior, for Levi was yet in the loins of his father, when Melchisedec met him. (Heb. 7:5, 9, 10)

Later, tithing became a reality and was incorporated into God's laws when He appointed Aaron and the Levites as High Priest and priests respectively to minister to Him in the sanctuary, and to represent Him to His people and they to Him (Heb. 5:1). Consequently, *the priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel ... the LORD is their inheritance ... For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.* (Lev. 18:1-5; Josh. 13:14, 33 cf. 21:3)

Thus the tithe system was introduced for the other tribes to provide for the priests and to sustain them. *The children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD* (Josh. 21:3). They did so, on the basis that God owned everything they had, and they were to acknowledge this by giving back to God a tenth of whatever God had blessed them with—thus, the tithe. Tithing was compulsory for Israel as a means of sustenance for the priests because they would not be working to earn an income—they would be serving the Lord full-time.

Then do Christians tithe? No they do not.

Every Christian *gives according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.* (II Cor. 9:7 cf. 8:12) [See also Principles of Giving.]

But why do some Christian leaders do, and advocate tithing? There are two possible reasons. They either fail to divide the Word of truth rightly in distinguishing between the Law for Israel and Grace for the Church, or perhaps to take advantage of a seemingly good and guaranteed means to ensure that their church members provide for the maintenance of the ministers and their ministries!

But what about God's challenge on tithing in Mal. 3:8-10? [Please refer to text.]

This text is addressed to the nation of Israel who failed God in their tithing obligations resulting in the Levites having to leave their ministry in the sanctuary to work in the fields to get an income. (Cf. *I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.* Neh. 13:10). The spiritual condition in Nehemiah's time would be similar to that in Malachi's time.

Thus, the Malachi text should be rightly applied to Israel who failed God and disobeyed Him, and not to the Church who are not obliged to tithe. Malachi was all the time addressing the despised priests: *Saith the LORD of hosts unto you, O priests, that despise My name* (Mal. 1:6, 7), and God's treacherous people—*Judah hath dealt treacherously ... for Judah hath profaned the holiness of the LORD which He loved* (Mal. 2:11).

Then what do Christians do, if they do not tithe? They GIVE!

## The Practice of Giving

They Give, as God and Christ gave—and Both gave their all!

### God gave His all:

*God so loved the world, that He gave His only begotten Son ...* —Jn. 3:16

*He that spared not His own Son, but delivered Him up for us all ...* —Rom. 8:32

### Christ gave His all:

*Christ also loved the church, and gave Himself for it.*—Eph. 5:25

*For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.*—2 Cor. 8:9

### We are to give our ALL.

First we need to surrender our All—our whole person:

*I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.*—Rom. 12:1, NIV

*And this they did...but first gave their own selves to the Lord...by the will of God.* —2 Cor. 8:5

Our giving is not based on giving back to God a percentile; it is the stewardship of what we do with the ALL that God gives us. We are but stewards (I Cor. 4:1, 2) of what He has entrusted to us.

Tithing is based on the Law. One may obey outwardly, but the spirit of obedience may be absent.

Giving prioritises the giving of the whole person, and then only the presents he wants to give to the Lord. It is based on love, liberality and generosity, spurred on by God's grace, whatever circumstances the giver may be in:

*Brothers, we want you to know about the grace that God has given the Macedonian*  
CONTINUED ON PAGE 6

## GENERAL INTEREST

# Caring for the Terminally Ill —A Personal Perspective

By Dr Daniel Wong Wai Yan

I wonder what comes to mind when you think about terminal illness.

Wikipedia defines terminal illness as a medical condition that cannot be cured or adequately treated and that is reasonably expected to result in the death of the patient within a relatively short period of time. There is no universally accepted definition of this timeframe but conventionally refers to the last six months of life.

The frailty of human life means that we are beset by myriad of medical conditions that may lead to physical death. Since the fall of humanity at the Garden of Eden, death has become a permanent feature of the cycle of life. Death is not an option that we can choose to defer. There is no escape clause.

For those who have trusted in Christ, death is a step into eternity in the presence of a great and loving God, free from all the suffering and pain which is so familiar in our present existence. Some of us may have had the experience of caring for a person in the process of dying from a chronic illness. This article focuses on the role of care-givers in a challenging and difficult passage of life.

*Terminal* may not particularly be a useful term for acute conditions such as a heart attack or pneumonia but in certain heart, lung, neurological and cancer related conditions, it allows the medical team and family members to have a helpful framework in which care can be optimally delivered. Care must be holistic. God created us body, soul and spirit. As a community, we need to consider how we can best care for our loved ones along those lines.

The medical bit I reckon is the easiest. Whilst the treatment be appear rather complex, it generally follows evidence gleaned from clinical trials peppered with a lot of sound clinical judgement and empathy. The idea is to provide the best combination of drug and non-drug treatment in order to alleviate symptoms and maximise the quality of life. Of course, in the process—life may be prolonged. There are some patients who have severe symptoms requiring multidisciplinary care in the hospital but most can be done in the out-patient setting, providing there are sufficient resources. In Malaysia, the field

of palliative care is growing. There are an increasing number of physicians and nurses who specialise in this area of medicine. In addition, there is an increasing awareness of the needs of patients and families at the terminal stage of illness.

From the perspective of those diagnosed with advanced cancer, there is a point where an aggressive approach becomes futile because of the lack of response and lack of further effective treatment. For me, it is a good thing because it opens the door for discussing crucial end-of-life issues and allows me to take my foot off the accelerator. Not surprisingly, this comes as a relief for many patients and relatives who have a clear understanding and acceptance of the terminal condition.

Depending on the underlying condition and symptoms, clinicians may be called upon to support the patients in the prevention and control of pain and vomiting, prescribing of oxygen for breathlessness and drainage of fluid from the chest or abdomen. So it is important to ensure that you find a competent and helpful doctor who will journey with you.

Looking after the daily physical needs of the infirm is a herculean task. Being on call 24/7 and seeing the deterioration of someone previously jovial and well take the human spirit to its limit. It is rare to find a greater demonstration of love than to sacrifice oneself in this manner. We need to praise God for these people and affirm the mercy mission which they undertake.

I believe that matters of the soul as it relates to terminal illness is a lot more difficult to deal with and often neglected by the medical fraternity—both in the patient as well as family members.

In order to bring love, joy and peace to the terminally ill, care-givers need to relate to them with a heart filled with these precious commodities. So it is vital that care-givers examine their motives and learn to deal with their own feelings while providing care. This often means that care-givers need to have avenues for recharging. The local church, the cell group and the family play a crucial role in providing support, encouragement and respite. Care-givers need care. Nothing is worse than care-givers who impart more distress than comfort.

Care-givers need to understand the physical illness and its treatment and how these affect the emotional state of the individual. It might be useful to think in terms of Elizabeth Kubler Ross' framework of the various phases of our response to anticipated loss—denial, anger, bargaining, depression, acceptance.

Clinical depression is not an uncommon feature of chronic illness in the terminal stage. In order to encourage and support, we need to know the correct approach to dealing with psychological issues. Some need a simple strategy of cheering up or being taken for a walk in the park. Others may require the assistance of a counselor or psychiatrist. Be careful about saying things like “don't worry, everything will be ok”. In our earnest desire to help, truth must not end up as a victim. Whilst some folks may end up quite depressed, I would generally advocate telling more rather than less to the patient if he is in a position to understand his condition.

One of the ways in which we can help is to provide practical support. Bringing some nice chicken soup may be more therapeutic than chemotherapy. Arrange to visit at judicious intervals with their permission. Reminisce the past and laugh together.

Lastly and I believe most importantly is the spirit. The bit of us which communes with our Creator; the bit that separates from the animal kingdom. The bit that we inherited because we were made in the image of God, and may well be awakened in the last days of life.

If our loved ones have not heard the gospel, there is no better time for a gentle but clear explanation of the love of God revealed to us in his Son. This may involve sourcing an evangelist or pastor who is able to share this great news in their mother tongue. Then again, perhaps we should not be waiting till these folks are terminally ill before sharing the gospel.

For those who are in Christ, I must say there can be genuine celebration in the midst of grief. Yes—we may struggle with God, particularly when impending death is premature. Then we are reminded that we have a loving and sovereign Father who works all things for his glory and our

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good. So our response should be that of thanksgiving. Care-givers therefore, as agents of God's grace, should use psalms, hymns, spiritual songs and words of encouragement from Scripture to lift our loved ones who are terminally ill into deeper communion of God. These may be terminally ill from the physical point of view. But having crucified their sinful nature, they are very much alive to God. Praise God for this amazing truth!

For those who have lived their lives for Christ, to die is gain. The apostle John in Revelation 21 describes a beautiful place we call heaven, where there is no more

tears or mourning or dying or pain. When we say "rest in peace", this is what we mean and we can only mean it for our loved ones who own Christ as Lord and Saviour.

Caring for the terminally ill can and should be an enriching experience especially for those who have trusted in Jesus. Not least because we are faced with the fleeting nature of our own earthly existence and at the same time, reminded of the certain hope and joy of the Father's house.

And as I mentioned in an article published recently in a local newspaper, terminal is a relative term. For a young person, being told

that you have five years to live may feel very terminal. The reality is—all of us will have to leave this physical world one day. Being a Christian means living a terminal life as far as this world is concerned. Why not "live like we were dying"? I am sure the apostle Paul would have been supportive of this approach to life. ■

**Dr. Daniel Wong** is a clinical oncologist based at a specialist hospital in Malacca. He and his family attend Malacca Gospel Chapel. His article "Working Abroad and Migration" in *Diakonia* 2010 was well received.

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*churches. Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints. And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God's will.* —2 Cor. 8:1-5, NIV

The Christian does not give to the Lord a percentage, and keeps the rest for himself. He first gives to God all that he is and has, and lives out everything as *unto the Lord*. When He gives to the mission field, He is giving part of that "all" unto the Lord. Likewise when he spends on the necessities of living, it is to live for the Lord. When he goes for a holiday, he is still giving part of his "all" unto the Lord to keep his body healthy for His service. In simple words, everything he does is part of his giving of his "all" unto the Lord. There is no part that he reserves for himself. All that the Christian does and gives is 100% giving unto the Lord. He does not give God 10% and uses the 90% for his own!

### The Principles of Giving

Consider some biblical principles of Giving:

- Giving springs from experiencing the Grace of God bestowed on us.—2 Cor. 8:1
- Such Giving is referred to as Grace too.—2 Cor. 8:19
- Giving in Grace may cost the Giver a Great sacrifice: (Christ is our example): —2 Cor. 8:9

The Macedonian believers gave when *in a great trial of affliction...and deep poverty*. —2 Cor. 8:2

They gave even beyond their power [and] were willing of themselves.—2 Cor. 8:3, 4

Contrast the tithing which was compulsory for each Israelite to give a tenth, whereas the Christian willingly gives all, even beyond his ability!

- And he gives joyfully, cheerfully, liberally, generously and ungrudgingly. —2 Cor. 8:2; 9:7b

- He gives purposefully apportioning his funds as directed by the Lord.—2 Cor. 9:7a

- Finally, keep in mind this important Giving Principle:—2 Cor. 9:6

*But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

Space constraint does not allow me to refer to noted and ordinary Christians (the poor, the average and the multi-rich) who practised the principle of giving, to give not a tenth, but "all" that the Lord had blessed them with. Those interested please refer to the book *"Generous Giving—Christians who Master Money"* by Andrew Loh, printed by Akitiara Corporation Sdn Bhd. ■

[Note: Bible references above are from KJV, except otherwise stated.]



**Mr. Ung Kim Cheng** has served the Lord faithfully since his conversion. His scholarship and dedication to the Word of God is well known and respected. He served as an elder of Burmah Road Gospel Hall for many years until the Lord called him to devote his time to be an itinerant teacher of the Word. Many assemblies across the country has benefited from his ministry. He is also the prime mover of "Mission Night", a regular mission event that has rallied our assemblies to be in the forefront of missions.



# Applying for Land for Churches and Burial Grounds: The Selangor experience

By Tan Kong Beng



## Introduction

After the March 2008 general elections, the Selangor State Government set up a state committee—Jawatankuasa Hal Ehwal Selain Islam Negeri Selangor—to look into the affairs of religions other than Islam. It is chaired by State Executive Councillor YB Dr A. Xavier Jayakumar and with him are YB Teresa Kok and YB Ronnie Liu who act as co-chairs. This committee also includes the various representatives of the 5 religions in the Malaysian Consultative Council of Buddhism, Christianity, Hinduism, Sikhism and Taoism (MCCBCHST—or Majlis). Representatives from the various state departments such as the state Office of Land and Mines (Pejabat Tanah dan Galian), the District Office (Pejabat Daerah) and the local authority are also in the Jawatankuasa Hal Ehwal Selain Islam to assist the committee in its work.

## The Work of the State Committee

The state committee has been functioning since its inception in 2008 to rectify the situation of many houses of worship that are not on land legally designated as religious land and where temples, gurdwaras and churches are not recognised as houses of worship (“rumah ibadat”).

Since then many such houses of worship in all districts in Selangor have been granted land of at least 10,000 sq. ft. where possible to be designated for religious purposes. The land is not given to the committee which manages the house of worship or in the name of the temple, gurdwara or church. Such land is still held in the name of the State Secretary. The temple committee can use the land only as a house of worship with its attendant facilities for the religious adherents.

However, the pace of granting land to be used as houses of worship have been very slow with all kinds of reasons and excuses given by the various state departments.

Up till the present, the committee’s focus has been on the very large number of houses of worship sited on land not designated as houses of worship. The committee has not had the time yet to focus on houses of worship that are found in shoplots, commercial properties and factory sites although a local authority has been asked to write a paper for consideration by the state committee and to propose solutions to overcome the problem.

The state committee has agreed that such houses of worship in shoplots, commercial plots and factory lots are not to be interfered with if they were set

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up prior to March 2008. But they will not allow new places of worship to be illegally set-up on land not designated as such or to allow places of worship to be in shoplots, commercial and factory lots. All new houses of worship after March 2008 are encouraged to have their land, shoplots, commercial properties and factory duly recognised as places of worship by application to the committee via the state assemblyman in the area along with the local authority. If a local authority in Selangor seeks to evict or to tear down the structures of illegal houses of worship they need to seek the approval of the state committee and also that of the State Exco before taking such action.

Applications for renovation and re-building have also been forwarded to the state committee for approval through the offices of the local state assemblyman and the local authority.

### **Burial Grounds, Columbariums and Crematorias**

The Local Government Act (Part XI section 94 (1)) empowers the local authority to provide for and to maintain burial grounds and crematorias. This was emphasized repeatedly at meetings with local authorities which keep on saying that they do not have land for burial grounds and ask the Christian community to look for land themselves. Some Christian cemetery committees have resorted to buying land designated for agricultural purposes and then converting the land into burial grounds and columbariums.

The Selangor state government in granting land for use as burial ground has made it a requirement that the burial ground committees are not to charge exorbitant fees for burials or use of columbarium niches. Where the state government has granted land for use as a burial ground, the local authority have sought the advice

of and have consulted with the leaders of the various religious communities as to the physical layout, religious requirements needed and the setting up of a management system of the burial ground.

### **Application Process for Land to Build Houses of Worship**

Where Selangor is concerned, all church, gurdwara and temple committees can apply for land to be designated as a place of worship by application through the local authority which will prepare the application and send it to the state committee for consideration.

Usually the local authority seeks the advice of various government departments – DID, Fire Department, police, the Pejabat Tanah dan Galian, the Pejabat Daerah (DO), and the various departments (especially planning office) of the local authority. The local state assemblyman (ADUN) should be consulted and will help the applicant with advice; and to be involved in the application process. The ADUNs do attend the meetings of the state committee especially when the applicant is from his/her constituency and will speak on behalf of the applicant to help the state committee give its approval.

The representatives of the various religious bodies are also on hand to assist the state committee in their deliberations. It is advantageous for the applicants to meet up with the various representatives to brief them on their applications for land, for renovation and for re-building.

Once the application is approved at the state committee level, then the local authority (for renovation or re-building) or the DO (for land application) prepares the summary paper for the State Exco meeting to approve and for the Menteri Besar to sign. Once the approval is signed the applicant would be informed by letter.

### **Conclusion**

The above is limited to our experience in Selangor. I am sure the situation and process will be different in other states.

May I advise the assemblies to be involved in the local pastors' fellowships so that together you can make a strong case for the need of land for church buildings and for Christian burial grounds. Also please be a member of your local Christian cemetery association. Many Christian cemetery associations only allow only those churches who join the local association to have their church members buried in their cemetery. Please bear in mind that the local authority may stipulate that only residents in the local authority can be buried in the burial ground that they have provided. So, for instance the Majlis Bandaraya Shah Alam only allows Shah Alam residents attending any of the local churches who are part of the Shah Alam Christian Churches Association to be buried in the Christian cemetery in Shah Alam.

It would also be good for assembly elders to be known to the local assemblyman by inviting him or her to your annual events like Easter, Christmas Day, your community service projects or for the assembly to participate in community events so that the local assemblyman will get to know the church leaders better.

Some of our assemblies have made successful applications through the committee—the Jenjarom Chinese assembly (for re-building) and Sg. Way Christian Church (for re-building). If you have made applications for land or want to designate your church building as a house of worship please inform CFM of your applications and we can assist your assembly to go through the process. Contact me at [cfm.execec08@gmail.com](mailto:cfm.execec08@gmail.com) or my mobile +6016 3689543. ■



## GENERAL INTEREST

# A Systematic Young Adults Programme —Anyone?

By Julius Evaneson

*“These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess”*  
Deut 6:1

We assume too much about the Christian young adult’s preparedness to deal responsibly, confidently and joyfully with adult life and the working world. I know this because I was once a young adult and I continue to interact with young adults confronting issues. I am as convinced as I was ten years ago at the height of my involvement with young adults work that many young adults would have been greatly helped if they have had firmer foundations.

## 1. A young adults programme is an absolute necessity

Young adults belong to a grouping I broadly define as standing between college graduation and the first few years of work life. The young adult period represents an important transitional stage for an individual. Here, the young adult moves from non-work, dependent living to work and greater independence and thus greater responsibility. It is a stage fraught with challenges and pitfalls which we wrongly take for granted that the young adult is able to cope with. The issues confronting the young adult are many and varied. In spending much time working among this special group I have come to realize that a formal young-adult-specific curriculum is absolutely necessary. What would a young adults programme look like? Allow me to share what I have learnt and used.

## 2. A young adults programme should have a core syllabus

The core syllabus I used was drawn from the highly effective Head Start programme by the Graduates Christian Fellowship (GCF) based on Richard Lamb’s *Following Jesus in the “Real World”: Discipleship for the Post-College Year* (IVP, 1995). This study is supplemented by an excellent set of study questions developed by the then General Secretary of the GCF. This is an excellent resource to build a core syllabus and facilitate discussion on real world issues for those first few years after college graduation. Another resource to tap from is Marvin Wong’s *Between Friends: Reflections on Christian Discipleship in the*

*“Real World”* (Scripture Union, 2002).

Over a period of about a year, I carried out a programme that interspersed Lamb’s ten chapters with topics I felt were important for the young adult to wrestle with: stewardship of time, stewardship of money, understanding work ethic, coping with stress, building meaningful friendships, grasping marriage essentials, developing a Christian way of thinking, approaching disciplined theological study, holding a healthy and responsible view of sexual relations, becoming meaningfully entrenched in the community, engaging wholeheartedly in church activities and so forth. What I did was essentially to enmesh some of the topics I felt needed more air time with what Lamb covered in his book.

Almost as important as what to put in is what to leave out. The young adults leader should not give in to the temptation to include topics that are already being addressed at other forums of the church or that are simply his own pet subjects. (Oh how I would love to focus entirely on a year-long survey of the Old Testament with young adults... but no!). These may even include Bible book studies, doctrines and other well-meaning but inappropriately positioned subjects. When these are included, the discussion on young adult-specific subjects inevitably gets watered down and the objectives blurred.

## 3. A young adults programme should involve regular meetings and must include an expiry date

A young adults group should meet regularly, say every Monday night or every second Monday night; but it should not encroach much further into the individual’s commitment to “group time”. Excessive demands lead to fatigue and could affect other ministries and activities the young adult is involved in. Alongside this, there should also be some kind of reading or homework built in to facilitate self-reflection and internal “wrestling” before and after each session. A danger to look out for and avoid is the young adults fellowship becoming a comfort zone within the church resulting in the individual shying away from fellowship with the broader community. That is why it is important for a young adults programme to have an expiry date, a point at which the group disbands as a formal entity. The reason I make a meal

of this is that the goal of any young adults programme is to unleash the young adult into the broader work of the church, not to create yet another enduring interest group! So, generally I recommend that a young adults programme should run for about one or two years at most before its members move on and the ministry itself is allowed to restart to cater to a new group.

## 4. A young adults programme involves both instruction and discussion

It is easy for a young adults meeting to quickly turn into a one-way monologue. The best teaching means little when no one is engaged with the material and the message! One can acquire almost any information from the internet but discussion and sharing of our stories and lives can never quite be replicated in non-personal settings.

## 5. A young adults programme must set the bar high

I believe that in helping young adults to confront controversial issues in a world hostile to the holiness mandate of the church, high biblical standards must be upheld—no ifs and buts. So, each session must articulate the Christian standard clearly and unequivocally, stressing the difference the young adult is *expected* to make for Christ in the world.

## 6. A young adults programme must be led by a committed leader but aided by a wider network

One of the keys to the success of carrying out the programme is the commitment and example of the leader as well as the willingness of the leader to be fully engaged with the group. No leader is the repository of all wisdom. He needs to tap into the wider resources around him. I have been blessed with a long suffering and supportive wife who is a great help. In the Klang Valley, we are blessed with more than enough good teachers to be found among our wider assembly community for almost any subject in the programme. For example, I was able to secure the services of M Selveindren (TTDI) for Christian Thinking, Chew Phye Keat (Petaling Jaya) for Work Ethic, and Christopher Leong (Bandar Utama) for Theological Study—to name a few.

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If as a result of a particular session someone wishes to engage more deeply with others (outside of the group) on a particular subject, the leader should have the maturity and wisdom to help the person meet his or her needs beyond the group.

### 7. A young adults programme must involve work and play

It is all too easy to turn the young adults programme into another victim of the dichotomy between the sacred and the secular. One of the things I have tried to do in the past, for example, is share what it might mean for a Christian to be seriously concerned about his physical well-being through sports. I am a marathon runner. And while I am pleased to share with anyone tips on running techniques, proper footwear etc., I am even more pleased to share about how I juggle my marathon training with my church ministry and family time, including the struggle with the thorny issue of whether to compete on a Sunday morning. When Christians talk about day-to-day things that interest them, inevitably a Christian perspective would emerge to guide us. Enmeshing the practice of our faith with the subject of work and play allows for a more holistic perspective on living out of our sacred faith authentically.

### 8. A young adults programme must move from formal to informal

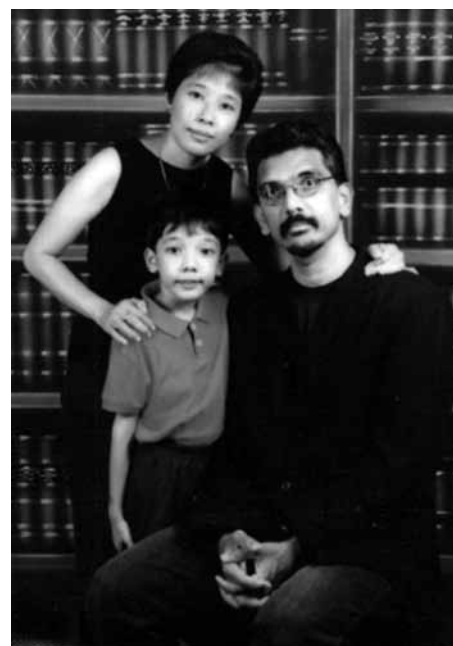
Once a young adults programme has formally concluded, the group members

should continue to recognize each other as members of a fraternity of sorts, but they need not come together on a formal basis. Their interaction should now be more informal, like that within the wider church community. This is to facilitate their speedy integration into the work of the church at all levels. If the young adult fails to integrate into the wider scheme of things in the church, the young adults programme could be rightly deemed to have been counter-productive. In this regard, my own preference is that core young adults programmes be local church-based—never mind the numbers—rather than inclusive of a broader network of Christians. I have found that the relationships built during those one or two years of formal programmes, continue for a long time to come without the need for more formal gatherings

### A young adults programme will never be perfect; so just go with what you've got

I must concede that not all of us may be able to implement a programme the way I have outlined. However, rather than get paralyzed by the details, the young adults leader should be prepared to go ahead with whatever he has got. Just get started with loads of prayer.

*But the people said to Joshua, "No! We will serve the LORD."*—Joshua 24:21 ■



*Julius, Suzie and Edmund taken ten years ago during the height of Julius' involvement in the young adult ministry.*

**Julius Evanson** is from Cheras Gospel Centre where his primary role is as education ministry coordinator. He serves on the management committee of Evangel Book Centre and is also adviser to the Assembly Fellowship Camp. Professionally, he works in the communications department of a foreign bank in Kuala Lumpur, where he is also coordinator of the office Christian Fellowship. He is married to Suzie Tan and is father to 15-year-old Edmund.

## Legacies: CBSM Foundation Fund

By Wong Sai Weng

### 1.0 Introduction

A Discussion Paper on Legacies was presented at the Assembly Elders and Commended Workers Consultation (AECWC) in Gospel Hall Kuala Lumpur on 5th November 2010. It was unanimously agreed by those present that this subject should be brought up for further deliberations at ALC 2011 and if thought fit, also for adoption.

### 2.0 Missions, Church Planting and Church Growth

In the Christian Brethren Agencies Handbook published in April 2010, we have a section which describes the partnership roles of the Church, CBSM and Assembly Agencies for greater effectiveness in Missions,

Church Planting and Church Growth. We are confident that this model has worked well as exemplified in the successful completion of the two years mission pilot Project Paul Mentakab and the launching of the Nepal Missions Project on 5th March 2011.

It is also our hope and prayer that having successfully completed the pilot project in Mentakab that CBSM together with the appropriate Brethren Agencies and assemblies will be able, by God's grace, launch and support Project Paul Kampar. The Lord has opened a door of opportunity for Kampar Gospel Hall for greater growth in evangelism and church planting in the new university township.

Looking ahead, we sense a continual need

for Agencies and assemblies to be effective partners for a greater harvest in the Lord's vineyard both within and outside our country.

### 3.0 Legacies

Brethren Assemblies and Agencies have generally worked on a model of pledges and love gifts to support and run their respective ministries and services. The larger assemblies in the urban areas appear to be doing well on their own. But it is generally not so for the assemblies in the smaller towns throughout the country. This situation

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## GENERAL INTEREST

# Services for Special People: The Life Chapel Experience

By Cheah Wei Lyn

The Life Chapel saw a great need to reach out to special people and has been running several programmes for them since 1990. The Day Training Centre (DTC) and Social Club began in 1990 in partnership with Malaysian CARE and have been active ever since.

## Day Training Centre

DTC believes in training students for wholesome independent living. Held every Tuesday and Thursday, students between the ages 16 - 25 go through a variety of classes to help them learn basic living skills such as personal hygiene, cleanliness, communication skills and simple cooking. They are also taught functional academic subjects such as telling time, using money, improving fine motor skills, reading and writing. DTC encourages students to take part in sports such as bowling, bocce, track and field and walking. With the training received, the students have participated and even won prizes in Special Olympic State Games, Special Olympic National Games and Special Olympic Asian Games. They also take part in the annual jog/wheel/walkathon organised by Spastic

Centre. To complete the circle of education, DTC also teaches from the Word of God. Simple Bible lessons are taught on a regular basis to help the students learn about their creator God. The desire is for the Lord Jesus Christ to be real to them.

## The Social Club

For skills in socialising, DTC students join the Social Club which provides social activities for students to build friendships and have fun. The Social Club is also an avenue to enable church members to play an active part to befriend special people and their families. The Life Chapel members have played an invaluable part in the Social Club. It is a joy to see parents as well as students accepting the Lord through relationships built with The Life Chapel members during Social Club events.

## YAF Special Class

The Young Adult Fellowship (YAF) Special Class began in 2000. This programme is a bible study class held every Sunday to help special people grow in understanding of the Word. Students for this class have

to be thoughtfully chosen by the teachers based on their abilities: to read, write and speak English, to understand basic biblical concepts such as salvation and faith; and to be willing to commit to coming to study regularly.

## Integration

In the year 2009, all three programmes – DTC, the Social Club and the YAF Special Class combined under one integrated ministry: The Life Chapel Services for Special People. This ministry aims to be an integrated holistic training process where special students will receive wholesome training in physical, mental and spiritual matters. We envision a future where special people are fully integrated into society especially within the church congregation. The current programmes, as well as those in the making, strive to provide encouragement, support and training to special young adults. All programmes also carry the love of God and the message of the Gospel to the families of the students.

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Teachers and a student celebrating his birthday at DTC.



Morning exercise includes games like basketball.



Baking workshop at DTC



Teachers are with a parent and a student of DTC. This parent has shown interest in the Christian faith. Pray that the Lord will touch her heart.



DTC students visit Siloam House in Karak.



DTC Volunteers



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Youths helping out at Social Club in the craft workshop



The Life Chapel students representing Selangor state in The Special Olympics National Games 2010 for Bowling. The student fourth from the right (sitting) won the Gold medal for Bowling.



Social Club members at a Futsal court.



Parents and volunteers attending a Rights and Responsibilities awareness workshop conducted by Malaysian CARE held at The Life Chapel



The Life Chapel student who won the Bronze medal for Bocce in The Special Olympics National Games in 2010.

### Overcoming Challenges

The greatest challenge is overcoming the prejudices of society against special people because of their condition. Parents of special children are often content to leave their children at home because they consider their special child as being uneducable or useless. Initially, some who send their children to DTC do so with the resigned thought, "It's better than nothing". However, such initial negative thoughts soon change as parents observe and experience the love of the Christian volunteers for their children. They begin to realise that the same support and love should be shown at home. Some parents are also attracted to the Christian faith because of the caring behaviour of the volunteers.

### The Volunteers

For 19 years the DTC, Social Club and YAF Special Class were managed and run

by a team of wonderful and dedicated volunteers. It was only in 2009 that a full-time worker, Wei Lyn was commissioned to co-ordinate all three programmes. The varied backgrounds of the volunteers make each training team unique. The training tasks whether it is coaching a type of sport, teaching reading and writing skills or explaining biblical concepts, are indeed challenging. Although the volunteers do not have any formal training, they have done amazingly well. Undoubtedly, the Lord has called them to serve Him in these programmes. It is wonderful to see how each programme has evolved into a big family effort where students and teachers are able to relate with each other in an environment of acceptance and love. Over the years, students and families have come to Christ because of the exemplary testimonies of the volunteers. Praise God that He has enabled TLC volunteers to show the love of Jesus to those with special needs around them.

### Conclusion

God has truly been good to this ministry. DTC, Social Club and YAF Special Class have experienced many blessings and answered prayers. To list down all these wonderful experiences would take up many more pages. As we reach out to bless others we are blessed as well. The truth of Isaiah 40:31 of renewed strength has indeed been experienced by all involved in this special ministry.

### Prayer Matters

- Pray that more people will be aware of the needs of special people
- Pray for more volunteers for each programme
- Pray that the parents of the students will come to faith through the loving example of the volunteers
- Pray for sensitivity to God's guidance as the various committees plan for the future



**Cheah Wei Lyn** has been with The Life Chapel since she was 7 years old. She accepted Christ in Sunday School at the age of 9. Since 2003, she has worked among special young adults on a volunteer basis. After obtaining her Masters Degree in English Literature, she worked for an academic publishing house, and later lectured in HELP University College teaching Academic Writing, Modern Literature, Business Communication and English as a Foreign Language. Wei Lyn heard God's call for a full time worker for this special ministry in October 2008. After much prayer, she decided to answer the call and was commissioned as a full time worker in September 2009.

# The Work in Kathmandu: Amar and His Calling

By Amar Tamang



*Cell group meeting*



*Group of believers*

I was born in Nepal but grew up in North east of India in Nagaland where my parents worked for about 25 years. I had my primary and secondary education at a Government Higher Secondary School. Through the gospel crusade meeting in a Nepali Christian Church, I accepted the Lord Jesus Christ as my personal Savior on 14 June 1989 and was baptized in the same year I returned to my home country Nepal in 1993. From 1994 to 2001, I worked as a teacher in a private school in my home town and attended the Baptist Church of Shanti Nagar in Itahari.

In 2003 God opened the door for me to work as a machine operator in one of the factories in Sungai Bakap, Malaysia. Mr. Kee Tuan Hock, a deacon of Nibong Tebal Gospel Hall invited me to his church and since then I had been in good fellowship with the saints there. God used me to bring a number of Nepali migrant workers and a few Vietnamese friends into the midst of the saints. By God's grace, I was able to help the leaders of NTGH lead the Nepalese flock and establish the NTGH Nepali Fellowship in 2005.

The Nepalese work grew very quickly and the elders of NTGH felt the need for a full-time worker to serve amongst them.

With the encouragement and support of the elders of NTGH, I took up the challenge of attending the GLO course in Taiping. It was a sacrifice for me as I could earn more money working in the factory. After much prayer, God's call to serve Him was clear

and I was convinced that I had to prepare myself to be fully involved in His noble service.

I attended a short course in GLO Malaysia in 2007. Upon my return from Nepal with a fresh permit, I attended the GLO program for almost two years as a fulltime student from Nepal (2008–2009). Upon graduation from GLO Malaysia I remained for a few months of practical ministry with the various assemblies and at the same time helped to establish the Nepali Fellowship in Taiping Gospel Hall (TGH) under the supervision of GLO. On 28th March 2010, I was commended to the Lord's work back in Nepal by NTGH along with GLO Malaysia and TGH. So, with their prayer and blessings I returned to Nepal on 7th April 2010 to serve the Lord our gracious Master among my country people as a fulltime servant of the Lord.

It has been a journey which began with tentative steps but one that has taken me to remarkable heights. I have encountered my share of trials and difficulties along the way but the Lord has never let me down. He helped me overcome the challenging circumstances and made me stronger.

I never thought that one day I would be serving my gracious Master the Lord Jesus Christ. I am happy and thankful that God brought me to Malaysia, to receive love, fellowship and training in NTGH, TGH and GLO School to prepare me for God's ultimate purpose in my life. I thank God for my two daughters who love the Lord. The

elder, Sujika has just finished her final exam and God-willing, to go on to university. The younger one Shikshita is studying in grade 7. My wife, Shanta is fine and assisting me in administrative work as well as helping to serve among the women in Katmandu Mission Center (KMC). It is our hope that I and my family will continue to serve our gracious Master and our God with all reverence and fear, honoring Him in all the work of His hands. I want to thank the NTGH for commending me to serve the Lord back in my own country Nepal. I also truly appreciate all the help that NTGH has given for the Ministry and for their continuous love, care and prayer. Similarly, I thank GLO committee Malaysia for their kindness to offer me scholarship for almost two years and helped to educate me in the Word of God and equipped me for the mission work ahead. Likewise, I thank TGH for they have taught me more about Christian fellowship. I will never forget their sincere love and care during my stayed in GLO. I also want to thank the Assemblies in Malaysia for your continual prayer and practical support through the CBSM. To God be the Glory!

## **Kathmandu Missions Centre**

It is set up to serve as the missions centre, providing hospitality to Nepalese returning from Malaysia and also those preparing to fly out to Malaysia etc. It is also a place for Sunday worship, Training seminars, and Mission House.

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## MISSION DYNAMICS

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Kathmandu Mission Centre



Food Fellowship after Morning Worship



Amar Tamang &amp; Shanta with daughters Sujika &amp; Shikshita

The following programs are conducted in KMC—Worship meeting on Saturday mornings from 10:00am to 12:00pm, Sunday School on Saturdays from 8:30am to 9:30am, prayer meeting on Wednesdays from 6:00pm to 7:30pm and cell group meetings on Tuesdays & Thursdays.

### Prayer Matters

(a) Looking forward to see the establishment of a local Assembly in KMC in three to five years' time and as the Lord leads even in other parts of Nepal.

(b) Hoping to organize at least two training seminars in KMC every year for the believers in KMC and for the returnees from Malaysia

who are living in the surrounding outskirts of Kathmandu valley.

(c) Planning to recruit at least three fulltime workers in 2012, one for assisting in KMC and other two for sending off to other parts of Nepal to extend the ministry from KMC.

(d) Planning to translate a series of Emmaus courses into Nepali in the next two years. ■

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FROM PAGE 10, LEGACIES—CBSM FOUNDATION FUND

has left a number of small assemblies to struggle on their own with very limited manpower and resources just to maintain their status quo let alone the subject of growth.

It is therefore proposed that we look at another possible avenue for financial support to help smaller assemblies in Missions, Church Planting and Church Growth. We now need to explore the great potential of hitherto untapped resources by way of legacies from among individuals and families that are within our assemblies. A number of missionary service groups have received substantial amounts of money through legacies from faithful believers who loved the Lord. This has enabled them to support the needs of foreign missions and church planting projects on a sustained basis over many decades. One such example in our brethren circle is Echoes of Service. We are thankful to the Lord for the generous giving of love gifts and legacies of past generations of believers that are now contributing to both the present and the future support in missions and church planting work.

### 4.0 The Challenge

Based on the current culture and practice of local believers in the country, most legacies go to the immediate family members. For some committed singles, their legacies may include the Lord's work and other worthy causes in the extension of God's Kingdom.

Possibly this lack of awareness concerning legacies has not been adequately addressed among our assemblies. Most believers give regularly and cheerfully to the Lord while they are still living. However, when they are called home by the Lord, they leave automatically everything behind to their family members whether they are actually in need or not. They can only think of their sons and daughters and those after them in the distribution of their estate. How sad it is that they have forgotten to include one son, *the Son of God*, and the work of His Kingdom on earth when they draft their legacies.

When we are alive, we give cheerfully and sacrificially to the Lord, why can't then upon our departure, continue to show our love and commitment to the Lord by leaving a legacy for the extension of His Kingdom? Death cannot separate us from the love of God, for in life and in death we are the Lord's and all we have belongs to Him. Why withhold what rightfully belongs to the Lord upon our departure? If we can give a portion of our income to the Lord when we are alive, why can't we by faith trust Him and do the same at death through a well thought out legacy. It is not so much the amount but the heart that the Lord looks at in our giving for the extension of His Kingdom and the glory of His matchless Name!

### 5. CBSM Foundation Fund

CBSM through the Declaration of Trust dated 11th June 2011, is now in the position to assist individuals and families to draw

up an appropriate Will which could include a legacy for the work of God's Kingdom. It is proposed to set up a CBSM Foundation Fund where love gifts and legacies could be channeled for Missions, Church Planting and Church Growth in partnership with Brethren Assemblies and Agencies. It is hoped that at ALC 2011, there is a collective vision and desire that the Lord's work may grow and be supported on a sustained basis through the proposed Foundation Fund.

### 6.0 The Lord of the Harvest

We are living in the last days before the soon appearing of the Lord of the Harvest. Let us heed the Master's bidding. *"The harvest is plentiful but the workers are few. Ask the Lord of the Harvest, therefore, to send out workers into his harvest field."*—Matthew 9:37 & 38.

Please do pray along with CBSM and the Brethren Agencies that there will be One Lord, One Mission and One Heart as we by faith partner with assemblies to enter the harvest field. We need the support and prayer of the assemblies to sow the seed of the Gospel and to await the joyful harvest that will bring much glory and honour to the soon coming Lord of the Harvest! *He who testifies to these things says, "Yes, I am coming soon." Amen. Come, Lord Jesus.* —Revelations 22:20. ■

19 October 2011



# The Joy of Spinning Out with My Lord

By Loh Ah ASiau

A testimony of God's greatness and goodness in His design upon His vessel despite all its inadequacies. May all glory be accorded to Him and Him only!

## A New Life in Christ

It was in 1958 at the Technical Institute, Penang when I began my personal relationship with my Lord, and this was also the beginning of my witness for my Lord ever since. Before I left the Institute, the Headmaster penned this in my autograph book "Best wishes, including the outer space" (Neil A. Armstrong had just landed on the moon). In my heart, I had already decided to be a missionary! I had just read the book, 'Shadows of the Almighty', which tells the story of the massacre of the five young missionaries in Ecuador. I admired their dedication to their Lord.

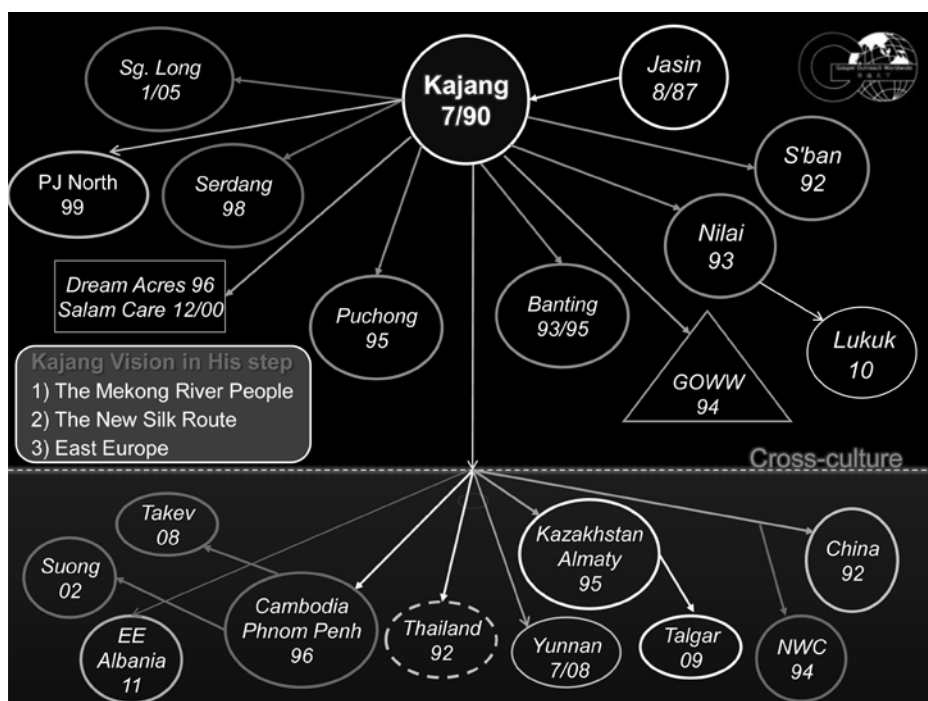
## Important Foundation

The next four years of active participation in outreach at the Technical College and mission work in the villages with missionaries laid the foundation of my own mission journey.

After College, like most Christians, apart from serving in the Church, I worked hard at my career. Looking back now, I am pretty sure the Lord was grooming me to serve Him in a full time capacity and as a Church planter. Although the desire to serve Him never abated, it was crowded out by the busyness of life. The three years of jungle life working in pioneering hydro-electric projects gave me good all round training for a tough life as well as the skills and initiative qualities required for leadership. Fee Chin and I got married at the end of 1968 and we have been together ever since, serving the Lord wherever we go.

## University in Scotland

The two years spent in Glasgow doing a civil engineering course was one of the best periods of our life. We were involved in the starting of a Chinese church there. The Lord blessed us with many experiences and answers to prayer. Many came to know the Lord at the Chinese church during that period and a few have gone on to full time work for the Lord. We were invited to stay to pastor the growing congregation. However, burdened with the salvation of my father and Fee Chin's mother and other family members, and after confirmation from the



Spinning Out from Jasir and Kajang, 1st July 1990

Lord we returned to Malaysia. We had the joy of seeing seven of our family members coming to know the Lord in the first two years.

## An Engineering Career

Employed by the National Oil Company upon our return, we volunteered to go to the fishing village of Bintulu, Sarawak to start the national liquefied natural gas plant. This was another three beautiful years or so in our lives. Together with others, mainly Kelabits (a minority native group), we started a Church service in our house. Though life was good and comfortable, we found it to be too slow, including the church life. It was in Bintulu that we began to seek the Lord's will for our lives as we wanted to spend it for Him.

The Lord brought us back to Singapore to experience the business world in construction. There was no time for the Lord in the competitive secular world. It was working, working and non-stop working. Realizing that it was not what we wanted when we left Sarawak, I resigned as the

Deputy GM, but the International Company retained us and sent us back to Malaysia to start a new Company. God had His own way of working. He led us step by step.

## M.D. and The Call

I became the Managing Director of a new Company. I was very successful and brought in projects for the Company to the envy of many. My life was in danger. It was at this point that I experienced deeply God's Hand in my life and career. The Lord showed Himself real and powerful to me everyday till the last climax when God answered my prayers continuously. I saw His glory! It was at this point that I began to cry out to God, "It's enough, why should I serve the world when I could serve you, my great God. It will be my great honor, Lord!" Consulting with Fee Chin, I was told by her that she had also experienced God's calling to serve Him full time. We literally dropped everything! The Lord opened the way and we have seen His Hand ever since from going to a seminary in Taiwan (the need to

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## MISSION DYNAMICS

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brush up our Chinese) to returning to our home Church to serve. In my second year in Taipei, we were invited to start a church in the Chiang Kai Shek high rise condominium area. This Church achieved autonomy after a year.

### Home Church and Church Planting

Coming back to Malaysia, we headed to Jasin to serve in our home Church. We treated the ministry as a new church planting project applying whatever we have learned in the seminary—personal evangelism, disciple making, church planting and mission. We experienced the meaning of *spinning out* (Acts 1: 8), bringing the Gospel to the villages and estates. This was the model we took. We see its result till this day after more than twenty years. After two years at the home Church, we prayed for a church planting venture, to spin out to other areas in Malaysia. Six months later, on 1 July, 1990, we landed in Kajang, Selangor.

### Kajang as the Base

We were about to embark on a very exciting journey with the Lord in church planting and mission for the next twenty years. Starting from zero, the Lord brought many students from far and near to the new center named Kajang Life Chapel (KLC). They came from local schools through English tuition efforts and from the two universities not too far away, the UKM and the UPM. It was round the clock work—*Contact > Friendship > Evangelism > Disciple-Making > Leadership Training > Spinning-Out* locally and in *Cross Culture* missions to foreign lands. This was done, believing in the God of mission and the Great Commission. The Lord just led us in His steps.

KLC emphasizes the following: 1) Worship 2) Prayer (now we have a Prayer Chain going on everyday), 3) Bible study (we adopted one-to-one disciple making from day one), 4) Preach the Word (emphasized the whole Bible to know God's heart and plan for the whole world), 5) Luke 1:74, 75 concept of serving, that is, all redeemed/believers must serve the Lord all their lives in His presence (everywhere), 6) All round training to equip the saints (Ephesians 4: 11- 13), 7) Contacts and outreach, spinning out to the ends of the earth (Matt. 28: 18- 20; Acts 1: 8).

### Spinning Out Locally

Starting off in KLC on 1 July, 1990, we began to bring people to Christ and then

taught and trained the core group. By the end of 1991, we were in Seremban to revive the Chinese Assembly, treating it as a new church planting effort. In this itself we saw God's divine Hand at work and it gave us a real boost. It has been church planting in Malaysia ever since, eight local assemblies to date. Starting from mid-1992 we sent many teams to South Thailand for frontier mission exposure and training. We sent our first missionary to South Thailand in 1993 for a year of spot program for exposure with a mission agency. She however met with a severe accident and was sent home to Kajang for recovery. Whether it was a spiritual attack or not we don't know, but we thank God for this first real life experience as well as the remarkable healing and recovery through prayer. We saw his Hand in the matter. We were greatly encouraged and we continued to press on.

### Bible School

I was invited by the Chinese assemblies in Malaysia to start a Bible School and it commenced in 1993 under the name of Malaysia Emmaus Bible School (Now known as Yi Sheng). Unfortunately, I had to resign in 2001 as some leaders strongly opposed my stand on encouraging mission. (My earnest prayer is that they see things differently now). That left me a lot of time to further my vision on mission.

### Gospel Outreach Worldwide (GOWW)

GOWW was established at the KLC Mission Conference in 1994 mainly to facilitate other assemblies to be engaged in mission exposure, training and involvement in mission. Conferences were held frequently to educate believers and many Short Term Mission Trips were organized for the purpose. Praise the Lord, GOWW has borne much fruit. Several churches are now involved in mission.

### Spinning Out Cross Culturally

Spinning out to China began for both Fee Chin and I in 1992. This led to our initiative to work in North West China among the Muslims in 1994. A major mission agency partnered with us and sent missionaries to work with us. We invited others to join our team and formed a company as some preferred not to come under the mission agency. Due to security reasons, we established a point in Kazakhstan in 1995. Finally we had a total of ten workers in the fields in China and Kazakhstan. This has become our *Central Asia Vision* (or *Back*

*to Jerusalem Vision*). We have also done several mission surveys along the silk route.

Unable to work effectively with the mission agency due to the inherent policy differences in such partnership and the difficulty to grow our church (KLC) in mission after around nine years, we left the group. Our own couple who were ready to go to Kazakhstan at this point (2000) had to work with another agency which is present in Central Asia. There was not much progress after the first term of three years with the agency, so we ventured out on our own. We had been on our own ever since. We established a non-government-organization (NGO) in 2004. We started a church not long after and spun out to another city in 2010. We thank God that the North West China ministry is now handled by several local workers trained by our group in a residential Bible School. No doubt, we have also learned a lot from the mission agencies.

### Cambodia

Cambodia opened its door to us, and we were there as a NGO in June, 1996. We spun out from the first place at the capital to two more points in 2001 and 2008 respectively. This has eventually become a *Mekong River People Vision*. The work is well established and we have three centers and three local churches. We made several trips to Laos and earned an opportunity to start an English center in the capital with the help of the Malaysian Embassy. Nothing was done since as there were no workers available. However, the survey trip to Myanmar in 2004 was fruitful. Besides Bible teaching in one of the Assembly Bible Schools, we went into partnership with a local Assembly to start a Myanmar ministry in Malaysia. This is now known as the Malaysia Myanmar Ministry and it is now a separate entity from GOWW. In August, 2007, we began the HUI project in Kun Ming but had to call it off in June, 2011.

### East Europe

About five years ago we came to be aware of the tremendous needs in Europe with the decline of churches and the big influx and impact of Muslims. We began to find out more and studied the needs and opportunities there. In our first visit to Romania and Albania in April, 2010, we saw the Lord opening the way for us to spend a year or so in Albania to look into further

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details. There was also an opportunity to help start an Assembly in the capital of Albania. While preparing to go, our Kazakhstan Field Leader was unexpectedly called home to glory in September, 2010. It was natural for us to head for Kazakhstan to lead our team. But, our workers and local leaders there assured us they would rise up to fill the gap. We however went over to teach and strengthen the believers and leaders. By January, it was clear we could go to Albania. Other obstacles cropped up but they were all removed by the Lord.

Five objectives were targeted in this East Europe mission survey. At the time of writing (July 1, 2011), we have seen three of the objectives on their way to fruition. We are still helping the new Assembly. Thank God, this church is moving forward. With regard to our main objective, that is, to train China and overseas Chinese missionaries to reach the Europeans, we discovered that we are rather early. We will continue to pray and follow up with interested groups. We have also been able to help in the Gypsy work in Sibiu in Romania during this period.

On 19th June, I experienced a Transient Ischaemic Attack and true to the Lord's promises in His Great Commission, I saw

His great Hand in the matter, to the very details. I believe the task I have been called to do is unfinished and the Lord has chosen to let me be around to complete it. Fee Chin was also hospitalized after my ordeal. The Lord is great and we are spiritually uplifted owing to the two incidents. "Keep on believing" has been our motto all these years. It was wonderful to experience the care and love of believers during our needs.

### **Faithful God**

Threatening letters, wars, accidents, sicknesses, death, spiritual encounters, oppositions from within and without - they all serve to reveal our Lord's faithfulness - reaching to the sky (Psalm 57:10-11).

### **Fee Chin and our Team**

I thank God for a faithful and loving partner all through these years to serve our Lord. Our Lord provided the best for His purpose. If we were given another chance, Fee Chin and I would like to repeat the process, but, alas, the world has changed a lot!

The Lord has blessed us with marvelous teams at the base and in the fields. "It seems to me that the Lord took several

inexperienced young men and women and used them in ways they and we never dreamed of." quoting Billy Graham. Needless to say, we are blessed with the local churches partnering with us. We have spun out from Jasin, but we wish there have been more 'ripples'! Please do pray with us and for us.

### **Shout of Joy and Gratitude**

The Lord has been true to His promises. He provided all when He called, and He was present always out in the battlefields and also at the base (Matt. 28: 18-20; Phil. 4: 19). KLC members are now fully involved in local and frontier missions.

It is a great privilege to walk with and serve such a great and marvelous Lord! Thank God for this honor. Praise Him! All glory is due to Him for His wonderful plan for my and our lives together. ■

— 5 July 2011 Albania



Ah Asiau & Fee Chin in Shkoder, Albania.



## MISSION DYNAMICS

# Cambodia: My Call and the Journey Begins

By Brenda Lim

*The captain went to him and said, "How can you sleep? Get up and call on your god! Maybe he will take notice of us, and we will not perish." —Jonah 1:6*

## Do I Really Care?

It was disturbing to see how much like Jonah I was. Here he was, praising God for saving him. At the same time, many were dying around him and he didn't care. They cried desperately for help, but he was fast asleep. When he got upset, it was over how uncomfortable he was. Reading the story of Jonah, I wondered if I were also running in the wrong direction.

If you've ever felt restless, wondering if there is more to life than just the routine of work, paying the bills, and saying again and again, "Wow, another year has passed. How time flies," then you may understand how I felt in the years leading to 2009. For me, life had seemed like an endless race. I was a reporter for an English newspaper, running after people for quotes, keeping up with deadlines, and fulfilling the day's duties, only to wake up to another day of more duties and deadlines. "Have I done anything that I could say, 'THIS has value. THIS will last.'?" At the end of my life, would I be glad that I chose to live it this way?"

Many people in the world have not even heard about the name of the Lord Jesus Christ. While they starve for God's word, what was I doing, in the land of plenty? Exactly how real is God to me? How precious do I really think the gospel is? How important was it that I worked for the sake of getting money, or stayed where it was comfortable? Wasn't I being like the rich man in the parable, who was busy filling his stomach and his house, and ignoring Lazarus who was dying at his doorstep? Would God say to me, as Peter did to Ananias and Sapphira: "I thought you said you gave me everything?"

## God Calling

In the past, God had already challenged me to answer this question: "If I had God, and only God, would He be enough for me?" It began in 2002, when my company asked me to transfer from Kuala Lumpur to Ipoh. Which meant leaving my family, my home, and my circle of friends, learning to be alone and independent, and having to



*Clockwise from left: Rotha, Srey Leab, Yana and Brenda studying the Bible in the reading room of SLCC premises, which is also the Bethany Home hostel for girls.*

adapt to a new environment. Outside of work, I knew only three others in Ipoh: a cousin brother and two university friends. The cousin moved to KL soon after I arrived, and one friend migrated. The remaining friend was killed by a robber at her house.

Grief led me to worship alongside the people of Batu Gajah Gospel Hall, who encouraged me to lead Bible studies, visit Orang Asli villages, and join Ung Kim Cheng and five others on an 11-day mission trip to Cambodia in 2004. There, I discovered edible spiders, signboards made of squiggles and surprisingly normal missionaries living in a country that was not very different from Malaysia.

Four years later, another challenge came along: What about taking a three-month no-pay leave to help teach English in Takeo, Cambodia? (If you ever have a chance to do this, grab it. These months will be more memorable than any that you would have spent in Malaysia.) Together with FChin and a local worker, we started from almost zero—cleaning a rented shophouse, distributing pamphlets, interviewing students, teaching English, visiting students and hosting club activities.

For the local brother's sake, we lived on a budget of 4,000 riel (then about RM4) for three meals per person every day. And on Sundays, we would worship God together, FChin singing in Mandarin, Sb in Khmer and I in English. "God is the best boss you can ever work for," FChin said. I agreed. But still, despite the amazing fellowship and learning experience, I kept a countdown, especially when things got difficult. Two more months before heading home, one more month ...

When I left Cambodia, I knew it was "do-able" to live and serve there. But could I leave everyone and everything for Him? Would He be enough for me? And was He really a Master to me, that I would obey Him? The story of Peter yelling into the storm, and towards his Lord, echoed exactly what I felt. "Lord, if it's You, command me to come to You on the water." Are you kidding me? Leave the safety of the boat? It had better be God calling me. I'm not answering to others. And take a step towards what? At least Peter saw a physical Jesus, I reasoned. A day after I said this prayer, TSeng, a missionary on home assignment, showed a slide of the Mekong River which

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From left: Srey Leab, Yana, Rotha and Brenda outside SLCC in PP, which is also the Bethany Home hostel for girls.



Believers at Bible Camp in May, 2011

## “Effective work needs long-term presence and commitment.”

runs through Cambodia. “See the boats on the river and the children playing in front of the picture? The happiest are the children, because they’ve jumped out of the boat and into the waters.” How can it be scary to step out of the boat, when the command is not “Go” but to “Come” to Him?

### The Long Journey Begins

I arrived in Cambodia six months later, on November 15, 2009, and started Khmer lessons with a tutor the following week. In less than a month, I was told to register myself at a university for an intensive year-long language course, and to find my own way there by hopping onto a motorcycle-taxi. The first task—memorising the shape and sounds of the alphabets, was challenging, but the second got me praying desperately for miracles. I only knew how to say “left”, “right” and “straight” but I had no idea where the university was, or how to get back home if I were lost or stranded.

In less than a month also, SLaN, the missionary based in Phnom Penh then, and I were fasting, praying and trying to help believers who were struggling with personal problems. I taught a few songs to her English class, taught keyboard to a group of students, and started one-to-one Bible studies with those who had a better command of English. Other than that, I felt quite useless. The prayer meetings, the Sunday worship service, the Adult Sunday School, the fellowships for children and teenagers, were all conducted in Khmer. I

could not understand their songs or their sharing.

### God Alone is Enough

In less than two months after I arrived, SLaN moved to Takeo, some 70km from Phnom Penh. She would only return to PP for one weekend in a month. Again, I had to learn the lesson that God, and God alone, would be enough for me.

It has been the 20 months of running to God and receiving grace for every situation, such as when a burst pipe flooded the centre, when believers had their personal crisis, or when I was rushing about, juggling between caring for people and completing all tasks. As my command of Khmer improves, work becomes easier. The sharing is deeper and more real. What a privilege it is, to be able to study the Bible together with those who are the first in their family to believe in Christ, and to pray with them, that their families also turn to God.

The Phnom Penh ministry has now expanded to include hostel facilities for boys and girls, and a university fellowship for them. I teach an English class and have reading sessions and Bible studies with 10 individuals. Some mornings, I give thanks when I think about the work to be done for the day. And I thank God for the people who are faithfully praying and supporting the work, which enables us to be in the forefront of the work. Then there are days when I think about how the PP church has

only one man who is able to preach. I have 10 male students, but who can lead them to Christ?

### Where are God’s People?

Teams which come here on short-term-missions (STM) almost always outnumber the five missionaries on the Cambodian field. In a typical church, how many members are delegated to preach, teach, lead cell groups and serve in the music and hospitality ministries? How many are chosen and groomed for missions? Or does the Great Commission hold second place? Effective work needs long-term presence and commitment. Missions cannot be done via remote-control or by touch-and-go, by sending a team for less than two weeks in a year. Our Lord Jesus lent His presence to us for 33 years on earth. Won’t you lend your presence and share the light of God’s truth with His children, some of whom are still in darkness?

Will you not care enough to pray with us - not just say a few words, but really, really pray? Will you not dare to ask our Lord if He will send you too? It cannot be His will, that some should starve while others have so much to spare.

*O King of Assyria, your shepherds slumber; your nobles lie down to rest. Your people are scattered on the mountains with no one to gather them. —Nahum 3:18 ■*

## MISSION DYNAMICS

# Nissi 13: A Mission Trip by Sungai Ara Gospel Hall Members

By Lee Kha Kooi

Our sister ELing answered God's call to go to the mission field during the PITH Conference in 2009. SAGH commended her and she went to Kzstan under GOWW at the end of 2009. Before she left, we promised her that we would visit her.

At the end of 2010, a decision was made to go in July as it is summer time. GOWW has said that it would be good for the team to consist of SAGH believers only because the purpose is to visit our worker, to see her work, to encourage her and also see how we can be part of her ministry. So an announcement was made to the assembly and by the end January 2011, the team was formed. The name of the team is Nissi 13. It consists of 2 couples (Zhengis & Umit and Berik & Gauhar) and 3 young adults (Galymzhan, Aisulu and Nurik—the team was given these names so you might like to get their real names from Kha Kooi!)

We left Malaysia on 6th July evening with a 4 hours transit in Tashkent and arrived in AA airport the next morning. From the airport we went to Tg, a town about an hour from A, where a new work was started in 2009 and where EL was assigned to together with a fellow worker, Evlyn. Our first dinner was served in a yurt, having BBQ lamb on a skewer and drinking horse milk and camel milk! We stayed there for 2 days to see the work being done there and we went up to the mountain top for a view of the whole area of Tg. EL and Ev share their vision for the future with the team.

On Saturday, we went to AA and stayed at the ZH Centre until Wednesday (13th July) where we have seminars, fellowship and interaction with the believers. On Sunday morning, we attended the Lord's Supper where we shared the Word. We also visited Salam Centre at Mkv where another worker, SS shared on how the work in Kzstan started 10 years ago. We also had some time for sightseeing and going to the bazaar for shopping and trying the local food.

On Thursday, we went to an English Camp for students at Kapchagai, a resort near the lake which is about two hours by bus from AA. There were about 45 people and we helped to organise the Camp and stayed there for 3 days. Everyone enjoyed the Camp. For Nissi 13, the biggest challenge was the open air toilet and bathroom.



On Saturday (16th July), we returned to AA and continued with seminars and sharing of the Word. We took part in their 7th anniversary celebration and fellowship dinner.

Time flies and it is time to go home. We were very sad to leave as we had just started to get used to the place, the food and friends. We will miss them, their hospitality and fellowship. We also missed the shashlyk and kvas (malt drink). We thank God for the blessed time. We arrived in Malaysia on Tuesday (19th July) and back to reality ...

## What did we learn from the trip?

The people are very simple, especially in a smaller town like Tg, and they are seeking for the true God and their hearts are open to the good news. We also see that the believers are keen to share the good news whenever they have the opportunity. They are very close to each other and live like a well-knitted family and eager to learn the Word.

Malaysians are well received in Kzstan as both governments have good relationships

and we see how our 3 sisters are able to integrate with the believers by showing them love, care and help. We are able to eat their local dishes and in fact, we love them. Of course, for certain items like horse milk and camel milk, we need time to acquire the taste. It is not difficult for us to integrate into their culture.

Pray with SAGH as we seek God's guidance as to how we can be a partner with GOWW/KLC in their ministry in Kzstan, that this mission trip will not be a "touch and go" visit but we will be challenged to be part of the work, especially the Tg Ministry. We were so encouraged by the three sisters there but where are the men? God willing, we will be back next year and the years to come. ■

**Lee Kha Kooi** is an elder of Sungei Ara Gospel Hall and also the deputy chairman of CBSM.



# Project Paul: The Temerloh Gospel Chapel Experience

By Chew Sai Kee

## Objectives of Report

This report is focused more on the progress of the project in the last two years for the purpose of evaluation and future action. Hence it will only touch briefly on the history, aims and dynamics of what has taken place.

## Brief History

Project Paul (PP) was initiated as a response to the needs of small assemblies in the country, most of which are located in rural or small out-station towns. Many are struggling due to a variety of reasons like the yearly exodus of young people to big towns, triggering many on-going problems such as the lack of manpower to handle the various ministries and the consequent loss of morale and momentum in out-reach efforts. PP was also born out of a deep concern for the very slow pace of growth in the planting of new assemblies in the country.

This pilot PP was launched in September 2009 in Mentakab, Pahang by the Christian Brethren Secretariat of Malaysia (CBSM) with the full support of Assemblies Leadership Conference (ALC); in partnership with the local assembly, Temerloh Gospel Chapel (TGC). It is a two-year project and the two years have passed. To what extent has PP achieved its aims?

The aims of the pilot PP are:

- i. To provide assistance to the small local church (TGC) in the running of her various ministries and help it grow
- ii. To plant a new church in Mentakab through the activities of PP
- iii. To provide short term exposure to mission work in a local setting for believers who are called to serve as missionaries at the PP center in Mentakab
- iv. To provide a model for the possible set up of PPs in other places.

## The Beginnings

The generous gift of a believer enabled a house to be purchased (corner lot) in August 2009 and by end of September it was fully equipped and named the Edu-



*Training session for missionary*



*Missioner at work in CF meeting*



*Reference and on-line area*



*Students studying*

Care Centre (ECC) of PP. Sister Tan Sok Nging was appointed to serve as full-time supervisor.

The first meeting of the Project Paul Management Council (PPMC) was held on the 27th of September 2009 at the ECC. The PPMC consists of elders representing CBSM and leaders from both English and Chinese congregation of TGC. TGC also took the initiative to form her own committee known as the PP Action Committee to plan and run special programmes under PP in order to maximize the potential of all the facilities provided by CBSM to achieve the aims of PP.

## The Edu-Care Center, ECC

Sister Sok Nging is attached to the ECC on a full time basis. Apart from managing the center, she builds contact with students using the place to study. Sister Sok Nging also covers a range of other responsibilities. For example she does visitation and provides spiritual leadership and guidance to missionaries. Recently she took on a new designation as PP Coordinator in Mentakab. The fully equipped ECC serves the local community by providing a place for students to do

self-study, do homework, complete school academic projects, hold study group sessions, and do revision. Hence, the ECC is equipped with a small library of reference books, tables and chairs, computers equipped with on-line services and is fully air-conditioned. In the past two years we have seen a steady stream of students coming to use the place even though the numbers are not as many as we would have hoped for.

The ECC also serves as a place for special educational projects to be run. Special tuition classes by Christian teachers have been organized for students in the past two years. Even as this report is being documented now, there are special tuition classes running. Students are not required to pay fees to attend these classes. In the last two years, special events encompassed a short guitar course, a special English Literature seminar, a graphic designer course, a three day SPM seminar held at the Center. On paper, there are plans to run special English classes for adults, bakery sessions, sports clinics, commercially viable handicraft sessions and other adult oriented activities at the centre.

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## MISSION DYNAMICS

FROM PREVIOUS PAGE

PP welcomes believers who have some skills or knowledge to impart to others, to come over and conduct workshops, perhaps over a weekend.

### Missioners

Most important of all, were the 11 missioners from various assemblies who came to serve at TGC under the PP programme. They consisted of students waiting for results, students in between courses and even a young worker who decided to take a break to serve God. The missioners brought with them different gifts to serve and God brought them there to meet felt needs at the right time. The latest batch of missioners has taken the youth to a higher level in the areas of leadership, prayer and commitment. New believers among the youth are being ministered to. All the missioners were young, enthusiastic and under the guidance of sister Sok Nging, have themselves benefitted greatly from their PP experience. They testified that their short mission experience have helped them grow spiritually stronger. Some expressed the wish to come again to serve.

### The Foundation of a New Assembly

The ECC has hosted different groups of people coming on mission trips to Temerloh and Mentakab, towns, about 12 km apart. At the beginning of PP a Doulos team comprising of 6 sisters came and stayed for 3 weeks and helped out with the ministries of TGC. Two Residential Bible School (RBS) groups also stayed at the ECC. An on-going working relationship between the Subang Jaya Gospel Centre Youth and the Temerloh Gospel Chapel Youth fostered by PP was established in 2009. This partnership link has greatly helped to consolidate and strengthen the youth ministry in TGC. New believers from among the youth were brought into the church. Undoubtedly, the ministries of TGC have been greatly helped by these groups and by the missioners in particular.

As part of the follow-up programme and with the intention of laying the foundation of a new assembly, CBSM rented a shophouse in May 2010. For many years, TGC conducted regular Sunday school classes in a small rented house in Mentakab. It was known as Mentakab Gospel Chapel (MGC) although only Sunday school classes were held there. It has now moved to the shophouse. Now regular Youth Fellowship meetings of TGC and also regular weekly meetings of the TGC Chinese Assembly's ministries in Mentakab are also held there. The vision of the leaders is

that the many youths who have established contact with us through the ECC and the school Christian Fellowship activities, can be drawn into MGC and TGC; and with God's help, receive the Lord Jesus Christ as their personal Lord and Saviour, leading eventually to the establishment of a full-fledged assembly in Mentakab.

Truly, all praise and glory to God for all the opportunities that came in these two years. Through PP we have been able to come into contact with more youths outside of our church. Some have become Christians and regularly join us for our meetings.

### Prayer Matters

In closing, believers in TGC would like praise and thank the Lord for the lives of those touched through PP, both unbelievers and believers. Praise God for sister Sok Nging and the missioners and all they have accomplished; for the youths who came to know the Lord and for the help rendered to TGC and her ministries through PP. Praise and thank the Lord too for giving this wisdom to CBSM/and the Assembly Leaders to initiate PP and the Lord's servant who so graciously donated RM300,000 for the ECC. All glory to God!

- i. Pray that more students will come to use the ECC in the coming months.
- ii. Pray for the PP coordinator, sister Sok Nging as she continues her work among missioners and students in the coming months.
- iii. Pray for the new converts among the youth in fellowship with us. Pray that they will grow spiritually and be well grounded in the word of the Lord before they move out to the bigger towns.
- iv. Pray that the out-reach work in TGC will continue to grow and eventually, God-willing, a new assembly be planted in Mentakab.
- v. Pray for the ten missioners who have come to serve under the PP. Pray that they will continue to serve the Lord faithfully and perhaps be challenged to serve the Lord full-time.
- vi. Pray that more missioners from various assemblies will be called by the Lord to come and serve and grow with us.
- vii. The Pilot Project Paul Programme in Mentakab has come to the end of its two-year mandate. Please pray for the PPMC/CBSM/ALC as they decide on the future of this project and explore whether similar projects can be run in other towns. ■



SPM Seminar 2010



Meeting in progress at MGC



Activity time!



A youth gathering

**Chew Sai Kee** is a product of our Bukit Bintang Boys' School. He is an elder of Temerloh Gospel Chapel and also a committee member of CBSM Exco.

## LEST WE FORGET

# The Eric and Cheng Kim Kirton Story

By Colin Kirton

## The Early Years

Dad was born on 6 September 1932 to a working-class family in Clydebank, Scotland, the sixth of seven children.

The Kirtons lived in a tenement hall (the equivalent of a low-cost flat) in Clydebank until World War II struck. Clydebank, then one of the shipping hubs of Great Britain, was targeted by German aircraft bombers, and in the infamous Clydebank Blitz of 1941, the family home was reduced to rubble and ash. Many urban families were evacuated into the countryside, where they would be housed in the sprawling estates of the aristocracy. Dad's family went to live in Rossdhu mansion, on the Colquhoun clan estate in the village of Luss on the banks of Loch Lomond. When the family later moved to Glasgow, Dad and his older brother Ian remained in Luss, living with a farmer and his family. Dad's childhood experiences on the rolling farmlands of the Scottish countryside would later colour his sermons with many an earthy illustration!

Towards the end of the war, the family was reunited in Glasgow. During this time, his mother sent him and his siblings to a local Baptist Sunday School, where the seeds of God's Word began to be planted in his life. At a Scripture Union camp in the summer of 1946, convicted by the Holy Spirit, he committed his life to Christ.

## The Call to Missions

A year later, now settled in a Brethren assembly, Anniesland Hall, Dad felt a calling to missions work at a film-strip presentation of the life of David Livingstone. He was only 15 at the time.

After secondary school, Dad trained as a woodworker, and also enrolled for the British armed forces. The latter was a deliberate strategy towards getting sent overseas on assignment, where he planned to use his free time in missions work. He was already in touch with missionaries in the Middle East and since many of the British forces were being employed in that area at the time, Dad reckoned there was a good chance of being sent there.

At the age of 19, Dad received his conscription letter, and soon found himself on his way by ship, not to the Middle East but the Far East! And so in 1952, Dad



Top Row: Eric & Cheng Kim: The Early Days; Bottom Left: Eric Kirton at his table in *Evangel*; Bottom Right: The Kirton Family—with Colin, Lawrence & Carol

began his service with the Royal Air Force (RAF), based in Changi, Singapore, and making many forays into Malaya during the communist insurgency period known as the Emergency.

True to his heart for missions, his weekends off were spent rowing out to the islands off Singapore, where he would walk around the villages with a hand-cranked gramophone and 78 rpm records with gospel messages in various Chinese dialects, playing them in any homes he was invited into—often trying different records until he got the right dialect!

## God's Plan

Mum was born Tan Cheng Kim, the ninth of fourteen children, to a very traditional Chinese family in Kuala Lumpur with Penang and Ipoh roots. Grandpa and Grandma Tan were typical Taoist ancestral worshippers who were not in favour of "the white man's religion".

The family lived in Jalan Kamuning in the Imbi area, and Mum attended Bukit Bintang Girls School, where she was exposed to the gospel, particularly under the influence of Miss Elena Cooke, then one of the young teachers.

On Tuesdays, when the unsuspecting elders of the family gathered for mahjong sessions, Mum would sneak out to attend "Tuesday School" (Bible teaching for children) conducted in a nearby Christian home.

Mum committed her life to Christ at a camp in Melaka when she was 16. Grandpa was not very receptive of the news but nevertheless over time came to accept her decision. Mum was the first member in her family to come to the Lord. In later years, both Grandpa and Grandma and most of Mum's siblings also became believers.

Mum trained as a teacher and returned to BBGS to teach in the primary school, attending Venning Road Chapel (later to shift location and become Jalan Imbi Chapel).

Mum and Dad's paths crossed at a Bible camp in Melaka and sparked a mainly long distance friendship that blossomed into romance. Also, during that time, the Lord was confirming in Dad's heart that Malaya was to be his mission station—and particularly the east coast, which at that time had no Brethren work.

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## LEST WE FORGET

FROM PREVIOUS PAGE



From Left: Eric Kirton as a young man; Kuantan Chapel; Sunday school children outside the original Kuantan Chapel

In 1955, Dad returned to Scotland, went back to work in a well-known furniture-building company in Glasgow, as well as serving in various ministries within his home church and beyond, before returning to what was now Malaysia in 1958, commended by his home assembly.

After six months of intensive Hokkien language studies in Kuala Lumpur, he moved to Kuantan where from the old wooden house he had rented in Jail Road, he established the Gospel Hall Kuantan, the first Brethren assembly on the east coast. Kuantan was then a very small town—barely two main streets. There was no modern sanitation, and Dad had to battle periodic illness, including a severe attack of amoebic dysentery, the after-effects of which continued to plague him for thirteen years.

### The Fruitful Years in Kuantan

In June 1959, he returned to Kuala Lumpur and married Mum, who then joined him in Kuantan and continued to use her teaching career as an outreach opportunity among children and teens. After two years of planting the seeds of the gospel, the first new believers were harvested for God's Kingdom, and in 1964, Kuantan Chapel was built. Many Christian leaders across the country today—and indeed over the world—as well as many missionaries from Malaysia were the product of those ministry years in Kuantan. Over the years, their ministry expanded to include helping to establish the work in Temerloh, and to regularly help minister in assemblies established in Bentong, Raub and Kota Bharu, as well as the Presbyterian church in Kuala Terengganu.

Alistair McGregor, a missionary contemporary of Dad's, remembers Dad as

being one who was always never content with the status quo and always looking for new and creative ways to make an impact, breaking the norms of many of the older generation of missionaries before him. This was evident in many ways, some examples being the unique and interesting design of Kuantan Chapel, including a one-inch Dunlopillo padding on the seats and backs of the pews, something unheard of in its day ("If I'm going to invite unbelievers in to hear the gospel, the least I can do is provide them with comfortable seats", Dad quipped); his promotion of the use of music—and contemporary music at that time—in the worship and outreach life of the church; and his willingness to work hand-in-hand with other Christian denominations who were willing to do so. (Temerloh Gospel Chapel was in effect a joint venture with a Methodist doctor, and many inter-church outreach efforts were held in Kuantan.)

### Faithful to the End

In 1984, with the work in Kuantan well established, Dad and Mum contemplated new ministry elsewhere. Of particular interest was an invitation to consider work with aboriginal people in Australia. But sudden debilitating illness related to her diabetic problem left Mum with both legs amputated above the knee, suffering from the effects of a stroke and bedridden, after almost seven months hospitalised in Kuantan and Kuala Lumpur. In need of constant medical attention for Mum, the family was forced to move to Kuala Lumpur. It was very hard for Mum, vivacious and active, to be reduced to an invalid, and equally difficult for Dad to have to cope with caring for her. Yet we saw God's miraculous provision and how God used Mum to touch many lives even from her bed and wheelchair. Mum went to be with the Lord on 12 December 1989, aged 55.

Dad continued to teach and preach itinerantly in the Klang Valley and across the country, as well as serve on the management board of the literature ministry of Evangel Book Centre. He was also the face of the annual Klang Valley Bible Conference, for which Evangel is a co-organiser.

In July 2006, Dad was diagnosed with malignant melanoma, an aggressive form of skin cancer. After a first successful operation, another tumour was found barely four months later. The second operation revealed that the cancer had already spread into his vital organs, and that he was only expected to survive a few months. As his independence, dignity and faculties were slowly stripped away from him, Dad bravely endured his illness, radiating calm composure, grace and Christian hope in spite of all he suffered—a precious legacy in itself to those of us who had the privilege of caring for him in his final months.

On 24 March 2007, Dad went home to the Lord. Over a thousand people attended his memorial service at The Life Chapel, which one friend remarked was "the best worship service I've ever attended". Dad would have been happy to hear that. One of his requests before he died was that he wanted the focus of his memorial service to be the God he served.

That desire is echoed in the words of Psalm 115:1 engraved on his tombstone: "Not to us, O LORD, not to us, but to your name be the glory, because of your love and faithfulness." Indeed, our loving and faithful God chose to take two ordinary lives in Eric and Cheng Kim Kirton and use them mightily for the blessing of many lives and the glory of his name. ■

**Colin Kirton** is an elder of Subang Jaya Gospel Centre. He has a great passion for music and the dramatic arts particularly in the communication of the Christian message. Many churches have been blessed by the performances of *Footstool Players*.

# A Helping Hand

By Tay Bee Lian



I swam towards shore, but when I looked up, I was swimming in the wrong direction—away from shore! I turned around and swam towards shore again; but again could not find the

shore. After some long minutes swimming aimlessly, I was frustrated and tired. I was thankful for the life vest. After swimming for a while, I looked up again. YES!! I was moving in the right direction. But tried as I might, the shore didn't seem to come any nearer. I swam some more, and stopped to look for the shore again. Amazingly, this time I saw the rest of our group sitting under the trees. But this cannot be because the three of us had walked about 100 m along the beach before we headed out to sea. What are they doing here? Or rather ... how did I get here?

However, they were not looking out to sea to be able to see me! The kids were playing in the sand with the maid; my cousin and boatmen looked as if they were napping in the shade of the trees. I yelled for them and waved my hands desperately above the

water, but they showed no sign that they heard me. I swallowed more salty water, and swam very hard towards them. I was really afraid that I might be swept further away from them.

The next time I looked above the water, I saw the boatman and my cousin swimming out in my direction! I was going to be saved! I remembered the strong hand of the boatman holding my head above the water, whilst my cousin removed the snorkeling mask from my face. Finally, when we reached shore, I threw up.

All these happened during a recent family holiday in Lombok, Indonesia. We stayed in Lombok but had hired a boat to take us to an island called Gili Meno where the corals and fish are prettier and more abundant. Three of us ladies had walked up the shore and swam out to snorkel near some reefs and rocks. Somehow I got separated from the other two and was swept off by the currents.

The next morning, in the quietness of sunrise at the beach, I reflected on the events of the previous day. What would

have happened if the current flowed in the opposite direction? Where would I end up? Did God change the direction of the current to send me to where the boatmen and others were?

## Lessons Learnt

I realized the ever-present danger of being carried away by the currents of worldly pleasures and pursuits; strong currents that push us away from the one treasure that is worth it all—God. Are Christians looking out for people like me struggling in the currents of life? Are they ready to stretch out a helping hand? Are they scanning the horizons for family, friends, and neighbours so that they can rescue yet another for the Lord's kingdom; or are they napping in the comfort of the shady trees oblivious to the cries of the lost as they float by? It's a wake-up call for me to be watchful and be ready to reach out with a helping hand.

I returned home thanking God for saving me and for giving me this sobering and maturing experience as a follower of Jesus Christ. ■

## DEFINING MOMENTS

# Up and On

By Yap Kok Keong



It was one of those sudden tropical storms that kept the Penang ferry from sailing to the mainland that night. Like many other passengers, I had to shift from one side of the deck to the other to avoid the rain pelting in from one side and then the other. Even so most of us were wet through. The ferry just tossed about, refusing to start off for the mainland. No one spoke but I could see that they were worried and miserable. My night train back to Ipoh leaves at 10.00 p.m. It's only from 9.00, there's plenty of time. But as the minutes ticked by I was getting more and more anxious that I might miss the train.

At last the ferry sailed. But I would not make it now. Resigned to the fact, I stepped ashore. Then I heard the long toot sound of the train. I decided to run for it. Wet through, with a sling bag swinging from my shoulder I ran like a mad man towards the station. I thought it was near but the long covered passage seemed interminable. Finally, I reached the gate. The ticket collector shook his head, pointing to the train chugging its way out of the station. I brushed past him and chased after the moving train. I managed to reach the last

carriage and made a leap for it, held on to the bar and tried to pull myself up. But the running and chasing had taken a lot out of me. The sling bag was a problem and the train was gathering speed. At that desperate moment, a hand reached out from the carriage and helped pull me up. It was dark and I was too dazed and too embarrassed to see who he was. I remembered muttering some 'terima Kasih' and staggered off down the swaying passage way to find my bunk.

Lying there, wet and cold, I had plenty of time to reflect as the train chugged its way back to Ipoh. My being in Penang that day was to speak at a TCF gathering. I had done this before on many a Saturday—drive to the school in Sungei Siput in the morning, rush back to Ipoh, park my car at the railway station, then take the morning train to Penang or KL, take the meeting in the afternoon and take the night train back, pick up the car, rush home, get some sleep and be in time for church on Sunday morning.

That incident in 1992 was a defining moment for me. About a year earlier Mr.

Boler had asked me to consider coming out for full time Christian service and I had dismissed it with a casual smile. That night, many thoughts raced through my mind.

*"Haven't I done enough? I am enjoying my work. It is most fulfilling and I'm touching many lives. Remember the two other minor wake-up calls that you have dismissed? This is the 3rd one. How loud must the Lord speak before He is heard? The Lord wants me to be in K.L. now, not when I retire at 55. Ipoh would be an excellent place for retirement. Perhaps that would be too strong a temptation 4 years from now. Would I even get to retire?"*

I finally decided to apply for optional retirement; moved to KL and took up the position of Honorary General Secretary of the Teachers' Christian Fellowship. In that capacity I was able to travel around the country to minister to numerous Christian teachers. Many doors opened up for Christian service in the local assemblies, in Scripture Union, in the Malayan Christian Schools Council and CBSM. ■

**Yap Kok Keong**, a retired school principal, is an elder of Subang Jaya Gospel Centre, the Secretary of Scripture Union, Advisor to TCF, the Chairman of MCSC and the Federation of Christian Mission Schools Councils, Malaysia. He is also a member the CBSM Exco.



## DEFINING MOMENTS

# My Conversion, Calling and Challenge

By Dexter Ng

## When and where did you come to know Jesus Christ as your personal Saviour and Lord?

A friend invited me to a gospel rally at Melaka Gospel Chapel in 1976. The speaker was Roger Dalberg.

## Fast forward, what was next?

I moved to Petaling Jaya for studies in 1978 and later for gainful employment. I was in active fellowship in The Life Chapel (TLC) and appointed a Deacon in 1988.

## But most believers associated you with Shah Alam Gospel Centre (SAGC). How did that come about?

The work in Section 25, Shah Alam had its beginning in 1988 when three Christian families had assembled for informal fellowship gathering. The brethren were from three different assemblies. It was finally decided TLC would be responsible for the development of the extension work. Later, my family joined the fellowship after having moved to Shah Alam.

## When were you commended for full-time service and later appointed as an Elder?

SAGC received autonomy from TLC on 28 December 2003. By then, I was already a commended full-time worker of TLC to SAGC in 1998. I was appointed as one of the three new elders of SAGC. Subsequently, the Lord led the Elders and believers in SAGC to also commend me for full-time service for the Lord Jesus in SAGC.

## You have worked with children, youth and adults in your ministry as a full-time worker. What are the most exciting and challenging things about working/ministering with the groups mentioned?

The most exciting and challenging part of ministering with such age groups is this common thread: seeing people coming in as non-Christians, get saved, be a part of the congregation and ultimately serve in the church. Seeing believers mature and taking the role of leadership is very "syok-a-lingam" (satisfying).

## Describe the different phases of your ministry as a full-time worker and later as an Elder.

My ministry as a full-time worker and Elder can be divided into four phases. In the first five years of serving in full-time service,



Dexter and Family



Dexter with Elders and Deacon of SAGC

I was heavily focused on evangelism. I played badminton, captain ball, even giving tuition with and to community youth. My main priorities were to reach out to as many people in the community as I possibly can, by the grace of God. In the second phase of my ministry, I devoted more time and energy on discipleship. I once taught Bible Knowledge to the Form 5 students as an SPM subject. I am currently in the third and fourth phase. The third is of mentoring leaders and their personal development, and developing new ones. In the fourth phase, it is all over again from the beginning of the first phase. The church has started Mandarin-Speaking Ministry, first among the youth and later among the adult ladies.

### Phases of Dexter's Ministry:

- (1) Evangelism and Growth
- (2) Discipleship
- (3) Mentoring New Leaders
- (4) New Ministry

## What have you learned in the congregation you serve that will make you a better full-time worker and Elder?

Being in a congregation that has fifty percent of youths below 30 years of age, it is a challenge to balance needs of the church, programming and leadership needs when there are so many different personalities, preferences, age groups and non-Christians that visit us. I have also come to understand the power of harnessing the strength of the youths. Considering them as present leaders and empowering them allow things to be done that would otherwise be hard to accomplish due to limited resources. What I have learned too is to be patient and wait for God's timing in order to effect change.

## Describe a ministry experience with the congregation you now serve that captures your greatest strengths.

In many ways I am hemmed in to develop skills in preaching, teaching, leadership and administration. Serving in this church also means utilising strength that God has given me to bring in unbelievers in the community, giving them a sense of belonging and developing them into the core members of the church. I have also learned a great deal about what it takes to bring things into focus, especially in terms of organising and leading the church to greater heights for Him, by God's strength and grace.

## After all these years of serving as a full-time worker, was there a time when you really thought of giving up? What kept you going at that point?

As in any other churches of God, there are many challenges—and it is hard to delve deep into the details. But being reminded of my calling and focusing on the unfinished business that is before me keeps me going even when I am at the lowest point in life. Having a vision and sticking to it helps, too. I have always had a preferred future of what SAGC should, or could be, in the will of the Lord. Working towards that vision tremendously overshadows the temporary setbacks that happen every now and then.

## What would you invest your life in/for? Why?

I have limited resources in terms of time, energy, money, etc. Furthermore, I have a family to take care of. I would invest much of my limited resources to see someone mature in his or her spiritual walk with God. Their personal-spiritual development is of

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## DEFINING MOMENTS

FROM PREVIOUS PAGE

great concern to me. I am passionate about seeing the local church sprout and grow in quality and quantity.

**What are the most pressing concerns you have right now in your ministry that needs constant prayer support from Christians who will be reading this?**

Losing my passion and giving up. It is a constant struggle for me to always set my eyes on a goal and pushing aside all other distractions and setbacks. I am also concerned of the fact that I need to be true to my calling, and that requires a lot of support from Christians in the form of prayer.

**Anything else to say before you sign off?**

I wish to thank my fellow Elders, as Undershepherds, in coming alongside in taking care of His flock given to us, not forgetting Deacon and Ministry Leaders. My fellow church members have been a great support to me, in spite of my imperfections. It has been a joy serving with all of them. My wife and son have given me much encouragement in my journey of faith and service. Most of all, I praise my Lord and my God for giving me this opportunity to serve Him in ministering to both believer and unbelievers in the community. Praise God for His Spirit in enabling me for His service. All glory to Him alone. ■



*With some of the adults in the church*



*With some of the youths in a church camp*



*With youth care group leaders*

# Penang Assembly Updates

Submitted by Teo Pek Bing

## Burmah Road Gospel Hall(BRGH)

We are still meeting at our temporary meeting place at 95, Jalan Hijau Empat. The place is small and can only accommodate a maximum of 120 people. Most Sunday mornings we are nearly full. But we thank God that we have a place to meet and are able to carry out all the activities as before. We are also able to attract a few neighbourhood children to the Sunday School.

Phase I of the building project (main meeting hall) will be handed over to us in mid-July 2011. However we will still not be able to use it as OC application can only be made together with Phase II. Phase II (annex) is targeted for completion by Dec 2011. Again we are grateful for the Lord's kindness in providing us with sufficient funds to put up the buildings. The building fund was "closed" in April 2011 when the target of RM 5.2mil was met. Praise God! Do continue to pray with us towards a hassle free application and approval for the OC.

April 2011 was a busy time for us as we hosted a Bible Reading Conference and the Annual Easter Conference. Michael Attwood from Springfield, Missouri, USA spoke at both conferences. He took 4 sessions (11 hours) during the Bible Reading Conference to provide us with an overview to the Book of Ezekiel and then three evenings for the Easter Conference sharing on Christ—The Day of Atonement, Christ The First Fruits and Christ the Passover. All the meetings were well supported with the Sg Nibong Church Hall being filled every evening and overflowing for the Easter Conference! We thank God for the keen interest shown in the study of the Word and the teaching ability of our brother Attwood. On Easter Sunday a baptismal service was held and about ten brothers and sisters from the assemblies up north were baptized. All the messages are recorded and can be accessed at <http://www.voicesforchrist.org/resources/search.pl?q=Penang>

BRGH has, for more than 10 years now, been holding a bi-monthly "Mission Night" on the fourth Sunday of every even month. Mission Night is a BRGH ministry but very well supported in attendance, prayer and finance by all the assemblies in the north. Bro Ung Kim Cheng led this ministry for the



*Burmah Road Gospel Hall building project nearing completion*

first ten years and now serves as advisor. Currently it is chaired by Bro. Kenneth Oh and assisted by another four committee members. Mission Night serves to create awareness and encourages participation of local assemblies in Assembly Mission work. At the bi-monthly meeting we would receive reports from a visiting worker or organization on the work they are involved in. A collection is taken up at each meeting and the funds channeled accordingly to designated workers or missionary organizations. In addition to the bi-monthly "meetings", Mission Night also produces a bi-monthly Prayer Letter entitled ECHOS which highlights assembly missions work for praise and prayer. Over the years several assembly members have been challenged through Mission Night and today have been commended by their home assemblies to serve in other lands. For soft copies of the ECHOS or more information on Mission Night please e-mail Kenneth Oh at [kenowm@gmail.com](mailto:kenowm@gmail.com)

## Island Glades Gospel Centre

Our assembly requests prayers for a number of our brethren who are unwell. Recently, our elder Daniel Nathan was diagnosed with a tumor near his brain. A biopsy will be

performed at the General Hospital. Pray for speedy careful attention by the medical personnel.

Also uphold our workers in the field. We have sisters Lay Bee in Barn Sukniran, Thailand, Lai Har in China and Annie Khoo in Suong, Cambodia. Annie Khoo will be returning to Malaysia for her home leave from August to October.

Finally pray for all who faithfully minister the Word of God that the saints will be encouraged and many will come forth to serve Him.

## Sg. Nibong Gospel Hall

SNGH started a Mandarin ministry meeting in April to provide Bible teaching to a group of believers in our fellowship who are not so competent in English. Mostly new believers, they find it hard to benefit from the English ministry. We now have a steady attendance of about 10 to 15. We are blessed with a few brothers who are able to teach in Mandarin or at least interpret. Pray with us for these believers to continue to grow and for the brothers who teach them.

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## UPDATES FROM ASSEMBLIES & MINISTRIES

In April, we were privileged to host the Easter Conference and Penang Bible Reading Conference organized by Burmah Road Gospel Hall mentioned earlier by BRGH. The large crowd placed a heavy toll on our limited facilities. Consequently, we started some renovations to cater for larger crowds as well as to streamline the classrooms for the Tadika. We plan to complete the second phase over the December holidays.

Over seven weekends, from mid July to August, we are glad to have GLO weekend training in our church hall! We praise God for the 12 to 25 from the Penang assemblies who attended on the first two weekends although we felt more people could have benefited from these sessions which GLO and the teachers have so painstakingly prepared.

Pray and praise God with us as we make preparations to celebrate God's faithfulness to SNGH for 30 years next year in April. Planning has begun but there is still much to be done.

### Bukit Mertajam Gospel Centre

BMGC remains with regulars of around 30 people in the English assembly. The assembly is sited in two shop lots surrounded by a community of predominantly Hokkien speaking traders. Most appears to be traditional Taoist and Buddhist. While not hostile to BMGC, the community is cautious in their association us. Nearby is also Jit Sin School. On the whole, we are perceived as benign. Our main ministries for believers include Bible study on Friday and fellowship meetings

which also has an evangelistic emphasis. Being on the closest assembly to Kepala Batas, we also provide material support to the Kepala Batas work.

We have two avenues of outreach to the community—The English Hour for 13-year-olds and below held every Sunday after Lord's Supper in lieu of Sunday School. The traditional Sunday School format is less well received by the community of unbelievers. The program is run on themes (like sports, animal kingdom, the universe, types of jobs, etc) and each theme runs for a varying duration from several weeks to several months. During the thematic sessions (the fun part), we have videos, songs, games associated with the theme. We intersperse the "secular" aspect of the program with Christian elements for example, when talking about the universe, we use the occasion to talk about creation and the story of Jonah when we did creatures of the sea. The last half hour of the program uses the more traditional classroom approach of English teaching. For those 12 and above, we have a Tuition work which is self funding through the collection of minimal fees from the students. This ministry provides the avenues for contact with the non-believers and use special occasions when the students and parents are invited to attend special church events like Christmas, outings and gospel events.

The main issue affecting BMGC's growth is retention of its people. Younger people tend to move out to bigger centers like Penang Island, the Klang valley and even Singapore. Those who grew up in BMGC and also those younger people who came to know Christ

in their younger days eventually move out either for studies and later on to work. Few return.

We started a sinking fund for a full-time worker two years ago and can support a worker in the Bukit Mertajam area for at least two years. We would welcome anybody with a passion to work among youths to take this up. Language pre-requisites are proficiency in English and Mandarin/Hokkien. Knowing Tamil will be helpful. ■



*Work among the children at Bukit Mertajam Gospel Centre*

## The Highlands Christian Centre

This new building can accommodate 70 campers and together with the older block for 88 campers, making a total of 158 campers; sufficient for most church camps. God willing HCC will be a great blessing to our assemblies.

For booking, please contact: -

Mr. Randy Chok  
Tel: 05-495 6487 Mobile: 012-507 0398  
E-Mail: randychok@hotmail.com



*Construction successfully completed and with waiting for Certificate of Fitness (Funds are still needed for furnishing work)*

## COMING EVENTS

# GLO Level 1 Training Programme: Taiping GLO School

## Date of Course Commencement

Classes and Activities commence on Tuesday 3rd January 2012 at 9am. Students report to the GLO School on the evening of 2nd January for the Dedication Service at 5pm.

## Duration of Course

Six (6) weeks of programme and activities with one week break for Chinese New Year

## Date of Course Completion

Departure of students to their homes on Saturday, 18th February 2012 after breakfast

## WEEK 1 (JAN 3-7):

### Personal Encounter with God

*Devotion and Quiet Time; Prayer and Meditation of the Word; Discerning God's Will; Bible Study Methods; Worshipping God*

- Every Evening: Team Games & Recreation and Outings around Larut & Matang
- Nights: (Mon, Tues, Thurs & Fri) Practical—Sermon Preparation & Group Bible Study Leading]
- Weekend: Hands-on Training in Sunday School & Youth ministry

## WEEK 2 (JAN 9-13):

### Exploration 1: From Paradise to Exile

*The Creation; The Expulsion; The Call; The Exodus; The Kingdom; The Exile*

- Evenings: Team Games & Recreation and Hiking up Larut Hill]
- Nights: (Mon, Tues, Thurs & Fri) Practical—Guide on Handling Children & Leading Sunday School
- Weekend: Hands-on Training in Sunday School & Youth ministry

## WEEK 3 (JAN 16-20):

### Exploration 2: The Beautiful Life of Jesus Christ

*His Preparation; His Ministries; His Sacrifice; His Resurrection; His Ascension*

- Evenings: Organized Team Games and Recreational activities
- Nights: (Mon, Tues & Thurs) Training - Guiding Children & Leading Sunday School & Youth ministry

## Jan 21-29:

### One week Break for Chinese New Year

## WEEK 4 (JAN 30-FEB 3):

### Exploration 3: Miraculous Beginnings of the Church

*Birth and Growth; Changing the City; Changing the Country; Changing the World*

- Every Evening: Team Games & Recreation and Outings around Larut & Matang
- Nights: (Mon, Tues, Thurs & Fri) Training - Group Bible Study leading & Sermon preparation
- Weekend Practical Training in Cross-Culture Missions in a Local context

## WEEK 5 (FEB 6-10):

### Exploration 4: The Return of Christ Jesus

*Eternal Life; Resurrection; Second Coming of Christ*

- Evenings: Games and Sports Tournaments among groups
- Nights: (Mon, Tues & Thurs) Practical Guide to Cross-Culture & Rural Missions preparation
- Weekend Practical Training in Cross-Culture Missions in a Local context

## WEEK 6 (FEB 13-17):

### Defending the Faith: Issues Confronting Christians

*The Trinity; The God-Man; The Penal Substitution; The Holy Spirit; Assembly Distinctives*

- Evenings: Team Games & Recreation and Hike up Maxwell Hill
- Nights: (Mon, Tues, Thurs & Fri) Practical Guide on Evangelism & Lessons on Christian Living

## Close of Programme: 10am, Saturday, February 18

• For Further Information please go to our GLO Malaysia Website: <http://www.glomalaysia.org>

• Application Forms can be sent directly to the GLO School address: 204, Jalan Taming Sari, 34000 Taiping, Malaysia or via email: [glomalaysia@gmail.com](mailto:glomalaysia@gmail.com) or via fax 03-20922690

• The total cost for this GLO Level 1 (6 weeks) programme is RM 600.

• GLO Level 1 programme is now Open for Registration. The first 40 qualified applicants will be given places.



Level 1 Students after class



Training for Children's Ministry



Learning to Lead Sunday School



Mission field experience in a OA village



Recreation time at Taiping Lake Gardens



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