

# PELITA METHODIST

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## Celebrating God's Goodness



# Moment

**I**t's the middle of the year 2013. Many things have happen to us as a church and a nation. Over the past month there have been many controversies, incidents and happenings that has caused much concern to everyone. Yet if we take a closer look at our country, we just have to realize that life goes on. The truth of the matter is that it is only through God's grace that as a nation we progress. We then have to ask ourselves what is our role as Christians in this country. How have being 'salt and light to our country' helped in these different issues? This month Pelita Methodist will be highlighting some ways our church and Christians in Malaysia go on about being 'a Kingdom of Priest' in our land. We are highlighting the Methodist College (MCKL) as being a higher learning institution bent in creating and forming quality students. It is our hope that the values and lessons learnt in this institution would not just help in the academic side of education but also shape young people with a heart for others. Pelita Methodist is also highlighting the need and call to pray for the nation and the church. We need to be vigilant to the 'Allah' issue and also the issue of printing the Bahasa Malaysia Bibles as Bumiputera Christians make up the bulk of Christians in Malaysia. We hope that Christians would live out the truth as much as try to proclaim it to our nation. This truth is that Jesus is Christ and Lord of all and only in Him can we find salvation.

By Michael William



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## For enquiries and subscription:

**Post:** The Methodist in Malaysia,  
69 Jalan 5/31,  
46000 Petaling Jaya,  
Malaysia.

**E-mail:** [pelita@methodistchurch.org.my](mailto:pelita@methodistchurch.org.my)

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## Malaysia National Prayer Network



*As the Lord leads.....*

*"...but set an example for the believers in speech, in conduct, in love, in faith and in purity" (1 Tim 4: 12). Paul urged Timothy not to allow others to make his age a point of criticism but to live his life and lead by example. At that time, Timothy was probably in his 30s.*

*Paul himself was an example to all believers (1 Cor 11:1; Phil 3:17). His life modeled the type of loving service and sacrifice that Jesus required of His disciples (Luke 22:24-27). Every believer reads what happened after Jesus served the Twelve during the Passover meal. The disciples began to argue over which of them was the greatest. They totally missed the example set by the Lord, i.e. seeking an attitude of servitude.*

*Have we, too, missed the example of godly leadership set by the Lord? Often, we ask and search for methods to disciple young leaders, and probably complain that the young ones are just not committed. But... are we the lively examples they willingly follow after? Are we ready to tell them, "Follow my example, as I follow the example of Christ"?*

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

- We will put into practice whatever we have learned or received or heard from the Lord and those who have walked before us
- We may be living examples for the young people in speech, in conduct, in love, in faith and in purity
- That we will rejoice in the Lord always, and let our gentleness be evident to all (Phil 4:4-5)

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

*The LORD does not become angry quickly,  
and His power is great.  
The LORD will not let the guilty go unpunished.  
Where the LORD goes, there are whirlwinds and storms,  
and the clouds are the dust beneath his feet.  
(Na 1:3, NCV)*

- The Lord will help rulers and leaders to make good and fair decisions
- For the Parliament and lawmakers to debate on relevant issues and have meaningful discussions for the betterment of the entire nation
- Those who plot evils and give wicked advice may be crushed
- For the law enforcement to be more vigilant and effective in carrying their duties, so that the rakyat can live in peace and feel safe both at home and in public places
- Safety has become a major concern at hospitals, with both patients and employees feeling unsafe as they have been victims of snatch thieves and other crimes at one time or another (<http://www.thestar.com.my/News/Community/2013/07/15/Feeling-unsafe-at-hospitals-Staff-and-the-public-want-better-security-after-spate-of-incidents.aspx>).

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

#### **• The children who are left orphaned in the recent disaster in India**

Almost 6,000 people listed as missing after flash floods and landslides struck northern India last month are now presumed dead, officials said Monday. Pilgrims, tourists and others were swept away when floods caused by torrential monsoon rains hit the Himalayan state of Uttarakhand in June, destroying entire villages and towns... The Uttarakhand government will also set up a fund, with 500,000 rupees to be given to each child orphaned in the disaster, he said. (<http://www.thesundaymy/news/770570>).

# Episcopal Address for 30<sup>th</sup> MCKL Anniversary Dinner

By Bishop Dr. Ong Hwai Teik

**Distinguished guests**, honoured friends and supporters, members of the MCKL community past and present, ladies and gentlemen.

**We bless the name of God** for this 30th Anniversary Celebration of the Methodist College, Kuala Lumpur. We thank Almighty God for His many blessings in these 3 decades where he has given able and excellent staff, grew and increased our student population steadily, gave us committed Methodist people and churches who loyally and sacrificially volunteered their services, time and expertise, faithful intercessors who gave MCKL an invisible but necessary covering, and the generosity of benevolent supporters who gave out of gratitude and shared conviction of the vision and mission of this establishment.

**The aspiration of the Methodist Church in Malaysia**, is expressed in the crafted statements of Vision, Mission and Belief of the MCKL, do allow me to read them to you: **“Vision”** - The College of Excellence for Life

**“Mission”** - To nurture a community where excellence, in all its forms, is celebrated; and where individuals come alive to their God-given ability to make a unique difference in the world.

**“What we believe in”** - We believe in the potential of all Collegians to rise to his or her calling as stewards of God’s creation. Their time at MCKL should foster a joy for learning, and an intelligent appreciation of the beauty of nature, and the inalienable worth of every human being. This will lead to a life-long passion for making a significant difference to their families, society and the nation.

This is very much in conformity to the United Nations Universal Declaration Human Rights pertaining to EDUCATION: *Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.*

So it is the DREAM of the MCIM that the MCKL be an expanded 1st CLASS institution with commensurating facilities and SPACE that produces GLOCAL CITIZENS excelling in academics, armed with productive job market skills, **but always grounded in a character of integrity.**

**By God’s INSPIRATION AND GRACE, it is my prayer and goal that together with your help and support of our community, MCKL will produce wholesome graduates who SHINE IN THEIR COURSE OF STUDY, SKILFUL IN THEIR CHOSEN PROFESSIONS, BUT ARE ALSO PEOPLE OF INTEGRITY: MORAL IN CHARACTER, PRINCIPLED IN ACTION,**

**TRUSTWORTHY IN DEALINGS, AND ARE ACCOUNTABLE AT ALL TIMES.**

It is our aim that our graduates will contribute to the world OUTSIDE, with an authentic character on the INSIDE; graduands who will not only add value to the economy and prosperity of this nation, but also add value to the soul of this nation.

In this light, we in the Methodist Church in Malaysia, are most appreciative of the words of our late 3<sup>rd</sup> Prime Minister, Tun Hussein Onn, at the launching of the Methodist Education Foundation in 1986:

*“From their inception, Methodist Schools have been in the vanguard of nation building. They have transcended the narrow confines of ethnicity, religion, language, culture and socio-economic boundary. Methodist schools continuously endeavour to develop each individual’s potential and to encourage interaction with others so that everyone will become an integral part of the total school community. I believe these are important strategies that will create awareness of multi-racialism and will foster the spirit of mutual respect, understanding, oneness and loyalty. They will also enhance social values such as tolerance, cooperation and harmony between different communities. The records will reveal that Methodist schools have long been involved in the promotion of national unity – even long before Merdeka.”*

We in the Methodist Church and especially in MCKL, are truly grateful to you for your present and continuing generous support – as we together share in the vision of building a better Malaysia, a longing that the civil society in Malaysia encompassing all races, cultures and religions longs for.

Thank you for joining us by your encouragement, support and giving at this 30th Anniversary THANKSGIVING DINNER – as we pursue building a better Malaysia by equipping and empowering our young people TODAY in building a better Malaysia of TOMORROW.

As we dream and work towards a better Malaysia - please permit me to conclude by reading the words of our beloved 1<sup>st</sup> Prime Minister, Tunku Abdul Rahman Putra, in a written message addressed to the Kuala Lumpur Methodist Afternoon School magazine, dated 8th October, 1963 – almost exactly 50 years ago: the TONE, PURPOSE AND APPEAL – remain very much the same - half a century later.

Thank you. May God bless you all.

The following message from the Prime Minister addressed to the Kuala Lumpur Methodist Afternoon School we feel is appropriate at this time for our publication and is reprinted by courtesy of the Principal, Mr. V. G. Thalayasingam.

Telegraphic Address - PERMENT  
Telephone No. 54432 & 55275



Federation of Malaya,  
Kuala Lumpur

MESSAGE FROM THE PRIME MINISTER

I feel most warmly touched by the decision of the Editorial Board of the Methodist Afternoon School annual magazine to dedicate their special Malaysia Number this year to me.

It is true that I have had much to do with the creation of Malaysia, but through that alone - without the goodwill and support of our people and of the peoples of Singapore and the Borneo Territories - Malaysia might never have been born.

With Malaysia I need this support more than ever, what with the external pressures of confrontation and internal disturbance organised by the Communists, necessitating our state of national preparedness. In fact, you are living in historic times and should be fully aware of what is happening.

What I would like to impress upon you as young Malaysians, and indeed on all citizens of Malaysia, is that this nation of ours is not the creation of one man alone but of the will and wish of all our people. Malaysia owes its existence to our mutual belief in our common destiny.

Each and all of us, young or old, has his or her part to play in making Malaysia a land of peace and happiness. For some there will be very active role, but most must carry on with their daily lives as productively as possible.

For all of us, however, there is one over-riding duty - an unflinching sense of love and loyalty to Malaysia, an unswerving faith in national unity and co-operation.

Malaysia is our nation, our people, our land to which we owe all the best we have to give in heart and mind and spirit, and if need be, even life itself.

Our confidence in Malaysia and ourselves is and will be, with the blessing of God, our sure shield and hope for the future.

Kuala Lumpur,  
8th October, 1963.

(Tunku Abdul Rahman Putra)  
PRIME MINISTER.



Opening ceremony



More than 2000 participants attended the 10th Sarawak Chinese Methodist Convention



Dr Huang Wee Wee speaking on Preventive Measures Against Website Pornography



Praising God in one voice



Rev Dr Su Chii Ann speaking on Pastoral Challenges of The Present Era



Rev Thomas Lau speaking on Spreading Scriptural Holiness Transforming the Nation



Rev Joshua Ting, the General Secretary of CCCOWE, speaking on "Is Your Heart Burning With Passion?"



Closing ceremony

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

Address: 26 Jalan Universiti, 46200 Petaling Jaya, Selangor Darul Ehsan, Malaysia  
Tel / Fax : + 60 3 7957 1457  
Email: [cfmsia@yahoo.co.uk](mailto:cfmsia@yahoo.co.uk)

20<sup>th</sup> July 2013

**CFM MEDIA STATEMENT**

**CHRISTIANS APPALLED BY STATEMENTS OF MB AND MINISTER**

The Christian community is appalled by the recent statements reportedly made by the Mentri Besar of Kedah and the Minister of Urban Well-being, Housing and Local Government on the issue of the use of the word “Allah” in the Al-Kitab.

Both statements are untenable and in flagrant disregard of the 10-point solution decided by the Federal Cabinet in April 2011. These 10 points were specifically communicated to the Christian Federation of Malaysia in a letter dated 11 April 2011 from the Prime Minister himself. (The copy of the letter is attached).

It is offensive and unacceptable for the Honourable Minister to attempt to justify the call by Ibrahim Ali to burn our Holy Scripture by saying that our Holy Scripture contains errors in printing.

The use of the word “Allah” in the Al-Kitab is NOT and has NEVER been an error of printing as claimed by the Honourable Minister. Such a suggestion is insensitive, insulting and inflammatory. We reiterate that it is the express right of the Christian community to use the word “Allah”.

The Mentri Besar of Kedah’s recent statement to forbid the non-Muslims from using the word “Allah” in his state is unconstitutional. The Federal Constitution in Article 11 (1) and (3) (a) gives the right to every individual to profess and practise his religion and at the same time it also gives every religious group the right to manage its own religious affairs.

We call on the Federal Cabinet to honour and enforce all aspects of the 10-point solution; in particular, the Federal Government must ensure that the 10-point solution is abided by all levels of government and all relevant authorities.

The rights guaranteed to all religious communities under the Federal Constitution must be respected in all states in our beloved country, including Kedah.

Yours sincerely,

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



**PRIME MINISTER  
MALAYSIA**

11 April 2011  
JPM.PEMANDU.600-23/1/2011 (2)

Bishop Ng Moon Hing  
Chairman  
Christian Federation of Malaysia (CFM)

*Dear Bishop Ng,*

**Ten Point Solution to address the Bahasa Malaysia / Indonesia Bible and other related issues**

As we are all aware, the impounding of the Bible in Bahasa Malaysia / Indonesia has triggered concerns and tensions within the country which we have to address urgently to prevent these from escalating any further. Consequently, we have been in discussion with the Christian Federation of Malaysia and other Christian groups to resolve the Bahasa Malaysia/Indonesia Bible and also other religious issues. Taking into account the polarity of views of the different religious groups, including Christians and Muslims, the Government decided on a Ten Point Solution.

On 2<sup>nd</sup> April 2011 the Government announced a Ten Point Solution to address the Bible issue and other related issues. I wish to confirm that this is a collective decision by the Cabinet. The Ten Point Solution is as follows:

1. Bibles in all languages can be imported into the country, including Bahasa Malaysia/Indonesia
2. These Bibles can also be printed locally in Peninsula Malaysia, Sabah and Sarawak. This is a new development which should be welcome by the Christian groups.
3. Bibles in indigenous languages of Sabah and Sarawak such as Iban, Kadazan-Dusun and Lun Bawang can also be printed locally and imported.
4. For Sabah and Sarawak, in recognition of the large Christian community in these states, there are no conditions attached to the importation and local printing of the Bibles in all languages, including Bahasa Malaysia/Indonesia and indigenous languages. There is no requirement for any stamp or serial number.
5. Taking into account the interest of the larger Muslim community, for Peninsula Malaysia, Bibles in Bahasa Malaysia/Indonesia, imported or printed, must have the words "Christian Publication" and the cross sign printed on the front covers.

6. In the spirit of 1Malaysia and recognising that many people travel between Sabah and Sarawak and Peninsula Malaysia, there should be no prohibitions and restrictions for people who bring along their bibles and Christian materials on such travel.
7. A directive on the Bible has been issued by the Ketua Setiausaha (KSU) of the Home Ministry to ensure proper implementation of this cabinet decision. Failure to comply will subject the officers to disciplinary action under the General Orders. A comprehensive briefing by top officials, including the Attorney General (AG), will be given to all relevant civil servants to ensure good understanding and proper implementation of the directive (See **Attachment 1**).
8. For the impounded Bibles in Kuching, Gideon, the importer can collect all the 30,000 Bibles free of charge. We undertake to ensure the parties involved are reimbursed. The same offer remains available for the importer of the 5,100 Bibles in Port Klang, which have already been collected by the Bible Society Malaysia (BSM) last week.
9. Beyond the Bible issue, the Government wishes to reiterate its commitment to work with the Christian groups and all the different religious groups in order to address inter religious issues and work towards the fulfilment of all religious aspirations in accordance with the constitution, taking into account the other relevant laws of the country. In order to bring urgency to this work, in my capacity as the Prime Minister, I will meet the representatives of the Christian Federation of Malaysia (CFM) soon to discuss the way forward.
10. The Christian Ministers in the cabinet will meet on a regular basis with representatives of the various Christian groups in order to discuss their issues and work with the relevant Ministries and myself in order to resolve them.

As the leader of this country, I wish to reiterate the Government's commitment in solving any religious issues in this country. There is a need to manage polarities that exist in our society to achieve peace and harmony. I believe the best way to achieve this is through respect, tolerance, forgiveness and reconciliation.

Yours sincerely,



**DATU' SRI MOHD NAJIB**  
(Prime Minister of Malaysia)

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SPEAKER | Rev Dr Isaac Lim  
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## A Single Focus

*The body has two eyes, but the soul must have but one.*  
 (William Secker)

**IN WORD:**

Christians often have a dual focus. We want both the "American dream" (or the Asian Dream) and the Kingdom of God. We plan our careers, marry our spouses, buy our land, build our houses, save for our futures, give our children the best, and establish ourselves in security as well as we can. Meanwhile, we devote ourselves to church and some form of personal ministry, reminding ourselves of the cross we bear and the sacrifices we make. Our two allegiances don't always contradict – theoretically, it's possible to have both – but they do frequently split our attention between them. We become halfhearted about one or the other. And often the one we become halfhearted about is the Kingdom.

The disciples had a split focus too. They were standing there looking into the sky, amazed at the ascending Lord. They are perfect symbols of Christians who believe in the coming Kingdom but were aren't busy in-

vesting in it. They believe this Jesus would come again, but they weren't yet involved in His mission. They had forgotten the task at hand.

God might well ask the same question spoken by the angels: "Why do you stand here looking into the sky?" There's work to be done, there's a Kingdom in process, and there's a command to obey. There's an enormous difference between waiting for the Lord who will come and witnessing the Lord who is now at work. The Christian life isn't a gaze into the sky, it's an activity in the world.

**IN DEED:**

Which description fits your life better? Where has your focus been? Are you investing in your dream of temporal peace and material prosperity, or are you investing in the dream of eternal peace and ultimate prosperity? Or like most Christians, do you split your attention between them?

Spend some time evaluating your focus. Let your life be marked with Kingdom purposes above all else. These are the investments that last. When heaven asks you where you are looking, be able to answer well.

*"Why do you stand here looking into the sky?" Acts 1:11*



The heavens are yours,  
 and yours also the earth;  
 you founded the world  
 and all that is in it.

Psalm 89:11

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*An address given at the United Session of the Malaya Annual Conference and the Malaysia Chinese Mission Conference, August, 1946.*

# Resume of Methodist Church Work During the Period of Occupation

**T**HERE IS NO TRIUMPH FOR EVIL. Though evil may apparently triumph for a time it is permitted only to emphasize the ultimate triumph of good. To those who believe in God, evil today is only a disguise for the good of tomorrow; only it is a veritable monster while it lasts. The period of Japanese occupation, whatever be our attitude today whether sober optimism or grim humour or bitter retrospect, while it lasted, came as a precursor of hell to try and test our faith, to discover the core if any of our Inner Strength and also, alas, to expose the deplorable condition of superficial living — without thought, without principles, without responsibility — so clearly brought to light in periods of such stress.

We are glad to recall that when Singapore fell the Methodist people, Chinese, Indian, Eurasian, all, soon learnt to assess the changed situation and to realise that to be known as a Christian was no indication of safety and yet were determined not to compromise. To the Japanese militarist, America was Enemy No. 1 and in the absence of Americans from the field, those known as the co-workers and friends of Americans were suspected most. I fully endorsed and still do the policy of missionaries evacuating on the eve of war and judging by what happened since this policy was not only wise but the only right one. In China with village economy involving personal care of the illiterate and undeveloped Christian community it might be different.

The Christian leaders soon met and with courage and faith began to assume the responsibility of putting our house in order. Though much of accustomed leadership was gone, we at once discovered our strength in pulling together. Freedom

of worship was granted but no preaching was allowed. Though at first we little knew how much we were spied upon we acknowledged our responsibility to keep faith with the authorities and our appreciation of the opportunity for religious worship. We approached the authorities with the request that the Methodist Mission properties be not regarded as Enemy Property but be allowed for the use of the Methodist Church which is the direct successor of the Methodist Mission. But after many weary, nerve-wrecking endeavours we discovered that no such request was to be considered favourably though many tantalising visions of success were presented from various sources. The Custodian of Enemy Property at one stage argued with me how a Christian Church which teaches, “Behold the fowls of the air; they sow not, neither do they reap...,” can come to own property; all we needed was open air services, such as bring refreshment to souls that have renounced the world.

It took time for travel facilities to be resumed, and for the facts in connection with the departure of the Bishop and Mission staff, and of the hurriedly setup committee which was to function as Work Committee, possibly for a few months as then hoped, to be communicated to the leaders up the Peninsula. And the Work Committee, assuming that our churches and schools were going to function as before, made necessary arrangements and assignments of leaders for the various tasks. On the whole, the leadership was accepted and the Church began to function and to supply the much-needed spiritual comfort and guidance to many who needed it to tide over the catastrophic unsettlement of the period, involving much loss of personal property, and in

some cases, incarceration and death. Soon it was discovered that some questions arose in the minds of some leaders up-country with regard to the proposed organisation under the circumstances. Through advice was given by the head office that until the atmosphere cleared the Church should accept the leadership in accordance with the instructions left by the Bishop, and accepted by the Authorities, it became clear that rather than disrupt the Church — allowing a small party to secede thus playing into the hands of a very suspicious and unfriendly Government — the demand for the meeting of the Conference be met. A joint conference was held in Singapore in September, 1942; a President and two Vice-Presidents were chosen; Cabinet appointments were revised, and plans for a financial campaign were definitely laid with the support of a strong committee. Before these plans could even begin to materialise it came as a shock to the Church leaders that the Methodist Church was again reported as an anti-Japanese Society. The occasion of the Conference session was capitalised for much-suspected Anti-Japanese propoganda; and the most painful part of this experience was that the informers were not exactly from without. It became necessary to abandon all our plans to be active as a connexional body for any attempt to push our programme might have meant closing down the Church. We obeyed the Government order literally, — having nothing to do with fellow Methodist Churches — acknowledging our responsibility to the Mayor or Governor to whom alone our appointments were due.

I wish I could finish this ugly chapter with the foregoing disappointing note of set-

back. But, truth must be told and, truth might drive some people mad. Evidence was not wanting that there were some Methodist leaders — just a handful — who gloried in their close intimacy with the Japanese authorities. Their colleagues found it very difficult to gauge their loyalty to the Church and their capacity for co-operation. With utmost patience and great fortitude the Church faced the difficult period with faith strengthened and Christian loyalty and brotherhood improved on the whole. Each District Superintendent was expected to arrange for what supervision, advice and financial help he could render on a basis that should not arouse the suspicion that we were a *united body*.

Now, some of the gains of this period must be recorded:

First, the spirit of Christian charity was very much in evidence. Those in need were freely helped by those who were able. Inter-Church helpfulness was not exceptional. Some Chinese churches came forward to help generously some of our Tamil preachers. The Indian section of the population has never been rich but the Chinese merchant, especially the China-born with his extra-ordinary capacity for business enterprise surmounted all obstacles and made money and, what is more, shared. The Christian churches were never more prosperous, of course with Military Script. They acknowledged their Christian connection with other churches. War was not an unmixed evil.

Second, the spirit of cooperation and team-work. In spite of the small rift referred to before which we might try to forget, there was something not only to be acknowledged but to be proud of. The Chinese, in charge of all Chinese work, and the Indians, in charge of Tamil and English, work pulled together remarkably well and acknowledged mutually the leadership of either group. It was keenly felt that this experience of close cooperation is most important. It needs to be cultivated and will have a far-reaching, wholesome effect on the life of Malaya not only religious but communal as well.

Third, the strength of the Methodist Movement was proven beyond the shadow of a doubt. That is not saying that there were

no black sheep. The dominant role played by the Methodist community in any united Christian programme, and the prominent lead given by laymen in keeping the Church together, was something to be proud of. It may not be safe to indulge in any prophecy but — whether the Japanese had stayed or not, whether Americans returned or not — the Methodist movement in Malaya had come to stay and would gather enough momentum to be sure of self-support and self-propagation. It would mean much more self-cleansing, no doubt, but enough of gold would still remain after the tire of refinement had played its part.

That leads me to say that it is the duty of this Conference, and all bodies of authority in the Methodist Church, to insist upon cultivating this native strength so that Methodism in Malaya shall become truly indigenous. Foreign leadership, as such, shall soon disappear, but there should be one leadership, but whomever is capable of giving a lead, whether Chinese, Indian, American, or anyone else. The sooner the missionary realises that his success is paradoxically to be gained by his failure to find an assured place in leadership the faster will the Church grow. But we need the invigorating co-operation and fellowship and help that can come from America for a long time. However, the changed atmosphere of the whole East should be noted and acknowledged by the Methodist Church. An endorsement of this policy of strengthening the Church by advancing local leadership, not tomorrow but to-day — now, should be unmistakably sponsored by the Mission Board in New York: not that our leaders will be infallible but every mistake they make might be the repetition of mistakes made by their predecessors. This will pave the way for a stronger Church. Another war may not overtake us but we must develop self-reliance and self-respect.

One last reflection and I am done. “Watchman, tell us of the night? . . . The dawn cometh . . . and the night.” What of Christian enterprise in the East under altered circumstances? China today is a great power. Every Chinese not only knows it but is glad to have it known. India is soon to be an Independent country. The East Indies are in the throes of a

liberation movement. Under these altered circumstances what kind of a reception will Christianity have? Will it still be presented as a “gift” from the West, as a “desirable addendum” to a most desirable alliance with a leader country or a patronising friendly country? Will India continue to give an honoured place to the Missionary? What will be the status of the Indian Christian? I had a most enlightening conversation with an Indian Army man, a Havildar, who needed spiritual comfort and advice. He was a mass of conflicts. Christianity was received by him as a “respectable gift” from a Power whose favours he needed. But when in Rangoon he was exhorted by a fellow soldier that the stage had to be reset now that an Asiatic power was bidding for power, consequently a reversion to the old faith was the wisest thing to do. He was worse than confounded. How to relate Christianity to a life that is in flux? There are Christians and Christian ministers who are afraid that their prestige and influence would be lost in an Independent India or Hindu India. But Christianity in India will stay. It may undergo modification, it may take on an Eastern garb which might be to the good. Statistics may indicate a decline; the mass movement may become a thing of the past — yet a stronger, better type of Christianity will emerge reinvigorated by assuming native strength, ready to exert that leavening influence that India needs. Placed side by side with other faiths it will be still able to command respect. As I foresee, Christianity in India will grow, its reception be more genuine, because India, so religious, so intelligent, cannot pass by Christ — *Mutatis Mutandis*. The same picture will be true of China. The Christian Missions and the Christian Churches, the Methodist Church in particular, if wide-awake to the opportunities ahead of them will have a fruitful task.

*The Son of God goes forth to war  
Who follows in his train?*

By Rev. S. M. Thevathasan, M.A.  
(Univ. of Madras)  
*Malaysia Message*  
December 1946



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All WMS ACE students will be encouraged and provided with opportunities to pursue achievements beyond the academic arena, in the pursuit of a well-rounded upbringing.

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kualalumpur.wesleyschool.edu.my

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