

THE Witness

10¢ A COPY

September 1, 1949



COLLEGE GIRLS BUILD ROADS IN CHINA

CHINESE STUDENTS' CHRISTIAN ASSOCIATION

SERVICES In Leading Churches

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For Christ and His Church

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STORY OF THE WEEK

California CSCA Contributes To World Understanding

*In Many and Varied Ways the Chapter Aids
The New Student from China*

BY

BOB LEE & LOUISE SU

★ In the world of today full of hates, fears and grievances there must be someone, some group to help to overcome these evils. The Chinese Students' Christian Association is one of the most vigorous organizations dedicated to this cause. With world peace and understanding being the goals of world organizations, the CSCA is rallying toward this effort also by forming a lasting bridge of friendship and understanding between the American and Chinese people.

Realizing that students are the potential architects of tomorrow's world, the CSCA touches upon every phase of the student's life. As the Chinese student steps off the ship at the San Francisco docks, there to greet him, to offer hospitality, and to introduce him to a strange, new, yet wonderful land are members of the California chapter of CSCA. Not only is the new arrival met at the docks, but his luggage is cleared, lodgings are found, and finally a reception dinner is given in his honor during which time he meets his other fellow students. Fresh from China, he and others may tour the city with a CSCA member acting as guide who points out the impressive Golden Gate park, the City Hall, Union Square with its

huge underground garage, and finally over the Oakland Bay Bridge to the University of California.

On our campus many a student is spared the feeling of loneliness and homesickness by attending the CSCA meetings. Sometimes these meetings deal with discussions on world issues, American democracy and how it operates, the role of Christianity in the world, campus life, etc. But some of the best times have been spent in folk dancing. Chinese students enjoy it immensely as there is nothing like it at home.

Other activities like the vitamin pills and book drive aided the student in China. How many students in China are grateful for the help that was extended to them by their comrades across the sea! Vitamin pills means better health to work, play, and study the books which mean more to them than we can possibly imagine. One of our most successful projects was the presentation of the production called "Showboat to China," the proceeds of which went to the World Students' Service Fund and to assist students from China stranded without funds on the West coast. Then there was the case of the student needing a summer job so as to remain in this country for

further education. This student is forever thankful to the CSCA in spite of the fact that he was subjected to the strenuous duties of a California ranchland! Fifty such students were assisted in finding jobs by our chapter. One member was even placed in New York after a change of plans necessitated a journey to that city.

During the summer we participated in the Western Department Conference, whose purpose it is to promote friendly relations between kindred student groups in the National Inter-Collegiate Christian Council.

But in order that CSCA function at its maximum efficiency, additional funds are needed; scholarships, conferences, student publications, and public services all require financial support. The student from China would not enjoy much that America has to offer if the CSCA did not act as a media between the two. Many of the students attend classes and spend the remaining time in their rooms never meeting people, never gaining the richness and profitable experiences offered in this country through the CSCA. These students from China have been given a glimpse of American culture and have integrated its ideology into their own personalities. In turn these students have offered to the American people a fuller and more authentic understanding of China and the Chinese culture. The CSCA by providing this bridge of understanding is doing a great service at the University of California for the Chinese students and for the promotion of world understanding which—in the final analysis—is the true foundation for world peace—truly, the cause of the CSCA is worthy of support.

HERE AND THERE IN CSCA

NEWS FROM MINNESOTA

By NANCY HSU & ALBERT WANG

A very close relationship exists between the Minnesota chapter and various church groups and the Y's in Twin Cities. Several of our members, including our outstanding speakers, Mrs. Raymond Li, David Tu, Albert Wang, etc., have done a good job in introducing China to the people of Minnesota by giving speeches about current affairs as well as religion, education, agriculture, commerce, etc., in China. At times, they had to go as far as 200 miles from Twin Cities and spend a weekend there. They have been so zealously welcomed that the executive board has had a tough time keeping up with the demand. Sizeable funds sent in by unknown American friends for the furtherance of the CSCA movement is the reward for their work, and it sufficiently shows the appreciation and enthusiasm of the American friends for our organization.

We and our American friends mingled together in a unique spiritual group through the exchange of experiences and ideas and through a speech and discussion on Christianity. At other occasions, we and the University Y's shared the work at international dinners and parties for all foreign students on campus. At times, our members gathered for social meetings. There, those lonely hearts were soothed and cheered up through a whole evening of singing, dancing, group games as well as discussion and prayer. Instructions of Chinese folk dances were given, many of our American and foreign friends got a great satisfaction by becoming expert folk dancers themselves.

We maintain a close and continuous contact with the retired American missionaries in Twin Cities who had been in

China. In mid-January, 1949, more than twenty retired missionaries were invited to our regular social meeting during which one of our guests showed us a colored picture on Christian movement on the Island of Madagascar and gave a short talk on Christianity. Some of our members were very much surprised when their questions directed to their American friends were answered in pure Chinese Mandarin without the slightest accent. Who says that language difficulty is a handicap to the Chinese students in this country!

* * *

ANN ARBOR IN ACTION

By a CHINESE STUDENT

The Ann Arbor chapter had its first meeting of the semester in the Spring. Mr. DeWitt C. Baldwin, director of Lane Hall, took the limelight by telling "How Religion Can Aid the Making of a New China." Guey Mark was the chef for the day, and surprised everybody by serving "Jook" or in other words chicken rice soup. Dorothy Lem and Jimmy Chen were in charge of the program.

Ann Arbor chapter is really in better health than ever. In this semester we had square dancing and social dancing, but we are no blue-blooded aristocrats, just plaid shirts and blue jeans.

A retreat was held at Pinebrook Farm when thirty members got on the bus and kissed Ann Arbor good-bye for just 24 hours. Most of the time we spent outdoors. Mr. McKeechie of the psychology department of the University of Michigan enlightened us with his interesting talk on "Freud and Gospel." Roasted marshmallows and grilled pork chops and singing by a campfire—we couldn't ask for more.

* * *

AT PENDLE HILL

By E. CHEN

Those of us who attended the retreat at Pendle Hill, Pa., will always be reminded of the intense, unified feeling of devotion and comradeship that existed during those four days. There were fifty-five of us. Like other students living in the metropolitan area, we had that natural yearning to get away from the



Discussion starts on the bus as members of the CSCA depart for a summer conference

crowded city for some fresh air. The sight of Pendle Hill was indeed a refreshing one. Being a Quaker college, it consisted of four simple, modest-looking dwellings located in a natural, secluded setting. This was an ideal place for our discussion of the topic, "Chinese Students in Social Change." Dr. S.S. Pu provided the group with some background materials to facilitate discussion. Later on, the group divided itself into three sections making it possible for a more informal talk and greater concentration of the individual's expression of his role and the responsibility in the new and changing China.

The other things we did in the way of devotional services, working chores and recreation, reflected the spirit prevailing during the discussions. It was a wonderful feeling of comradeship. We would best feel it when there was singing whether during dinner time or in the kitchen washing dishes. We saw a documentary film, "Forgotten Village." It's about an epidemic killing some of the children in a rural village. The people refused modern medical treatment and relied on the malignant, superstitious cures of the mid-wife. There is hope because a young man has decided to leave his village determined to get the education necessary to eliminate such superstition. His spirit to fight against evil well exemplified the aspiration of the group. Of course, it was generally agreed at the retreat among us that the social change in China has been brought forth by the common people. Although the intellectuals have contributed much to the social change in the interest of the people in the past, many of them possess many serious defects and associate themselves with the ruling class. The retreat led us to believe that we, as Christian students, should work among the common people as a part of them, in the reconstruction of a new, democratic and prosperous China.

MISSOURI CAROUSEL

By a CHINESE STUDENT

Missouri is a funny state, Columbia is a funny city, and the Missouri chapter of CSCA is by all means a funny chapter.

Since the beginning of this semester, the local chapter officers have mapped out a plan which if successfully carried out should be impressive . . . but as you know the Missourians never strive hard to be impressive . . . we never know how many members we really have, but it seems to us that faces of the members change at every meeting; nevertheless they are good members, no matter how many we've got.

As true to the tradition of Old Missouri, our members are always enthusiastic in asking "Show Me!" Thus, we had discussions and lectures on what's going on back home. Members are hopeful about the outlook of the chapter in the future.

* * *

A GLIMPSE OF P.U.M.C.

By a CHINESE STUDENT

One of the most popular fields of study among Chinese students here is medicine. This summer about 30 such healers of human diseases gathered in Riverside Church in New York to meet with Dr. H. H. Loucks,

an old China-hand in the famed Peiping Union Medical College, and a recent arrival here from the "liberated Peiping." He did a lot to help us medical students to appraise the present situation through "medical eyes," with a view towards future service. He was of the opinion that Chinese students here should go back to China as soon as possible because their services are very much needed at present. Livelihood may be hard, conditions may be difficult; but as people inspired by Christian convictions should we aim at evading these?

FRANK SIBILIA TO SPEAK

★ A conference for laymen will be held during General Convention, with the sessions held over the weekend of September 30. Speakers at the dinner will be Mr. Harvey S. Firestone Jr. of Akron, Ohio, and Mr. Frank Sibilias, whose picture was on the cover of the Witness for August 18. Business sessions will be held Saturday, followed by a buffet supper at the home of Mr. and Mrs. Norman B. Livermore of Ross. A mass meeting for men will be held at Grace Cathedral Sunday afternoon, with a choir of 100 male voices, followed by supper.



Folk dancing is one of the most popular forms of recreation at all CSCA affairs

Two Impressive Events

By WALTER CHAO

A TRIP TO NORRIS DAM

Twenty-two hours constantly on the move is a strenuous proposition for anyone. However, the small group sponsored by the Nashville chapter of CSCA that visited Norris Dam thoroughly enjoyed the trip. The beautiful weather helped a great deal. But that was not all. Even the worst weather would not have caused the group spirit to evaporate.

February is certainly not the right time for a speedboat ride, but we insisted and we had it. It was bitterly cold out on the river but nonetheless enjoyable. The boat tore across the river with its passengers, defying the biting wind. It was good to be out in the open again, and we threw ourselves completely into the arms of mother nature.

Anyone can pick up facts and figures about T.V.A. from various publications. But a look at the power plant is a different experience. The visit to the power house was particularly pleasant and enlightening, because the T.V.A. officers were

most courteous and helpful. Having seen the beautiful engineering job, one wonders when our own country will enjoy the fruits of a "white coal" culture. Ours is a great country. We can make it even greater by participating in its future construction.

* * *

A CHINA NIGHT

"The people are still coming in and the auditorium is almost full. Please give us five minutes more to seat them." The head usher was just a trifle out of breath when he whispered to the stage manager at the stage door. "All right, but just five more minutes, we are already six minutes late." So the CSCA New York chapter's "China Night" greeted a full-house audience about twelve minutes behind schedule at the International House. What each audience member may have carried away at the end of the program will vary, be it a joke, a tune, an idea, an inspiration, a message or a new hope, but the total impression will be a much-talked-about event and a memorable one. Here are some of the high-

lights of "China Night."

The CSCA chorus greeted the audience with four Chinese songs: "The Song of the Hoe," "Song of a Life-long Regret" (sang by female voices), an excerpt from the "Yellow River Cantata" and "The Chinese Flag." One would not recommend the chorus to sing at the Met or at Carnegie, but it was well-received because the voices were harmonious, youthful and sincere. Next, through the courtesy of the Chinese Musical and Theatrical Association, a group of musicians from Chinatown presented a few selections of chamber music. Some of the pieces were written several centuries ago, but judging from the applause the audience seemed really to appreciate the charming and enchanting melodies of old China. The third item on the program was another musical number, but of a different vein. The flashy costume, the catchy folk melody, the engaging and funny actions, and the satirical words of "The Jug Mender" brought down the house. It is still the most talked about subject around the campus, not to mention that "Jug Mender" idioms are becoming a fad among Chinese students. After a ten-minute intermission when the audience busily engaged in exchanging their opinions about the program, the curtains again were raised, presenting the melancholy and beautiful scenery of the one-act Chinese play "Moon Over the Yangtze." The lonely low-hang looking down over the quiet, deserted village tree seemed to be touched by the pen of a poet. It brought a very contrasting mood and the audience was hushed. An appreciative round of applause for the setting brought much satisfaction and relief to the back stage.

At the end of the program the audience joined the players in singing "The Student's Song."

Aside from whatever impressions the audience may have carried away, "China Night" brought special significance to

The author is the son of Dr. T. C. Chao of Yenching University who is also one of the presidents of the World Council of Churches.



The cast of a play rehearse for a performance to be given at a summer conference

the work of CSCA and its members. The wee hours they kept at night, the after practice gathering over a cup of coffee or a bowl of yutang, the miles of pavement they paced in the search of scenery materials, will endear "China Night" to all its 40 odd participants. It makes one realize that under such harmonious and cooperative teamwork, the welfare of the group, the putting over of the idea and the outcome of the whole program became the main concern. The individual is forgotten. And for the first time many of us found that group-work is fun and a great education.

CSCA SHARES IN SUMMER JOBS

With summer, came the hunt for summer jobs. From high and low, from near and far, requests poured into the central office of CSCA—requests from students with different trainings and different backgrounds, but, above all, with different concepts about summer jobs and about job-hunting. Many are still haunted by the traditional dislike for manual labor. Many are beginning to realize that it takes a lot of shoe leather to find a job. What we have been able to do is just an insignificant drop in the big bucket of need.

About 50 people have secured summer jobs through contacts made by the central office. The jobs vary in nature, in duration and, of course, in pay. The students are learning the skills of their particular jobs, but they are also learning something more. A student of philosophy works as a waiter in a restaurant; he is learning philosophy not only through books but also through life. Another, in anthropology, works as a nurse's aid in a hospital in the night; the struggle for survival is no longer a historical thing to her. A dish-washer with his hands in hot water nine hours each day can think about economics not just in terms of figures, but in terms of life and blood as well.

EASTERN CONFERENCE OF CSCA

By A CONFEREER

As Christians, and as technically trained people, how are we going to meet the challenge and demand of New China? This is the question predominant in the minds of most of the Chinese students here now-a-days. This was the question that drew 134 of us together for the 1949 eastern summer CSCA conference. Here are some of the things that were said about the conference.

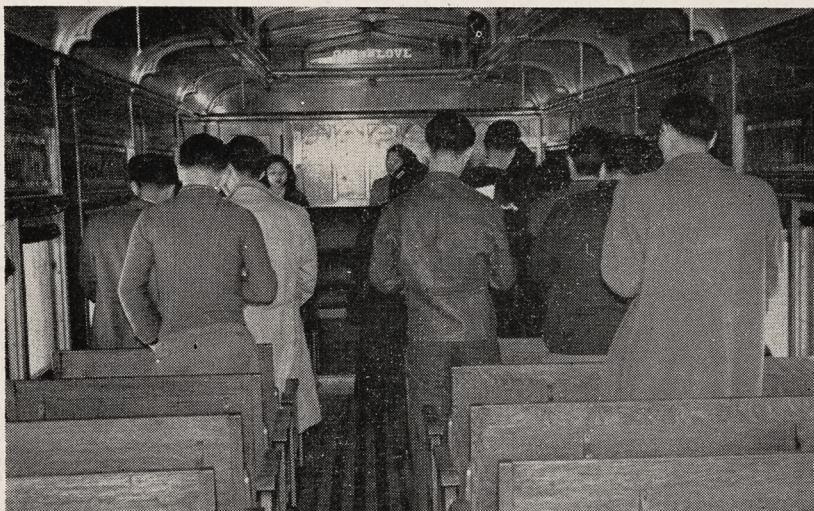
By the bank of the quiet lake, upon the soft meadows still a little wet with the morning dew, we sat and called upon our Heavenly Father to direct and lead us in another day. It was here that some of us began to see that God had a personal meaning for every one of us. We felt ourselves both significant and insignificant, both important and unimportant—insignificant and unimportant because we have human weaknesses, significant and important because God is calling us to his service every day. As we moved nearer to each other in fellowship as the conference went on, we also moved nearer to God, for only in moving towards him, the source of all life, that moving

nearer to each other bears any meaning.

Those six days spent at the conference were the best six days of my life. It is most gratifying to find students with the burning zeal to create a new China from the old. It is the biggest challenge facing Chinese students today. The road is long and filled with hardships and many obstacles. With the spirit shown at the conference, these obstacles can be overcome.

We feel that the success of the conference lies in the fact that the conference was ours and that most of us participated and made contributions to it. We come to realize that only through the participation of all can there be success. Because we could all express ourselves freely, we then were able to explore into many problems, to sharpen our issues and deepen our understanding.

We were fortunate to have many Christian leaders there, including Mr. Lyman Hoover of International Committee of the YMCA, Miss Ruth Haines of the Committee on Friendly Relations Among Foreign Students, and Mrs. Margaret S. Tesdell of the American Friends Service Committee, and the managing editor of *The Witness*, the Rev. W. B. Spofford.



A worship service is held on a train as CSCA students are on their way to a conference center

ADVISORY COUNCIL OF CSCA

In addition to having an advisory council in China of sixteen members, including Bishop Y. Y. Tsu, general secretary of the central office of the Chung Hua Sheng Kung Hui, there is also a large advisory council in America. It consists of the following well-known Christian leaders: Eugene E. Barnett, Frank Cartwright, H. T. Chu, Rowland M. Cross, John Deschner, R. H. Edwin Espy, Mrs. Wilma Fairbank, Mrs. Welthy Honsinger Fisher, Sidney Gamble, Charles W. Gilkey, Miss Talitha Gerlach, Pendleton Herring, C. L. Hsia, Loo-Keng Hua, Robert Huang, Lyman Hoover, Hu Shih Siu-Chi Huang, Wilmer J. Kitchen.

Also, T. Z. Koo, P. W. Kuo, Edith Lerrigo, Edwin C. Lobenstine, William Marshall, Chih Meng, Ernest G. Osborne, G. Bromley Oxnam, Clifford Pettit, J. Benjamin Schmoker, Donald G. Tewksbury, Henry P. Van Dusen, Everett M. Stowe, and Mrs. Chindon Yui Tang.

FRIENDLY RELATIONS OF FOREIGN STUDENTS

By A CHINESE STUDENT

During my two years' stay here, CSCA has meant a great deal to me. However I am very conscious of the umbrella over CSCA all these years; that is the Committee on Friendly Relations among Foreign Students. To most of us Chinese students CSCA and CFR are one and the same thing. It is hard to separate the two.

Whenever we walk into the CFR-CSCA office, we are always greeted by friendly faces and smiles all around. Every one is ready to help and offer assistance. Mr. Schmoker (Mr. Smoker to us), Mrs. Mezick (Mrs. Magic to us), and all the others have always been very nice to us in spite of the fact that we usually go in big groups and make a lot of noises.

This summer I got a job

working in a family, but I still do not know whether it is Miss Ruth Haines of CFR or Mrs. Ting of CSCA who secured it for me. All I know is that they talked to each other for some time and over the phone several times, and then, here I am. I have visited some very nice American families through CFR.

Of course, this is not all that CFR does to us Chinese students. It is the moving spirit behind all of CSCA's work. Without the support of CFR, it would be very difficult for CSCA to function. Through it, we got our general secretary, office facilities, the services of the office secretary and others. The officers and even the staff of CSCA change very often, only the CFR with a more permanent setup, at the back of it, can give it continuity.

ANOTHER REPORT FROM CHINA

★ A letter was received at the Church Missions House on July 12 from the mission treasurer, Charles P. Gilson. It was written in Shanghai on May 26 when the government change-over was hardly a day old. Mr. Gilson, who incidentally is now a candidate for the ministry, wrote as follows:

"You have no idea of the relief we all feel, now that it's over, and so miraculously easy after we had waited for it so long. No doubt we shall be meeting many problems in the future but I am sure the elimination of so many of the problems we have been living under, these past three years, will make many of the new problems seem easy to cope with.

"For the last two weeks we have heard heavy firing outside the city. It has been loud enough at times to be a bit annoying but we became used to it, even though it was coming nearer. On May 24 we thought we had better go out to St. John's to be on hand if there should be any looting or dis-

orders, which we feared more than military action.

(Mr. Gilson and his wife arrived just in time to hear the terrific explosion caused by the nationalists blowing up the bridge, as told by Bishop Roberts.)

"At dusk the noise began again and from then on it was bedlam all night. Machine guns, small arms fire, grenades and some artillery sounded as if they must be right on our compound but they were probably not within two or three blocks. By 7 a. m. it was all over, and Bishop Roberts had a phone call from Bishop Y. Y. Tsu that the local government had turned over.

"Yesterday, May 25, we all stayed here on the compound. Bishop Roberts tried to get to St. John's and St. Mary's but the road was still blocked. We were able to keep in telephone contact with everyone except St. Mary's. It was a great relief yesterday afternoon when Catherine Barnaby strolled in, reporting all well and safe at St. Mary's.

"As the 'defenders' had withdrawn across the creek, St. John's had a rough time all May 25 but by the end of the day the liberators were in full control and everything quieted down.

"This morning, May 26, we went down to the office and found the city normal, though in the section near the cathedral heavy fighting was still going on. We went out to St. Mary's and found them much rested after their first quiet night's sleep. Bishop Roberts was there also.

"We all have so much to be thankful for. That there have been no looting or civil disorders is practically a miracle. I don't think any large-scale disorders can possibly happen because the city is well filled with communist troops, who are well disciplined and tend to their own business. At St. John's

(Continued on page eighteen)

EDITORIALS

Chinese Students in U. S.

MOVING in and out of university and college campuses of this country are twenty-six-thousand students from foreign countries; they are studying our "know-how"—everything from nuclear physics to TVA projects; everything from museum-directing to prison-wardening.

Undoubtedly the best organized of these students are the Chinese, who number almost four thousand. The Chinese Students' Christian Association, founded when students were few and mostly Christian, has had a distinguished history for forty years. From this group has gone back to their country men and women to become, one a bishop, one a leader of mass education, two presidents of Christian women's colleges; others who are leaders in social service, much of whose inspiration has stemmed from this Association. On arrival in this country, many students who were brought up as Christians, find themselves Christians in name only, and for the first time see themselves, their religion and their country in perspective. But in the quiet of a summer Christian conference, sitting by a lake listening to a discussion about the deeper things of life; about God and youth's relationship with him, the students get a clearer understanding of the will of God and just there, often accept a divine directive to serve God and their fellow Chinese.

An ambassador sent from one government to the seat of another must perforce be an instructed spokesman for that government. But these Chinese students from fast-changing China, stirred by the yearnings of their fellow-countrymen for a more abundant life, have become true, though unofficial, ambassadors from the common people of China to the common people of America, and later in China may be that same interpreter of Christian Americans to the Chinese.

There is another aspect to the fact of 26,000 student guests on our campuses. It is the eternal

query as to what the students will take back to their homes. The "know-how" they will carry. We may be sure of that. But will that be all? The very knowledge they have gained helps them analyze our society, our Christianity, ourselves—not always too sympathetically. Will they form Christian patterns here that will be tools of action on return to their homeland? That depends upon us. What the students see, feel, and understand of our country is our present opportunity.

In this fateful period through which China is passing, what a blessing that the large fellowship of Chinese students should be led and directed by ardent Chinese Christians. Christian to the core, the Chinese Students' Christian Association calls for our moral support, our financial support, and our unceasing interest.

---Welthy Honsinger Fisher
Chairman of the World Day of Prayer committee and widow of Frederick B. Fisher, former Methodist Bishop in China.

"QUOTES"

THE real question everywhere is whether the world, distracted and confused as everyone sees that it is, is going to be patched up and restored to what it used to be, or whether it is going forward into a quite new and different kind of life, whose exact nature nobody can pretend to foretell, but which is to be distinctly new, unlike the life of any age which the world has seen already. . . . It is impossible that the old conditions, so shaken and broken, can ever be repaired and stand just as they stood before. The time has come when something more than mere repair and restoration of the old is necessary. The old must die and a new must come forth out of its tomb.

---PHILLIPS BROOKS
Sermons, volume five

Others on CSCA

IN this number, devoted largely to the work and program of the Chinese Students' Christian Association, we want to present statements by other prominent Christians. Writes Dr. John Mott, Nobel Prize winner: "In my judgment never was the CSCA's constructive and far-sighted ministry so much needed as it will be in the

coming fateful period. I have the privilege of fostering a number of appeals in the interest of the welfare of China during a period of over fifty years, but I consider that none of these has presented such a strong appeal for generous and sacrificial support as that of this association."

The president of the Union Seminary, Dr. Henry Pitt Van Dusen, writes: "On the future of China largely hangs the future of the Orient. The hope for a strong and liberal China rests very largely on the development of her Christian leadership. In this task, the Chinese Students' Christian Association in North America has a vital, important role."

Dr. Edwin C. Lobenstine, veteran missionary in China, says: "For over thirty years the members of the CSCA have borne witness among their Chinese fellow students in this country to their conviction that the Christian religion has a vitally important contribution to make to the building of the New China. All Christian friends of the Chinese will agree that the CSCA's con-

tinued witness to that conviction, among the 3,800 mature Chinese students now studying in the United States, is of the greatest importance. Your prayerful interest and financial support will contribute greatly to this end."

We are glad to present these comments with the hope that our readers will respond as generously as possible to the appeal on the back page of this number.

How to Help New China

Dialogue Between Two Chinese Technical Students

A: (sigh) What hope do we have in China now? Koumintang is too corrupt and the Communists—I don't trust them. What can we Chinese engineers do?

B: We can take part in industrializing the new China.

A: For the past 50 years we have been industrializing China. Look what happened. Within a year after V.J. day we have American and Japanese goods flooding the Chinese market while hundreds of local plants shut down. A friend of mine, an expert production engineer, slashed his own throat because of unemployment. Tell us why?

B: Simply because one just can't grow flowers on the desert.

A: Elaborate if you please.

B: With the century-old feudal system chaining down the peasant or 80 per cent of the Chinese population—, with the foreign imperialism concerning with the sub-colonial market of China—, with the "Big Four" families clique monopolizing the finance of China—it is no surprise that your friend slashed his own throat.

A: For a good Christian, you sure talk like Mao Tse-Tung.

B: Yes, I am a Christian, and what I said is not contrary to my faith. We Christians believe that the poor peasants and workers, and your dead friend also, have every right to live and lead an economically independent life. If Christ were on earth today, I'm sure he would lead in the land reform which frees the peasants from the usurping landlord, or the new economic policy which frees the infant Chinese industry

from foreign imperialists and the "Big Four" family blood suckers. There is only one truth in any conflict. We Christians believe in the truth.

A: I guess you are right. Although I am not a Christian, I still have a conscience. My foreign exchange is nothing but small drops of blood from the vessel of the Chinese mass. Why should I be the chosen one to come to U.S. to study? After all I am directly obligated to the Chinese people too. Good, I know we all feel the same. But to talk is one thing and to do what we preach is another. But, how? How can we carry out the program of reconstruction? How can we prepare ourselves for such a tremendous task?

B: Neither you nor I can answer these questions alone. Together with all the other Chinese scientists we shall be able to find the solutions. As a matter of fact many discussion groups are springing up all over U.S. For example the ASCW (Association of Chinese Scientific Workers in the U.S.A.) is a typical example of such type of organization. They are formed to answer the needs of people like us. Only through group discussion and collective efforts can we find the best solution.

A: I am a scientist and an engineer. I believe in science for the sake of science. Although I don't know much about the organizations you mentioned, I have a hunch that they are not completely without political color. My theory is that scientists should be objective and should keep away from politics. We can very easily be utilized by others.

B: Your skeptic attitude is both scientific and admirable. But the scientist will take a definite stand more firmly once the facts are known. We can not stand aloofly in the middle of right and

This dialogue took place this summer at one of the conferences of the Chinese Students' Christian Association.

wrong. If we are utilized to work for the welfare of the people, isn't that exactly what we want? Human beings are political animals; scientists are no exception. To be political one doesn't have to be a member of any party. My political stand is that I am willing to work under any political force which is striving for the welfare of the people. From all factual reports and family letters, the new China seems to identify her interest with that of the people—or it is a country for the people and by the people. With the birth of a new China, the horizon of opportunity is opened for us technicians to use our knowledge in serving the people.

A: If things are so rosy in China, why don't you go back? I am a practical man. Although I haven't the nice sounding theories, I believe that the job of a Chinese engineering student here in the U.S. is to study and study hard—to learn their engineering know-how—to learn to use our hand as well as our head—to be able to shoulder any responsibility in store for us in the future. I detest those who claim to be liberal, and yet bury themselves in advanced theories and aspire for higher degrees. When they go back to their beloved new China, all they can do is to teach. Let us have less talk and more work.

B: Touche. Your words hit the weak spot of many progressive Chinese students—me included. Yes, your attitude is again admirable. But remember one thing. What are you working so hard for: yourself, the "Big Four" interest, or the interest of the Chinese people? With the right starting point, your approach is by far the most excellent one. I accept your criticism about our not being practical. That is what I tried to overcome. I have many contradictions within me and I thank you for pointing them out. This is really the self-criticism method used frequently in the new China.

A: What? A progressive Christian like you also has a self-contradiction?

B: Yes, I believe every progressive who grew up in well-off families has self-contradictions and I am no exception. Our lives have been very easy. We lack the steel-like will power, which can only be forged in the furnace of life-long struggle. We believe in the welfare for the mass, not because we are forced to, but because we consciously push ourselves to believe it. As a result, we can easily be swayed and at times drift away from the road. That is why many progressives lead double lives. In one breath they advocate being a practical engineer; in the next moment they climb back to their ivory tower to design "rockets to the moon." Yes, many times in my life my belief and my action were divorced. This is one of the reasons

why I am going back to China in the immediate future. I want to baptize myself in the terrain of the new China and let the waves of long-tested mass will-power wash me. I need the criticism, the encouragement and above all the forging of the social furnace.

A: You mean you, a Doctor of Science, are going back to learn from the mass of the Chinese people?

B: Yes, precisely! Please don't be so proud of our limited knowledge of a few parts of the total of human activities. In so doing we close ourselves in a small individual shell. To be a scientist, what we need first is a view towards objects as broad as possible. Individual sight is limited; but that of a group is by far the better. Remember the old Chinese saying, "Three laymen can do better than a Solomon." Another one worth mentioning is, "One can never build a good car behind a locked door." We should confess that today we Chinese scientific workers know very little about the Chinese mass. If we claim that we are willing to serve the people, for Christianity's sake or for democracy's sake or for any other cause, we must first know the people; in other words, learn from them. Besides, the mass will supply you with initiative, incentive, moral support, belief and assurance. The people have a lot to teach. We should only be too glad to learn. We Christians believe in cooperation and mutual help. Criticism, constructive and frank, is an invaluable assistance. We should be thankful that our mistakes are being pointed out and room is cleared for improvements.

A: Well, well! What you said seems to be quite plausible. But at present I intend to get some more practical training.

B: By all means get all the training you can. On the other hand don't forget one can spend a lifetime just learning and never producing. You



Members of the CSCA absorbed as they listen to a lecture on the part Christianity must play in the New China

can always learn while you are producing, under responsibility. As a matter of fact, that type of learning will result in more valuable experience and knowledge.

A: As you said before, do what you preach. Now we preached all night and did exactly nothing.

B: Criticism accepted, except we did accomplish something if not much. We straightened out our own mind for action. Nevertheless, you are right. The progressives are, in general, depending too much on slogans and speeches. Words will not fulfill the mission of the construction of China. Let us shut our mouths and start to use our brains and hands. So long, and see you in China soon.

A: Yes, I hope to see you in China very soon.

Christian Leadership Through CSCA

BY
SIU MAY TING

General Secretary and an Episcopalian

THERE are now 3,797 Chinese students in different parts of the United States. To reach them is of strategic importance in spreading Christian work in China and in the furthering of friendship between the two peoples across the Pacific. They are not just future leaders of China, but quite a number of them are leaders on vacation or on furlough. Are they going to be won over to Christian thinking and living? This is a question of tremendous significance, not only to future China but also to the world Christian community.

The American public's attention has been aroused recently to the great financial handicaps of Chinese students. One group after another has risen to the occasion with the purpose of looking after their physical needs. But how about their spiritual needs? The changing situation in China witnesses the mushroom growth of various Chinese student organizations. Many groups have been organized and many more are in the process of being organized for one purpose or another. On some campuses there exist as many as ten. Isn't this not enough to show that men do not live by bread alone? Men have always labored in search of something spiritual. One may wonder in this picture of complicated network of organizations where does the CSCA stand? It stands just where it started to be. It will aim to live true to its name, imperfect and insufficient though its work has been. The backing it receives from Christian

leaders and Christian institutions is the guarantee.

Producing Leaders

DOWN through the years CSCA has had as members people who are at present college presidents and deans, bishops and ministers, and countless leaders in scientific, welfare, social political, and cultural fields. It would be presumptuous for CSCA to claim the total credit of their accomplishment, but it is not presumptuous to say that the program of CSCA meets the needs of the people who played a large part in shaping the things in China and it is also not presumptuous to say that CSCA will continue to meet the needs of the people destined to determine our course of events in China in the future.

In attending summer conferences of CSCA one is surprised to find the most articulate and active leaders "products" of the Chinese Students' Christian Movement. Here is definitely shown the continuity of Christian leadership. Former YM and YW secretaries always sparkle in these conferences. There will be no ground for surprise to find some of these same people in CSCA one day assuming major responsibilities in Christian work in China.

In these days of unrest, there are already many who have turned to CSCA seeking for information about definite openings in Christian institutions in China. There is eagerness to serve. And there is confidence of being able to offer service. CSCA is the bridge and nurture.

Talking It Over

BY W. B. SPOFFORD

THIS is about the way some people act these days because their "hearts are failing them for fear and for looking after those things which are coming on the earth."

A conference of the Chinese Students' Christian Association was held for six days in June at a camp in New Jersey. The theme was "Our Faith and Action in the New China." There were about 125 people there, practically all of them Chinese nationals now studying in the U.S. I was present for the last twenty hours as a substitute for the Canadian scholar, Gregory Vlastos. My role was to give an address, followed by discussion; conduct a service of worship and preach.

Present also was Miss Glennis McLeod, Canadian, now studying at the Biblical Seminary in New York, who is a resident of Calvary House, presided over by the Rev. Samuel Shoemaker.

She was there as an invited guest of Chinese students who conducted most of their sessions in the Mandarin dialect. Neither Miss McLeod nor I understand Mandarin. Both of us were present for but one day. Nevertheless Miss McLeod prepared a three page, single spaced, report of the conference which she calls "Report of a One Day Visit to the Annual Eastern Conference of the Chinese Students' Christian Association." This report eventually was sent to me by a friend, with the added information that it had been widely distributed by Mr. Shoemaker. So I wrote to him, first, if this was so, and, second, if so, whether he has checked with anyone else present at the conference as to the reliability of the report.

He replied that he had sent the report to a number of prominent Americans connected with the Chinese Students' Christian Association. With the report he sent a covering letter in which he described Miss McLeod as "a girl of unquestioned integrity and balanced judgment," and which he ended by calling upon them to take "appropriate action." As for checking with anyone else about the reliability of the report, Mr. Shoemaker informed me that "I saw no reason to check further when this report came from a woman of undoubted Christian conviction, whom I know well, whose judgment I trust, and who had gone to the conference with no predilections or prejudices of any kind." He made a point also of the fact that I was at the conference for but a short time so that "maybe more went on than you saw," whereas Miss McLeod "stayed through the whole conference." This indicates that Mr. Shoemaker did not read carefully the report he sent out so widely, since the first line of Miss McLeod's report states, in capital letters, that it was a "Report of a One Day Visit."

Two paragraphs of her report are devoted to me. I do not know Mandarin, but I do know what I said, since I have the address I gave, the sermon I preached, and the service I conducted. Mr. Shoemaker could have had copies had he asked for them. But he "saw no reason to check" before sending out a malicious report, designed, as he himself states, to bring about "appropriate action"—which of course means getting somebody into trouble. Miss McLeod reports that I was for the new China; against Chiang Kai-shek; against "the imperialist aims of America." Which is accurate enough, but I had not supposed that to be for the new China, which most of our missionaries are (see the report of Bishop Roberts of Shanghai, *Witness*, Aug. 18); or against the regime of Chiang Kai-shek (now the official policy of the U.S. government); or against imperialism (which, I think, all Christians should be) make a

person particularly dangerous to the safety and welfare of the country.

Miss McLeod's comments on the sermon I preached and the service I prepared and conducted are even more interesting. Being invited at a rather late date as a substitute, the sermon was out of the barrel. It was preached first at the commencement of the Berkeley Divinity School in 1947. It was brought up to date and preached again at the commencement this year at St. Paul's Polytechnic Institute. It was also preached at Christ Church, Middletown, N. J. Nobody at any of these places commented on it unfavorably, and a considerable number did the reverse. As for the worship service, Miss McLeod reports: "From the way that Scripture was distorted, the writings of great Christian leaders misinterpreted, and the fact that one could sense an undercurrent of hidden meaning in all that was said and sung, for example in the singing of the hymn, 'Blest be the Tie that Binds', the service to me verged on sheer blasphemy."

The blasphemous service I have before me. After a call to worship, sung by a choir in Chinese, and the singing of a hymn from a YW hymnal, I read some passages. The first was from a sermon by Phillips Brooks, which is the "Quote" on the editorial page this week. The second was a quotation from R. J. Campbell: "The world is organized for Righteousness, whether it looks like it or not: and God can wait." The third was by Sir Oliver Lodge: "The confession of sin should above all, in collective worship, apply to collective sin,—to that sinfulness of society which Christ would denounce if he came again among us. The vigor of that denunciation would, I expect, eclipse anything now heard from pulpits; though it would, I believe, take an unpopular and unexpected direction . . . it would attack the heartless and contented acquiescence in conditions which debase the soul of a people and erect the extrava-



Group discussion is one of the most enjoyable features of CSCA conferences and meetings

gant luxury of a few on the grinding poverty of many. We are verily guilty concerning our brother."

Source of Material

ALL of these quotations can be found in "A Church Year-Book of Social Justice" published by Dutton in 1919, with a foreword by the Rev. Frank M. Crouch who was at that time the secretary of the social service department at the Church Missions House. This Year-Book was prepared by the Society of the Companions of the Holy Cross, a group of women not particularly noted for putting out material that verges on "sheer blasphemy."

I also quoted George Bernard Shaw: "Any man who has any religious belief will have the dream that it is not only possible to die with his country in his debt, but with God in his debt also. I am of the opinion that my life belongs to the whole community, and as long as I live it is my privilege to do for it whatsoever I can. I want to be thoroughly used up when I die, for the harder I work, the more I live. I rejoice in life for its own sake. Life is no brief candle for me. It is a sort of splendid torch, which I have hold of for the moment; and I want to make it burn as brightly as possible before handing it on to future generations."

I concluded by reading the gospel for the Second Sunday in Advent. Then I recited the Magnificat, which Miss McLeod says I "distorted." The translation I used was from the Revised Standard Version of the New Testament. A student at the Biblical Seminary who attends Calvary Church may not be familiar with it, so she can be pardoned for charging me with "distortion." The fact is, I never have fully approved this song attributed to the Blessed Virgin. It has never seemed to me necessary, in our mechanical age, to send the rich empty away in order to fill the hungry with good things. Nevertheless the song is in the Bible and is a mandatory part of Evening Prayer, so if Mr. Shoemaker and his friend object to it they should advocate its elimination, rather than jump me for using it.

The prayers were as follows:

Let us pray for the Kingdom, using the verses of that great Christian, Vida D. Scudder:

Thy Kingdom, Lord, we long for,
Where love shall find its own;
And brotherhood triumphant
Our years of pride disown.
Thy captive people languish
In mill and mart and mine:
We lift to Thee their anguish,
We wait thy promised Sign!

If now perchance in tumult
The destined Sign appear,—
The Rising of the People,—
Dispel our coward fear!
Let comforts that we cherish,
Let old traditions die,
Our wealth, our wisdom perish,
If so Thou mayst draw nigh! Amen.

Let us pray that we may be honest toilers for the Kingdom, using the words of St. Francis of Assisi:

O God, I worked with my hands and wished to work and I wish firmly that all the other brothers should work at some labor which is compatible with honesty. Let those who know not how to work learn, not through desire to receive the price of labor, but for the sake of example and to repel idleness. Amen.

Let us pray for the workers of the world, using the prayer of that spiritual leader of another generation, Walter Rauschenbusch: O God, thou mightiest worker of the universe, we pray Thee for our brothers, the workers of the world. Grant the organizations of labor quiet patience and prudence in all disputes. Raise up for them leaders of able mind and large heart. May the upward climb of labor bless all classes of our world and build up for the future a great body of workers, strong of limb, clear of mind, fair in temper, glad to labor, conscious of their worth and striving together for the final brotherhood of all men. Amen.

Let us pray for Penitence, using the prayer in the manual of the Society of the Companions of the Holy Cross: O God of our fathers, we desire to make before Thee a solemn act of penitence on behalf of the Church. We her children have done little to further Thy Kingdom on earth by the establishment of social justice. Pardon all indifference toward the sufferings of those who labor; pardon all bitterness toward those who abound. Forgive us for having allowed injustice and oppression to remain too often unrebuked and unredressed. We confess our sins and shortcomings with grief and shame: humbly beseeching Thee to forgive us and enlighten us, and to endue Thy Holy Church with power to break every yoke and to let the oppressed go free. Through Jesus Christ Our Lord. Amen.

All these prayers were taken from the Year-Book of the Companions. I concluded this part of the service by reading the prayer for our country, page 36 in the Prayer Book, so it is not necessary to repeat it here. But since Mr. Shoemaker, in writing me, says that he wishes I

would "go to work for real Christian and democratic freedom in the world," I would point out that this prayer calls upon God to "bless our land with honorable industry, sound learning, and pure manners." It also asks God to "save us from violence, discord, and confusion; from pride and ignorance, and from every evil way." And when I use this prayer which asks God to "defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues" I do so quite sincerely.

We then sang a hymn; I preached; pronounced the benediction from the Baptismal office of our Prayer Book, with the service ending with the singing of "Blest Be the Tie that Binds," which Miss McLeod singles out as being especially blasphemous. For what reason I cannot possibly imagine, but if she was a friend of mine I'd urge her to see a psychiatrist to find out.

Regardless of Facts

THAT was the service called "sheer blasphemy" in Miss McLeod's report, which Mr. Shoemaker distributed widely. I pointed out these facts in my letter to him. It brought this reply: "I do not think, even if she did make mistakes, that she is wrong about the spirit or intention of the conference, and it is that to which I am opposed, if what I hear of the CSCA is true."

You can put your own interpretation on that, but to me it means that Mr. Shoemaker is not in this instance too much concerned about that "absolute honesty" which has always been one of his

pet slogans, just so long as Miss McLeod's report could be used for "appropriate action" against leaders of an organization which he condemns, on his own admission, from mere hearsay evidence.

This number of *The Witness* is devoted largely to the work of the Chinese Students' Christian Association. Readers therefore can judge of their work and program for themselves. I merely say, for my part, that rarely have I attended a conference where there was such united determination to bring Christianity, in all its ramifications, to the country of their birth. And these young Chinese students, most of them, are returning to their homeland at considerable sacrifice and, in a few instances, danger. But they are going, and they are going to serve their God and their country. And as far as I am concerned I am proud to be on their side rather than on the side of those who are so tied to the old order that they can no longer be honest and fair.

I conclude with a quotation from a letter just received from a friend who is one of the leading scholars of our Church, since I think it well sums up this incident: "You know, we have seen a rather terrible condition develop among people we know. I always supposed, logically, that the social revolution would bring cultural and moral decay to those tied to the old order, but I never really imagined it would be as bad as it is. The malicious and prejudiced way people are acting is amazing. They are, of course, frightened and thus vicious—and the more vicious they are the more frightened they become."

The Old Man and Liturgicum

BY

RANDOLPH CRUMP MILLER

Professor at the Church Divinity School of the Pacific

ONCE upon a time, there was an old man who developed a reputation as chief counsellor in a small village. People came from miles around to hear the wisdom which dropped from his lips in golden, rhythmic prose. He gave to them reassurance, faith, and power to live fully and well. He used one source book—a book which was replete with sound psychology, sane religion, and nicely rounded phrases. He called it simply, "Liturgicum."

Many disciples were sitting with the old man one day, and one of them took notes on the proceedings. As you looked at their faces, you could

see evidence of their anxiety, fear, sickness, guilt, and uncertainty. They were asking him questions, which he answered briefly from "Liturgicum" or from memory. A middle-aged woman, with lines of worry on her face, spoke first:

"How can I stop worrying?"

"There is one from whom all holy desires, all good counsels, and all just works do proceed. In him there is a peace which the world cannot give, and he will give you rest and quietness. (31)*

* For those readers who have access to "Liturgicum" the numbers in parentheses give the page of the source of the old man's replies.

He is ready to hear those who put their trust in him. (41) There is no peace unless there is grafted in your heart the love of his name, the increase of your true religion, and keeping yourself in the same. (283) Thus you may be preserved from all faithless fears and worldly anxieties." (596)

A man spoke out, "I feel bound by my past. Have I any freedom?" And the wise man replied, "God's service is perfect freedom. (17) We use our freedom to maintain justice among men and nations, contending fearlessly against evil, and making no peace with oppression (44), so the spirit of wisdom may save us from all false choices; and in his light we may see light, and in his straight path may not stumble." (595)

A thin, emaciated person stood up and spoke in a quavering voice, "What does 'Liturgicum' say about sickness?"

There was compassion in the old man's eyes as he answered, "We entrust all who are dear to us to God's never-failing care and love, for this life and the life to come; knowing that God is doing for them better things than we can desire or pray for. He comforts his servants in their suffering, and blesses the means made use of for their cure. He fills their hearts with confidence, so that though sometimes they be afraid, they may put their trust in him (597), and finally they dwell with him in everlasting life." (45)

"When death is near," asked another, "what assurance do we have that we escape oblivion?"

"There is favor which God bears unto his people," replied the sage, "and he grants that, increasing in knowledge and love of him, we may go from strength to strength, in the life of perfect service, in his heavenly kingdom. (332) He does not willingly afflict or grieve the children of men, and he looks with love upon the sorrows of his servants. (45-6) He grants us an entrance into the land of light and joy." (334)

There arose another with a querulous voice. "Yes," he said, "you have given reassurance to the anxious and fearful, you have comforted the sick and the dying, but you have said nothing about sin. 'The wages of sin is death'—death of the soul and not of the body. I'm a sinner and need the help of your 'Liturgicum'."

The wise man smiled, and there was kindness in his smile. "There are many sins," he said, "but the Lord does not take vengeance of our sins. He will spare us, for he has redeemed us with the most precious blood of his dear son. From all evil and mischief; from sin; from the crafts and assaults of the devil; from God's wrath and everlasting damnation, he will deliver us. For he will give us true repentance, and forgive us all our

sins, negligences, and ignorances; and he will endue us with the grace of his holy spirit to amend our lives according to his most holy word." (54,57) . . . "If you pray diligently, you may ask God to direct, sanctify, and govern both your hearts and bodies, in the ways of his laws and the works of his commandments." (70)

"Tell us more about overcoming our sins," said the man.

"Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, should take the holy sacrament (75) for the continual strengthening and refreshing of your souls (291), for in it, the body and blood of Christ are spiritually taken and received by the faithful. (293) God has promised forgiveness of sins to all those who with hearty repentance and true faith turn to him." (76)

Meeting Their Needs

THE crowd relaxed for a moment. They had heard so much from "Liturgicum" that they could not take it all in. Yet, they wanted the old man to keep talking. He spoke to their real needs, and they knew it. They were obviously anxious to hear more, and a new voice finally asked:

"What do we mean when we promise to follow Jesus Christ as Lord and Saviour?"

The sage fingered his precious book for a moment, and then read, "By the mystery of the holy incarnation; by the holy nativity and circumcision; by the baptism, fasting, and temptation; by thine agony and bloody sweat; by the cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost, Good Lord, deliver us." (55)

It was interesting to watch the faces of the listeners. Some were obviously puzzled at this answer, for they were ignorant of the story which it summarized; a few were left indifferent because they could not understand a technical answer; and most of the faces were lifted up in rapture as they visualized the life of their Master so wonderfully summarized. The old man looked on his disciples with a smile and continued: "Our Lord Jesus Christ was contented to be betrayed, and given into the hands of wicked men, and to suffer death upon the cross (156), and we bless God above all for his inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory. (19) In Christ, there is a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. (80) When we think on these things, we pray that God

will cleanse the thoughts of our hearts by the inspiration of his holy spirit, that we may perfectly love him, and worthily magnify his holy name." (67)

"If we do this," someone asked, "does that make us members of the Church?"

"You were made a member of the Church when you were baptized, for the Church is the body of which Jesus Christ is the head, and all baptized people are the members." (290)

"What about babies?" someone called out.

"Infants are received into Christ's Church by the faith of their sponsors," was the reply. (292)

"But the Church cannot be the answer. It is often wrong. Why isn't it perfect?"

The old man fingered his "Liturgicum" and said: "Where it is corrupt, you purify it; where it is in error, direct it; where in any thing it is amiss, ask God to reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it. Fill it with all truth, in all peace." (37)

About this time, a questioning look came over the face of one of the young mothers. She put her baby down quietly on the grass, and spoke out clearly:

"What does 'Liturgicum' say about children?"

"May your child daily increase in wisdom and stature, and grow in God's love and service (307), and train him that he may love whatsoever things are true and pure and lovely and of good report (596) and may learn all things which a Christian ought to know and believe to his soul's health." (277)

"What does it say about marriage?" asked a young husband.

"Marriage is an honorable estate," answered the old man, "instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church, and is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God (300), and thus your home may be a haven of blessing and for peace. (303) Those whom God hath joined together, let no man put asunder." (303)

Social Prayers

ONE present said, "I can see how all this makes individuals and small groups happy, but will it make a better world? I'm wondering about race relations, and labor relations, and international misunderstandings. Does 'Liturgicum' have anything to say about these things?"

"It is true," answered the old man, "that we

have unhappy divisions, and we need to take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord (37), so that we may fashion into one united people the multitudes brought hither out of many kindreds and tongues. (36) We want to protect the efforts of sober and honest industry and not let the hire of the laborers to be kept back by fraud, and incline the heart of employers and of those whom they employ to mutual forbearance, fairness, and good-will. (599-600) Then God may guide the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the kingdom of our Lord and Saviour Jesus Christ. (44) We give thanks to God for all those who have laid down their lives in the service of our country (42), for we must make no peace with oppression, and must seek to maintain justice among men and nations, to the glory of God's holy name." (44)

"Do we find all this in our worship," asked another.

"That is the heart of the matter," said the wise teacher, "for 'Liturgicum', as some of you know, is a 'Book of Common Prayer', carrying the aspirations and praises of men to God. In all that we have said, we have been asking God mercifully to accept our sacrifice of praise and thanksgiving, most humbly beseeching him to grant that, by the merits and death of his Son Jesus Christ, we, and the whole Church, may receive remission of our sins, and all other benefits of his passion. So it is that we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto God. (81) We are brought into that holy fellowship where we will do all such good works as he has prepared for us to walk in (83), and we will thank him for our being, our reason, and all other endowments of soul and body; for our health, friends, food, and raiment; and all the other comforts and conveniences of life. Above all, we adore his mercy in sending his only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards him." (591)

The crowd seemed satisfied with this remarkable summary. They listened in rapture to these words from "Liturgicum" and now they were filled to the brim with the wisdom of the ages. They felt the renewal of the abundant life as they slowly filed out, and as the old man turned to go into his small home, he could be heard to say,

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ." (22)

ANOTHER REPORT FROM CHINA

(Continued from page eight)

some of the soldiers got some water and tried to pay for it. From our dealings with soldiers over the past three years, courtesies of that sort are qualities we had forgotten existed.

"As I say, of course the future as far as we all are concerned will, we all know, bring us many headaches. We shall continue to maintain our usual strictly neutral and non-political attitude, and do the best we can to carry on the work we are here to do. Right now, though, we can't help but feel, and appreciate, the spirit of liberation, and hope and pray that conditions will permit us to continue to feel so."

PRESIDING BISHOP TO PREACH

★ The Presiding Bishop is to be the preacher at the service which will open General Convention on September 26. It is expected that distinguished guests of the Convention will be present, including the Archbishop of York, the Supreme Bishop of the Philippine Independent Church, the Presiding Bishop of the Japanese Church and the Primate of the Church in Canada.

BISHOP THOMAS BIDS FAREWELL

★ Porto Alegre, Brazil—A round of farewell services and receptions ranging from the southernmost port of Rio Grande to Rio de Janeiro, one thousand miles to the north, were recently arranged by clergy and laity of the Brazilian

Church for the retiring Bishop, William M. M. Thomas, whose resignation is to be acted upon by the General Convention in San Francisco.

At one service in Trinity Church, Porto Alegre, the entire clericus of the area, as well as seminary students and prominent laymen, were present. Both the Bishop and Mrs. Thomas received unusual gifts at the reception which followed. One was a colored picture of the suburb where the Pro-Cathedral stands, framed in jacaranda wood with a silver plaque.

At another reception a quartet of Brazilian seminarians sang "Maryland, My Maryland," song of the Bishop's native state, in English. The Southern Cross School presented Bishop Thomas with a recording of the national anthem and the school song.

For the first time in a number of years members of the native Brazilian clergy will attend General Convention. Suffragan Bishop Athtlicio T. Pitahan and Dean Orlando Baptista of the Theological Seminary, will be in San Francisco during Convention, Mr. Baptista remaining in the United States to take a graduate course at Union Seminary. During his absence, his duties at the seminary

will be taken over by Dean Custis Fletcher, Jr. of the Pro-Cathedral.

YOUNG BISHOPS TO SPEAK

★ The three youngest missionary bishops, not in years but dating from the time of consecrations, are to be the speakers at a mass meeting to be held in San Francisco, October 2nd. They are Bishop Melcher of Southern Brazil, Bishop Hunter of Wyoming and Bishop Gordon of Alaska.

PRAYER BOOK SERVICE

★ A mass meeting commemorating the 400th anniversary of the Prayer Book will be held during General Convention on the evening of September 28th. The speakers will be Dean John W. Suter, custodian of the Prayer Book, and Bishop Oldham of Albany, the chairman of the liturgical commission.

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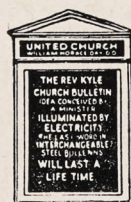
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CATHEDRAL PREPARED FOR CONVENTION

★ Grace Cathedral on Nob Hill, San Francisco, is in a state of apparent chaos as the carpenters are attempting to complete the interior construction of the choir before the Eucharistic Congress on September 22 and the General Convention immediately afterwards. At the same time Mr. John de Rosen is painting a series of some twenty murals in panels on either side of the north and south aisles. These murals in sets of five will depict episodes in the life of St. Francis and in the history of the faith in California. The first of these, now almost finished, depicts the first Prayer Book service ever to be held on the North American continent on June 24, 1579, when Sir Francis Drake, his chaplain, and his crew landed at Drake's Bay in California.

The construction in the choir includes a Sarum type of altar done in polychrome, faced by seven small panels depicting the major events in the life of our Lord from the Annunciation to the Ascension and the conversion of St. Paul. The altar will be surrounded by riddels, the posts of which will be surmounted by angels carved in wood holding the traditional candles. Over all will be a canopy. The sanctuary floor will be of white marble and the steps of the altar in red. The whole choir will be lined with oak paneling and sedilia for choir and canons. Proper sedilia for bishop, priests and servers will be

in the sanctuary. The bishop's throne is to stand in the middle of the north side of the choir and west of it, separated by stalls for the canons, will be the dean's chair. The whole Cathedral is being illuminated by invisible lighting fixtures.

WORLD COUNCIL MEETING

★ A mass meeting on behalf of the World Council of Churches will be held during General Convention on September 30. The speakers will be Bishop Stephen C. Neill, assistant bishop to the Archbishop of Canterbury, and Bishop Sturtevant of Fond du Lac, who was one of the delegates of the Episcopal Church to the Assembly in Amsterdam in 1948.

BISHOP HARRIS TO PREACH

★ Bishop Bravid W. Harris of Liberia is to be the preacher at St. Paul's Cathedral, Los

Angeles, on September 22, the occasion being the closing service of the conference of Episcopal Church workers. Others to take part in this pre-convention conference are the Rev. H. Randolph Moore, rector of St. Philip's, L.A., where the sessions will be held; Mrs. Harper Sibley of Rochester, N. Y.; the Rev. Tolle L. Caution of New York; the Rev. Joseph Nicholson of Petersburg, Va.; Mr. Lawrence A. Oxley of Washington, D. C.; Miss Bette Davis, actress, and Mr. Cecil B. de Mille, movie producer.

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NEWS OF OTHER CHURCHES

CHURCHES ASKED TO ACT ON ECONOMIC ISSUES

The annual Labor Day message of the Federal Council declares "Christians must seek a more intimate and sympathetic understanding of the conditions and just aspirations of all working groups in their own communities; and then apply that understanding, rather than ill-formed prejudices, in their judgment and action as citizens on issues that involve labor's rights and responsibilities. In a changing world, as Christians we not only welcome but seek actively to promote, every advance in human relations toward social justice and human brotherhood under the Lordship of Christ and the love of God for all men."

PRESBYTERIANS ASK TAYLOR RECALL

The synod of Presbyterians in Oregon expressed unanimous opposition to the presence of Myron C. Taylor as the personal representative of the President at the Vatican. The resolution stated that it was a serious challenge to the constitution since it tended to give a preferred status to one religion.

METHODISTS OPPOSE MILITARY TRENDS

Opposition to all attempts to solve U.S. international problems by military strategy was voted at the New England southern conference of the Methodist Church. The resolution also endorsed the plan for exchange of students between the U.S. and other countries; called for "friendly constructive communication" with peoples of different ideologies; approved the present government policy of keeping atomic energy control in civilian hands.

RABBIS URGE EQUALITY

The central conference of American Rabbis, meeting at Bretton Woods, N. H., sent a message to President Chaim Weizmann and Prime Minister David Ben-Gurion of Israel expressing the hope "that when in the new state, the relationship between Church and state will have been definitely established, the relationship will be one of full liberty and equality for all shades of religious opinion."

They also went on record as favoring compulsory public health insurance

and other resolutions deplored the use of gambling devices to raise money for Jewish religious and communal institutions, and decried the celebration by Jews of non-Jewish religious holidays.

Dr. Jacob R. Marcus of Cincinnati, elected president at the final session, expressed fear that "a wave of reaction" was spreading in this country and American Jewry, he said, "has the duty to align itself with the forces of progress, social and economic justice, and the right of the individual man to freedom of expression and conscience without the threat of political or spiritual intimidation from either the executive, judicial or legislative forces of our government."

PRESBYTERIANS MAKE GAINS

Largest membership in their history is claimed by the Presbyterian Church (North) with a membership now of 2,330,136—a gain of 55,877 over last year. The figures are based strictly upon the number of communicants in full standing.

ROMAN CHURCH BUYS THEATRE

The LaSalle, one of Chicago's historic theatres, is to be torn down to make way for a million-dollar Roman Catholic church and monastery.

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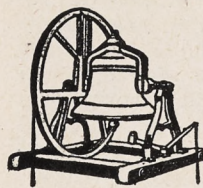
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PEOPLE

CLERGY CHANGES:

CHARLES M. GUILBERT, formerly dean of St. Stephen's Cathedral, Portland, Oregon, is now director of Christian education and director of promotion and publicity for the diocese of California.

JOHN C. FRANCIS, deacon, is now assistant at St. Matthew's, San Mateo, Calif.

JOHN O. PATTERSON, rector of Grace Church, Madison, Wis., is now the rector and headmaster of Kent School.

ROBERT DARWALL, deacon, is now vicar of St. Barnabas, Arroyo Grande, Calif.

PETER FARMER, deacon, is now vicar of St. Francis Mission, Novato, Calif.

KENNETH NELSON, formerly rector of St. Mark's, Medford, Oregon, is now director of social relations in the diocese of California.

JOHN Q. MARTIN, rector of St. James, Ausable Forks, N. Y., has accepted the rectorship of Christ Church, Red Hook, N. Y.

PAUL C. WEED, rector of St. James the Less, Philadelphia, becomes vicar of St. Luke's Chapel, New York, on September 1.

JOHN Y. MUTTON, rector of Trinity, Newtown, Conn., becomes rector of Trinity, Norwich, Conn., September 1.

ORDINATION:

ADOLPHUS CARTY, vicar of St. Stephen's, Benton Harbor, Mich., was ordained priest recently by Bishop Whittemore of Western Michigan.

DEATHS:

ROBERT LAWSON, 51, rector of St. John's, Alma, Mich., until July 1 when he retired due to illness, died on August 8.

ELIZA A. CHRISTMAN, deaconess, 90, died July 9 at Quakertown, Pa. She served at Christ Church, Williamsport, Pa., for 30 years and assisted for 12 more years after her retirement.

EDWARD B. HERRICK, 64, stained glass artist, died at Metuchen, N. J., August 1. He was one of the founders of the firm of Calvert, Herrick & Redinger.

APPOINTMENT:

FRED M. NUSSBAUM, Church Army Captain, formerly chaplain of Galilee Mission, Philadelphia, is now director of the C.A. Training Center, Cincinnati.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

WILLIAM S. ANTHONY
of St. John's, Duxbury, Mass.

Anent the letter of the Rev. Louis F. Martin suggesting that some clergy are being wasted on too small groups of Church people, appearing in the issue of July 7th, I have a comment. I think we would all be amazed if we could discover somehow just how many congregations, small, medium, or large, really have no right to continue to be served by a clergyman. I think there are many parishes which are no more than blind alleys. A clergyman in such a charge can stay around and butt his head against the wall of the people's indifference and stubbornness until kingdom come, but he will have been of little help in bringing in that kingdom and will have accomplished far too little for the great cause of Christ which we serve. I think it a great waste that now in this season of shortage of clergy (or anytime) it is as easy for a congregation which is dead but doesn't know it to get a rector as it is for a congregation which is alive and needing to live to do so. I could wish there were enough centralized authority in our Church to say to any "blind-alley" sort of parish, "Prove to us you need a rector, then you will get one."

A. E. GILMAN
Layman of Chicago.

Now that you have discovered the Epistle for Palm Sunday and are convinced that man becomes like the object of his worship, I would suggest that you turn back to the story of the prophet Samuel and read what God said about the children of Israel when they first told him they wanted a king.

To me it all means that the trouble with the Church all down through the ages is that it has been trying to worship God under the form of a king and not under the form of a servant as Christ sought to portray him to his disciples. I don't know where all this stuff about "king" and "kingdom" crept into the scriptures but I strongly suspect that if our scholars weren't so imbued with the idea of becoming officials in the "kingdom" they might have found some other words to describe what the word Christ used on these occasions really meant.

Incidentally I think the articles on Garden Religion by the Rev. Leigh Urban were about the finest thing I ever read and I hope he will be inspired to give us more of them.

LLOYD C. STUCK
Layman of Wichita, Kansas.

There are two reasons I enjoy your magazine so much. First I like its liberal outlook and also its policy of giving both sides of any story; and secondly it keeps the lay person informed on his own Church's activities but also lets us know what other Churches are doing.

MISS C. AUGUSTA ROBB
Churchwoman of Burlingame, Calif.

I enjoy The Witness very much and feel we are getting a larger picture of the work of the Church. I like too reading of what other Churches are doing. I was especially interested in the article (May 12) on the Religious Press and all the information you have given us about the Prayer Book.

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