

UNITED METHODIST CHURCH

MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

132

LEE, BISHOP EDWIN F. & MRS. LEE

May 1 - 42

"War Torn Malaya and the Continuing Church."

EDWIN F. LEE,

Methodists need not fear that the Church they have been rearing during the past fifty-six years in Malaya will disappear during the temporary residence of Japanese overlords there. What form the political future of Malaya will take no one knows, but the missionaries who have recently come from there do know that the Christian community will have to be reckoned with. Nor can the peace-makers of the immediate ~~future~~ ~~affairs~~ to ignore those small Christian minorities which dot the Far Eastern countries, for in them ^{there have} ~~they have~~ already ^{been} implanted the ideals of love and brotherhood which alone can hold the world together in a peace that is world-wide and therefore lasting.

War burst upon Singapore on a clear moonlit morning while the people slumbered. It was the same day of the Pearl Harbour tragedy, but a little earlier. Within an hour I stood in the mass of broken glass and tumbled buildings in Singapore's business center trying to realize that the destruction around me was not a nightmare. It was real enough. Mr. Homer Cheng, Leading Foochow Methodist, shuddered as he stepped over the dead and dying in his atempt to reach the Chinese Protectorate where ne serves as chief interpreter. Faces everywhere were amazed and horrorstricken, presaging the great disillusionment which all too rapidly was to creep across the country.

On this day Conference Committees were in session.

Many members had already arrived from as far away as Penang and Borneo. It seemed advisable to urge others to remain in their stations, since the disconcerting news had come that our northern air-field had been seized. Conference was in session for four days--unsettled days when newspapers vied with reports for attention. Wesley Church windows of glass were being replaced by wooden boards. The shriek of the siren sent us into the Church hall for more adequate protection against raids, just at the time the Anglican Bishop had started to address us. Black-outs precluded the holding of evening sessions. Nights disturbed by "alerts" make a bad prelude to a day of Conference.

A Chinese pastor, Edward Lau, B.A., J.D., with his wife and two young sons were the first to be made homeless. He was given notice by the military, shortly after the first bombing, to abandon the Geylang Methodist property where the parsonage, school and church were so strategically placed. The military moved into the house and school. The Lau family found temporary residence at our Oldham Hall Boarding School until that too was taken over by the Australian Hospital unit.

What was happening in the north was exceedingly difficult to learn. Before the week was ended we knew Penang, with our beautiful churches and homes and schools and people, had been made a snarl. Four hundred European women and children had been rushed off with little or no baggage on the train for Singapore. Wesley Church hall, like many such buildings in Singapore became a temporary haven of refuge

until the evacuees could sail to safer lands. Among the hundreds of awe-struck citizens of Penang who rushed out of the burning city to the hills or country was our Chinese District Superintendent, Timothy Huang. He succeeded in getting his family and other Chinese girls down to rural Sitiawan but when he went back to gather up a few possessions and food, he was unable to re-enter the city. The Japanese began broadcasting from Penang's radio station at once, jamming the news which nightly we depended upon from KGMI in San Francisco. Consternation seized us when the British battleships, the "Prince of Wales" and the "Repulse", were sunk, thus destroying the advance of the British Navy which was to have checked the oncoming enemy transports.

One of our churches in Sitiawan was taken over and demolished by the military because it was in a direct line between their defense and an air field. Faster and faster came the enemy outnumbering our soldiers five to one, eight to one, and finally ten to one. As each time our line "made an orderly retreat" the people ran without order into the jungle or near-by rubber gardens. Our Iboh School grounds received a direct hit. The beautiful new Girls' School built in 1941 was occupied by British staff officers a couple of weeks after the day of its opening. Subsequently we were informed it had been bombed. No sooner had all our missionaries from the north reached Kuala Lumpur than it too was visited by the enemy. They swooped low, dropping pamphlets which informed the people that they would return in the

afternoon at four o'clock or the following morning at eleven. They kept their engagements.

Civilian life became demoralized. Food shops boarded up their buildings. Would the Public Services crumple up just as they had in Penang? "Get out now" commanded the police or the military. And hundreds of cars crept through the blackness of night to escape the machine-gunning by day on the highways and trains. Kuala Lumpur, like Penang, like Ipoh and every other town along the way, became a ghost city. Malacca Methodists were out of the city just an hour before bombs began to kill and destroy in that ancient stronghold. Scorning to take their possessions they made room for the frantic people in cars and busses. Miss Eva W. Sadler was able to get the Chellabear Hall girls safely to Singapore, and to put them to the service of running a canteen which served five hundred persons daily.

"Be small now, Singapore" was the general hope and faith. Its 650,000 normal population was increased to a war-time 1,000,000. Europeans, Chinese, Indians all bore in their faces the strain of the physical and mental anguish. The evacuees had left behind them everything they possessed and the hope of their future. European men had been compelled to destroy hundreds of thousands of dollars' worth of rubber, tin and machinery. Buildings had been blown up.

Within six weeks Singapore had become a beleaguered city. The enemy concentrated upon it. No day or night was without its wailing sirens, its 'stick' of bombs. Against their

noise our "ack-ack" anti-aircraft fire was feeble and our chief hope was in planes--the planes which never came.

Our school vacation period was to have ended on January 5th, but was postponed to the 12th. After a few days the Director of Education put it off indefinitely. Bombing usually occurred during the hour when children were on the way to school. At school they were certain to spend far too much time in shelters. And shelters very often were not well drained, being little more than hurriedly dug ditches. Many of our missionaries had sailed for India or the U. S. A. but there were about thirty assembled in Singapore by this time. They and many of our nationals were entering heartily into all sorts of war services. The one aim of life was to keep the enemy back. All else became secondary.

To bring congregations together in the Churches became hazardous. An ordination service for the Rev. Carleton W. Foss, missionary in Ipoh, which had been postponed at Conference, took place on January 18 in one of our suburban Chinese churches. Our school nearby was being used as an Air Raid Precaution station. I asked one of the wardens to signal us if the bombers should come dangerously near, otherwise we could not be on "alert". The congregation responded with splendid morale when the alert did sound, showing no concern. That the planes were headed directly over us and when the warden shouted "take cover", everyone dropped to the floor, crouched against the wall or under the seats. The deafening thud, thud, thud, lasted for several minutes and fortunately

brought us no harm, but bombs did strike less than 100 yards away. We proceeded with the beautiful service, singing hymns of peace and joy. As usual, we scattered quickly when the service ended. On the Tuesday following, I shared in the last rites over the body of the leading layman of that church who had been hit during one of the heaviest raids when 135 planes were over Singapore, leaving 1000 casualties to suffer or die.

Singapore became more and more a battlefield. Because of its isolation from the rest of the world, business firms began to move to Java. I considered it advisable to transfer our offices, also, to Java and requested the withdrawal of all missionaries, in the hope that in Java, Australia or India, they might find satisfactory places to serve until the siege of Malaya should be relieved. None of this latter group wished to go as far away as the homeland, nor would they have left Singapore at such a time if they had been able to serve the people in a satisfactory way. There were more than enough Europeans and nationals ready to take over the passive defense services they had rendered.

The Asiatic members of our "Mission Work Committee" unanimously approved this plan. The responsibility for carrying on the work was placed upon a splendid group of pastors ~~and laymen.~~ It is quite likely that Malaya-born Chinese and Indians will receive less harsh treatment from the enemy than China-born Chinese, Europeans, and Americans. From a Tokio broadcast, shortly after their indiscriminate bombing of Malaya Mosques and ~~Sanctuaries~~ Churches had been condemned from

many sources, we heard the Japanese deny their intention of destroying any houses of worship, "for", they said, "the Japanese are godly people themselves." From this ^{and other indications} we take ~~some~~ ^{will} hope that they ~~may~~ allow our church buildings to remain undisturbed.

When we consider the risk of the long sea-travel to which most of our Malaya missionaries have been exposed these days, it is cause for deep gratitude that there has as yet been only a single minor casualty. The twenty-two of us who sailed from Singapore on January 30th barely escaped the cargo of death dropped over us by twenty-seven Japanese bombers as we lay tied up to the dock. Ships and store-houses beside us burst into flames, enveloping us in heavy clouds of smoke which was apparently our salvation. Two others of our number, the Rev. and Mrs. Eugene McGraw, were fortunately on the shore in a Sumatra port when the enemy bombed their ship which was burned. Mrs. J. M. Hoover so long a Borneo missionary was en route to Australia a few days before Singapore fell, on a ship which normally carried thirty passengers. Thirty more were permitted to take passage, and fifteen hundred troops were allowed to travel below. Before this valuable cargo could sail three hundred and twenty-seven civilians, without money passport or baggage, boarded the vessel. The bombing was terrific but they were able to make the first port in Java. Our missionaries, Mr. and Mrs. Darel McFerran, were able to leave Sumatra after their station Palembang, with its rich oil fields, had been captured by eight hundred Japanese parachute troops.

Conflicting reports come concerning the five American missionaries left in Singapore when the U. S. Consul General finally left on February 12. He understood they would leave "the last minute", others have understood that it was the intention of at least one or two of them to remain to the end. Two families remaining in Sumatra are from neutral Sweden. It is possible for them to get up into the Batak hinterland away from danger which may assail them in their present stations near the coast. The Rev. Burr Baughman chose to remain when the Japanese entered Selangor. Our prayer is that he is safe in the hills ministering to his primitive wards, the Sakai.

At best this is a dark picture. For nearly eight weeks we lived in "black-out" Singapore. We dreaded the dawn, the dusk, the moonlight--the time when disaster was most likely to strike. Now, probably, the electricity has been turned on and the normal pursuits of life set in motion by the Japanese rulers. The little Christian community, our own nationals, are making unobtrusively whatever effort they are permitted to salvage their schools, churches, and congregations, along with their hopes. During the last fourteen years nationals have assumed responsibility. Now eighteen of the twenty-three District Superintendents in this area are Filipinos, Chinese, East Indians and Sumatran Batak. The devastation all around them can scarcely be inspiring. They must be filled with doubts and anguish. "Haven't they lost their faith in the white man?" is the

common question. And doubtless many of them have.
But the successful missionary, the true missionary to
Malaya did not carry a "white man's" Gospel to the Orient.
Therefore they are now able to feel that at the end of
its fifty-six years of service our Church has developed
a genuine fraternity, a Christian brotherhood among the
many nationalities. ~~And whether the missionaries who~~
return to Malaya be few or many they will be eagerly
welcomed. The deposit of the faith will be there, not
in buildings but in Christian personality.

B

Wong Keng who
one of early colonists to
Singapore from Fookien

Chinese leaders advised
But a time to get rid of
Dutch Borneo - govt
Jabs on local govt + churches

Chinese were preaching
in Malaya - Chinese were
leading the way

Chinese were preaching
in Malaya - Chinese were
leading the way

Chinese were preaching
in Malaya - Chinese were
leading the way

Rev Timothy Huang
Supt Penang Dist.
is in Singapore with family

in Kuala Lumpur
Rev. E. Q. - Tang
Central Ch. Dist.

Rev. John Chua
is in Seremban
Malacca-Negri-Sembilan D.

Rev. Hong Hong Keng
supt. Singapore Dist.
all are pastors + supts as well

2 Chinese supts from Borneo
were in Sing. - one just
shut in Borneo

Op Lee (Malaya) app:
as acting supt of all work in B.
had returned just before - close
assoc. of Hoover

56 churches in Borneo
2 supts will coop with Ch. Malaya

complete list of all religions -
if really in central - a collection of
Ch. work

Eng. of churches probably this

2 Tamil D S
Rev D M Zhevathasam M.A.
supt So Tamil Dist
Channing of Mission Work
(in charge of Princes)

Rev. V. N. Niyadurai
Central Tamil Dist
Rev S. S. Patsianathan
- broken in health

at Seremban
to take charge of reorgan.
of schools

at Seremban - people sent
to rubber plant. + jungles -
probably will come back
to old homes

no. of churches taking
coll. for China Relief -
some may be an Imp. - slight
but support for China

Churches self-suff. that
not a serious threat to
the small mission and non-
- local funds -

Final in aid schools
closed -
22,000 students

also 7,000 in private schools,
has by pupils - may be 10-
- org. + carried on -

Brit. Colonial policy
closes a lot of our mission
work - Brit. have about 200

THE METHODIST WOMAN

That Night

By Harry Pressfield

"Laban! Have you come? How I've wished for you!

Wished you here through all this night of nights.

But, then, you must have seen and heard it too?

I'm so amazed, and yet I'm all delight!"

"Come, come, good wife, and tell me what is this

That brings you fear, and at the same time bliss?"

"No! No! not fear, but rather glad release.

Did you not hear a sweet celestial song? Just such a song as crowds your heart with peace.

You heard it too—although it stayed not long?"

"No! No! dear wife! I'm in no mood to hear

When counting up my profits for the year."

"But then you saw the wondrous star that came?

A startling flash above our yonder range. Nor have I ever seen a star the same—

Something tonight is more than passing strange!"

"Wife! When I plan where money can be found,

I never once take eyes from off the ground."

"Laban! It seems the very God has come, Bringing with Him the peace of Paradise, And good will too, as we have long wished done.

Would it were so, and not a mere surmise!"

"Wife! I've no time for fancies such as thine.

Give me some lamb, and a flagon of wine!"

Carson City, Nev.

Mrs. Edwin F. Lee

EDNA DORMAN (Mrs. Edwin F.) LEE is the daughter of Dr. and Mrs. J. M. Dorman, of Fayette, Iowa. She was educated at Upper Iowa University, and later pursued graduate study at the University of Chicago. After four years as a teacher of Latin, English literature, and dramatics, she was married to Edwin F. Lee, who was then beginning his ministry in the Upper Iowa Conference. In 1911 Mrs. Lee and her husband went to Malaysia as missionaries, the last three years of the first term being spent in the pastorate of the American Church, Manila, Philippine Islands.

During her student days Mrs. Lee was keenly interested in the study of foreign missions, and it has proved a happy achievement for her that almost twenty years have been spent on the mission field. She was active in the work of missionary cultivation both during the early years of her husband's pastorate in Iowa, and later during their residence in New York City.

In 1925 Mrs. Lee was appointed editor of the *Malaysia Message*, Singapore, which very soon developed from the eight-page magazine which it had been for thirty-five



Mrs. Edwin F. Lee

years, into one of the outstanding missionary journals published abroad. Today it has twenty-eight pages and a monthly circulation of three thousand copies.

Mrs. Lee has just completed writing a pageant in dramatic form covering the early history of Methodism in Malaysia. This will be presented under the title, "The Morning Light," at the Annual Conference in Singapore, January, 1935, and will be one of the important features of the Sesquicentennial celebration of the Malaysia Mission.

Since the election of her husband in 1928 as missionary bishop for Southeastern Asia, she has traveled extensively with him in attention to the work of this most interesting mission field which covers the Philippine Islands, Borneo, Sumatra, and Malaya.

r's Footsteps

. Vincent

rol, rode the raging waves like a full-breasted gull until the wind moderated and we could patch the rudder with wire and boards. With the cook stove upside down in the galley, and all of our belongings a grand mass in the center of the cabin, we crawled into a tiny inlet on the island of Kodak to make repairs. A few days later we limped into the beautiful harbor of Seldovia. Home at last!

A YEAR has gone by, and the church has been organized here in Seldovia. We have found the people to be very responsive, and an average of fifty have attended the Sunday services. We have a Sunday school of over one hundred members, a large percentage of whom receive perfect attendance prizes each year. A choir regularly helps with the evening services. A piano has been purchased from money given mostly by local people, and the entire

There is no friction between our work and that of any Protestant church in this immense field, for formal permission has been given our Mission Board to work here alone. We have come to one of the most needy fields, and at the most opportune time. Father Kashaveroff, head of the Russian Church in America, met me at Juneau and encouraged me to do all I could for his suffering people. For, as he said, since his faith was dying out among them, he welcomed any religious influence that would tend to raise them above their present condition.

In little bays and hidden inlets, lonely fox farmers and cannery watchmen look for the coming of the mission boat, for we carry the beginnings of a floating library on board. Meetings are held in the school-houses, and often in the sitting rooms of homes. We are stressing the "community" aspect of our work, and as a result are able to reach people of all denominations—people who have not darkened church doors since their childhood, but who still remember a few old hymns and the forms of respect due to things of God.

A great part of our work is among young people. So many time-people tell me, "I haven't been to church for so long that the building would fall down if I went inside, but I want my children to learn about what is right and wrong." And the young people enjoy a church service. It forms the only get-together time they have, except at the public school, and they attend in large numbers, helping with the music, and, as I have found by inquiry, often reporting the entire message of the evening to their parents at home. At times I grow terribly restless as I think of that vast field out to the westward waiting for me to visit. The Mission Board was perfectly right in wondering, at first, "Will this project be a success? Will people be interested, and will they co-operate?" These questions have been answered now, and we are ready to do real things.

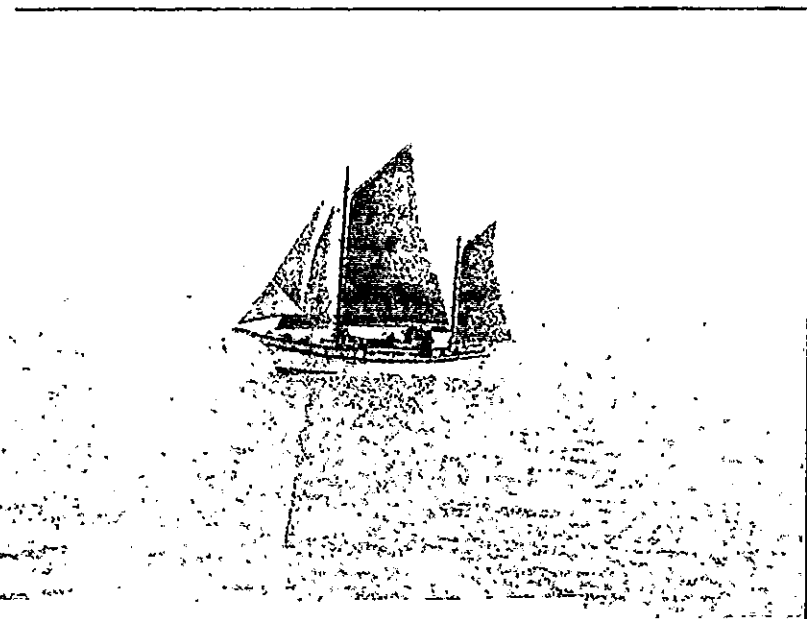
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MY OWN faith grows stronger as I see just how much can be done. How stimulating it is to realize that such a large field lies before one that there is scarcely a limit to what may be done! The God who awoke me in the huddle igloo, and who has led me step by step over all the hindrances in my path, landing me here in one of the greatest and most needy fields—this God will not bring me up to this great opportunity and not provide a way to win through.

The mission boat must have a modern Diesel engine to drive her through the terrific tides of this country. God will lead some one to give us that engine. Christian people in the states will rise to love and serve these isolated families in Alaska.

Seldovia, Alaska.



From
ARTHUR WEST, ASSOCIATE DIRECTOR
740 RUSH STREET, CHICAGO 11, ILL.
SUPERIOR 7-4929

FOR IMMEDIATE RELEASE
9-17-48

BISHOP EDWIN F. LEE
BURIED IN NATIVE IOWA

Received

FAYETTE, IOWA--The body of Bishop Edwin F. Lee was laid to rest here in Grandview cemetery Friday, Sept. 17, following funeral services in the First Methodist Church, where church leaders paid tribute to his outstanding work as a missionary bishop.

He died Tuesday, Sept. 14, in a Rochester, Minn., hospital, where he had gone a few weeks before for examination and treatment. His health had been impaired by years of service in tropical climate and necessitated his early retirement from episcopal duties at the July session of the North Central Jurisdictional Conference. Since his return to the States he and Mrs. Lee had made Fayette their home.

Elected a missionary bishop by the 1928 General Conference of the former Methodist Episcopal Church, Bishop Lee had served in the Orient, directing work in Malaysia and the Philippines. He had previously served as a pastor, district superintendent and associate secretary of the Board of Missions.

During the war, when the Japanese were invading Singapore, he and Mrs. Lee, together with other American missionaries, were evacuated from Singapore upon the urgent advice of the U. S. Consul General. In 1944 he was appointed director of the General Commission on Army and Navy Chaplains in Washington, where he served until it was possible to resume his work in the Singapore Area.

Bishop Lee was born July 10, 1884, in Eldorado, Iowa, and was married in 1909 to Edna Dorman, who shared with him in missionary service and who survives him.

His appointments in this country included pastorates at New Hampton and Rockford, Iowa, and work as associate secretary of the Board of Foreign Missions in New York from 1919 to 1924. He served in World War I as an Army chaplain.

In the Orient, he had been missionary in Batavia, Java, and pastor of Wesley Church, Kuala Lumpur, Malaya; Central Church, Manila, P. I.; Wesley Church, Singapore; and superintendent of the Singapore District.

He was educated at Northwestern University, the University of Chicago and Garrett Biblical Institute and held a number of honorary degrees from Methodist schools.

He was a delegate to the International Missionary Conference in Madras in 1938 and was the recipient of special awards from the governments of France, Yugoslavia and Great Britain.

The Rev. W. R. Noland, minister of the Fayette church, conducted the funeral service and Bishop J. Ralph Magee of the Chicago Area gave the principal address. Dr. R. L. Archer of the Board of Missions and the Rev. Herbert J. Riley, for many years a missionary in the Philippines, also shared in the service.

SHOULD ENTIRE CHURCH BE UNITED?

"Unity Of Spirit Of Far Greater Importance."

BISHOP E. F. LEE'S ADDRESS.

"THE Kingdom of God for a Waking World" was the theme of an address on Sunday by Bishop Edwin F. Lee, M.A., D.D., at the Malayan Methodist Conference in Singapore. Bishop Lee said:

To most people who have had contact with the Christian faith there is a general idea of the object of Christianity as a social gospel, and also as a spiritual hope. Christianity has united two worlds with a clarity and dynamic inspiration such as is not found in any religious faith.

The tremendous upheaval of the World War so shattered the stability of the entire human family that it is not to be wondered at that for many many people there is no assurance, either social or spiritual, for the future. We must not forget that for many people economic responsibility is so mixed with the emotional life that it is impossible to separate economics and religion. Again literally millions of people throughout the world have had economic security so cut out from under them that they are completely bewildered and find it impossible to grasp any kind of security of outlook.

Many a cynic is ready with his ridicule of all those who would express interest in anything beyond that of a low physical level. The emphasis upon food and sex that has been brought too much out into the open, clearly indicates the present situation.

A visit to the great bookshops of our large cities reveals many titles of books dealing with capitalism, social security, the economic era and so forth.

Unity Of Spirit Needed.

It is not too much to say that there has apparently been no century since the time of Christ that has required more careful and courageous thought on the part of Christians than is the demand of the present day. Many say if only the entire church could be organically united, an effective impact could be made upon the forces of disorder and despair.

One who makes any study in the field of church organisation can quite readily see that the experience of history reveals that close organic unity is not especially to be desired. There should always be the striving for practical unity of organisation in order the more effectively to discharge the responsibility resting upon the Christian Church. But unity of the spirit is far and away of much greater importance.

Those of us who are members of the Methodist Episcopal Church are now

abreast, extending 5 miles long, marched through the streets and aroused the attention of the entire city.

Split In Church.

Our Methodist Church in America had one group go its own way over 100 years ago, the issue being a question of polity. In 1844 more than one-third of the membership of our church set up their own organisation because there was a sharp difference of opinion on the question of slavery. At that time there were reasons, primarily economic, but sufficiently confusing to warrant a wide difference of opinion and it was better for the church to divide than for a large group of them to dull their troubled consciences on a great social moral issue such as the enslavement of human beings.

Ten years ago the vote of one of these groups was 28 per cent. in opposition and it was deemed wise not to hasten union.

Already the Methodist Protestant Church has officially voted for union. Half of our conferences in the Methodist Episcopal Church (to which we in Malaya belong) have voted from 95-99 per cent. in favour.

The Southern Methodists are expected to give attention to this question at their General Conference next year.

Liberalism.

There has been much sharp criticism of liberalism in theology. With the turn of this century the Christian liberal theologian was very busy in attempting to give to the Christian group a saner reason for the hope that was theirs. Naturally in some phases of his task he went too far. There were those now who would completely discredit him and revert to an outgrown religious interpretation, at a time when the rest of the world's knowledge has made marked advance.

Wisdom would surely lead us to a careful evaluation of the constructive gains of the liberal in Christian theology and carry on from that point. In the field of practical moral standards our evangelical Christian Church finds itself now in some confusion. There are many who would say that by repression of many social expressions we can achieve Christian development. There are many who are inclined to be most dogmatic and who are quite ready to insist that their particular point of view should be made universal.

And myself more and more



Bishop Edwin F. Lee

things in different ways and accomplish the same result.

I am convinced that we have committed an error in focussing so much of our attention and energy from time to time upon particular situations in the field of public morals that we have lost vital touch with the main objective of our Christian ideal.

Pacifism.

Another clear-cut illustration is to be found in the present emphasis upon pacifism. In our earnestness to carry a campaign against the war, and many Christians, including Christian ministers, have fallen into the unfortunate position of carping criticism of men and women who were called upon to make great sacrifices during the recent World War.

In doing so there has been an apparent ridicule of thousands of young men who were called from their school work and rudely thrust into the ranks of the army, navy, and air force at much risk to life and limb; all too many of them being called upon to make the supreme sacrifice.

A failure on the part of some Christian pacifists to keep in mind a handy appreciation of the experience of the ex-Service man has unquestionably driven him into the position of the cynic who concludes that the wise man will get what he can in the way of bonuses, etc. It has also driven him outside the Christian group.

Such a situation is deplorable in the extreme and has needlessly lost for the Christian Church hundreds of thousands of men, now in middle age who might have been earnest active Christians in a better way.

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Those of us who are members of the Methodist Episcopal Church are now in the midst of expressing ourselves by vote on the proposal to reunite three branches of the Methodist Church. Four years ago the three Methodisms in England united, and the city of London witnessed upon that occasion a remarkable demonstration when a line of the members of the Methodist Church six or eight

In the field of practical moral standards our evangelical Christian Church finds itself now in some confusion. There are many who would say that by repression of many social expressions we can achieve Christian development. There are many who are inclined to be most dogmatic and who are quite ready to insist that their particular point of view should be made universal.

I find myself more and more appreciative of the fact that one must be conversant with the cultural background of various people and also that one's own position is very materially strengthened if he announces his position as his own conclusion and his willingness to allow other men to think for themselves. Frequently we do

ence of the ex-Service man has unquestionably driven him into the position of the cynic who concludes that the wise man will get what he can in the way of bonuses, etc. It has also driven him outside the Christian group.

Such a situation is deplorable in the extreme and has needlessly lost for the Christian Church hundreds of thousands of men now in middle age who might have been earnest active Christians. There is no better way for the defeat of an army than the stirring up of dissension within the ranks.

A Sense Of Direction.

I would therefore urge at this time that we Christians attempt to keep our sense of direction.

We, I say, have a responsibility in conveying a sense of direction. To those who ask for a definite goal at any one stage, we must reply. We have not reached a definite goal but we are on the way.

We can also reply that the particular point where we now are is on a higher level than would ever have been the case had it not been for the guidance of our Lord through "our wonderful fight." This is the most difficult problem for the Christian, to follow an ever-receding ideal and at the same time to appreciate that with each pause there is reason for gratitude that it is on a higher level.

Again there must be evidenced sufficient courage to show that in spite of temporary defeats or occasional reverses, the Christian pauses only to renew his strength.

We pause sometimes in our exhaustion, and such pauses ought to be for the recovery of strength that we might again be on our way.

Right now there are those who speak rather glibly of the defeat of the Christian faith, and the early passing from the stage of the Christian Church. Without question there have been temporary defeats of the Christian Church, especially within the last two decades when the entire world has been thrown into confusion. Men everywhere are grasping like drowning men for any straw that might save them—politically, economically, culturally or religiously. I do not believe that the Christian need experience this sense of utter desolation, but that to him there is given the confident assurance that is of God.

We Ale.

fully resuscitated and on Christmas morning thousands of people came from far and near to line the path along which their Majesties, the little Princesses and the members of the Royal house party walked to church.

Pictures of this scene, appearing in the Sunday newspapers, gave very good satisfaction, believe me, to millions.

B.C. MUZZLE FOR LL.G. ?

On Christmas afternoon the telephone bell in the King's study rang vigorously and an official who was still recovering from roast beef, turkey and plum pudding informed their Majesties that the Duke of Windsor was calling from Vienna. Christmas wishes were then exchanged.

On the previous afternoon, as Reuters told you, but the B.B.C. refused to tell us, Mr. Lloyd George cabled a remarkable message to the Duke. Its full wording was this:

"Best Christmas greetings from an old Minister of the Crown, who holds you in as high esteem as ever, and regards you with deeper loyal affection, deploras the shabby and stupid treatment accorded to you, resents the mean and unchivalrous attacks upon you, and regrets the loss sustained by the British Empire of a Monarch who sympathised with the lowliest of his subjects."

His Royal Highness replied:

"Very touched by your kind telegram and good wishes which I heartily reciprocate. Cymru am Byth. Edward."

While it was known in well-informed quarters that Mr. Lloyd George had for many years been a Melbourne as well as a mentor to the Prince, the relationship revealed by these telegrams was not generally suspected. The Wizard has been hotly criticised



Boxing Day hunt meets are one of the happiest traditions of the English countryside. This picture shows the Oakley hounds waiting to move off at Lord Melchett's seat, Colworth House, Beds., early on the cold and misty morn of Dec. 26.

B.B.C. news bulletins a news item which was given prominence in all the newspapers—"a flagrant instance of illegitimate suppression" is a mild sample of general comment.

MALAYA HOUSE CORONATION SEATS.

Sir John stands, *ex officio*, to be shot at, and the fire directed against him has been particularly heavy of late. His worst enemies suggest that, like Mr. Baldwin, he will probably be honoured with a post-Coronation peerage and oblivion. In that unlikely event Sir John Talents, now the Corporation's Public Relations Officer, might well step into the dictatorial shoes.

Public interest in the Coronation, hitherto exaggerated by interested publicists, is beginning to crystallise. Significantly the man in the street, who cannot afford the £20 seats provided for the overseas visitors who will fill the luxury hotels next May, is starting to grumble.

"This Coronation is really the people's and the King's show," he argues, "so why should we have to pay a month's wages to see it?"

But though there will be many questions on the subject when Parliament reassembles, the poor are unlikely to get the "look in" which all fair-minded people would like them to have. Accommodation on Office of Works stands in the Mall and Whitehall will be sufficient for only a few thousands of the millions who will

be named on the list of those who will be given free places in the windows of Malaya House, whence there will be seen a magnificent panorama of the procession.

But it is useless to write or cable the Agent now. All available accommodation has already been allotted.

QUEEN'S KISS FOR CATHERINE.

Personalities fitting vividly across the headlines stage this week have varied from Winston Churchill's actress daughter Sarah, back from New York with her new comedian-husband Vic Oliver to poor Lucy Houston, gone where eccentrics are at rest.

In between have come Gertrude Lawrence, critic-elected as best actress of 1936; Elvira Dolores Barney, found dead in a Paris hotel after four years' exile following her Old Bailey acquittal on the charge of shooting her dead lover, Thomas William Stephen; and Miss Catherine Maclean.

For 25 years Miss Maclean was personal maid to Lady Elizabeth Bowes-Lyon and the Duchess of York. But she decided yesterday she wasn't good enough to dress a Queen. Said her Majesty, throwing her arms around Miss Catherine's neck and kissing her gently. "If you cannot look after me, Cath., who can? I can't do without you now. Let's make Buckingham Palace as bright, cheerful and homely as 145, Piccadilly."

Catherine is going to co-operate.

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On one aspect of the matter public opinion is unanimous. It condemns Sir John Reith for excluding from the

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But though there will be many questions on the subject when Parliament reassembles, the poor are unlikely to get the "look in" which all fair-minded people would like them to have. Accommodation on Office of Works stands in the Mall and Whitehall will be sufficient for only a few thousands of the millions who will pour into central London on the great day.

On privately-owned vantage points "standing room only" is already being let for as much as £5 a head.

Many Malaysians are lucky enough to

... as young Miss Maclean was personal maid to Lady Elizabeth Bowes-Lyon and the Duchess of York. But she decided yesterday she wasn't good enough to dress a Queen. Said her Majesty, throwing her arms around Miss Catherine's neck and kissing her gently, "If you cannot look after me, Cath., who can? I can't do without you now. Let's make Buckingham Palace as bright, cheerful and homely as 145, Piccadilly."

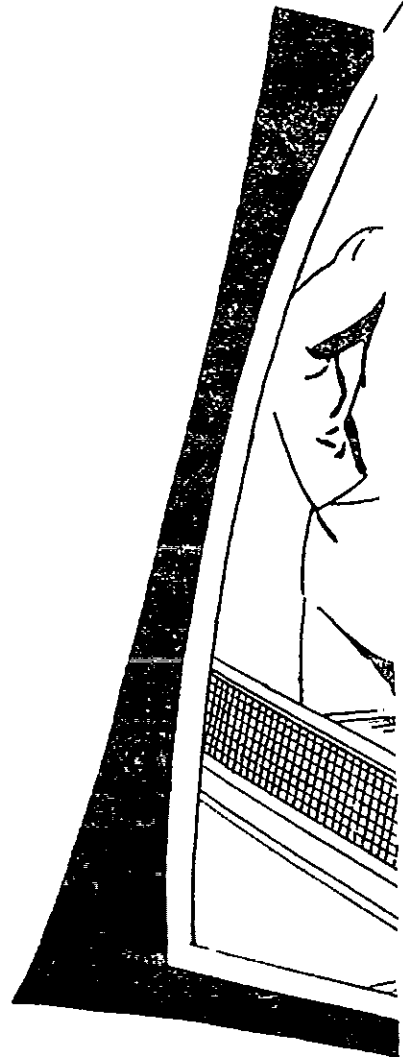
Catherine is going to co-operate.

AMATEUR GOLF'S TOO EXPENSIVE.

You've heard that Britain's best amateur golfer, Jack McLean, is be-

(Continued on page 19)

Start the picture record now for 1937



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WHO'S WHO IN AMERICA 1948-49

LEE, Edwin F., Bishop, Methodist Church. Born Eldorado, Fayette County, Iowa, July 10, 1884. Son of Andrew and Carrie (Anderson) Lee. B. S., Northwestern University 1909, S.T.D., 1945. D.D., Upper Iowa University 1918., LL.D., 1939. B.D., Garrett Graduate School of Theology, 1924, D.D. 1928. M.A., University of Chicago 1924. Married Edna Dorman, June 8, 1909. Ordained ministry Methodist Episcopal Church 1908. Pastor New Hampton, Iowa, 1908-10. Missionary Batavia (Java) and Pastor Wesley Church, Kuala Lumpur (Malaya) 1910-12. Central Methodist Episcopal Church (American) Manila, P.I. 1912-15. Rockford, Iowa, 1915-17. Associate Secretary Methodist Episcopal Board of Foreign Missions, New York 1919-24. Pastor Wesley Church, Singapore, Straits Settlements, and Superintendent, Singapore District, 1924-28. Missionary Bishop, Malaysia and Philippine Islands since 1928. Served as Chaplain U.S. Army 1917-19 with American Expeditionary Force in France from January 1918. Senior Chaplain Base Section No.7 and Special Representative of Senior Chaplain (Paris Hdqrs) American Expeditionary Force, rank of Captain. (On leave) Director, General Commission Army and Navy Chaplains, Washington, D.C. June 1944-December 1945. Delegate Methodist General Conference 1928. International Missionary Conference, Madras, India, 1938. Member Sigma Alpha Epsilon; Fellow Royal Geographic Society (London). Member American Academy of Political and Social Science (Philadelphia), American Institute of Pacific Relations (New York). Decorated Officer of Academy, Order University Palms (France) 1919; Cross of Mercy (Yugoslavia) 1921; King George V. Silver Jubilee Medal (British) 1935, United States Medal for Merit 1947. Republican. Mason (K.T. 320). Address: 5 Mount Sophia, Singapore, Malaya. Also 150 Fifth Avenue, New York City 11, U.S.A.

In Memoriam

BISHOP EDWIN F. LEE

The grim reaper once more robbed the earth of one of God's elect. On Tuesday, September the 14th (U.S. time), Bishop Edwin F. Lee passed away at Rochester, Minnesota, a victim of leukemia, a malady that seems to have no known remedy as yet. To say that everybody was shocked when this sad news reached Manila was to put it very mildly, for no one among the Philippine delegation to the Boston General Conference, who fellowshiped with him and Mrs. Lee, had any inkling that the end was to come so soon. Of course, it was noticeable that the Bishop's wonted joviality was absent, but many of his Philippine friends attributed his rather unusual reticence to his evident tired condition. He was however his old self and joked with everybody during the testimonial luncheon tendered him and Mrs. Lee by the Philippine delegation including the Board's secretaries for the Philippines and other close friends. At this luncheon both Bishop and Mrs. Lee spoke of their love and high regard for the Filipinos making special mention of their loyalty to the Church and the cause of democracy during the days of enemy occupation. They both assured the Filipinos of their continued interest in the Church in the Philippines and pledged their continued support to the work although they would soon be maintaining a retired relationship. Bishop Lee urged those present, especially the Filipinos, to put the welfare of the Church and the cause of the Kingdom of God first in all their endeavors and planning. He was ever solicitous of the welfare and progress of The Methodist Church in the Philippines, and well might he be, for did he not give no less than one third of his earthly life to its upbuilding?

The following tribute was paid Bishop Lee by Bishop Alejandro in his report to the Council of Bishops:

"The Filipino Methodists of today, numbering around 80,000 strong, hold in deep love and reverence the memory of Bishops Thoburn, Warner, Oldham, the two Robinsons, Eveland, Locke, and Mitchell, now all resting in the bosom of the Father and enjoying their rewards. We who belong to the second generation Methodists rise as one man to do honor to Bishop Lee, the men who followed in the footsteps of those great souls and who through patience, tact, and consummate skill led and brought us Methodists of today into the full possession of our spiritual heritage. As Bishop and Mrs. Lee lay down the responsibility of Episcopal leadership in that great section of our Methodist world, the Southeast Asia Area, we Filipino Methodists salute them and say, *Mabuhay* forever and ever. As children love their parents, Filipino Methodists do hold in deep affection Bishop and Mrs. Lee."

It was high moment indeed and a great personal honor for Bishop Alejandro that Bishop Lee presented him with such encomium to the entire Council of Bishops. It was indeed a fitting climax to his great episcopal career characterized with missionary statesmanship of high order and unusual leadership ability.

Bishop Lee's interest in and connection with the Methodist work in the Philippines began in 1912 when Bishop
(Continued on next page)

Editorial...

He Gave His Life

Bishop Edwin Ferdinand Lee, for twenty years bishop of The Methodist Church in the Philippines, passed away on September 14, 1948 in Rochester, Minnesota. Anyone who knows the extent of the work in the Philippines will admit that only as one man exerts herculean effort can he successfully administer so extensive a territory. The following incident will illustrate this fact. Bishop Lee was presiding at a meeting of ministers and other church workers in Cabanatuan, Nueva Ecija back in 1933. He had just come from a tour of the Cagayan Valley and was visibly tired. Suddenly he stopped talking, his face turned pale-white. He arose from his chair and walked slowly to the nearest pew and there stretched himself full length. In a soft whisper he asked us to sing the hymn "I love Thy Kingdom, Lord" and after a few minutes having regained enough strength, he was taken to his hotel room.

In his passing the Filipinos have lost a spiritual father and a friend—one who, although detached from them much of the time in view of the tremendous size of his area, had an understanding heart. His forceful grasp of difficult situations and his strong determination to do the right to the best of his ability made him one of the great administrators of The Methodist Church. He paid close attention to the varied problems of the church and of the workers as well, and with tact and understanding did his level best to solve them. He had his mistakes, and were he alive today, he would be the first one to acknowledge it. Herein lies the secret of true greatness. His ready wit and good sense of humour that saved many an embarrassing situation, the grace and hospitality of their home, and the fatherly way in which he dealt with church workers have endeared him and Mrs. Lee to everyone who knew them.

Bishop Lee did not die in vain; he gave his life to the cause of Christ in the Far East.

The Central Conference Faces A Task

The last four years have been trying days for the young Methodist church in the Philippines. Our annual conferences have set high goals during the last quadrennium in connection with the Philippine Crusade. Our achievements, as the annual conference reports show, are far below the goals especially along the line of Reconstruction and Rehabilitation in which we are supposed to raise the amount of P100,000.00 for some extremely vital projects. We wish to give emphasis on one of these projects, the episcopal residence for which we have appropriated P20,000.00.

It is time we face the issue, brethren. For almost half a century we have depended on financial assistance coming from America. Now that we have set up our own Central Conference and elected our Filipino bishop, it is only right and proper that we must think of assuming full responsibility of supporting the work. Our laymen should know this because they are the ones mostly concerned in the matter of financial support. They must be informed that up to now the greater portion of the bishop's support and a part of the salary of the district superintendents come from

America in order to enable us gradually to assume full responsibility when the period of readjustment comes to a close.

We seem to entertain the idea that the episcopal residence ought to be constructed now together with the missionary residences out of Crusade funds. It is time we correct this sort of thinking. Even if it were granted, we in the Philippines should not allow it because that would place us in an embarrassing situation. We must first do our duty, raise all the money that we possibly can for our vital needs. The Board in New York sees to it that our missionaries here are housed appropriately out of their own funds. We ourselves would not be satisfied if our missionaries are not properly settled as they should be since they are here to serve us and guide us in our growing enterprise. Our bishop must have a residence as Bishop of one of the newest areas of world-wide Methodism, the Manila area. We believe this is one of the important tasks that the coming session of the Philippines Central Conference faces.

IN MEMORIAM...

Oldham appointed him pastor of Central Methodist Church, which was then an American congregation. He served this church as pastor until 1915, during which time he was a member of the Philippine Islands Annual Conference. When this congregation merged with the American Presbyterians in 1915 to form the present Union Church of Manila, he returned to America and transferred his membership to the Upper Iowa Conference, which he joined as a young preacher in 1908. In 1924 he returned to the Orient and became superintendent of Methodist work in Singapore. The General Conference of 1928 elected him missionary bishop for Malaya and the Philippines, and from that time to 1946 he divided his time between Singapore and Manila. In 1946 after consecrating Bishop Alejandro to the Episcopacy, he relinquished Episcopal supervision of this Area, giving his full time to Malaya. The last General Conference recommended his retirement for health reasons. And the end came so unexpectedly and so suddenly. But he left us not without a parting word.

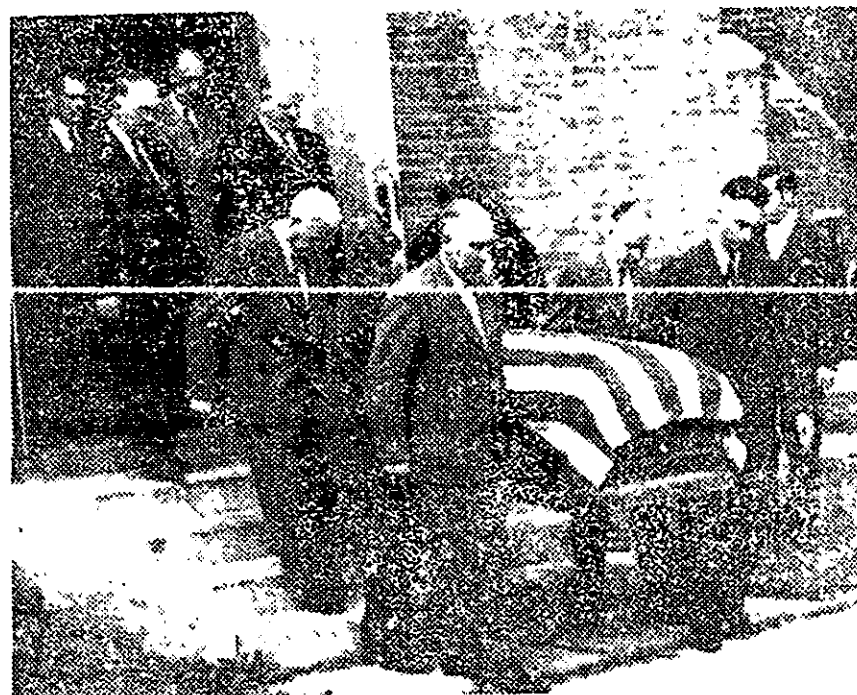
At the close of the Boston General Conference, he sought out Bishop Alejandro and had some time with him. His last charge to his younger successor was to push forward and conserve the Church. To the carrying out of this solemn charge all of us are doubly committed now that he is gone from our earthly life.

In the midst of our sense of loss, there is one even more engulfed in sorrow and dark loneliness in her bereavement. Dear Mrs. Lee has always been a vital part of all the efforts and endeavors of her distinguished husband on our behalf. To her now we turn our thoughts, not only to condole with her but in truth and in deed to share with her the poignancy of the loss and the sorrow. Let us breathe unto the Father of us all a prayer for her consolation and comfort and may the blessed Holy Spirit be her own Comforter in these days of loneliness according to the promise of our Lord Jesus Christ. Amen.

EXTREMELY IMPORTANT ANNOUNCEMENT

The two Field Committees in joint session took the following very important action which the Bishop is duty bound to carry out to the letter:

"It was approved that all District Superintendents and Pastors of churches who have received funds from the Crusade for Christ now turn in



FUNERAL FOR BISHOP LEE—Pallbearers carry out the casket containing the body of Bishop Edwin F. Lee at Fayette, Iowa, recently. In doorway, left to right: Rev. Noland, of Fayette, Iowa, who presided; Dr. A. L. Archer of New York City; Bishop J. Ralph Magee of Chicago and Rev. Herbert J. Riley, missionary in the Philippines. (Courtesy of the *Manila Chronicle*).

A BRIEF HISTORICAL SKETCH OF HARRIS MEMORIAL SCHOOL

The Harris Memorial School was opened in the year 1903 by Miss Winifred Spaulding, a missionary of the Woman's Foreign Missionary Society of the former Methodist Episcopal Church. Its development and success as a center of Christian influence and training for full-time service in the Methodist Church has been largely due to the leadership of Miss Marguerite Decker, who was its principal for thirty-three years, 1905 to 1938. The graduates of Harris Memorial are 457 in number. This school is now supported by money given by the members of the Woman's Society of Christian Service of the Methodist Church in the United States. The majority of its graduates are now married, but continue to give service in the church as volunteer workers or as the wives of pastors. There are forty-seven who have conference appointments as deaconesses, kindergarten teachers, deans of dormitories, and as faculty members at Harris Memorial. The leadership of these women throughout the years has been of inestimable value in the work of establishing God's Kingdom in the Philippines. The present staff is composed of Miss Evans, director, Miss Leila Dingle, Miss Prudencia Fabro, and Miss Daguna, with Mrs. Fernando heading the kindergarten department. The work of the school on the collegiate level is being done in affiliation with Union Theological seminary, where the young women attend classes.

to Mr. Magno an itemized statement of the use of these funds and a picture of the projects." District Superintendents and Pastors concerned are expected to comply with this order and no further release of funds shall be authorized until this order is complied with

BISHOP ALEJANDRO
PHILIPPINES CHRISTIAN ADVOCATE

service for the installation of the new Korean general superintendent. These make a sizable addition to his great services for Korea.

Bishop Welch has advanced his return sailing date, and is expected to arrive in San Francisco this week.

In Memory of Robert W. Rogers

The New York Preachers' Meeting on January 5 took action on the death of Dr. Robert W. Rogers of Drew University, adopting a notable memoir prepared by Dr. Fred Clare Baldwin, from which these paragraphs are quoted:

"Although he was so great a scholar, and although he did not hesitate, particularly in his later years, to regard himself as a scholar, he was among the most distinguished of men for the humility with which he carried his academic honors. 'Not as though I had already attained, either were already perfect,' we can seem to hear echoed from all his words and works. To those who had the privilege of observing him in the house of God and in the act of worship his naïve simplicity shone forth with peculiar luster. And those who were given the honor of preaching to him, provided they were endowed with a measure of his own simplicity, will testify to the never failing stimulus of his sympathetic attention and responsiveness.

"Closely closeted with his books and the materials of his research as he must of necessity have been, he never acquired the spirit of a recluse. He lived in the open, he mingled with men, he prized human friendships, he was a lover of his kind.

"The industry of this man was prodigious and was equalled only by the enthusiasm with which it was interwrought. For the half-hearted student he had but small respect. For the minister who would not study he had nothing but unconcealed disgust."

Bishop Oldham on His Successor

Bishop W. F. Oldham spent many years in Malaysia before he was a missionary bishop in Southern Asia and later a general superintendent at Buenos Aires. He is now on the retired list, but from time to time his heart puts out to sea in messages like this:

66 Sherman Ave., Columbus, Ohio.
September 20, 1930.

Editor Malaysia Message, Singapore, S. S.
Dear Brother:

As the Quakers say, "The Spirit moves me" to write to my dear friends in Malaysia to tell them what pleasure I have had in watching the course of Bishop and Mrs. Edw. Lee. There are several things about this couple that are unique. To begin with, he is the only missionary bishop left in the Methodist Church and splendidly justifies the retention of that office by the service he is rendering on the field and in representing his work at home. It is no small advantage that Bishop and Mrs. Lee look the part. He has a native dignity of bearing and she a charm and grace that well befit their high place. I know that "man looketh on the outward appearance but God looketh on the heart," but when you are persuaded that the heart is not lacking it is a pleasant thing to look upon goodly outer forms. There are a brightness of intelligence and a friendliness of spirit shining through their eyes which make the presence of the Lees agreeable to all beholders.

And then when it comes to making clear statements to help people visualize his great Southeastern Asia field, Bishop Lee is pre-eminently effective and needs not fear com-

parison with any of his predecessors or contemporaries. Altogether the General Conference of 1928 did a good job when it put the Lees where they are. And with their loyal following on the field and the friends they are making for Malaysia and the Philippines in the homeland, it is easy to forecast that the Lee administration will be sane, progressive and highly successful.

I know them well enough to know that this tribute will distress this modest couple, but they will pardon an old bishop for expressing his appreciation and delight in bearing witness to the splendid young people who are occupying his former place in a wide and fruitful field.

With salutations to all of you beloved missionaries, national pastors and laymen, I am,
Yours sincerely,

W. F. OLDHAM.

—Rev. Edwin F. Lee, associate manager of the Lawsin Zecha Company of Batavia, Java, has recently been honored by the King of the Serbs, Croats, and Slovenes, who decorated him with the Order of the Cross of Mercy. In the letter of notification sent Mr. Lee by order of His Majesty, the honor is conferred, it is said, "in grateful recognition of your generous support of the Serbian Aid Fund for the relief of sick and wounded soldiers, prisoners of war, refugee students, children of men killed in battle, and aged war mothers." Mr. Lee was associated until about a year ago with the Board of Foreign Missions in the supervision of its work in Europe and North Africa.

—Rev. James A. Weed, pastor of the Methodist Episcopal Church at Ellsworth, Me., is bereaved by the death of his mother, Mrs. Ann Weed, which occurred at Littleton, Me., July 13. Mrs. Weed was within thirteen days of being eighty-two years old. An obituary will appear later.

—Miss Mary McDowell, for more than twenty-five years head of the University of Chicago Settlement in the stockyards district of Chicago, is now in Czechoslovakia, the guest of President and Mrs. Masaryk. When the Masaryks were in this country, their daughter lived with Miss McDowell and there fitted herself for the high task she had set herself since her

¶Rev. E. F. Lee, Associate Secretary for the Methodist Board of Foreign Missions of New York, has recently been notified by the Adjutant-General of the United States Army that on November 30, 1919, he was cited by the French Government in recognition of his sixteen month's A. E. F. service as an army chaplain. He has been given the Order of University Palms, with the grade of Officer d'Academie-Silver Palms. This comes upon a recommendation of General Headquarters of the American Expeditionary Force.

Philadelphia Advocate

PHILADELPHIA AREA OF THE METHODIST EPISCOPAL CHURCH

sionary efforts. The funeral service was conducted by her pastor, Joseph L. Gensemer, and interment was made in Chelton Hills Cemetery.

THE FUNERAL SERVICE OF DAVID McBURNEY at Drexel Hill, on December 31, was attended by a large number of friends and members of the church in which he was so deeply interested. Among those who participated in the service were Bishop Richardson, Dr. C. M. Boswell, Dr. W. C. Sanderson and Dr. C. B.

One hundred dollars was subscribed toward the support of Miss Frances Vandegrift, who went out from Bridesburg to Peru and is now home on furlough. On Tuesday, December 23, the Woman's Foreign Missionary Societies of North District tendered Miss Vandegrift a surprise party in the Bridesburg church and presented her with gifts totaling over \$150. A spiritual crusade is now being conducted in this church, with Miss Cecelia Wolfson of New York as evangelist. The meetings will close on January 15. The Rev. Harry P. Boughcy is pastor.

TWO HUNDRED AND FIFTY CAMPERS AND parents gathered in the Y. M. C. A. in Philadelphia December 29 to attend the Innabah reunion. From 4:30 to 5:30 each camp met to review tribal and personal fellowships. Pictures of the camp were shown at 5:30 and at 6:15 all joined in a reunion banquet. Campfire songs, letters of greeting, presentation of gifts and a closing trust were features of the evening. Dates for the 1931 camp were announced. It was a gathering marked by enthusiasm, inspiring words and happy greetings. Dr. Edward H. Brewster was in charge.

NEW JERSEY CONFERENCE

THE MEN'S COUNCILS HELD THIS PAST week on the four districts have had the faithful attendance of a large number of men and great interest has been aroused in men's work as the result. Quite a number of the ladies were in attendance at the evening gatherings. Asbury Park, Camden, Millville and Trenton were the places visited by the convention speakers.

BETHANY CHURCH, CAMDEN, STARTED THE new year with eleven more conversions at the Sunday evening service. Pastor Norberry and his people have been in a constant revival during the year.

FIRST CHURCH, NEW BRUNSWICK, HAS BEEN in the hands of decorators during the past weeks and the auditorium has been artistically decorated so that it has the appearance of a new room. The chapel and class rooms have also received the touch of the painter and are spic and span and ready for work. The new lighting fixtures being installed in the auditorium will add greatly to the spirit of worship. Sixteen new members were received by Pastor A. M. Shenfelt the first Sunday in December.

THE EPWORTH LEAGUE OF CAMDEN DISTRICT will hold a mid-winter Institute beginning January 12 in Broadway Church, Camden. It will continue for six weeks and will end with a party at Camp Okmekon. The faculty is composed of N. D. Kelley, H. R. Pinn, I. S. Pinn, W. C. Bally and H. S. Henck. Brother Pinn is the dean and Wallace McKear is the business manager, with Robert Rutter as the registrar.

THE REV. MILLER H. GRWENSTINE, PASTOR at Cross Keys, was in the Methodist Hospital, Philadelphia, last week for an operation, and is making rapid progress toward recovery. The Rev. J. William Lee of Palmyra has had his second operation and expects to return home in a few days.

ON CHRISTMAS SUNDAY A COPY OF LUKE'S Gospel was presented by some twenty-four young people to every home in Northfield. Pastor S. M. VanSant sent a Christmas message with each copy of the Gospel. Fourteen

must get the good of our monotheism. One God is enough when men will but let Him work, and that, too, not just at a distance, among angels or distant stars, but right down here, in the minds of growing thinkers, and in the policies of active, ardent Americans. The churches today, if they are not to be ashamed in the sight of surrounding worldlings, must be united, and agreed upon the basic truths of their religion. There is but one way to accomplish such spiritual solidarity, and that is by attaining the best of indispensable experiences—to have God present "in the midst of Israel."

New Glimpses of Personalism

ENGAGING in the early days of his career in an almost single-handed combat with sensationalism and materialism as represented by Herbert Spencer's "First Principles," Borden Parker Bowne before his death twelve years ago had the joy of realizing that his carefully-wrought-out "personalism" had become potentially dominant in the philosophical world. Since the passing of this preeminent thinker the theistic interpretation of the universe and human life has taken on such power that today no philosopher who lays claim to anything like leadership in the thought world dares to espouse even an attenuated form of materialism in metaphysics or epistemology.

Rev. Fred Schenck of Rockwood, Or., has been transferred to Marquam, Or., and is getting a good start in that old field.

On Easter Sunday the pastor at Blackfoot, Idaho, read the names of 76 new members he had received since the beginning of his pastorate in September last. The same evening Mr. T. H. Osborn, the Drummer Evangelist, began special meetings, which lasted until April 18. The results tabulated at the time were several to be added to the 76—at least 20. Mr. Osborn is now at Mackay with Newby



The Bishop speaking at the farewell given to him in Singapore on February 2, 1948

In Memory of

BISHOP
EDWIN F. LEE

Died: 14 September 1948



Edwin F. Lee as we knew him in his first term as our Bishop

THE UNEXPECTED DEATH OF BISHOP LEE which was flashed to Malaya on September 16, by Reuters telegram and then broadcast from Radio Malaya at 9:30 p.m. that night brought sadness into the hearts of the thousands who knew him as Bishop and friend. We dedicated the January-February 1948 issue of the Malaysia Message to Bishop and Mrs. Lee and gave much space to the story of their work and achievements as well as the appreciations which were given at the last sessions of the Annual Conferences, so we will not repeat the details of his life. We would suggest that the reader go back to that issue at the same time that he reads these pages, and thus get the complete picture. We quote herewith from a letter sent by Dr. R. L. Archer who was present at the funeral of Bishop Lee on September 17, representing the Board of Foreign Missions and Malaya, in which he gives some details concerning Bishop Lee's illness and subsequent death. Then we are printing three appreciations: from a missionary representing his fellow missionaries; from a Chinese representing the Chinese Methodists and community and an Indian representing the Indian Methodists and community. Each of these men knew Bishop Lee during his terms of service in this area.

The Bishop's illness and death

BISHOP LEE suddenly became ill last June, after he had gone to Indianapolis to attend the Jurisdictional Conference to which he was attached and at which time he would be formally retired. According to reports he made a good recovery from this operation and returned with Mrs. Lee to Fayette, Iowa, where they were making a temporary home with Mrs. Lee's brother, Dr. Dorman.

Shortly after his arrival in Fayette the Bishop again became ill, this time with pneumonia and was taken in a serious condition to the Mayo Clinic in Rochester, Minn. We take up the further details as given in the letter from Dr. Archer dated September 26.

"Doubtless you have learned that the Bishop died from an attack of acute leukemia. I had quite a long

visit with Mrs. Lee before the funeral. I was surprised to find her looking so well considering how much she has had to face. As we might have expected, she faced her sorrow bravely. The doctor at Rochester told them the nature of the Bishop's illness and said nothing could be done and that death would come within a few weeks. She said her husband was reconciled to the inevitable and was ready to go if that was God's will. Mrs. Lee said they had their "good byes" while his mind was clear and the situation could be faced calmly. He did not seem to suffer much. He talked with her on the 12th but that night he went into a coma and did not regain consciousness, dying on September 14.

"The Fayette pastor had charge of the funeral. Bishop Ralph McGee came to deliver the funeral address. I brought a tribute from Malaya and the Mission Board, and Dr. Riley from the Philippines brought tribute from that field. He was buried in the Grand View Cemetery near Fayette.

"Mrs. Lee will remain with her brother, Dr. Dorman, in Fayette.

"It still hardly seems possible that Bishop Lee is gone from us. When he was in New York in June we had lunch together and he talked over his plans concerning his work after retirement. He seemed so much like his old self that one could not think his end would come so soon. He had had a thorough check-up at Mayo's in April and they assured him that with reasonable caution he could look forward to many years of useful service."

A Word from a Missionary Colleague

PRESTON L. PLYCH

FROM THE TIME of the return of Bishop and Mrs. Lee in 1924 for service in Singapore to their retirement in 1948—a period of twenty-four years—our friendship with them has been one of the brightest spots in all our service here in Malaya.

He was a leader who was genuinely interested in his staff of workers: his preachers, his teachers, his missionary

Others present at this auspicious occasion were the heads of various schools, secretaries of the Y.M.C.A. and Y.W.C.A., some of the parents of the students, and many ministers and friends.

The school programme has been arranged with a two-fold aim in mind so that the curriculum can cater to both full-time students and to special or external students. The classes are held at 8-9 a.m. and 5.30 to 8 p.m. The morning classes, which offer courses in Theology and Prophets, were planned specially for the theological students, but even in these classes we have 3 external students, some of them coming five miles to attend. The evening classes being introduction to the Old and New Testaments, Religious Education, and Public Speaking, were considered as having an appeal for school teachers, Sunday School workers, etc. To our great joy there are a total of 45 external students registered for these courses and the two largest classes, each numbering over 30, meet from 7-8 in the evening.

The College holds two brief devotional services every day to which all the students and pastors are invited. The day begins with a service at 7.45, and in the evening between the two classes a second brief service is held at 6.45. The little chapel which was completed during the bombing of Singapore is now furnished and is already most attractive and offers a very real atmosphere of worship. The school library is in the same room as prewar but new book cases have been added making it very much more useful, and many hundreds of new books have increased its value. The large classroom is equipped with modern type of chairs and with a most excellent set of maps covering every phase of Bible study. The lighting everywhere is fluorescent making the College rooms more than attractive in the evening.

The College provides a women's hostel on the first floor of the College building at No. 7, Mt. Sophia with Miss Lila Corbett in residence there as matron. The men's hostel is on the ground floor of No. 4, Mt. Sophia, where Rev. Andrew K. T. Chen is also in residence.

The cooperation of the three denominations is best evidenced in the faculty. The lecturers for this term include three Anglicans, one Presbyterian, and five Methodists. Mr. Paul E. Thomas has been made the registrar and librarian of the College, and he and Mrs. Thomas have begun a large choral training group under the auspices of the College. Mrs. Thomas and Miss Corbett will likewise take care of the musical training of our full-time students, offering the courses in the training school for such students as wish to be directors of music. The College offers two distinct types of training: a curriculum designed for the training of ministers leading to a Licentiate of Theology, and a training course for those who wish to be trained in any one of the following five branches of service: Religious Education, Music, Home Economics, Kindergarten, and Youth Work. A full announcement of these courses will be made before the end of this year. All students taking special courses in the training school will be required to take a minimum of theological training in the curriculum offered for the ministerial students. The curriculum for the training school students will be based approximately one half on a sound Bible background and one half on their specialized course. Every effort will be made to keep the three uniting churches and their people informed as to the facilities available in the College.

GERALD SUMMERS MEMORIAL

WE ARE HAPPY TO REPORT that the Nebraska Conference is starting a campaign to raise \$96,000 U.S.A. in order to put up a Gerald Summers High School in Sibui. It is intended to put up this memorial on the new property just acquired on Telephone Road as per sketch shown in the July issue of the *Malaysia Message*, page 13.

Bishop E. F. Lee had planned to be in Nebraska to help the leaders of the Conference put on this campaign. When the Bishop became ill Mrs. Lee offered to deputize for him if he was unable to be present. His serious illness then made necessary for someone else to be assigned, and Dr. R. L. Archer was the obvious choice. Following the funeral of Bishop Lee he went on to Lincoln, Nebraska and spent some time in the three districts of that Conference. He reports the following, "Folks here are very enthusiastic about the memorial."

NEWS OF THE CHRISTIAN WORLD

RIO DE JANEIRO. In June the ecclesiastical authorities issued a circular calling on the Brazillian Roman Catholic clergy to free the faithful from the "prejudicial influence" of the Y.M.C.A. and warning them that the organization is a secret society, completely Protestant, which has been condemned by the Holy Office. In spite of this attack, the Sao Paulo branch of the "Y" came through its annual financial drive with flying colours. The goal had been set at \$40,000, but \$60,000 was received. Many liberal Romans—professors, judges, business men and politicians—helped sponsor the campaign.

MADRAS. Dr. S. Gurubatham, for many years a medical missionary, has been appointed by the prime minister of Madras to succeed Daniel Thomas, only Indian Christian minister in the provincial cabinet, who died recently. Dr. Gurubatham will be in charge of matters affecting the welfare of the rural people of Madras, which will be a continuation of his interest in rural work. For a time he left the medical profession and settled down as a village farmer. But so great was his reputation as an eye specialist that the Christian Medical College at Vellore invited him to join its faculty as a full professor.

MELBOURNE. H. K. Bartlett, Methodist Secretary for missions in south Australia, has completed the translation of the New Testament into the Panacatian language, thus serving the needs of a large number of people in the islands south-east of Papua. The Scriptures have now been translated into 106 Pacific languages and dialects.

PIPING. A group of some 20 Protestant and Roman missionaries have established an interfaith fellowship. The project began when the Roman priests suggested a union service on a Roman Catholic universal day of prayer. The theme of the first meeting was "What Jesus means to me." Most of the Roman priests are from Europe, where some of them served in resistance movements during the war.

colleagues. He knew their families intimately and their interests were his interests. People always felt at ease in his presence. His sincere friendliness was effectively mingled with his administrative ability. This was shown in carrying out decisions of all kinds in the work of the Church, with smoothness and satisfaction.

Malaya has lost a friend. More than that Malaya has lost a Christian Statesman. His leadership of The Methodist Church in this land, has placed this Christian body in a position of respect, honour, and influence that shall always remain. Our schools, our churches, and all of our work have high place in the life of this country because he taught us how to do our work efficiently. He was a leader who sought diligently to give every man's talent a chance to be counted worthwhile by the Great Teacher and Leader of us all—Jesus Christ. He was a Christian Statesman.

It is very hard to believe that he will be no longer with us. But his kindly and gracious spirit will remain.

A Word from an Indian Colleague

FRED DAVID

IT WAS ON THURSDAY NIGHT, September 16th, that we heard over Radio Malay of the death of Bishop Edwin F. Lee, and many listeners, particularly the people called Methodists, retired for the night with a sense of loss too deep for words. Members of his far-flung diocese of South-East Asia and the general public soon realized that a great and good man had passed away. In Schools and Churches where Memorial Services were held, one noticed a reverential hush more meaningful than many words of tribute. Invariably everyone's thoughts were with the Bishop's brave and devoted partner, Mrs. Lee, to whom particularly this loss has brought a sorrow too great for human comfort.

This little tribute, however inadequate attempts to express the feelings of the Indian people of this country, ministers, laymen and others for the Bishop who through long years had earned their respect by his sheer genius for friendship. He was a constructive force in the field of international goodwill and he used his high office to implement that harmony. None ever went away from his presence without being impressed with his positive personality.

The Indian community knew him well. He was an honoured guest at various mass meetings held in this country to celebrate Mahatma Gandhi's Birthday, the Indian Independence Day, and the inauguration of the Dominion Pakistan; and his messages of good-will at those meetings were favourably received everywhere. Admittedly, the Bishop had a sound knowledge of India's cultural background and was well acquainted with the writings of modern India's statesmen and philosophers like Mahatma Gandhi, Pundit Jawaharlal Nehru and Sir S. Radhakrishnan, whom he quoted with ease.

In the pulpit and the platform he cut a majestic personality. There was an Episcopal dignity in all his addresses marked by coruscations of wit and humour all his own.

When he came to questions of liquor, gambling or social evils there was sure to be white heat in his voice and hammer and tongs in his words. Many will remember the Bishop's fulminations against the Japanese aggression in China, and the Far East, on the eve of the

Pacific War. That voice is now silent.

His extensive diocese in South-East Asia has made many rapid strides in the five decades of his superb administration and practically every forward programme of the Mission was backed up by his genius and driving force. It was at times a delicate and a brave job to hold the scales of justice evenly among the hundreds of Chinese, Indians and Missionaries who comprised the personnel that worked under him. Proof of the success of his administration in this respect may be found in the happy and well-organised state of his diocese when he said good-bye and godspeed.

The development of indigenous leadership was the forte of his administration which took one of its concrete forms in the organisation of the Malaysia Chinese Annual Conference, composed entirely of Chinese members. And for the first time in local Church history, Malaya was represented this year at the General Conference in U.S.A. by three Asian delegates and one Missionary.

Bishop Lee has laid down the mantle on hearing the call "*Come ye apart and rest awhile.*" "*And I heard a voice from heaven saying unto me Blessed are the dead which die in the Lord from henceforth. They rest from their labours and their works do follow them.*"

A Word from a Chinese Friend

YAP PHENG GECK

IT CAN TRULY BE SAID that Bishop Lee had given the best of his life to constructive and progressive Christian service in Malaya. He was more than just a missionary or a Church administrator. He was an empire builder for Methodism in that he had not only reinforced the foundation of Methodism in Malaya, so well laid by Bishop Oldham, but he had vastly extended its territory. And—what is more—he had within that extended territory scattered far and wide the seeds of indigenous leadership, confident that such seeds would in their time bring forth a rich harvest of Malayan-born Christian workers to man our Churches and our schools.

In my last conversation with Bishop Lee when I went on board to see him off, he said to me that of all things he had done in Malaya he wanted most to be remembered for having stressed the need of indigenous leadership. He said that he visualized the day when there would be such a strong Methodist Church of Malaya that Malaya would be making a considerable contribution to the Christian agencies of the world working for the advancement of God's Kingdom upon the earth. He spoke very feelingly on this subject and urged that the people of Malaya should not always depend upon the United States or Europe to send her missionaries and Christian leaders, but that Malaya should develop her own Christian leaders for she has already reached a stage in her development when she should be contributing her quota of Christian effort to the general world pool.

Such is the faith and confidence and the vision that Bishop Lee cherished of the Methodist Church in Malaya. If he should prove to be wrong, the fault surely would not lie in his judgment, but in ourselves for lacking the spirit, the zeal and the inspiration to take on his challenge.

This last conversation gave me a new outlook of the role of our Methodist Church in Malaya. I then realised that it was a great loss to Malaya to permit

(Concluded on page 13)

● A vivid account of how a dream was realized and what the writer found in America.

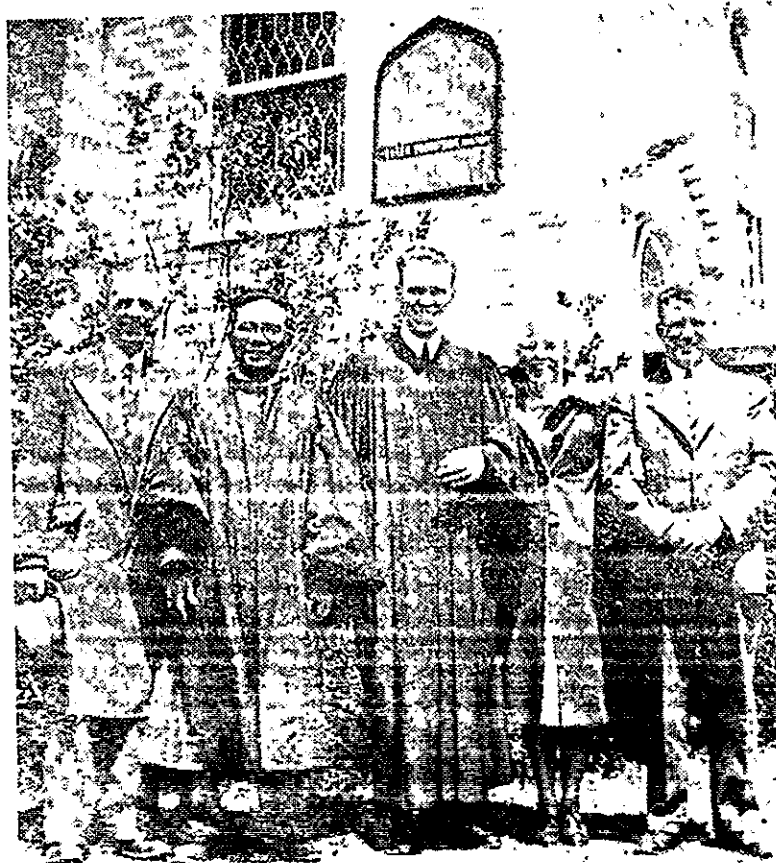
American Methodism Seen From the Eyes of A Malayan

PAUL S. H. HANG

THE RECENT METHODIST GENERAL CONFERENCE, which opened in Boston, Massachusetts, on the 28th April, 1948, is memorable to several of us for the fact that it was our maiden appearance at such a great gathering. I had the privilege of being one of the four local representatives to that Conference, three of whom were there for the first time, and it was a doubly gratifying one because it came to me as a surprise. Now that I have returned, I am profoundly glad and thankful for the experience, for it shall always remain one of my most stirring and treasured memories.

I left Singapore on 23rd February, 1948, taking the Pacific route to the United States, and returned four months later via the Atlantic. While in America my itinerary took me over 21 states, with short pauses of a few days at San Francisco, Los Angeles, Hollywood, Chicago, Minneapolis, Cincinnati, New York, Boston and Washington D.C.

During that extensive tour, probably like everybody else, I found the answers to certain questions which I had set myself before leaving the Orient. How truly democratic is this New World which has been hailed as the bastion of civil liberty? What are the characteristics of its people in their natural environment and among their



At Weston, Massachusetts, with the Rev. Tyler Thompson and church members

own kind? And I was curious, too, to feel and experience the spiritual life of the nation which mothers Methodist evangelism and trains many of its great leaders. I came back with the answers and my expectations satisfied.

THE GENERAL CONFERENCE AT BOSTON was attended by 758 delegates and about 2,000 visitors. The session covered eleven days. While it lasted, I was particularly impressed by the air of complete informality among those taking part, many of whom were men of high distinction. I observed that same free intercourse in the House of Representatives when later I visited Washington D.C., and I saw it wherever I went. I noticed, too, that Americans dress very much alike, so that the marks of position and wealth are submerged in that uniformity. Here surely is good evidence of democratic behaviour.

Other observations confirmed this view. In my travels the people I met, whether on the train, on the road, in homes or in churches, were always friendly, kind, frank, and hearty. I found less snobbery than in any other country I know. Among my memories, I especially cherish one of a visit to the Minneapolis Walker Methodist House where the aged people live. After a warm welcome from over a hundred of the residents, I was taken round the establishment by an 80-year-old gentleman. He insisted on helping me (30 years younger than himself) up and down the stairways of the building. The benevolence he radiated as he did so, his solicitation, his eagerness, all wove themselves into an unforgettable experience for me.

TALKING OF AMERICAN CHURCHES, I was deeply impressed by their exceptional elegance and majesty. One of my first acquaintances with them was made at Boston, where I took the Holy Communion at the Trinity Church. Within its very striking exterior, my eyes fell upon a scene which was supremely solemn and moving. Until then I had not fully appreciated the power of environment in worship. But there, standing in the aisle before the altar, I could feel its tremendous sway. There was sanctity in the atmosphere, and breathing it you instinctively bowed your head in reverence. Other American churches I attended inspired the same awe. Perhaps here is to be found one of the fountains of strength of the American Christian body.

But the most wonderful find I made in the Home of Methodism was the beautiful spirit of fellowship and service among the Sunday congregations which meet to commune with their Creator. Throughout my tour I have seen it ceaselessly flowing and rippling, spilling and splashing from soul to soul, and wherever it touched, life sparkled. From such goodwill and willingness, surely great achievements must follow. This is the example which I believe Malaysia must need to keep before her—

Bishop Lee to retire at this critical juncture in the development of Malaya. I said so to him but he consoled me by saying that in his retirement he would continue to serve Malaya and that back in the States he would persistently present the case of Malaya and that he would work for Malaya's attainment of her proper goal. Later when the news came through that the last General Conference at Boston had decided that Malaya should henceforth elect her own Methodist Bishop, I could not help thinking that perhaps Bishop Lee had a great part to play in influencing such a decision for it fits so perfectly in his scheme for indigenous leadership in Malaya.

In high circles Bishop Lee has been described as a statesman of the Church. In my view what distinguishes his statesmanship for the Church is not his practice of Christianity as a practical profession rather than a cloistered faith, not his tolerance and cordiality to all sects and communities, not even his diplomacy in finely blending temporal and ecclesiastical affairs, but his emphasis on indigenous leadership for Christ and the Church.

Christian leadership that has always to be imported is precarious and must eventually undermine Christian faith. True leadership like a good seed should so take root among the people that it brings forth fruit which contains within itself more seeds to enrich and increase

that leadership. This is the warrant for indigenous leadership in the Methodist Church of Malaya.

The crown of Bishop Lee's service in Malaya is his advocacy of indigenous leadership and his vision of the Methodist Church of Malaya. Now Bishop Lee has not only departed from Malaya but has passed from our midst unto the immortality in which he had placed so much faith. He has left us to work out and follow the gleam of his vision as best we can. Whether or not we are qualified yet is an entirely different matter, but whether we are heading in the direction that his vision leads is to us a very vital concern.

In closing, I want to make this plea which I hope will be conveyed throughout all Methodist Churches in this country, namely, "Let us persist in the endeavour to promote indigenous leadership. Let us not fail Bishop Lee in his vision of us nor permit his labours among us to be in vain. Let us resolve to develop a Methodist Church of Malaya of such a force that we may send forth Malayan Christian workers not only to labour in our own fields but also further abroad in exchange for other parts of the world".

I pray that God will grant that this vision of the Methodist Church of Malaya will come true and that God will bless the memory of Bishop Edwin F. Lee among us,

orphanage and Anglo-Chinese School from which several preachers have come. Iok Han was a close friend and associate of Dr. Shellabear, not only in Sitiawan, but also in Malacca where he conducted the Jean Hamilton Training School.

After Dr. Shellabear's return to the U.S.A. for health reasons Iok Han became a rubber planter near Malacca. He subsequently became the manager of two estates and while thus employed he married the first Mrs. Chua in 1921. That year marked the beginning of the outstation Mission work around Malacca. The Rev. and Mrs. Marmaduke Dodsworth arrived the year before and found a great desire on the part of the Chinese in the villages to become Christians. Fifteen new churches were opened in five years in Malacca and Negri Sembilan. An interpreter and assistant was needed. Chua Iok Han and his good wife volunteered for this service. As manager of two estates Iok Han was earning more than twice the salary the Mission could offer. He willingly forfeited the remunerative career of a planter for the Christian Ministry. After serving as district helper for several years he became the pastor of Merlimau Church and later was made pastor of the Malacca Chinese Church. After several years of effective work he was accepted on Trial in the Malaya Annual Conference in 1934, ordained a

pastor. He is now a grandfather as his eldest daughter, Chua Sui Ai, is the mother of three daughters and a son. She now lives in Mantin, Negri Sembilan.

In 1940 Bishop Edwin F. Lee made Mr. Chua the District Superintendent of the Perak District as well as pastor of Pioneer Church, Kampong Koh, Sitiawan. Then in 1941, due to a reduction in the number of districts, he was made pastor of the Seremban Chinese Church and served as Superintendent of the South Central Chinese District.

During the war years he kept the Chinese Churches in Malacca and Negri Sembilan alive by frequent visits by bicycle and motor cycle. His health was greatly imperiled due to the long distances he was required to travel. When the Japanese army occupied Seremban he was labelled to be executed, but was miraculously saved at the last moment.

At the last Conference session the district which he served was enlarged to include the states of Selangor and Pahang as well as Malacca, North Johore and Negri Sembilan. His residence was moved to Klang where he is pastor of the Chinese Church. The church building is now not adequate to accommodate the growing congregation.

The Conference welcomed back the Rev. Haniel Jones, missionary just returned from furlough, whose wife was to return by ship in late November. Also coming to Burma with Mrs. Jones were three new short-term (three year) missionaries, three young women: Misses Jeanne Wintringham, Patricia Clark and Elizabeth Callis. Missionaries who retired and have returned to the States since last year's Annual Conference are the Rev. and Mrs. M. A. Clare, Miss Etha Nagler and Miss Elizabeth Richey.

Presentations to the Bishop and his wife

At the closing session, the Rev. U On Kim presented a Burmese hand-worked silver bowl to Bishop and Mrs. Archer as a farewell gift from the Conference. Earlier, at a WSCS Conference tea, the women presented Mrs. Archer with a Burma ruby pendant.

Bishop Archer began his missionary career in Asia when he arrived in Java in 1913, and after a home furlough

in 1915 he returned in 1916 with Mrs. Archer as his bride, to work in Sumatra until their transfer in 1933 to Malaya. They remained there until caught by World War II, escaped to Australia and returned to the United States, where Bishop Archer was serving as Methodist Mission Board secretary for Europe, Africa and Malaya when called in 1950 to the elective post of Bishop for South Eastern Asia Central Conference.

After presiding at his final Burma Annual Conference, he had three more to hold: Borneo, Nov. 25—27; Malaya, Jan. 5—8, and Sumatra, Jan. 18—22, before retirement.

In Rangoon on Conference Sunday, Bishop Archer ordained one Burman, U Ba Din, as deacon and received him into full Conference membership, one Indian, Mr. D. Gnanapragasam as local deacon, and baptised one Burmese baby. The following day, before adjournment, he read the Conference appointments.



Memorial Tablet to the late Bishop Edwin F. Lee

In 1952, the Chinese Malaysia Conference, on motion by the Rev. Paul S. H. Hang, agreed to have a memorial bronze tablet made to be fastened to the tomb-stone on the Bishop's grave in Fayette, Iowa. This was then attended to by Mr. Hang, sent to the U.S.A. by a returning missionary, and delivered to Mrs. Lee, who thereupon had it affixed to her husband's tomb-stone, as shown in the picture.

52nd BURMA ANNUAL CONFERENCE

Patricia Thuang Win

Methodist delegates from Lower Burma gathered at the Methodist English Church, Rangoon Nov. 2-7. for the 52nd Burma Annual Conference, with the Rev. Frank E. Manton as host pastor. The diversity of their Christian work among various peoples was notable in both pre-Conference and Conference activities.

Two church dedications precede the Conference

Bishop Raymond L. Archer, who was presiding at his last Burma Annual Conference before retirement next August, arrived from his Singapore headquarters in time to conduct the dedications of the Tamil (Indian) Church at Dalla (see story in *Methodist Message*, issue of October) and the Chinese church at Kamayut, Rangoon, on October 30, and on the next day to take part in ceremonies at the Chinese Methodist School, Rangoon, marking the 10th anniversary of its post-war reopening and the formal opening of a newly-acquired four-storey remodelled addition to the school. The addition is the former residence of the late Mr. Aw Boon Haw, Chinese philanthropist, and Kyats 40,000 of its K.200,000 value was a donation by his widow.

In his address at the Chinese school ceremonies, Bishop Archer pointed out that some 63,000 pupils are attending Methodist schools in the South Eastern Asia Conferences. He said:

"We believe that we can make a contribution to the effectiveness of every government under which we work, because we are training young people to be good citizens."

At a students' and teachers' tea during the Conference, it was noted that some 6,000 students are attending Methodist schools in Burma. Twenty-five hundred of these attend the Methodist English School, Rangoon.

Burma's Director of Education, U Ba Bwa, speaker for the occasion, told the assembled Methodists that Burma needs their kind of schools, and he spoke of the teaching

profession as one that has great rewards—not in money, but in the satisfaction derived from giving their lives and their love to the students and in the store of love the students would return to them as their teachers.

The Methodist Burmese High School, Rangoon, however, continued without the appointment of a principal because of an unsettled dispute between two factions of students' parents on the matter of whether the school should be run by the State or by the Church. The government stepped in to run the school until the matter, which has been pending for more than a year, can be settled.

The Conference widens its sphere of influence

While the Bishop presided, the Conference formed a new district . . . the Andaman District . . . to administer Methodist work in the Andaman Islands among people who have emigrated there from Burma and from India as pioneers in a government-sponsored plan to populate the islands and make them productive. All of the islands, except Coco Island belonging to Burma, are under the jurisdiction of India. The Rev. T. Thangaraj, who has already been doing part-time work there, was named district superintendent, and will move there with his family in January.

The Conference changed the name of its Rangoon General District to the Indian-English District to describe its work better, and it elected delegates to General and Central Conference as follows:

General Conference at Minneapolis, Minnesota, U.S.A. April. 24—May 7: ministerial delegate, U On Kin; lay delegate, Dr. Lim Kay Wan.

South Eastern Asia Central Conference, in Malaya the first week in August: ministerial, U On Kin, T. Thangaraj and F. E. Manton; lay, Dr. Lim Kay Wan, U Kyaw Nyein and Daw Thein Nyoan.



Burma's Director of Education, U Ba Bwa (2nd left) was the speaker at Conference Teachers' Tea. With him were Dr. F. Manton, Bishop R. L. Archer and U On Kin.

Bishop Archer cuts ribbon at Dalla Tamil Church Dedication. L. to r. the Rev. Thangaraj, Pastor, and Dr. Manton, Dist. Supt.

Students of the Chinese Methodist School sing at school programme.

W. W. Reid
Board of Missions and Church Extension
of the Methodist Church
150 Fifth Avenue, New York 11, N.Y.

released upon receipt

The head of the missionary service of the Methodist Church in Malaya, Borneo and Sumatra for the past twenty years -- Bishop Edwin F. Lee of Singapore, Straits Settlements -- will be the guest-speaker at

on . Bishop Lee returned to the United States from Singapore recently to attend the General Conference of the denomination in Boston, Mass.

Bishop Lee first went to Malaya in 1911, and in 1928 was elected bishop of the missionary areas of Singapore (Malaya) and Manila (the Philippines). He and Mrs. Lee were in Singapore when the Japanese invasions of the Philippine Islands and of the Malay Peninsula took place.

When the occupation of Singapore by the Japanese became imminent, American and British authorities advised them to leave the Peninsula. They went from Singapore to Batavia, Java, on one of the last boats leaving Malaya and they were under bombing while leaving. Once arrived in Java they were advised by the Netherlands Indies officials that they could stay for only two weeks and must "move on" because of the approaching fall of that Island. From Java they were able to sail for Melbourne, Australia, and later to find a transport that took them to San Francisco. Bishop and Mrs. Lee arrived in the United States in April, 1942, with some twenty missionaries of the Methodist Church who had been serving in educational and church work in the Malay Peninsula, Sumatra, and Borneo.

With the cessation of hostilities, Bishop Lee returned to Singapore and has given the past four years to helping reestablish the scattered church congregations and school enrollments; to planning the rebuilding of damaged or enemy-occupied build-

ings; and to the training of new groups of Malay, Tamil, and Chinese Christians as pastors and teachers.

Bishop Lee was born in Eldorado, Illinois, and received his education in Upper Iowa University, Northwestern University, Garrett Biblical Institute, and the University of Chicago. He has been honored by the conferring of five honorary doctorates. He served in pastorates in Illinois, and in 1911 went to Java as a missionary, serving in Batavia and Kuala Lumpur as a minister and teacher; later transferring to Manila as pastor of the American Union Church. From 1917 to 1919 he served in France as a chaplain of the United States Army with the rank of captain. He was decorated by the French Government for his war service, and by the Government of Serbia for relief work in which he engaged after the war.

Following the first World War, Dr. Lee became an associate secretary of the Methodist Board of Foreign Missions, and in 1924, he returned to the Orient as superintendent of the Singapore District. In 1928 he was elected a bishop of the Methodist Church.

W. W. Reid
Board of Missions and Church Extension
of the Methodist Church
150 Fifth Avenue, New York City

This Is Left in Malaya!

By Bishop Edwin F. Lee

I am confident that a Malaya chapter is now being written to the Book of the Acts of the Apostles. It is being written from Penang to Singapore and in Sumatra and in Borneo by Chinese Methodist apostles, by Indian Methodist apostles, by Malay Methodist apostles, and by Batak Methodist apostles. If and when a few or many of our Methodist missionaries return to Malaya, I am confident they will find the Church we have been building through fifty-six years has been carried on by these God-fearing and God-serving men and women.

Returning missionaries will find some of our churches ruined by bombs -- we know of some of them already. They will find most of our grant-in-aid schools closed, because there is no government in Malaya to support them and to maintain the teaching staff. They will hear stories of tragedy and of heroism, of persecution and death -- but they will find the Christian community intact and a force to be reckoned with.

Peace-makers of tomorrow -- no matter what their nationality or race -- will not be able to ignore those small Christian minorities which dot the Far Eastern countries, for in them there has already been implanted the ideals of love and brotherhood which alone can hold the world together in a peace that is worldwide and therefore lasting.

Before we left Singapore we knew of the damage to some of our buildings. Penang, including our beautiful church and large secondary school, had been made a shambles. One of our churches in Sitiawan was taken over and demolished by the military authorities because it stood between their line of defense and an air field. A direct

hit on the grounds of our Ipoh school shattered the building. The beautiful new building of the Methodist Girls' School in Taiping was badly damaged by bombs. One of our leading Chinese churches in Singapore was badly damaged by bombs and several other Methodist buildings were struck.

But property loss or damage can always be replaced and repaired. It is in people, not property, that we are concerned as missionaries. Scores -- perhaps hundreds -- of our Methodist people were killed or injured by bombs and by oncoming soldiers. Many hundreds were driven from their homes, though doubtless they are by now drifting slowly back into the towns from the rubber plantations and jungles, or are finding new ways of making a living. These are resourceful people and will not "lie down" before difficult situations.

Our most serious loss, however, is that grant-in-aid schools in which we had about 22,000 students now are without funds for teachers, and this probably means they are closed. Our so-called "private" schools, operated by the churches and carried on on school properties after regular hours, can probably be reorganized. These are maintained by the fees of pupils, and, assuming that anyone has funds or means of labor, pupils should be available. In these private schools it has always been possible in the past to teach the Christian religion as a part of the curriculum. The smaller schools out in the villages will also probably carry on normally.

The Church in Malaya can more readily continue than can the school system. The churches have for years been nearly self-supporting and it will not be a severe shock to them to lose the small mission aid they received from local funds. A number of Malaya Methodist churches had regularly taken collections for China Relief and a number of churchmen had given generously for relief and other aids to China, so that it is possible Japan may have a blacklist and that some will suffer for this assistance to Japan's enemy.

However, normal pursuits of life have been set in motion by the Japanese rulers. The little Christian community, our own nationals, are making unobtrusively whatever effort they are permitted to salvage their schools, churches, and congregations,

along with their homes. During the last fourteen years nationals have assumed major responsibility in both church and schools — as if in preparation for this day. Now eighteen of the twenty-three district superintendents in this area are Filipinos, Chinese, East Indians and Sumatra Betaks. The devastation all around them can scarcely be inspiring. They must be filled with doubts and anguish.

"Haven't they lost their faith in the white man?" is the common question. And doubtless many of them have. But the successful missionary, the true missionary to Malaya did not carry a "white man's" Gospel to the Orient. Therefore they are now able to feel that at the end of its fifty-six years of service our Church has developed a genuine fraternity, a Christian brotherhood among the many nationalities.

The Malaya Annual Conference was in session in Singapore when hostilities began on the Peninsula. I was in the process of reappointing a number of tried district superintendents — each also serving as pastor of an important church — to oversight of the work when we found it necessary to leave. We placed responsibility for carrying on upon these ministers of the gospel and their splendid laymen — and I know they will not fail their Master.

It is quite likely that Malaya-born Chinese and Indians will receive less harsh treatment from the enemy than China-born Chinese, Europeans, and Americans would receive. From a Tokyo broadcast, shortly after their indiscriminate bombing of Malay mosques and churches in Manila had been condemned from many sources, we heard the Japanese deny their intention of destroying any houses of worship, "for", they said, "the Japanese are godly people themselves." From this and other indications we take hope that they will allow our church buildings to remain undisturbed.

In Kuala Lumpur, as superintendent of the Central Chinese District, I left the Rev. C. E. Fang, one of our best-educated younger leaders. He is tactful, energetic, and resourceful, and I am certain the work will prosper under his leadership. The Rev. Hong Heng Keng is superintendent of the Singapore Chinese District — another experienced and gifted leader, beloved by the whole city. The Rev. John Chua is in Seremban from which center he will administer churches and schools in the wide Malacca-Negri-Sembilan

District. When Penang was first attacked and set on fire, the Rev. Timothy Huang was able to escape with his family and a group of young Chinese girls down to rural Sitiawan. Later he was unable to return to the city, and lost all his possessions. He is superintendent of the Penang District — and by now may have been able to return there. If not, there is plenty of Christian work for him to do around Sitiawan which is also in the district.

When the war broke around us, the two Chinese district superintendents from Borneo were in Singapore for conference. One had his family with him because of medical needs, the other family was in Borneo. Neither was able to leave Singapore. So I telegraphed to the Rev. Wong King Hwo, who had retired from the ministry and superintendency a year ago, and appointed him acting superintendent of all Methodist work in Borneo. I know he will make good — he is a tried leader. He was one of the Foochow Christians who forty years ago migrated from China to Borneo, and who during all those years was a close associate of the late James M. Hoover, our pioneer missionary to Borneo. Today we have fifty-six Methodist churches in Borneo and Wong King Hwo knows them all. The two "refugee" superintendents will work with the Chinese churches in Malaya.

The Rev. S. M. Thevathasan, M.A., and the Rev. J. V. Ayadurai were left in charge of the Indian Christian work — a service Methodist has been conducting among the Tamil immigrants from South India and their children. Mr. Thevathasan is in Singapore, in charge of the South Tamil District, and also acting as chairman of the Mission Work Committee — the body in charge of finances. Mr. Ayadurai is at Seremban, succeeding the Rev. S. S. Pakiamathan, and also in charge of reorganizing all Tamil school work.

With such leaders, and with such a tradition, I am sure of the deposit of Christian faith that is in Malaya, and that after the peace has been signed will still be found in Malaya — a deposit not in buildings and institutions but in Christian personality and in the acts of modern apostles.

» «
*Bishop Edwin Lee Dies;
Was Leader in Asia*

» Bishop Edwin F. Lee, who for twenty years was missionary bishop of Malaya, Borneo, Sumatra and the Philippines, and who, during World

War II was director of the General Commission on Army and Navy Chaplains, died recently at the Mayo Clinic, Rochester, Minnesota.

For what President Harry Truman termed, in a citation lauding his leadership in the chaplain's commit-

tee, "exceptionally meritorious conduct in the performance of the outstanding services to the United Nations during the period of the recent war, "Bishop Lee was awarded the American Medal of Merit last year."

WORLD OUTLOOK

A fascinating book of data about such diverse items as Mexico's youngest volcano, the Curtiss plane, animals in Brazil, cowboys, dragons in China, carnival time in Alaska, weather, inventors, fish and fowl, and celebrations. For older boys and girls.

BIBLE STORIES FOR LITTLE FOLK, by Edna B. Rowe. Revised 1947. Standard Publishing Co., Cincinnati, O. \$1.50.

NOVEMBER 1948

of Alexander Graham Bell, and of his problems as an inventor. Bell, while still in his teens, began teaching music, speech, and elocution. He was especially interested in the teaching of deaf persons.

A good gift book for young people or adults.

THE PICTURE STORY OF THE PHILIPPINES, by Hester O'Neill. Pictures

TALES FROM CHINA, by Alice Hudson Lewis. Friendship Press, New York, 1948. Paper, 75c.

Eight excellently written stories of heroic Chinese Christians. These stories are not about famous people, but about the everyday saints who bore the brunt of wartime situations, and who help today to solve the tedious problems of the day-by-day work of the Kingdom.

[559] 39

W. W. Reid
Board of Missions and Church Extension
of the Methodist Church
150 Fifth Avenue, New York 11, N.Y.

sent
9/15/48

The funeral of Bishop Edwin F. Lee, for 20 years a bishop of the Methodist Church, will be held September 17, at Fayette, Iowa. The episcopal leader, who had served in Borneo, Malaya, Sumatra and the Philippines, died September 14 at Mayo Clinic, Rochester, Minn. Beginning his work as a missionary in 1911, he was elected bishop of the missionary areas of Singapore and Manila in 1928. He and his wife were in Singapore when the Japanese invaded the Malay Peninsula and the Philippine Islands and were advised by American and British authorities to leave the country. Although the boat on which they traveled was under bombing, they reached Batavia, Java, and continued their journey to Australia due to the imminent fall of Java. Later Bishop and Mrs. Lee journeyed by transport to San Francisco where they arrived in April 1942, with more than 20 missionaries of the Methodist Church of Malaya, Borneo, and Sumatra.

With the cessation of hostilities, Bishop Lee returned to Singapore and for the past four years helped reestablish the scattered church congregations and school enrollments; planned the rebuilding of damaged or enemy-occupied buildings, and trained new groups of Malay, Tamil, and Chinese Christians as pastors and teachers. He retired at the sessions of the North Central Jurisdiction Conference held in June 1948.

^{IOWA}
Bishop Lee was born in Eldorado, ~~Illinois~~, and received his education in Upper Iowa University, Northwestern University, Garrett Biblical Institute, and the University of Chicago. He had been honored by the conferring of five honorary doctorates. He served in pastorates in Illinois, and in 1911 went to Java as a mission-

ary, serving in Batavia and Kuala Lumpur as a minister and teacher; later transferring to Manila as pastor of the American Union Church. From 1917 to 1919 he served in France as a chaplain of the United States Army with the rank of captain. He was decorated by the French Government for his war ~~xxxx~~ service, and by the Government of Serbia for relief work in which he engaged after the war.

Following the first World War, Mr. Lee became an associate secretary of the Methodist Board of Foreign Missions, and in 1924, he returned to the Orient as superintendent of the Singapore District.

He is survived by his wife, Edna Dorman Lee.

Chaplain E. F. Lee, a member of the Upper Iowa Conference, recently returned from sixteen months' overseas service. Following the armistice, Captain Lee was called from the senior chaplaincy of Base Section No. 7 to Paris, as the army representative in a movement which had for its purpose the stiffening of morale throughout the American Expeditionary Forces and the direction of interest in citizenship following demobilization. Secretary North of the Board of Foreign Missions has requested him to give the summer in the New York office, assisting with plans for the work of reconstruction and conservation in Europe.

The building committee, Charles Hochstettler, chairman; G. W. Lenocker, Fred Imboden, Clark Hunter, treasurer; and the trustees, Charles Hochstettler, chairman; G. W. Lenocker, secretary; George Carrington, Sr., Clark Hunter, Walter Hall, Ed Imboden, Carl Bricker, Leslie Preston, Russell Walker; Mrs. Irvin Boyle, Sunday School superintendent; Mrs. Frank Leeper, president ladies' social circle; and J. A. Holderbaum, class leader, also rendered splendid assistance.

Celebrate Golden Wedding

The golden wedding anniversary of Mr.

PHILIPPINES

OCTOBER

1948

CHRISTIAN
Advocate

Entered as Second Class Mail Matter at the Manila Post Office on October 11, 1941



*Bishop Edwin F. Lee preaching the Conference Sermon at Bauombong,
Nueva Vizcaya, Sunday, February 19, 1939.*

"ISIPIN NINYO

Ang Mga Bagay Na Ito."

C. T. GARCIA

Ang Sastre at si Philip Brooks:

"Hangga't aking magagawa, ako'y dadalo sa mga kulto. Kapag ako'y nakikinig sa iyong mga sermon nakakalimutan kita, sapagka't iyong inapaisip sa akin ang Dios," wika ng sastre kay Philip Brooks. Ilan sa ating mga mangangaral ng nakapagbibigay ng ganitong karanasan sa ating mga tao? Sino ang nakikita kung tayo'y nagsermon, ang ating sarili o ang Kristo na siyang pat nating ipakita?

* * *

Si Henry Ward Becher:

"Ang tunay na pagkalalaki at pagkababai ay mga ng mga paghihirap." May malaking katugnanan ito sa ating buhay. Tayo'y pinapagiging kila ng mga suliranin na nagpapalakas sa atin.

* * *

Isang Tanong:

"Kung mayroong mga panaginip na ipinagbibili, ano ang inyong bibilhin?"

* * *

Huag itapon:

Huag itapon ang inyong mga kahirapan; huag itapon ang inyong mga pagkatakot; iligtas ang iba ang mailigtas ang sarili. Huag ninyong itapon ang inyong mga pagkatalo, sikaping makatuklas ng mga bagay na magpapadakila sa inyo. Kung ang paglalaban ay nagmula sa puso ng tao, siya'y gsimulang magkahalaga.

Ang Bato at ang Binhi ng Kahoy.

Isang araw naguusap ang isang bato at buto ng kahoy sa may pampang ng pasigan. Wika ng bato sa binhi: "Ano ba ang kabuluhan mo?" Isa kang walan; kabul hang bagay. Pagkaraan ng ilang araw na ang init ng araw at hamog ay magtulong na lumikha ng hiwaga sa nasabing binhi ay ito'y tumube, simantalang ang bato ay nanatiling isang maliit na bato sa pasigan. Ang paglago ay isang katangian ng bagay na may buhay.

* * *

LUBHANG MAHALAGANG PAHAYAG

Ang dalawang Lupon sa Eukiran (Field Committees) sa magkalakip na pulong ay nagpasiya ng sumusunod na lubhang mahalaga at tungkulin ng Obispo na ito'y ipatupad ng mahigpit:

"Pinagtibay na lahat ng Superintendente ng Distrito at mga pastor ng mga iglesiang nagsitanggap ng salapi mula sa Crusada para kay Cristo ay magbigay kay G. Magno ng isang maayos na ulat ng pagkagamit ng mga salaping ito at isang larawan ng mga pagawain." Ang mga Superintendente ng Distrito at mga Pastor na kinaaukulan ay inaasahang tutupad sa utos na ito at hindi na maglalabas ng anumang halaga hangga't hindi natutupad ang utos na ito.

OBISPO ALEJANDRO

PHILIPPINES CHRISTIAN

Advocate

R. V. CANDELARIA, Editor

C. T. GARCIA

SERGIO T. GONZAGA

—Associate Editors

CLEMENTE M. ZUNIGA—Business Manager

Ang pahayagang ito'y pinalalabas buwanan ng "Philippine Wesleyan Association." Sa kasalukuyan ay ito lamang nangangailangan ng pahayagang ebangheliko sa Pilipinas sa wikang Ingles, Tagalog at Ilocano. Lahat ng suskrisyon at pagbabayad ay ipadala sa tagapangasiwa, Rev. C. M. Zuniga, sa tanggapan at pasulatan, 910 Abenida Rizal, Maynila (itaas ng Box-Central Church). Lahat ng palathala ay ipadala ng tuwiran sa Editor, 148 Santa Maria, Tondo, Maynila. Halaga ng suskrisyon—P2.00 isang taon, 20 sentimos bawat sipi.

PHILIPPINES CHRISTIAN ADVOCATE

W. H. HIGGINS, D. D., M. A., F. R. S.

Born in Colorado, Iowa, July 10th, 1884.

Educational work:

B. Sc. Northwestern University

S. T. B. Garrett Graduate School of Theology

M. A. University of Chicago

B. D. Upper Iowa University

D. D. GARRETT BIBLICAL INSTITUTE

Admitted on trial, Upper Iowa Conference in 1908. Transferred to Malaya Conference in 1911. Pastor Union Church, Manila, 1912 to 1915. At the time of election as Bishop for Singapore Area, Superintendent Singapore District Malaya Conference. Total of ten years residence in South ^{EA} Eastern Asia.

Served from 1917 to 1919 as Chaplain in the American Army during the World War. One and one-half years of this service was in France. Honorably discharged with the rank of Captain. Was one of twenty-five Chaplains recommended by the American W. D. O. office, to the French Government for recognition of wartime service during the War and received the decoration "Order of University of Paris", with the grade of officer of the French Republic.

Upon discharge from the Army served for two years as associate secretary of the U. S. Mission, giving special attention to the Centenary European Relief Program. Because of this work, was decorated with the "Order of the Cross of Liberty" by the Kingdom of Serbia.

was elected Missionary Bishop for the Singapore Area at the General Conference of the Methodist Episcopal Church, in Kansas City, Missouri, in May 1921, 1921.

His wife, Mrs. Nina Poran Lee ^{is a graduate of} ~~is at present in Singapore~~
Upper Iowa University. He has for the past 3 years been Editor of the "Malaysia Message", Singapore

LAYMAN W. F. M. S. SINGLE WOMAN WIFE TEACHER MEDICAL PUB. INDUS. EDITOR
 Lee, Edwin Ferdinand
 Present Address: New Hampton, Iowa
 Wife or Husband: Edna Dorman 8 June 1909
 Birth: 10 July 1871
 Birthplace: Eldorado, Iowa
 Education: Degree: High School (Pisano) 1900
 Upper Iowa Univ. (3 yrs) '01-'04
 Northwestern Univ. '05 (3 yrs) '05-'08
 Appointed: 22 July '10
 Withdrawn: July '16
 Death: No.
 Cut Miss. Soc.: House
 Absent From Field: mch 15 - *

Upper Iowa '08; Malaysia '12; P.H. '13;
 FIELDS OF LABOR
 Batavia Java: Teacher in Anglo Chinese Ch. '10 -
 Kuala Lumpur: Eng. Church & Meth. Boys' School. F. '12 -
 Manila: Central Church (Amer). Jan. '13 - Mar. '15
 BIOGRAPHICAL
 Converted 10 Nov. 89 and joined Meth. Episc. Church May 1900
 Took a Student Volunteer Influence peak at Nashville, Tenn. in 1906 prompted desire for entering foreign mission service.
 Student preacher at Elgin, Ill. '06 + '07. at Bristol, Ill. 1908.
 Chaplain to 35 Engineers at Camp Grant Ill. 1918
 Made Staff Sec. for B.A.M. 1919 Resigned
 Papers interested:
 Daily Northwestern, Granston, Ill
 Decatur Republican,
 Decatur Iowa

* Relieved of post owing to amalgamation of American work in Manila.
 Pers. interview, 23. Dec 1910.
 (resigned 1920)

LAYMAN	W. F. M. S.	SINGLE WOMAN	WIFE	TEACHER	MEDICAL	PUB	INDUS.	EDITOR	Birth	Appointed	Withdrawn	Death	No.
Lee, Edna Dorman									5/16/81	1910	July '16		
Present Address									From	Arr. on Field		Cut Miss. Soc.	House
New Hampton, Iowa									Fayette, Iowa				
Wife or Husband									Education—Degree				
Edwin Ferdinand Lee									Fayette High School 1900				
8/12, 1909									Ph. B. Upper Iowa Univ 1925				
									(Doctor and normal work)				

Conference Relations

FIELDS OF LABOR

Osatawa, Iowa; Teacher
Kwale, Lumpur - F. '12

BIOGRAPHICAL

'10 Converted in childhood;
joined Congl. Ch. at 12 yrs;
was member of Meth. Miss.
Ch. since marriage.
Took a student volunteer
Decided on foreign mission service
This influenced missionaries
who are personal friends.

Papers interested:
U. S. W. Collegians;
Provinces Western leader.

Absent From Field

Teacher at Lanesboro, Minn,
2 years; at Bellevue, Ia.,
1 year; Principal, High
School, Fayette, Iowa, 1 year.

Personal interview - 23 D 70.

Bishop E. F. Lee Dead; Retired Missionary, 64

Methodist Fled Japanese
at Singapore; Directed
Chaplains' Commission

ROCHESTER, Minn., Sept. 15.—Bishop Edwin F. Lee, sixty-four, a Methodist missionary for thirty-one years, died yesterday at the Mayo Clinic here.

A firm believer in aggressive leadership in religion, Bishop Lee did not care for "easy, polite, gentlemanly expressions." After escaping from Singapore early in 1942 he returned to this country to find ministers "who are very much pleased with themselves because they have lifted the benevolent giving of their congregations as much as 10 per cent."

In 1944 he was appointed director of the General Commission on Army and Navy Chaplains, the procurement agency for Protestant chaplains. He held the position until the end of the war, then returned to the Far East in 1946. Early this year he applied for and was granted retirement because of ill health.

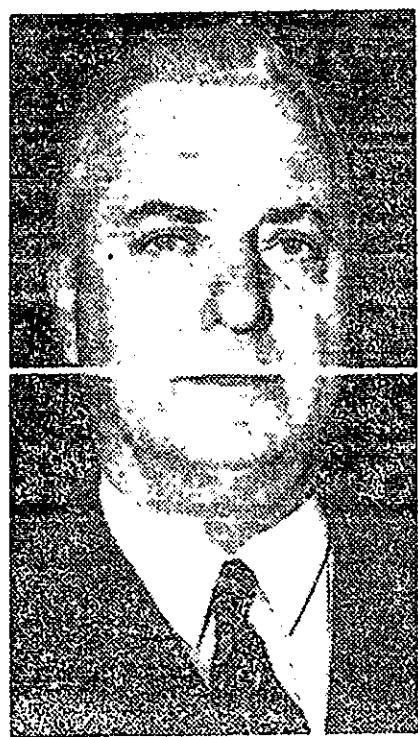
Bishop Lee was born at Eldorado, Iowa. He attended Upper Iowa University, Northwestern University, Garrett Biblical Institute and the University of Chicago, and was ordained a minister of the Methodist Episcopal Church in 1908. He served in World War I as an Army chaplain with the rank of captain.

After the war Bishop Lee became an associate secretary of the Methodist Board of Foreign Missions and in 1924 went to Singapore as superintendent of that district. In 1929 he became missionary bishop for Malaya and the Philippines.

Caught in Malaya, together with his wife and fifty other missionaries, when the Japanese attacked in December, 1941, Bishop Lee and his group held out as long as possible against leaving the country. He worked with rescue squads while his wife aided nursing for the wounded. They finally left Singapore Jan. 30, 1942, with the Japanese only seventeen miles away.

His wife, Mrs. Edna Dorman Lee, survives.

Methodist Mission Leader



Associated Press
Bishop Edwin F. Lee

THURSDAY, SEPTEMBER 16, 1948.

BISHOP EDWIN LEE, LONG A MISSIONARY

Methodist Minister in the Far
East for 31 Years Dies—
Started in Java in 1911

FAYETTE, Iowa, Sept. 15 (AP)—Bishop Edwin F. Lee, a Methodist missionary for thirty-one years, died yesterday at Mayo Clinic, Rochester, Minn., at the age of 64.

Bishop Lee spent twenty-six years in southeast Asia and became resident Methodist Bishop of the Singapore area. In 1944 he was made director of Protestant work for Army and Navy chaplains.

Bishop Lee was educated at Upper Iowa, Northwestern and Chicago Universities and at Garrett Biblical Institute. Before becoming a missionary he served pastorates in Illinois. He went to Java originally in 1911 and served as a minister and teacher in Batavia. Later he filled the same post at Kuala Lumpur, Malaya. During the first World War he was a chaplain with the American forces in France, holding the rank of captain. He was decorated by the Governments of France and Serbia.

After serving as associate secretary of the Methodist Board of Foreign Missions until 1924, he returned to the Orient as superintendent of the Singapore district. He was elected Bishop of Singapore and Manila in 1928. He had also served in Borneo and Sumatra.

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BISHOP EDWIN F. LEE
The New York Times, 1944

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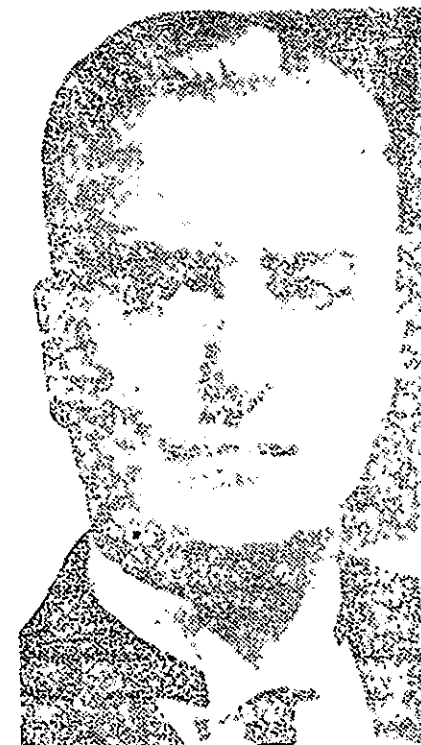
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BISHOP EDWIN F. LEE

the SCREEN

* *

From Hollywood

HOLLYWOOD, Sept. 15.—Metro may have a new child star in Ian Parminster, fourteen years old, who arrives today under the auspices of Fred Wilcox, director. From British Columbia, the boy will test for the role of Dickon in "The Secret Garden," which will star Margaret O'Brien and Dean Stockwell. Gladys Cooper will play Mrs. Medlock in this film.

Cecil Parker, British character actor, will be seen in Alfred Hitchcock's "Under Capricorn," being made in England. . . . Groucho Marx starts work today in "Love Happy." . . .

THE NEW YORK TIMES, TH

Czech Refuses To Let Workers Help on Films

Director Rejects Demand They Be Permitted to Take Part in Production

By Gaston Coblenz

By Wireless to the Herald Tribune
Copyright, 1948, New York Herald Tribune Inc.

PRAGUE, Sept. 15.—A leading Czech film director, writing in the weekly "Kulturni Politika," sharply rejected today a demand by workers of Brno, capital of Moravia, that they be permitted to co-operate with experts in producing motion pictures. The workers had charged that some Czech film directors are lazy, ignorant and indifferent to socialism.

Jiri Weiss, thirty-four, director

PRINCETON SCIENTISTS WILL GET U. S. AWARDS

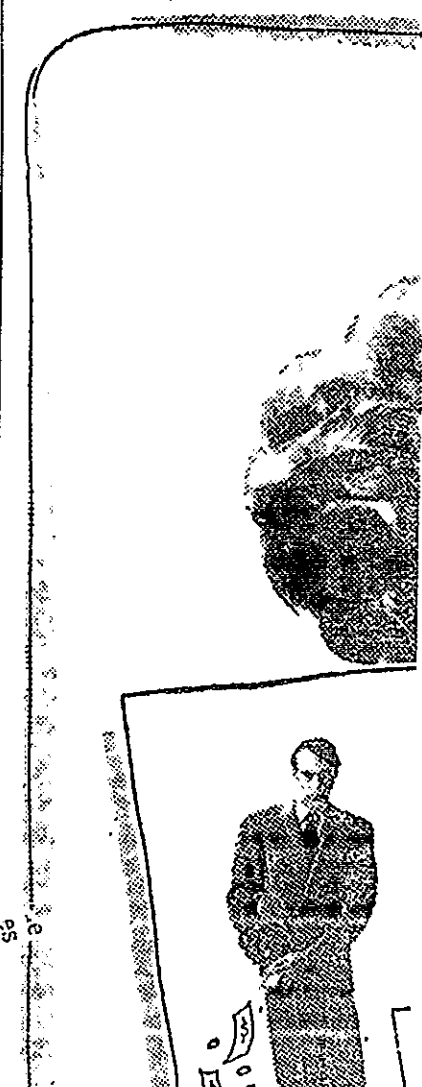
Special to THE NEW YORK TIMES

PRINCETON, N. J., Sept. 15—

Seventeen scientists and research technicians of Princeton University and other Princeton institutions will receive Certificates of Merit here on Sept. 24 at a joint Army-Navy ceremony, it was announced today. Maj. Gen. Arthur A. White, head of the Ninth Infantry Division, will make the presentations in Nassau Hall.

Those cited will be:

- Dr. Walker Bleakney, Professor of Physics, Princeton, for work in terminal ballistics.
- Dr. Charles W. Bray, Professor of Psychology, Princeton, for services in military psychology.
- Dr. Harold O. Gulliksen, College Entrance Examination Board, for administration of aptitude, achievement and proficiency tests for National Defense Research Committee.
- Dr. Edmund N. Harvey, Professor of Biology, Princeton, for work on subcommittee on decompression sickness, National Research Council.



THE NEW YORK TIMES, '7

PRINCETON SCIENTISTS WILL GET U. S. AWARDS

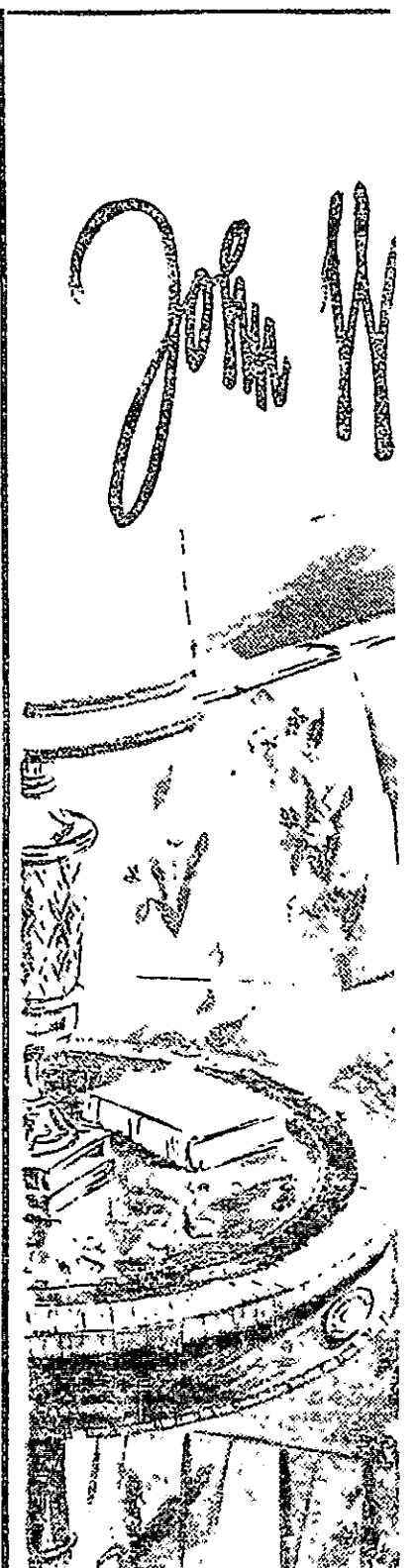
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- Dr. Edmund N. Harvey, Professor of Biology, Princeton, for work



— See Philippines C.A. Oct. '48
for account of Bishop Lee's
work

MEMORIAL SERVICE FOR BISHOP LEE

A memorial service for Bishop Lee was held at Knox-Central Church on Sunday, October 10, from 3:30 to 5:30 in the afternoon. Mrs. Asuncion A. Perez, newly appointed cabinet member of the Philippine government, and the first Filipino woman to be accorded such a distinction, spoke in behalf of the Methodist women. With tears in her eyes, she related how she and her family had known and had been so close to Bishop and Mrs. Lee for the last 27 years. She concluded, "I do not wish to think that he is gone from us. He is here in our midst and his spirit will always abide with us." Atty. Juan Nabong, leading Methodist layman in the Philippines and lay delegate to the General Conference held in Boston, said in part in representation of the layman: "The name of Bishop Lee will be faithfully enshrined in the pages of our spiritual history. He and Mrs. Lee have left lifelong friends here, who will always be grateful for their friendship, their inspiration and their leadership. Many children have been named after Bishop and Mrs. Lee. One of my own daughters is named Edna Lee and I have seen many boys

who are called Edwin. Bishop and Mrs. Lee have left with us indelible marks of their spiritual influence and the continuation of their ideals and dream in the lives of those who are with us and their children will be strong evidence that they have left footprints on the sands of time." Dr. E. E. Tuck, mission treasurer, spoke in representation of the missionary group. He reminisced that it was through the invitation of Bishop Lee that he came to the Philippines thirteen years ago. Among the things he said of Bishop Lee, he emphasized the fact that he (Bishop Lee) was very particular with the way missionaries and Christian workers in general took care of themselves—in attire, in speech, and in dealing with others. Dr. Tuck also noted the fact that in spite of his heavy schedule of work, he took time to visit missionaries outside of his immediate group and other people in business and professional circles and in all walks of life. Counted among his friends are well known educators and businessmen in the country. One of his most treasured possessions which he apparently kept for himself and a few friends is an autographed picture from the late President Quezon inscribed in

long hand, "To my dear friend Bishop Edwin F. Lee." Bishop D. D. Alejandro was the last to speak in behalf of The Methodist Church in the Philippines. Bishop Alejandro recounted, with an apparent lump in his throat, how Bishop Lee tried his best and succeeded in winning him back to the Methodist ministry, how he so generously introduced him to the Council of Bishops during the General Conference, and how he so kindly and thoughtfully counselled him when he succeeded in the administration of the church. He remembered that the last thoughts of Bishop Lee during their parting conversation were for the Philippines. To make the memorial more lasting and more concrete Bishop Alejandro suggested that an offering be taken to start a memorial fund for Bishop Lee which would serve as a token of the Filipinos' gratitude to both Bishop and Mrs. Lee for their undying record of service and sacrifice in the Philippines. This suggestion was done and it will be continued to give all the local churches a chance to share.

Special musical numbers were rendered by the choir of Harris Memorial School, Mrs. Arsenia Cordero who sang a solo, and the Union Church of Manila who contributed a quartet. Mrs. H. W. Fonger was the organist. There was heartfelt mourning and silence during the entire service which filled the entire floor space of the largest house of worship in Manila.

DAMDAMAG DAGITI...

aner dagiti cacabsat gapu ti panagpanulo ni Rev. Eliseo U. Cortez. Nupay dagiti cacabsat idia tagibassitenda ti naytoy cadauada a tulong a naggannu iti Crusade gapu ta saan met a malibac ti kirapintas daydi nabomba a capilla, inacomidda ti cabaclanda a mangitulyo ti nalpasen a nayrugi a capiliada.

INEANGAN, DUPAX, NUEVA VIZCAYA—Ti Iglesia Methodistista iti daytoy a lugar nabangon laeng idi Diciembre 1946. Ti imunana a cameamengna isuda agasawa, Apo Domingo Capieio ken Creeta capieio; agasawa, Apo Eduardo Capieio ken di ingongotenna nga asawa; agasawa, Apo Antonio Vidar; ken ni Apo Helen Orani.

Daytoy nga iglesia narangayen, ket ti bagui a manarawidwidna agdama nga ipangpanguluhan ti mayya cadaguiti cacabayan iti barrio nga iso ni Apo Antonio Macaraog.

MUSOZ, NUEVA ECUIJA—Simangpet ti macaparagsae a damag, a ti canzaton ti nseimiento a deding ti banrangonenda nga Iglesia idia nga ili, maburoken a mayya a metro. Ti calat

a gastoenda iti panacabangon daytoy a balay ti Cararag—P25,000. Daydi Iglesiatayo idia nga ili dimmapo idi naglabbet ti buyot dagiti eabusor ken dagiti Americano a tinulongan dagiti soldados a Filipinos. Ni Reverendo Manuel agraman dagiti cacabsat, icararagtagay eadi ida tapno aramaten ni Apo Dios ti pigsagran sanicuada nga agpaway ti pacaydayawan ni Apo Dios.

GUIMBA, NUEVA ECUIJA—Dagiti cacakitkita idi Central Student Church iti Manila, saandanto ngata: musdaaw no makitada ti ngamganu malpas nga Iglesia Metodista, iti daytoy nga ili. Ni Rev. Anastacio G. Ortiz, ti Pastor. Umadu ti bilang dagiti nadaag ken napintas nga Iglesia daytoy casacupantayo babaen ti ayat dagiti nainbag a Cristianos Metodista idia America. Icararagtagay eadi daytoy nga aramid ti Apo iti sidong ti Iglesiatayo ken dagiti pay sabsabali.

GERONA, TARLAC—Ti gimong dagitigiti babba ti Naeristianoan a Pacagservi iti Iglesia ti Gerona, impayda

a tulong ti P50.00 iti Constructor Fund ken P30.00 a sueldo ti Superintendente ti Distrito. Dagiti cameameng daytoy a timpuyog naulimeeda, saanda a natagari ngem napinggetda iti aramid ti Apo, ket daekel ti magappuananda. Cabaclawan ni dagitoy a cacabsat.

TUMAUINI, ISABELA.—Ti campania Evangelistica idi bulan ti Mayo, sinacupna dagiti tallo a luglugar: Tumauni, Centro, Ugad, ken Paragu. Nararamid ti napingget nga Evangelizacion babaen ti panangdutor ni Rev. Ciriaeo Luis, Superintendente ti Distrito Isabela cadagiti trabajadores a nagdakiwas cadagitoy a luglugar a CAIBANAGAN. Dagiti Catholicos nga Ibanag, caayayoda a dengdengen ti Evangelio iti saot Ibanag. Ket isa daytoy ti daekel a pagcurangan iti Distrito, agsipud ta awanen ti Himno ken Baro a Tulag nga Ibanag. No daytoy a parient isut matamang, ket maaddaan dagiti luglugar nga Ibanag iti Himno ken Baro a Tulag ti pagsasaoda, nalabit rumangrang-ay pay ti Evangelio cadagitoy a luglugar casapaliwan.

DAMDAMAG DAGITI IGLESIAS

INSTITUTO EVANGELICO—Naaramid ti Instituto Evangelico ti Distrito Central Luzon idiy Quezon, Gerona, Tulae idi Abril 13-24, 1918. Dagitoy dagiti pagta agamir dagiti nangiyon.

The Discipline—Supt. A. Bernardo
The Educational work of the Church
— B. Guansing.
Church Finance—Esteban Guillermo.
Church Membership—Celeste Parriso.
What Evangelical Christian Believe
—L. Tipay.
Rural Life Improvement—Tomas de los Santos.
Personal Evangelism—Jose A. Pascua.
The Art of Public Preaching—M. Valdez Garcia

Naaramid met iti dayta nga instituto dagiti rinabi a culto Evangelistico ket adda tallo pulo ket tallo nga agtutubo ken nataengan nga namawat ti Sacramento ti Buniag.

Ni Rev. Tomas de los Santos ti decano ti instituto ket ti Iglesia ti Quezon nga imatanan ni Pastor Juanito Limas ti lagpaskan. Adda pumulo dagiti nagpugadal.

ALCALA PANGASINAN—Bimacbaenang iti pateg ti tallo ribu a pesos ti Iglesia ti Alcala calpasan ti panucabakel ti ararapaap ni Rev. Gregorio R. Bailen. Nabangon sadia ti balay a dua a catnon ti cadsarama a nabubohaneg a Departamento ti Church School, Social and Recreation Hall, Libreria ken balay ti pastor. Ti cuarta nagasto isut buaga ti panagcampaana cadagiti eulian ken cacabsat, calpasan ti saan a panucaucay ti tulong ti mision. Napakua met dita ti ayat dagiti adu a saan acaumeng ti Iglesia gapu ti panucaannoda a napatag a buniag ti nagpaayan ti telogda.

ASINGAN, PANGASINAN—Nataenmanen ti balay ti pastor ken ti torre ti capilla iti naysao nga in babuen ti panucantrong ni Rev. Lai Tacadena. Nabalon payen ti solar ti capilla ti baro. Adda tallo gasat ket walopulu a pisos a nagasbu dagiti cacabsat idia. Sumagmamano cadagidi cabait a timeipon idi ni "Spiti" ti nagubli iti salineng ti munda nga Iglesia ket dagitoy cacabsat ti napigsa timanlong cadagiti trabajo iti iglesia.

SAN ROQUE, SAN MANUEL—Daytoy ti lugar a pagpastoran ni Pastor C.

sostomo Olivar. Nagaramidda ti departamento dagiti ububbing, sumetanda ti diding ti capilla ket naaramidpay ti altar a nalabit capintasan nga altar ti iglesia iti bakodayo a distrito ti Pangasinan.

SAN CARLOS, Napasayaat ti balay ti pastor ket naaramid met ti baro a cocina babaen ti panagpangulo ni Pastor Mamerto Decano. Napasat ti arubayan ti capilla ken ti balay agraman ti dalan a mapan iti capilla. Adda uppat a gasut a pisos ti nagasto cadagitoy a naaramid.

ALIBENG, SISON, PANGASINAN: Babac ti panagpangulo da Mr. ken Mrs. Gil Bassi, ken panangdangay dagiti cacabsat, ti Iglesia ti Alibeng adu ti ngagpumannana iti trabajo ti Apo ita naniyud ti panangbibisita ni Rev. Gaudencio Bombarda, madama nga agadadal idiy Seminario diay Manila. Idi Septimbre 12 1918, nabangon ti gimong dagiti agtutubo. Dagiti oficiallesna isu dagitoy—Pres. Gil Bassi; Vice Pres. Monica Marquez; Sec. Treas. Herminigelda Pastalo; Umuna a Comission Chairman Mrs. Gil Bassi; Macadua Mrs. Pedro Bassi; maye ito Miss Leonida Bodoy; mayeapat Juanito Bautista.

CIRCUITO TI SAN ESTEBAN, ILOCOS SUR: Ti San Esteban isagagana na dagitoy a trabajo panucaucabail ti kobra ti Iglesia, panucaucabail ti silaw, panucaatarmaan ti balay ti Pastor, ken ti panucaaysegagana ti panucaangaili ti Convencion ti Escuela Dominical iti Distrito a maaramid into Noviembre. Ti Iglesia idiy Banayoyo, Hocos Sur, nupay nabigio itay napan a lawen, binangon manen babac ti itutulong dagiti cacabsat nga adda idiy Hawaii ken American. Dagiti agtutubo babac ti panangdangay dagiti nataengan ti napigsa a tumultong iti trabajo.

SAN NARCISO, ZAMBALES. Ti J. Chon ti San Narciso, babac ti panagpangulo ni Miss Solidad A. Fernandez a danggayan dagiti matalec a catulogama, ipanangdanto ti unema a panagantada ni music concert iton munda a lawas ti balay ti Octubre. Sumagmamano dagiti maerita isu dagitoy: Thou Art the Living Christ; Lead us to the Mountain Heights; The Lord's Prayer; The Holy City, ken adu pay.

Rienan dagitoy nga agtutubo nga iton isuda ti mangala ti lugar dagiti minaua ngem isuda a corista, napintasto unayen ti panucaaysaganada saan baeng ti timeeda ngem nangrangrona pay ti biagda.

Adda dua pulo ket uppat a carearua a nairagpat. Daytoy nga Evangelizacion nagitumulongan dagiti saanagad; Rev. Flaviano K. Pascual (Evangelista) Pastor Alfredo Rodriguez, (Pastor Encargado) Mrs. Marina Surza, Mrs. Lelisa C. Directo, Mr. Lauro B. Forto, ken ni Miss Prisca Casel.

Ti Iglesia idiy Tumauni Centro, iti saanen a mabayag, mabangunton ta dagiti cacabsat dita a lugar napaaddadan dagiti cacabsat napaaddadan dagiti tari-cayo, nangruna digiti adigi. Ti solar a cenea ti Iglesia, nabayagen nga agururay. Ket inton mabangon dayta a Capilla, manamnama nga adunto ti Carearua a nairagpat ta dagiti tattao ditoy a lugar marienadan ti waw ken bisinda cadagiti sasao ti DIOS.

SAN ANTONIO, TUMAUNI,

Pangeen dagiti cacabsat nga iyalis ti Capilla da iti napinpintas a lugar. Dagiti cacabsat naunongdan dagiti napintas a tari-cayo nga agpaay iti balay ti APO. Dagiti imaua a namati iti sindong dayta nga Iglesia rienanda a casanggunananti idadateng ti kinacapat, cayatda ti mangibati ti napintas ken nadasag a pacalaglagipan dagiti anaada cadacuada.

AGAT, TUMAUNI:

Idi tiempo ti tribue ti gubat, ti familia ti Gambalan, rinicnada a cas met cadagiti adu a tattao a ti caimbagan a pagcamagan, isa ni APO DIOS. Gapu iti daytoy a riena, inaramidda ti gimong ti panagdevocion ken panagcararag cadagiti balbalayda. Inaramidda met ti bassit ngem nadaeg a balag ti Cararag... Gapu ti panangrienan dagitoy a cacabsat a pudno ti cari ti DIOS a siasinoman nga agcamang KENKUNANA, masalamban ken mabendicionan ti panagbiagna, rimnangay ngarud ti panagbiagda. Ket ita saanda a mapner ni dayta imua nga marauada a Capilla.

Rienan daytoy a cacabsat ngem awan ragacada, no dagiti laeng balbalayda ti napintas gapuna a nagtulas a balay ti Cararag. Ni Rev. ken Mr. Tomas Senese ti mangayaywan cada-cuada.

LIXAO, TUGUEGARAO, CAGAYAN.—Nabangon idiy a barrio ti napintas ken nadaeg nga Iglesia babac ni

Singapore, Malaya, Aug. 7, 47.

THE MORNING TRIBUNE, Friday, August 8, 1947. Page Three

Bishop Lee Gets Medal For Merit

From US President

*Yesterday's simple ceremony
at American Consulate*

(Tribune Staff Reporter)

In a simple and impressive ceremony which was held at the American Consulate yesterday, the Reverend Bishop Edwin F. Lee, D.D., S.T.D., LL.D., Resident Bishop of the Methodist Church, Malaya, was awarded the Medal For Merit by Mr. Paul Josselyn, the American Consul-General in Singapore on behalf of the President of the United States.

The Medal For Merit is a high civilian award given by the United States Government.

The citation which accompanied the award reads: "Bishop Edwin F. Lee, for exceptionally meritorious conduct in the performance of outstanding services to the United Nations during the period of the recent war.

"Bishop Lee, while touring Army and Navy installations throughout the United States and the Southwest Pacific Area, India-Burma Area, China Area, and isolated islands at the invitation of the Secretary of War and the Secretary of the Navy, performed a duty which was impossible of execution by the Army or political leaders among civilians.

"Having served previously for

Abetment Of Housebreaking & Theft Alleged

Two Eurasians, F. A. Guest (26) of 9, Mount Rosie and K. H. Monteiro (20) of 810, Paya Lebar Road, were yesterday, at the Fourth Magistrate's Court, remanded, together with a Chinese, Lim Cheng Kiat (22), of 25, Everton Road, in

Lee, he returned to Malaya in April, 1946, and ever since has been engaged in problems arising out of the reorganization of the Methodist Church and schools in Malaya and Sarawak.

Bishop Lee has the proud distinction of being Methodist Bishop of Malaya for 20 years, and has won the affections and admiration of the people of Malaya and Singapore.

Besides this award, Bishop Lee is also holder of a Certificate of Appreciation which was signed by Tom Denfeld, Vice Admiral U.S. Navy, the Chief of Naval Personnel, "in grateful recognition of meritorious personal service during World War II."

23 years in the Far East and in many of the islands, with headquarters in Manila and Singapore, on his tour throughout the Southwest Pacific, he contacted high civilian leaders and Christian Churchmen who respected him as a friend and a leader. In his capacity he was able to impress upon the natives the moral issues confronting the United Nations in defending the civilized people of the world from aggressor nations.

MET 500 CHAPLAINS

"He travelled over 30,000 miles by plane and contacted more than 500 chaplains personally assuring them that the Protestant Churches in the United States were back of the chaplains and the servicemen who were away from their homes in the service of their country.

"Bishop Lee's mission was characterized by tact, diplomacy, churchmanship, high patriotism, and outstanding accomplishments for the High Command."

The citation which came from The White House was signed by Mr. Harry Truman, President of the United States.

After the reading of the citation by an official of the Consulate, Mr. Paul Josselyn, said: "On behalf of the President of the United States, I have the honour and privilege to award you the Medal For Merit. He then pinned the Medal on Bishop Lee.

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Guest, Monteiro and Lim appeared before Mr. H. W. Nightingale on a charge of abetting an unknown person, or persons in the alleged offence of house-breaking and theft on Aug. 3 between midnight and dawn, at a Godown No. 9-B, Trafalgar Street.

Bales of sarongs, bleached shirting and cases of bleached twill were among the textiles alleged — according to the charge—to have been removed from this godown.

S'PORE LAWYER'S WIFE GETS DECREE NISI

A decree nisi, to be made absolute in three months dissolving her marriage with Nelson Norbert Leicester, advocate and solicitor, Singapore, was granted to Phyllis Evelyn Leicester by the Chief Justice, Mr. Justice Murray-Aynsley, at the Singapore High Court yesterday.

The petition was filed on the ground of respondent's adultery with a woman named Alma Lydia George in the Sime Road camp.

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The ceremony was witnessed by a handful of Methodist representatives—Dr. and Mrs. M. Dodsworth, Mrs. Edwin F. Lee, Mr. Homer Cheng, the Rev. S. M. Thevathason, M.A., the Rev. E. S. Lau, M.A., B.D.

WAR CAREER

During the war, Bishop Lee served as Director of the General Commission of Army and Navy Chaplains with office at Washington. This Commission represented about 8,000 Protestant chaplains of the American forces. He was also the representative of the Federal Council of Churches which embodied about 30 major Protestant churches.

Bishop Lee served with the American forces during the recent war for about two years and the conclusion of the Pacific War saw him on duty in the Philippines. During World War One, he served as a chaplain with the American Expeditionary Force in France for a period of two years.

REORGANISED WORK

At the cessation of the war with Japan, Bishop Lee spent two months re-organizing the Methodist Church in the Philippines, and together with Mrs.

History Repeats Itself After Thirty Years

White Russians Flock To North China

After a journey, mostly by foot, of some 3,000 miles, the first groups of White Russian refugees from the north-western corner of Sinkiang province—scene of recent fighting between Chinese Government and Outer Mongolian troops—have arrived in Shanghai.

The majority of them were almost nine months on the way, and reached here destitute and hungry, with no personal belongings except the clothes they wore.

The tale they told is tragical—ordinary country

following them, carrying about 100 refugees, were turned back by troops dressed in Russian uniforms and carrying Russian equipment, who were encamped in the hills between the northern road out of Tihwa, capital of Sinkiang, and the Outer Mongolian border.

These troops, they allege, had

sued ordering all Russians to take out Soviet registration papers.

Rather than comply with this order the refugees, mostly former Cossack troops and small farmers, began to pack. In the next five months, over 300 people fled from Kulja, on the Ili river, just south of the Borokhoro mountains, where the original settlers first established themselves between 1917 and 1923.

In January of this year, further exit was forbidden, and according to a letter received by one of the refugees, the disputed border was put under military control two months ago.

According to refugees who have reached here, there remain in the Kulja area some 300 families, who are being forcibly prevented from leaving. At one time, they add, the entire Russian community in the areas of Kulja and Tihwa numbered about 20,000.

Established a road block at a place named Bai, and it is said that they refused permission to the two convoys to pass because 90 of the refugees were registered with the Soviet authorities.

The White Russian exodus from Sinkiang began in September last year when, with the re-establishment by the Soviets of a large measure of control in the province, proclamations were is-

The population of Sinkiang province is estimated at 3,700,000 of whom 2,700,000 are Uigurs, who have lived in the area since 800 A.D. Other tribes are the Kirghiz, the Tatars, Kazaks and Usbeks. The Chinese number 182,000.

By
Thomas Aldeguer
Reuter's Correspondent
In Shanghai

Vietnam's Mystery Man Of Destiny

A wizened little Oriental, with high intellectual forehead, and black glittering eyes, Ho Chi-minh is undoubtedly one of the great political leaders of post-war Asia. Under his direction France's "balcony in the Pacific" has had many of its sustaining pillars knocked from under it. And yet the world knows very

wards he was chosen to attend the International Peasants' Congress.

Thus, the young man caught the eyes of the Soviets. Here he changed his name from Nguyen Ai-quooc to Song Man-tcho.

He is also said to have worked with Borodin in China, and Ho Chi-minh is commonly believed

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Thus, the few facts we can gather about Ho Chi-minh's activities are sketchy and uncorroborated.

The President of the Republic of Viet Nam has had much of his political training outside Indo-China. His education is decidedly Westernized. His political views are outspokenly Communist, and by his own admission he has spent the last forty years of his life acquiring his revolutionary experience in many countries, and often in their jails.

His life of a political exile began when his father, an official of the government of the late emperor of Annam, incurred imperial displeasure in 1911, and was sent to prison.

Ho Chi-minh, then 19, hastily picked up as a sailor and set off to see the world.

He came to Paris and worked

towards he was chosen to attend the international Peasants' Congress.

Thus, the young man caught the eyes of the Soviets. Here he changed his name from Nguyen Ai-quoc to Song Man-tcho.

He is also said to have worked with Borodin in China, and Ho Chi-minh is commonly believed to be the model for a character in Andre Malraux's famous novel "Storm over Shanghai".

He was hounded out from one country to another—Hong Kong, China, San Francisco, Siam, and from his own Viet Nam. It is said almost one-fourth of his political life was spent in various prisons, but in almost every case he was able to evade the eager clutches of the French authorities.

Widely read and travelled, Ho Chi-minh speaks French, English, Russian, Chinese, Japanese, and even a little Portuguese.

As Nguyen Tan-thai-h he appeared in Indo-China to lead the struggle against Japan and the Vichyites, and later Free France.

In Nov. 1945 Ho Chi-minh was acclaimed president of the Republic of Viet Nam. But Ho Chi-minh, though a Communist, has not sought to impose his doctrines by force. Like his non-Communist patriots Ho Chi-minh is fighting for the freedom of his country first.



RAILWAYMEN SEND U.S. Medal Awarded To Bishop



Bishop Edwin F. Lee, is congratulated by the American Consul-General, Mr. Paul Josselyn, after being presented with the Medal of Merit yesterday.

THE American Consul-General in Singapore, Mr. Paul Josselyn, yesterday presented the American Medal for Merit to Bishop Edwin F. Lee, of the Methodist Church, Singapore.

The ceremony took place at the American Consulate in Union Building.

Bishop Lee was the Director of the General Commission on Army and Navy Chaplains for the Protestant Churches of America.

Bishop Lee's citation—signed by President Truman,—reads: "For exceptionally meritorious conduct in the performance of the outstanding services to the United Nations during the period of the recent war.

"Bishop Lee, while touring Army and Navy installations throughout the United States and the Southwest Pacific area, India-Burma area, China area and isolated islands at the invitation of the Secretary of War and the Secretary of the Navy, performed a duty which was impossible for the Army or political leaders among the civilians to execute.

"He had served previously for 23 years in the Far East and in many of the islands, with headquarters in Manila and Singapore.


"On his tour throughout the Southwest Pacific he contacted high civilian leaders and Christian churchmen, who respected him as a friend and a leader.

"In this capacity he was able to impress upon the natives the moral issues confronting the United Nations in defending the civilised people of the world from aggressor nations.

"He travelled over 30,000 miles by plane and contacted more than 500 chaplains personally, assuring them that the Protestant churches in the United States were behind the chaplains and the Servicemen.

"Bishop Lee's mission was characterized by tact, diplomacy, churchmanship, high patriotism, and outstanding accomplishments for the High Command," the citation concludes.

Present at the ceremony were: Mrs. Lee, wife of Bishop Lee; Lt. Commander S. L. Smith, U.S. naval liaison officer; Major R. Hoey, U.S. military liaison officer; Dr. and Mrs. Dodsworth, Rev. M. Thevathasan, District Superintendent of Churches; Rev. Headmaster of ...



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at these Insane Killings

LOUD, HELPLESS

11 a.m., 1.45
3.15, 6.45
9.30

CA

The Crisis Debate

From Page One

part of the continent of Asia, have been war-wounded, ravaged, bombed, invaded and occupied by the common enemy, and their recovery and productivity have been slowed down more than was hoped."

Turning to the American loan, Dr. Dalton said, "Had we not taken the American loan with all the terms and conditions attaching to it, we should have run into this same storm, but sooner."

"In the past year, we have increased our strength and we are stronger in many respects. We have very much better possibilities now, than when the loan was negotiated, of increasing our future production."

"When this loan was negotiated, both we and American experts thought this loan would give us some three years help."

"We shall, in fact, have had not three years but only some 15 months of breathing space, and the shortening of the period has gravely accentuated difficulties which we all foresaw."

"It is common ground that some of the conditions in the loan agreement were imposed upon us prematurely. That was the view of the government and of our negotiators—that there were features in this loan agreement which we disliked."

Struggled Hard

"Our negotiators struggled hard to get it. They struggled so hard that in the case of the late Lord Keynes, I am sure that the struggle shortened his day upon earth"

One of the drawbacks about advances from the Fund at present was that they carried them a rate of interest the length of which tended.

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*Bishop Edwin F. Lee preaching the Conference Sermon at Broomfield
Nuva Vigevo, Sunday February 19, 1929*

"ISIPIN NINYO

Ang Mga Bagay Na Ito."

C. T. GARCIA

Ang Sastre at si Phillip Brooks:

"Hangga't aking magagawa, ako'y dadalo sa iyong mga kulto. Kapag ako'y nakikinig sa iyong mga sermon nakakalimutan kita, sapagka't iyong ipinapaisip sa akin ang Dios." wika ng sastre kay Phillip Brooks. Ilan sa ating mga mangangaral ang nakapagbibigay ng ganitong karanasan sa ating mga tao? Sino ang nakikita kung tayo'y nagse-sermon, ang ating sarili o ang Kristo na siyang dapat nating ipakita?

* * *

Si Henry Ward Becher:

"Ang tunay na pagkalalaki at pagkababai ay lungga ng mga paghihirap." May malaking katatanganan ito sa ating buhay. Tayo'y pinapagiging dakila ng mga suliranin na nagpapalakas sa atin.

* * *

Isang Tanong:

"Kung mayroong mga panaginip na ipinagbibili, ano ang inyong bibilhin?"

* * *

Huag itapon:

Huag itapon ang inyong mga kahirapan; huag itapon ang inyong mga pagkatakot; iligtas ang iba upang mailigtas ang sarili. Huag ninyong itapon ang inyong mga pagkatalo, sikaping makataklas dito ng mga bagay na magpapadakila sa inyo. Kung ang paglalaban ay nagmula sa puso ng tao, siya'y nagsimulang magkahalaga.

Ang Bato at ang Binhi ng Kahoy:

Isang araw naguusap ang isang bato at binhi ng kahoy sa may pampang ng pasigan. Wika ng bato sa binhi: "Ano ba ang kabuluhan mo?" Isa kang walan kabul hangb ray. Pagkaraan ng ilang araw na ang init ng araw at hamog ay magtulong na lumikha ng hiwaga sa nasabing binhi ay ito'y tumube, samantalang ang bato ay nanatiling isang maliit na bato sa pasigan. Ang paglago ay isang katangian ng bagay na may buhay.

* * *

LUBHANG MAHALAGANG PAHAYAG

Ang dalawang Lupon sa Bakiran (Field Committees) sa magkalakip na pulong ay nagpasiya ng sumusunod na lubhang mahalaga at tungkalin ng Obispo na ito'y ipatupad ng mahigpit:

"Pinagtibay na lahat ng Superintendente ng Distrito at mga pastor ng mga iglesiang nagsitanggap ng salapi mula sa Crusada para kay Cristo ay magbigay kay G. Magno ng isang maayos na ulat ng pagkagamit ng mga salaping ito at isang larawan ng mga pagawain." Ang mga Superintendente ng Distrito at mga Pastor na kinaaukulan ay inaasahang tutupad sa utos na ito at hindi na maglalabas ng anumang halaga hangga't hindi natutupad ang utos na ito.

OBISPO ALEJANDRO

PHILIPPINES CHRISTIAN

Advocate

R. V. CANDELARIA, Editor

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CLEMENTE M. ZUNIGA—Business Manager

Ang pahayagang ito'y pinalalabas buwanan ng "Philippine Wesleyan Association." Sa kasalukuyan ay ito lamang ang tanging pahayagang ebangheliko sa Pilipinas sa wikang Ingles, Tagalog at Ilocano. Lahat ng suskrisyon at pagbabayad ay ipadala sa tagapangasiwa, Rev. C. M. Zuniga, sa tagapangan at pasulatan, 910 Abenida Rizal, Maynila (itaas ng Knox-Central Church). Lahat ng palathala ay ipadala ng tuwiran sa Editor, 148 Santa Maria, Tondo, Maynila. Halaga ng suskrisyon—P2.00 isang taon, 20 sentimos bawat sipi.



Memorial Tablet to the late Bishop Edwin F. Lee

In 1952, the Chinese Malaysia Conference, on motion by the Rev. Paul S. H. Hang, agreed to have a memorial bronze tablet made to be fastened to the tomb-stone on the Bishop's grave in Fayette, Iowa. This was then attended to by Mr. Hang, sent to the U.S.A. by a returning missionary, and delivered to Mrs. Lee, who thereupon had it affixed to her husband's tomb-stone, as shown in the picture.

Chinese Methodist School, Rangoon, marking the 100th anniversary of its post-war reopening and the formal opening of a newly-acquired four-storey remodelled addition to the school. The addition is the former residence of the late Mr. Aw Boon Haw, Chinese philanthropist, and Kyats 40,000 of its K.200,000 value was a donation by his widow.

In his address at the Chinese school ceremonies, Bishop Archer pointed out that some 63,000 pupils are attending Methodist schools in the South Eastern Asia Conferences. He said:

"We believe that we can make a contribution to the effectiveness of every government under which we work, because we are training young people to be good citizens."

At a students' and teachers' tea during the Conference, it was noted that some 6,000 students are attending Methodist schools in Burma. Twenty-five hundred of these attend the Methodist English School, Rangoon.

Burma's Director of Education, U Ba Bwa, speaker for the occasion, told the assembled Methodists that Burma needs their kind of schools, and he spoke of the teaching

Methodist work in the Andaman Islands among people who have emigrated there from Burma and from India as pioneers in a government-sponsored plan to populate the islands and make them productive. All of the islands, except Coco Island belonging to Burma, are under the jurisdiction of India. The Rev. T. Thangaraj, who has already been doing part-time work there, was named district superintendent, and will move there with his family in January.

The Conference changed the name of its Rangoon General District to the Indian-English District to describe its work better, and it elected delegates to General and Central Conference as follows:

General Conference at Minneapolis, Minnesota, U.S.A. April. 24—May 7: ministerial delegate, U On Kin; lay delegate, Dr. Lim Kay Wan.

South Eastern Asia Central Conference, in Malaya the first week in August: ministerial, U On Kin, T. Thangaraj and F. E. Manton; lay, Dr. Lim Kay Wan, U Kyaw Nyein and Daw Thein Nyoon.



Burma's Director of Education, U Ba Bwam (2nd left) was the speaker at the Conference Teachers' Tea. With him are Dr. F. Manton, Bishop R. L. Archer and U On Kin.

Bishop Archer cuts ribbon at Dalla Tamil Church Dedication. L. to r. the Rev. Thangaraj, Pastor, and Dr. Manton, Dist. Supt.

Students of the Chinese Methodist School sing at school programme.

TWENTY-FIFTH DAY



BISHOP EDWIN FERDINAND
LEE

BISHOP EDWIN F. LEE was in Singapore when that city fell to the Japanese, and in the face of many hazards he succeeded in evacuating most of the Methodist missionary forces

from Malaya and bringing them safely to the United States. Bishop Lee is superintendent of the Singapore and Manila areas, embracing the Philippine Islands, the Malay Peninsula, Sumatra, and Sarawak (Borneo). Nearly every foot of his territory has been overrun and is now in enemy hands.

Edwin F. Lee is from Iowa. He was educated at Northwestern University, the University of Chicago, and Garrett Biblical Institute. In 1910 he went to Batavia (Java) as a missionary, and from 1912 to 1915 he was a pastor in Manila. Then he returned to the United States and served as a pastor and as a secretary of the Board of Foreign Missions. In 1924 he was back in Singapore and was elected a bishop in 1928.

Bishop Lee is, of course, unable to carry on his work in the mission field at the present time. But he left it in good hands—in the hands of capable, experienced, and consecrated national leaders—and is confident that it goes on even in the difficult situation. In the meantime he is in the United States, speaking in the churches and doing what he can to stimulate the missionary spirit among the people. But his heart is far away, among his people in Southeastern Asia.

MEMORIAL SERVICE FOR BISHOP LEE

A memorial service for Bishop Lee was held at Knox-Central Church on Sunday, October 10, from 3:30 to 5:30 in the afternoon. Mrs. Asuncion A. Perez, newly appointed cabinet member of the Philippine government, and the first Filipino woman to be accorded such a distinction, spoke in behalf of the Methodist women. With tears in her eyes, she related how she and her family had known and had been so close to Bishop and Mrs. Lee for the last 27 years. She concluded, "I do not wish to think that he is gone from us. He is here in our midst and his spirit will always abide with us." Atty. Juan Nabong, leading Methodist layman in the Philippines and lay delegate to the General Conference held in Boston, said in part in representation of the layman: "The name of Bishop Lee will be faithfully enshrined in the pages of our spiritual history. He and Mrs. Lee have left lifelong friends here, who will always be grateful for their friend-ship, their inspiration and their leadership. Many children have been named after Bishop and Mrs. Lee. One of my own daughters is named Edna Lee and I have seen many boys

who are called Edwin. Bishop and Mrs. Lee have left with us indelible marks of their spiritual influence and the continuation of their ideals and dream in the lives of those who are with us and their children will be strong evidence that they have left footprints on the sands of time." Dr. E. E. Tuck, mission treasurer, spoke in representation of the missionary group. He reminisced that it was through the invitation of Bishop Lee that he came to the Philippines thirteen years ago. Among the things he said of Bishop Lee, he emphasized the fact that he (Bishop Lee) was very particular with the way missionaries and Christian workers in general took care of themselves—in attire, in speech, and in dealing with others. Dr. Tuck also noted the fact that in spite of his heavy schedule of work, he took time to visit missionaries outside of his immediate group and other people in business and professional circles and in all walks of life. Counted among his friends are well known educators and businessmen in the country. One of his most treasured possessions which he apparently kept for himself and a few friends is an autographed picture from the late President Quezon inscribed in

long hand, "To my dear friend Bishop Edwin F. Lee." Bishop D. D. Alejandro was the last to speak in behalf of The Methodist Church in the Philippines. Bishop Alejandro recounted, with an apparent lump in his throat, how Bishop Lee tried his best and succeeded in winning him back to the Methodist ministry, how he so generously introduced him to the Council of Bishops during the General Conference, and how he so kindly and thoughtfully counselled him when he succeeded in the administration of the church. He remembered that the last thoughts of Bishop Lee during their parting conversation were for the Philippines. To make the memorial more lasting and more concrete Bishop Alejandro suggested that an offering be taken to start a memorial fund for Bishop Lee which would serve as a token of the Filipinos' gratitude to both Bishop and Mrs. Lee for their undying record of service and sacrifice in the Philippines. This suggestion was done and it will be continued to give all the local churches a chance to share.

Special musical numbers were rendered by the choir of Harris Memorial School, Mrs. Arsenia Cordero who sang a solo, and the Union Church of Manila who contributed a quartet. Mrs. H. W. Fonger was the organist. There was heartfelt mourning and silence during the entire service which filled the entire floor space of the largest house of worship in Manila.

TWENTY-SIXTH DAY



CHANG TSU HWA

CHANG TSU HWA did not become a Christian until she had been at the Union School for Nurses for some time. She came to the school, run in connection with the Margaret Wil-

liamson Hospital in Shanghai, because of her great interest in the science of nursing. Because of that interest she asked to be allowed to take chemistry and anatomy with the medical students. It was not long until she had shown such ability that she was made an instructor in the Nursing School.

In 1935 Miss Chang, now an outstanding Christian, came to America for further study at Scarritt College and at Vanderbilt University. The dean of women of Vanderbilt said of her at that time: "Miss Chang can fill a place of authority in China. She has one of the keenest minds I have ever known."

The place of authority was waiting for her when she returned to Shanghai. She was offered the principalship of the Union School of Nursing and she has remained through these war years in that post.

Those missionaries who knew her in the early days say: "Those of us who had a share in her training know that she will continue to give her best to the work and the work of the church. Daily we pray for her and thank God for her."

DAMDAMAG DAGITI IGLESIAS

INSTITUTO EVANGELICO—Nagaramid ti Instituto Evangelico ti Distrito Central Luzon idiy Quezon, Gerona, Taalac idi Abril 13-24, 1918. Dagitoy dagiti sujetos agraman dagiti nangisuro.

The Discipline—Supt. A. Bernardo
The Educational work of the Church
—B. Guansing.

Church Finance—Esteban Guillermo.
Church Membership—Celeste Parriso.

What Evangelical Christian Believe
—L. Tipay.

Rural Life Improvement—Tomas de los Santos.

Personal Evangelism—Jose A. Pascua.

The Art of Public Preaching—M. Valdez Garcia.

Nagaramid met iti dayta nga instituto dagiti imabii a culto Evangelistico ket adda tallo pulo ket tallo nga agtutubo ken nataengan nga mawat ti Sacramento ti Buniag.

Ni Rev. Tomas de los Santos ti decano ti instituto ket ti Iglesia ti Quezon nga imatonan ni Pastor Juanito Limas ti lagpas-ken. Adda pinpulo dagiti naglipagadal.

ALCALA PANGASINAN—Bimmaebanang iti pateg ti tallo ribu a pesos ti Iglesia iti Alcala calpasan ti panna-

sostomo Olivar. Nagaramidda ti departamento dagiti ububbing, sinuetanda ti diding ti capilla ket naaramidpay ti altar a nalabit capintasan nga altar ti iglesia iti lakindaya a distrito ti Pangasinan.

SAN CARLOS, Napasayaat ti balay ti pastor ket naaramid met ti baro a casina babaen ti panagpangulo ni Pastor Mamerto Decano. Napasaat ti arubayan ti capilla ken ti balay agraman ti dalan a mapan iti capilla. Adda uppat a garsut a pisos ti nagasto cadagitoy a naaramid.

ALIBENG, SISON, PANGASINAN.

Babaer ti panagpangulo da Mr. ken Mrs. Gil Bassi, ken panangdangay dagiti cacabsat, ti Iglesia ti Alibeng adun ti nagappanmama ni trabaje ti Apo ita napipud ti panangbibisita ni Rev. Gaudencio Bombarda, madama nga agadadal idiy Seminario diay Manila. Idi Septiembre 12 1918, nabangon ti gimong dagiti agtutubo. Dagiti officialesna isa dagitoy—Pres. Gil Bassi; Vice Pres. Monica Marquez; Sec. Treas. Herminigilda Pastalo; Umuna a Commission Chairman Mrs. Gil Bassi; Maecdua Mrs. Pedro Bassi; mayeado Miss Leonida Bod-oy; mayeapat Juanito Bautista.

Rienan dagitoy nga agtutubo nga inton isuda ti mangala ti lugar dagiti ininauna ngem isuda a corista, napintasto unayen ti pannacaysaganada saan baeng ti timeeda ngem nangnangrona pay ti biagda.

Adda dua pulo ket uppat a carecarua a nairagpat. Daytoy nga Evangelicacion nagtitinnulongan dagiti sumaganad; Rev. Flaviano K. Pascual (Evangelista) Pastor Alfredo Rodriguez, (Pastor Encargado) Mrs. Marina Surza, Mrs. Lelisa C. Directo, Mr. Lauro B. Porto, Len ni Miss Prisca Casel.

Ti Iglesia idiy Tumauni Centro, iti saanen a mabayag, mabangunton ta dagiti cacabsat dita a lugar napaaddadan dagiti cacabsat napaaddadan dagiti tarcayo, nangruna digiti adigi. Ti solar a casua ti Iglesia, nabayagen nga agururay. Ket inton mabangon dayta a Capilla, manammama nga adunto ti Carecarua a nairagpat ta dagiti tattao ditoy a lugar marientadan ti waw ken bisinda cadagitoy sasao ti DIOS.

SAN ANTONIO, TUMAUNI,

Pangejen dagiti cacabsat nga iyalsat ti Capilla da iti napimpintas a lugar. Dagiti cacabsat naunongdan dagiti napintas a tarcayo nga agpaay iti balay ti APO. Dagiti immuna a namati iti sangdong dayta nga Iglesia rienanda a sangnguananti iladateog ti kinacapay.

NEW BISHOP WELCO

All Malacca Represented at Re

Addresses by Prominent Officia

Bishop and Mrs. Edwin F. Lee, of the Methodist Episcopal Church, arrived from Kuala Lumpur on Thursday evening, just in time for a Thanksgiving dinner being given to the entire American community by the Rev. Mr. and Mrs. Dods-worth at their residence in Bickley Park. The Rev. Mr. Lee was for many years identified with the work of Methodism in Malaya and elsewhere and at the quadrennial session of the Conference of his denomination, held in America in June last, he was elected Bishop in charge of this territory and of the Philippine Islands.


At Bickley Park on Friday after-noon a very large and fully repre-sentative body, including some from every race and class of the

lowed by a song, "Almighty King," by the Anglo-Chinese School. The Hon. Tan Chen then introduced as a Mission, one who helped, especially in the of the Suydam Girls' was always sympathet work the Mission was Tan Cheng Lock spe lows:—

Ladies and Gentlemen.

It is a great honor to me to have been come on behalf of the Bishop Edwin Lee and this their first visit ment since his assump exalted office of Bishop





Bishop Edwin F. Lee, A.M., D.D.

town, was present to extend a cordial greeting to the new Bishop and to Mrs. Lee. Among those observed there were:—

Bishop Edwin F. Lee, D.D., and Mrs. Lee (guests of honour), The Hon'ble The Resident Councillor, Mr. B. W. Elles, The Hon'ble Mr. Tan Cheng Lock, Mrs. Tan Cheng Lock and their son, Master Alfred Tan, Rev. R. A. Blaisdell of Kuala Lumpur; Rev. G. V. Summers of Seremban; Rev. H. J. Hutchison and Mrs. Hutchinson, Rev. M. Dodsworth, and Mrs. and Miss Dodsworth, Rev. Ng Khoan Jiu, Rev. J. J. Kovilpillai, Mr. and Mrs. G. C. S. Rabjohn, Mr. and Mrs. C. G. Coleman, Mr. and Mrs. L. S. Harland, Mr. and Mrs. G. Hibbert, Mrs. Griffin, Messrs. M. R. Holgate, Loh Kim Swi, Chee Swee Cheng, Koh Keng Bock, A. E. Lambert, Teoh Bong Leong, P. W. Tambyah, S. A. Chan, F. T. Tree, S. Emmanuel, A. S. Reddy, K. L. Chitty, J. H. Whitaker, Tan Cheng Chye, L. J. Hazel, P. G. Pamadasa, Lam Yet Seng, Chan Ah Him, J. V. Chinniah, Dr. and Mrs. S. Muttu, Dr. and Mrs. Ponnappa, Mr. and Mrs. R. Roche, Miss Della Olson, Miss Dirkson, Miss G. Stowe and many others.

After refreshments had been dispensed and little Miss Ruth Anna Dodsworth had presented Mrs. Lee with a beautiful basket of orchids, Mr. Dodsworth, the Chairman, explained the purpose of the gathering, saying that Bishop and Mrs. Lee were not strangers to most of those present as they had been in Malacca before. The missionaries felt that they were very fortunate in having Bishop Lee as their superior officer because he was one of them. He was to spend half of his time in British Malaya and half in the Philippine Islands. He was very glad that those islands had been annexed to the Straits Settlements. (Laughter). They were very much pleased to see present so representative a gathering.

Prayer in the Tamil language was then offered by the Rev. J. J. Kovilpillai, Pastor of the Malacca Tamil Church, and this was fol-

of the Methodist Church organization in Malaya Philippine Islands. We, of Malacca, offer you both and Mrs. Lee, our warm and our cordial greetings and congratulations on your merited promotion to the office, which has been hailed with delight in Malaya where you lived and worked for so long. You have made numerous friends and won many admirers.

Ladies and Gentlemen,

Bishop Lee is a local man with considerable experience and knowledge of local conditions and with all classes of whom he is popular. This fact is of considerable advantage to him in entering upon his new career as a Bishop without having to spend a few precious years in studying local affairs and acquiring working knowledge of local conditions, a course which a stranger would be compelled to undertake. This means that Bishop Lee is in a position to achieve a great amount of good and usefulness during his tenure of the office. In this respect Bishop Lee compares favourably with Bishop Oldham. We may be permitted to express our hope that it will be his happy lot to be instrumental in conferring much good on this country. Bishop Oldham has done much in his time.

Bishop Lee is not only a capable man but he is a thoroughly human, genial, generous, broad-minded and very approachable gentleman, completely free from any taint of racial prejudice. It is no wonder, then, that he is very much liked by all sections and nationalities of the cosmopolitan population of this country. So everybody will be glad that Bishop Lee is admirably fitted for the task of administering the affairs of the Methodist Mission in this territory.

Ladies and Gentlemen,

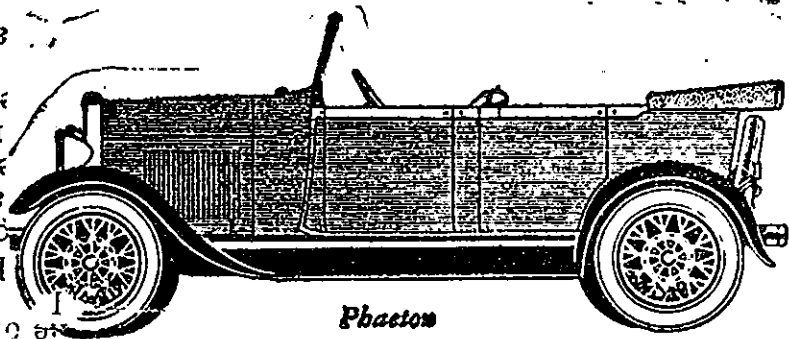
The Methodist Mission in Malacca is a noble Christian Mission nobly devoted to the Christian ideal of character and service to mankind and doing

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in this world. Christianity is one of the two vital elements of modern Western civilization. The element of Western civilization which is commonly called Rationalism and which has been derived from the ancient Greeks gives man power over nature through the scientific knowledge which is the basis of the splendid material civilization of the West. The other element, which is of a different kind and has come to Europe from the Hebrews, is the life embodied in the Christian Church and religion, of which Bishop Lee and the Methodist Mission are worthy representatives and exponents. This element concerns the ends to which human action ought to be directed and what the purposes of man should be.

One fervently hopes that Christian ideals and values will prevail in the world and counteract the excessively materialistic tendencies of modern times, so that the spiritual element of Western civilization will prevent its material element from destroying that civilization through the deadly weapons and methods of war which have been and will be invented and perfected by science and which in future wars may obliterate man and all his works from the face of the earth. Therefore I endorse the efforts of Christian Missionaries to perpetuate their ideals.

Ladies and Gentlemen,

I will now conclude with wishing Bishop Lee all success in his career as a Bishop, in the performance of the arduous duties of which high office he is so fortunate in having in Mrs. Lee such a gifted wife and excellent helpmate to assist him. I also wish both Bishop Lee and Mrs. Lee good health, long life and prosperity.

In introducing the Colonial Chaplain, the Rev. H. J. Hutchinson, the Chairman said that the relationship between the Methodist Mission and the Church of England in Malacca had always been harmonious and they were glad to have with them the local head of that Church who would speak on behalf of his community.

The Rev. Mr. Hutchinson said that he had been asked to take

Through the kindness of the Government the Mission had been accorded the Grant-in-Aid privilege, which had made it possible for its educational work to be carried on. They were very glad to have with them the local representative of the Government, the Hon. Mr. Eiles.

The Hon. the Resident Councillor in opening his remarks said that it was a very great pleasure and he also considered it an honour to be asked to welcome Bishop and Mrs. Lee. He wished to take this opportunity not only of congratulating him but also to congratulate the General Conference of his Church on their foresight in selecting as Bishop for this area a man who had such a high reputation throughout Malaya. He hoped that the work of the Methodist Mission and of the Church of England would go hand in hand under the direction of the new Bishops recently appointed to each denomination. Little he could say which had not already been "more eloquently" said by the Hon. Mr. Tan Cheng Lock, but he wished to say a word of welcome to Mrs. Lee, though that might not perhaps be considered a Government duty. They were glad to see her here. He believed that it was very important and desirable that men who come out into this field to work should be accompanied by their wives. They all hoped that Bishop and Mrs. Lee would have a full measure of life and strength to continue their work in this area.

Bishop Lee's Address.

Bishop Lee was then introduced and said that it was most difficult for him to know what to say because they had all been so gracious in their remarks. The Hon. Mr. Tan Cheng Lock had made a reference to Bishop Ordnam, the founder of their work in Malaya, and the very remarkable work he did in the early days. It was he who had first selected Mrs. Lee and himself to come to Malaya the first time. He had been a very close friend and counsellor of the speaker and at the last General Conference of the Church had asked him if he would not present the resolution for his retirement. The speaker had, therefore, the very ar-

ploughshares and their spears into pruning hooks.

At the conclusion of the Bishop's address a group of small pupils from the Suydam Girls' School gave a fan drill and the closing prayer was then pronounced in Chinese by the Rev. Ng Khoan Jui, Pastor of the Malacca Chinese Methodist Church. Before dispersing a large number of those present shook hands with Bishop and Mrs. Lee.

... his high-
The relations of the Methodist Mission with the Church of England had always been very pleasant in Malacca since he had come here and he hoped that they always would be. The more they could get together on an occasion like that the more steps they would be taking in bringing about that spirit of brotherly love on which the desirable reunion of Christianity must be based. In the name of his coreligionists as well as himself, he extended a cordial greeting to Bishop and Mrs. Lee and wished them Godspeed in the work which they had to perform.

The Rev. G. V. Summers, a missionary from Seremban, was the next speaker. He said in a humorous opening that it was not customary in the Methodist Church for a preacher to confess his faults before his Bishop unless compelled to do so, but he had to confess that if any Methodist preacher was wanted in Seremban that day none would be found for they were all present at that gathering. They had feared that in gaining a Bishop by the election of their friend to that office he would be taken from them, but they found he was still with them in spirit as well as in the flesh and they were glad to welcome him back and wish him Godspeed.

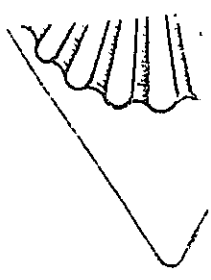
The Chairman introduced Mr. P. W. Tambyah as a Methodist layman who was well known and highly respected in Malacca. Mr. Tambyah said that Malacca, the oldest settlement of all in British Malaya, was not going to fall behind any other community in offering a cordial welcome to Bishop and Mrs. Lee. They were very proud to have a man of such wide experience as their Bishop. Mrs. Lee was also widely known in Malaya as the most successful Editor of "The Malaysia Message," the organ of Methodism here. They would pray that a double portion of the Holy Spirit might ever rest upon Bishop Lee and would do all they could in every way to help him in this age-old settlement.

In introducing the Hon. Mr. B. W. Elles, the Resident Councillor, the Chairman (Rev. Mr. Dods-worth) said that the work of his Church in Malaya had always been closely connected with the Government because it had so largely been work of an educational character.

The 870 delegates of the Conference from thirty-odd countries rose as one man and gave Bishop Oldham such an ovation as the speaker thought no other man received from that Conference. If it had not been for Bishop Oldham's insistence that the speaker should allow his name to be presented to the Conference for the office of Missionary Bishop he feared that he would not have dared to undertake a task involving such very great responsibility.

Bishop Lee said that he very much appreciated the words of the Hon. Mr. Tan Cheng Lock when he spoke of the speaker's cordial attitude towards other peoples. It had not been over stated a bit. When he was asked to go abroad, he had replied that if he was to be sent anywhere outside the domain of his own flag, he would prefer to go under the Union Jack because he felt that he would there be accorded treatment which he could not be sure of under the flag of any other colonial Power. He had never met with anything but the highest type of courtesy from British officials everywhere. His Church's mission in Malaya was in no sense political. They were here to bring a richer and fuller life to the residents of this part of the world, to co-operate with every agency to bring a better life to the people of Malaya. One of the very first messages he received congratulating him upon his election was from Bishop Roberts, expressing appreciation that they were to be working in co-operation together. He was sure that he spoke on behalf of Mrs. Lee as well as for himself when he said that they thanked the different speakers most heartily for their very gracious words of greeting and the others for coming there that afternoon. He had come back to Malaya not to maintain any high office but solely as a Christian brother to work with them. He respected any man's religious ideals and made it a practice not to condemn any man's religion. He was here to offer Christianity as a further and fuller expression of that something which satisfies the highest human aspirations. He hoped that they would all co-operate in bringing to the world a peace which should pass all human understanding and should make possible for the nations to beat their swords into

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SPORTING NEWS.

FOOTBALL.

Before a fairly good crowd at the Kubu Ground on Saturday, the 1st instant, the Sprinters were seen in action against the Cantonese XI.

Winning the toss, the Cantonese chose to defend the Railway side of the field and it was fully five minutes before they settled down. The Sprinters' defenders were having plenty to do and it was unlucky that the Cantonese could not score. Half time arrived with no goals registered.

The resumption saw the Sprinters pressed and Kiat handled. A penalty was awarded and Ah Soon made no mistake with his kick. A well combined attack of the Sprinters inside trio gave Yoon Seng a chance to equalise with a fine shot. Five minutes later Teck Cheng put the Sprinters ahead and before long scored another. Making a change, the Cantonese were renewing their attack and Siow Kow, Kam Fook and Ah Soon were prominent. A weak clearance by Kah Tin was intercepted by Ah Ngim who drove in the leather giving the goalie no chance. In the last few minutes, a melee in front of the Sprinters goal could have given the Cantonese a chance to draw but this could not be taken of. The final whistle saw the Sprinters emerging winners by 3-2.

Mr. Abdullah b. H. Bachi ably controlled the game.

Sprinters: Kah Tin, Kim Kiat, Wee Liew, Kim Siak, Hock Guan, Bian Hong, Soon Hin, Chee Ding, Yoon Seng, Teck Cheng and Kim Watt.

Cantonese XI: Ah See, Siew Yean, Hock Kee, Tuck Yow, Ah Ngim, Choo Chye, Seet Wah, Ah Soon, Ah Beng, Siow Kow and Kam Fook.

STARLIGHT WANDERERS vs. SIMIT SPORTS CLUB.

On Wednesday, the 28th November, 1928, the Starlight Wanderers the Simit Sports Club at soccer ground.

came off on the Kubu Padang on Thursday last. The rival teams were the Malay and Eurasian companies. A rather drab game ended in a victory for the Eurasians by 5 to 1.

With the kick-off the Eurasians attacked the Malay goal and their inner-right wasted a good chance to score by shooting high. Though heavy pressure was brought to bear on the Malay goal, Eusof and Bakar for some time frustrated the attempts of the rival quintette. Strange to say the Malays were the first to score. Mohamed Nor getting possession of the ball raced towards his opponent's goal where he beat Rodrigues with a well-placed shot. The Eurasians very soon obtained an equaliser through F. Rodrigues who deceived the Malay goalie with a high shot from midfield. The "D" Co. took the lead when F. Rodrigues netted from a penalty kick for hands.

In the second half Eusof went up forward only to weaken the defence. The Malay custodian was responsible for some fine saves. Then C. de Vries capped a fine run down on the rival goal by beating the Malay goalie with a stiff grounder.

G. Rozario shortly after scored the Eurasian's fourth goal. Close on time the E.V.C. obtained their ninth point, C. de Vries being responsible for same. Mr. Boon Tan was in charge of the whistle. The teams lined up thus:—

E.V.C.: E. Rodrigues, E. Rozario, F. Rodrigues, J. Thesera, H. M. de Souza, G. Kessler, C. de Vries, H. Beck, G. Rozario, W. Sta Maria, C. de Souza.

Malays: Mohamed, Eusof, Bakar, Baba, Monamud Noordin, Subdin, Hassan, Sedang Ali, Ali Maidin, Mohamed Nor.

INTER-SCHOOL MATCH.

On Thursday last on the St. Francis Institution ground the Brothel School Third Team played the T. Guerah English School.

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with the kick the Wanderers forwards pressed towards their rival goal, but Lambert proved himself to be a fine goalie. After a fine centre by Jit Sin, Yoon Seng scored the Wanderers' first goal. Then Kam Tim who was playing a good game at centre-half, raced with the ball towards the rival goal, and centred, but Cheng Chuan headed it out. A corner against the Wanderers was not utilised. Then Yum Chong raced with the ball on his own but finished weakly. After a fine pass from Cheng Chuan, Sim Tiang netted the second goal. Sim Tiang who was in fine form increased the lead for his side by beating Lambert with a stiff shot. Before the interval, Cheng Chuan netted the fourth goal. Half-time with the Wanderers leading by 4-0.

With the restart the Simit forwards were pressing, but Koon Tiang and Sulong proved to be a pretty tough pair of backs. Kam Tim was always breaking up raids. McLeod on the left wing raced the ball towards the Wanderers goal, but finished weakly. Kim Guan was good in breaking up some raids. Lambert was tested by the forwards of the Wanderers, and proved to be a good goalie by saving from Cheng Chuan's stiff shot. Sim Tiang then performed the hat-trick by beating Lambert with an chance to save. The Simit forwards tried to score from long range, but all their shots went wide. Cheng Chuan increased the lead by netting another goal. Close on time Yum Chong scored the seventh goal for the Wanderers. The Simit forwards tried to lessen the score but Kam Tim was in fine form in clearing the attacks. The game ended in a victory for the Wanderers by 7 goals to nil.

Mr. A. Pavanaris kindly acted as referee. The teams lined up as follows:—

The Starlight Wanderers: Lye Kwi Seng, Koon Tiang, Sulong, Ah Watt, Tang Kam Tim, Mamet, Jit Sin, Cheng Chuan, Yoon Seng, Sim Tiang and Yum Chong.

The Simit Sports Club: A. E. Lambert, Khoo Kim Guan, Anderson, Nair, Wan Keng, Quek Peng Yam, Cheng Lock, Hye Teng, I. Ogg, Kim Yong and McLeod.

EURASIAN CO. DEFEAT MALAYS.

The final of the Volunteer Inter-Company Football Competition

in the out reply. The Franciscan back and goalie were to blame for both points. Spurred on by this early success the T.E.S. Boys attacked more and the ineffectiveness of Cheng Phiat at centre-half nearly caused further downfall of the S.F.I. goal but for the fine play at back by Chong Lek. Midway in this half the Franciscans scored two goals in rapid succession. Mocksripala's high shot first deceived the T.E.S. custodian. The-seira put in the second goal a minute later. Both goals had a touch of luck about them. Before half time Henry Lee gave his side the lead which made the score read 3-2 at half-time.

With the restart the Brother School had another lucky goal. A T.E.S. fullback deflected G. Lopez's shot into his own goal. Bayliss who was a very weak link in the S.F.I. forward line spoilt a good many of Mocksripala's passes. The left wing of the S.F.I., Lopez and a Thesiera, showed clever combination and delighted the crowd by their fine work. The T.E.S. diminutive centre-half played a sterling good game and broke up many attacks by his nippiness. Bayliss managed to score a goal at last. Benefitting by the poor display, the rival centre-half, the visitors time after time swept down on the rival where Felix, Joseph Choo who despite an early injury played well, and Chong Lek held them up. Just before the final whistle, the T.E.S. goalie brought off a good save. The match ended in a win for the S.F.I. by 5-2. For the losers the centre-half and the right wing played very well. Mr. B. Gomes was in charge of the game. The teams were:—

T.E.S.: Hassan, Sabudin, P. de Souza, Majid, Adam, Badul, Md. Aii, Awar, Mhd. Yassin (captain), Ibrahim Md. Ali.

S.F.I.: Peter Sui (captain), Chong Lek, J. Sequerah, Colement Felix, Yeow Cheng Phiat, Joseph Chew, Mocksripala, N. Bayliss, Henry Lee, G. Theseira, G. Lopez.

MUAR SCHOOL v. TRAN-QUERAH ENGLISH SCHOOL.

An interesting game even if one-sided in aspect, marked the meeting in town of the Government English School, Muar, third string and the Tranquerah English School on Saturday last. This

(Continued on page 9).

A

of the ploughshares and their spears into
 At the conclusion of the Bishop's
 address a group of small pupils
 carried from the Suydam Girls' School gave
 a fan drill and the closing prayer
 was then pronounced in Chinese by
 the Rev. Ng Khoan Jiu, Pastor of
 the Malacca Chinese Methodist
 Church. Before dispersing a large
 number of those present shook
 hands with Bishop and Mrs. Lee.

IN remote corners of the Far East strange languages, primitive standards of living, even open hostility, have tested the missionary's fortitude even in times of peace. With the advent of war these obstacles have become minor ones. Many missions, especially in China, have been destroyed by bombing planes. Some missionaries have been killed. A great many have been interned. Thousands of their followers have been swallowed up in the flood of refugees migrating to zones of safety.

In most cases, missionaries are able to carry on their work on a satisfactory, if sometimes limited, basis. Regarded as enemy aliens or as civilian prisoners of war, missionaries in war areas are encouraged, however, by the reflection that Paul the prisoner was a more effective missionary than Paul the preacher.

Along the war routes, the missionary shares the risks and privations of populations trapped between contending armies.

Remaining at their posts until the resistance of Singapore's defenders proved impossible against the sudden, overpowering onslaught of Japanese air and land forces, Methodist missionaries and their families have carried back to the homeland many tales of heroism under fire.

The attack on the city began on the morning of December 6, when Methodist women from all over Malaya were to begin their annual Conference. What happened was told in an interview by Mrs. Edwin F. Lee, wife of the bishop of Malaya, Sumatra, Java and the Philippines.

It was not yet day as bombs began to drop in the heart of the city. Singapore residents at first believed that the sound came from the big guns on the shore. But the swarms of Japanese bombers silhouetted against the morning sky convinced them that the long-feared attack had opened.

"That was the start of the time of
though we all of us in Singa-
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Bishop and Mrs. Edwin F. Lee (right) tell Martha Deane's audience of Singapore's fall

Heroes of the Missions

By THOMAS F. DOYLE

was really on, the missionaries plunged into the work of assisting the over-worked doctors and nurses. Bishop Lee and I took our places in the ranks of volunteer helpers, he with rescue squads and I with the nurses in the receiving ward. I gathered up all of the missionaries I could find and we worked, day after day, caring for the wounded until the doctors could get to them."

Reminded of the Conference that was to be held in the stricken city, Mrs. Lee, her expression brightening, explained:

"Oh, yes, we held it in the midst of air raids—and it was really a good Conference. We made plans as if we were certain that we would be alive a year from that time, when really it looked as if there would be nothing left in the next few days.

"Those women were magnificent. They were one reason why I am not afraid for the future of the Church in Malaya."

A message from the American consul told the missionaries they must leave at once. A steady stream of native Christians kept calling on them, urging them to go while there was yet time. But they found it hard to make up their minds. They were not afraid to stay and take the consequences; but elsewhere lay other responsibilities—in the Philippines, in Java and Sumatra. If they died in Singapore, they could do no one. Besides, for years they had been educating native leaders, and

these were now prepared to take over the entire work.

Not until January 30, fifty-five days after the initial attack on Singapore, did the missionaries at last depart. Even as the party of Americans boarded the steamer, the ships ahead and astern of them were hit by bombs and seven large warehouses set on fire. Within a few days, Singapore had fallen.

Missionaries in the Dutch East Indies, one of the most promising evangelistic fields, have been interned in large numbers. Java and the Malay Peninsula are now in Japanese hands. Sumatra, Borneo and New Guinea have been invaded, as well as some of the islands east of New Guinea.

One of these islands is Celebes, where Rev. Dallas S. Kime, American Seventh Day Adventist and his wife, in charge of sixty-seven churches in the Minahassa district, managed to escape. The Kimes saw their first Japanese planes on December 15, during an attack on an American destroyer in the bay. Twelve days later seven planes appeared and machine gunned a seaplane in which a Dutch woman and her child were about to fly.

On December 29, the Kimes and their six-year-old son, fearing internment, decided to evacuate. They started overland by automobile to Macassar, 500 miles at the other end of the island. The next stages were by oxcart, then by canoe, from which a way was swept them and from them to

land and build a bonfire. Resuming their hegira by sailboat, they had as fellow passenger a highly excited Dutch woman who would get up at night and order the native crew to sail off in all sorts of directions.

Matters were made more unpleasant when a storm came up in Tomini Gulf. Several times Japanese planes flew overhead, but the Kimes disguised as natives, were not disturbed. Their narrowest escape came after they had cut into a cove and landed for the Sabbath. The Japanese examined the empty boat and then departed.

Finally, on January 9, the Kimes made Posso and later Macassar, where they took a plane to Bandung, Java. From this point they sailed subsequently to the United States.

American newspapers have recounted the bravery of a group of Catholic missionaries on the Solomon Islands which, until last January, were British possessions. Even when the British authorities deemed it advisable to take refuge at Port Moresby, Australia, Bishop Thomas J. Wade, together with his fifty-four priests and nuns, determined to observe to the letter the strict mission code.

In January, a small Japanese air force arrived at Keita, the capital of the Solomons, on Bougainville Island.

They left but in no time returned in force and wasted no time in internmenting the bishop and his co-workers. But it soon became apparent that they could not govern the island and its 58,000 Melanesian natives without the aid of the bishop. He is out of jail now, according to latest reports, busy protecting the Japanese from his "Black Irishmen," and vice versa.

From Java came an earlier story of evacuation under fire which brought into prominence the extraordinary courage and devotion of Dr. Corydon M. Wassell, many of whose sixty years have been spent as a medical missionary in China. Now a lieutenant commander in the Navy, he was cited by President Roosevelt in a radio broadcast.

Left in charge of twelve severely wounded men on the island of Java in the face of an advancing Japanese army, Dr. Wassell decided to make a last desperate attempt to reach Australia. Stretchers were improvised and the hazardous journey to the seacoast fifty miles away was begun. The men suffering severely, could hardly have been kept except by the doctor's

skill and the inspiration of his own courage. He was, an official report states, "almost a Christlike shepherd devoted to his flock."

Constant exposure to pestilence and disease has been part of the risk taken by missionaries in their work in backward and isolated regions, but a more imminent danger today comes from Japanese bombs or bullets. Recently, a Japanese plane came so close to killing him that the brief case carried by Rev. Philip Nigel Warrington Strong, Anglican Bishop of New Guinea, was shot full of holes.

The bishop was landing in a small

launch near an allied air base when an enemy plane opened fire on the craft. The native crew jumped, and Bishop Strong turned the launch toward the shore. Just as he reached the beach, the Japanese started machine-gunning him. As he dashed into the bush, he saw men firing at the plane with their small arms.

Nothing daunted by his experience, the bishop announced he would go right on with his mission no matter what the danger, because to desert the natives at the first sign of danger would be to destroy the effect of years of work among them.

WHAT DID JESUS MEAN?



Chester
Warren
Quimby

Which Master?

argument. Yet men constantly attempt it. To them public office is not public trust, but personal promotion. At best they become small politicians, time-serving party henchmen or unprincipled stool pigeons.

Now quote according to Jesus, "No man can serve two masters. Ye cannot serve God and money." Accepted? No! Disputed? Violently! Believed? Hardly ever. Debated? Always.

Didn't Jesus himself use money? Didn't he depend on the wealth of others? Didn't he accept the moneyed Zacchaeus? Wasn't his demand that the Rich Young Ruler sell all a special case? Didn't they have to borrow a wealthy man's tomb to bury Jesus in? Wasn't he friendly with well-off Nicodemus? Didn't the early church founder because it disregarded money?

But why this sudden burst of heated excitement? Simply this: None of us want two wives. Few of us have any chance at social prominence. But money! Ah, the money! After it, a fort may have but serve God.

Yet . . . and . . .

"No man can serve two masters"

LET'S say it this way: "No man can have two wives." Accepted without debate. My father used to sing a humorous ditty about a callow youth in love with two girls at once, and crying out in his distraction, "How happy I would be, each without the other!"

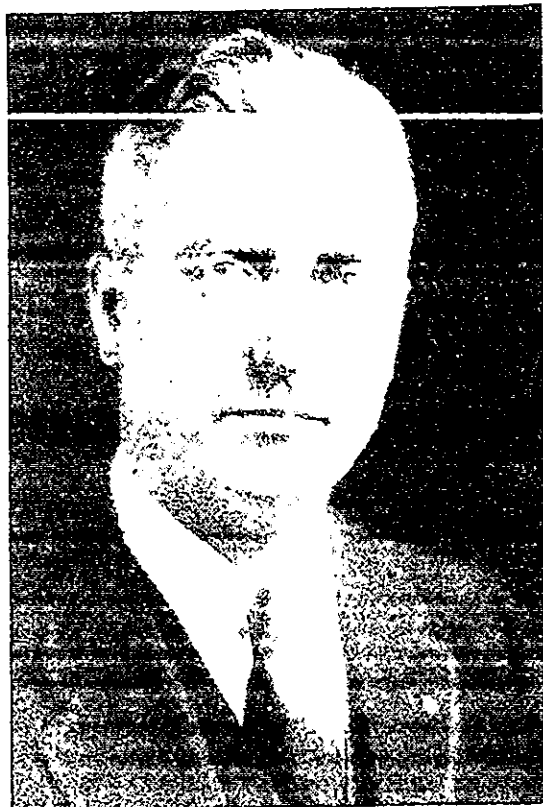
Men have tried bigamy only to become the harassed victim of two quarreling women. Often both women desert, leaving the over-wifed man with no wife whatever. Frequently one wife is murdered, and the end is the electric chair. Truly, no man can have two wives.

Or state it this way: "No man can follow two ideals." He cannot serve honesty and trickiness. Admitted! But some men try it. All I said about that horse was true. She is kind, gentle and loving and any woman can drive her. I just forgot to state that she balks, stumbles and refuses even to trot." In serving cleverness he deserted honesty.

Or put it like this: "No man can pursue two purposes." He can serve self and society. Granted with

(Continued from page 40)

Caught in Singapore, together with his wife and fifty other missionaries when the Japanese attacked the city in December, 1941, the bishop and his group held out as long as possible



The late Bishop Edwin F. Lee

against leaving the country. Just before the city's fall, Bishop Lee, at the request of the government, broadcast a message of hope to the stricken people of Malaysia, assuring them of America's ultimate victory. The Lees, among the last to leave the island, were evacuated on January 30, 1942, with the Japanese only 17 miles away.

In 1944 he was appointed director of the General Commission on Army and Navy Chaplains, the procurement agency for Protestant chaplains. He held the position until the end of the war, and then returned to Malaysia and the Philippines where he re-established Methodist churches and schools throughout the bomb blasted area. Much was done with the Crusade for Christ funds.

In May of this year he attended the General Conference of The Methodist Church in Boston where he reported on the progress of rehabilitation in his area and expressed great hope for the future of Christianity in that section of the world. A condensation of his report to the General Conference, a story titled, "The Crusade in Malaysia" appeared under Bishop Lee's byline in the July WORLD OUTLOOK. This was probably the last article he wrote for publication.

Bishop Lee, who was quoted in

WORLD OUTLOOK

of this year, was born in Eldorado, Illinois, July 10, 1884. He received his education at upper Iowa University, Northwestern, Garrett Biblical Institute and the University of Chicago and had five honorary doctorates conferred upon him. His first missionary assignment by the Methodist Episcopal Church was to Java in 1911 and he later served in Manila. World War I interrupted his missionary career and from 1917 to 1919 he served as an Army chaplain in France. He was decorated by the French Government for his war service and by the Government of Serbia for relief work which he carried on in that country after the Armistice. Dr. Lee became an associate secretary of the Methodist Board of Foreign Missions and in 1924 he returned to the Orient as superintendent of the Singapore District.

He is survived by his widow, Edna Doman Lee.

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B. B. Kirkbride
MERIDIAN
INDIANAPOLIS

denly recently at her home in Oyster Head, Long Island, New York. In her recent position she arranged for the passports and passages of all outgoing and incoming missionaries as well as



W. G. O'NEILL PHOTO
The late Miss Faye Robinson (left) who had charge of the Transportation Department of the Board of Missions and Church Extension, is shown as she greeted Dr. Mary Chan of China. This picture was taken in Miss Robinson's office shortly before her death.

booking reservations for church per-

W. W. Reid
Board of Missions and Church Extension
of the Methodist Church
150 Fifth Avenue, New York 11, N.Y.

released upon receipt

The head of the missionary service of the Methodist Church in Malaya, Borneo and Sumatra for the past twenty years -- Bishop Edwin F. Lee of Singapore, Straits Settlements -- will be the guest-speaker at

on . Bishop Lee returned to the United States from Singapore recently to attend the General Conference of the denomination in Boston, Mass.

Bishop Lee first went to Malaya in 1911, and in 1928 was elected bishop of the missionary areas of Singapore (Malaya) and Manila (the Philippines). He and Mrs. Lee were in Singapore when the Japanese invasions of the Philippine Islands and of the Malay Peninsula took place.

When the occupation of Singapore by the Japanese became imminent, American and British authorities advised them to leave the Peninsula. They went from Singapore to Batavia, Java, on one of the last boats leaving Malaya and they were under bombing while leaving. Once arrived in Java they were advised by the Netherlands Indies officials that they could stay for only two weeks and must "move on" because of the approaching fall of that Island. From Java they were able to sail for Melbourne, Australia, and later to find a transport that took them to San Francisco. Bishop and Mrs. Lee arrived in the United States in April, 1942, with some twenty missionaries of the Methodist Church who had been serving in educational and church work in the Malay Peninsula, Sumatra, and Borneo.

With the cessation of hostilities, Bishop Lee returned to Singapore and has given the past four years to helping reestablish the scattered church congregations and school enrollments; to planning the rebuilding of damaged or enemy-occupied build-

ings; and to the training of new groups of Malay, Tamil, and Chinese Christians as pastors and teachers.

Bishop Lee was born in Eldorado, Illinois, and received his education in Upper Iowa University, Northwestern University, Garrett Biblical Institute, and the University of Chicago. He has been honored by the conferring of five honorary doctorates. He served in pastorates in Illinois, and in 1911 went to Java as a missionary, serving in Batavia and Kuala Lumpur as a minister and teacher; later transferring to Manila as pastor of the American Union Church. From 1917 to 1919 he served in France as a chaplain of the United States Army with the rank of captain. He was decorated by the French Government for his war service, and by the Government of Serbia for relief work in which he engaged after the war.

Following the first World War, Dr. Lee became an associate secretary of the Methodist Board of Foreign Missions, and in 1924, he returned to the Orient as superintendent of the Singapore District. In 1928 he was elected a bishop of the Methodist Church.

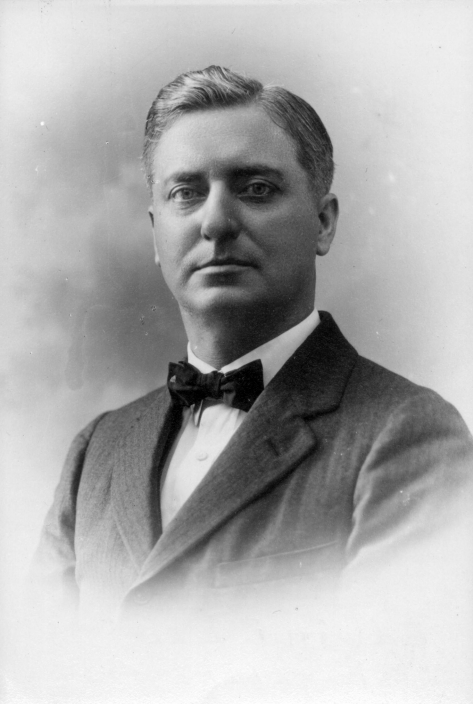
BISHOP EDWIN F. LEE

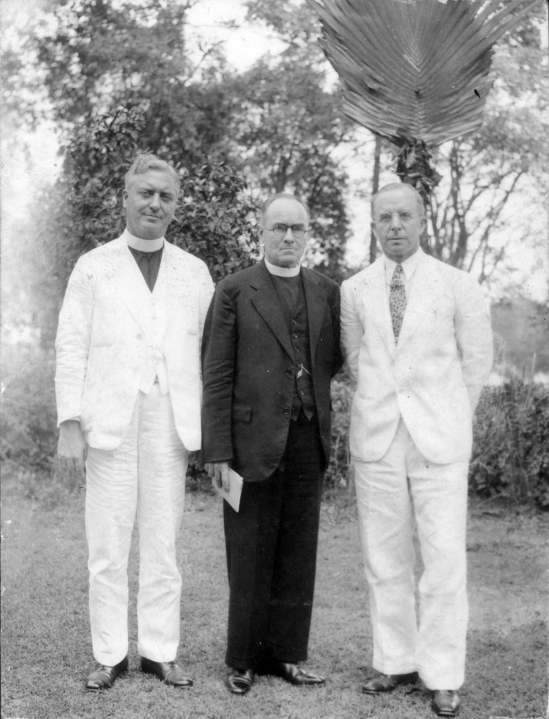
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J. D. Taylor
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