

**KAUNG, Z. T., BISHOP**

## IN MEMORIAM

KAUNG ZANG TSE

1884—1958

A great man has passed our way—Kaung Zang Tse—Christian, Preacher, Churchman, Bishop and Friend. Each friend and family member will add many personal memories vivid and rich.

Kaung Zang Tse was born in Shanghai Dec. 3, 1884, on the threshold of a new day of freedom and opportunity.

His father was a well-known builder of houses; and the family and neighbors probably expected that this young son would grow up and follow the same good profession; and they could not have imagined that he would grow into a different kind of builder—a “builder of character.”

His parents were anxious that he would have the best education possible, and sent him to a Christian primary school, where the missionary teacher was Miss Clara Steger. She was especially attracted to this eager and enthusiastic young student; and visited in his large Chinese home, being welcomed there like a member of the family. This contact in a Christian school in his early boyhood was the beginning of his life-time service in the Christian Church.

The early years of study went fast, and in 1909 he graduated from the Anglo-Chinese College. He had become a serious student, greatly interested in the Church and in service to others; and had determined to devote his life to the ministry of the Church. This was a road—a faith which at that time had not entered the thinking of the other members of the family. However, as they watched his life and service through the years they also happily followed that same faith.

On graduation from College he entered the newly-established Theological Department of Soochow University, and after three years of study was granted the Bachelor of Divinity degree in 1912. He was the only student granted a B. D. degree by Soochow University, as that Department of work was later taken over by Nanking Theological Seminary. The Historian of Soochow University records the happy fact that “No group of teachers ever had a more satisfying experience” than in teaching this eager young theological student.

Following his graduation in theology in the year 1912 he joined the East China Conference (then "China Conference") of The Methodist Church. In the work of the Church he rapidly grew in responsibility and leadership, serving at various times as Pastor of several leading churches, such as Moore Memorial Church, Shanghai, Allen Memorial Church, Shanghai, St. John's Church, Soochow, Haitao Methodist Church, Huchow, and as District Superintendent, Chairman of Soochow University Board and other responsible positions in the Church.

He was sent as a delegate to the Uniting Conference and various other General Conferences of The Methodist Church, and also as one of the delegates to the Madras Ecumenical Conference of the Church. He was honored on one visit to America with the degree of Doctor of Divinity by Asbury College. He was constantly welcomed as a preacher in many churches.

In 1940, following the Uniting Conference the First China Central Conference of The Methodist Church was held in Shanghai; and on the first ballot for the election of Bishops, Kaung Zang Tse was elected a Bishop of The Methodist Church with the unanimous vote of the Conference. He was sent to service in the North China Area, with his home in Peiping. He continued his service in various areas of the work of The Methodist Church until his call to a new life on the evening of August 23, 1958. The funeral service was held in the Moore Memorial Church, Shanghai; and interment took place in Soochow.

Bishop Kaung is survived by his wife, Mrs. Kaung Zang Tse, three sons and three daughters, Tuh Ming, Tuh Mur (Stephen), Tuh Hwe (David), Kyih Tsung, Me Tsung (Mrs. L.B. Tang), and Shao Tsung.

Bishop Z. T. Kaung—of Pei-  
ping, China—"A Prince for God"



# Z. T. Kaung

## PRINCE FOR GOD

by Ellen M. Studley

*"No man could be as good as his face makes him appear."—This was said of Bishop Kaung, Miss Studley says he is as good and proves it.*

"NO MAN COULD BE AS GOOD AS HIS face makes him appear." This was the graphic description of our new Bishop as reported by a missionary delegate. He had just returned from the first Central Conference of United Methodism in the spring of 1941. "I saw him first as I arrived at the door of his church—Moore Memorial in Shanghai, where the Conference was held. His smile of welcome was captivating. I thought I had never seen a more illumined face. I was not sur-

Miss Studley is a Methodist missionary under the W.D.C.S. assigned to North China Union Bible Teacher Training School at Peking.

prised that he was the candidate of the former Southern Methodists nor that so many delegates rallied to his support that he was elected on the first ballot."

"But to think that he is coming to North China!" chimed in a Chinese delegate. I was astonished that it should be implied that anyone could prefer another area. An explanation followed in whispers: "But it is very dangerous for him to come. We must never let our puppet officials or their spies hear that he is the man who baptized Chiang Kai-shek. All of the Generalissimo's friends are their archenemies. And yet Bishop Kaung offered to come to break a difficult situation which arose in the assigning of Bishops. No one had been elected from this area, you see. The two men elected from Central China could not both stay there. He is a courageous man!"

And so in the spring of 1941, four years after North China's occupation by Japan and four months before Pearl Harbor, Bishop Z. T. Kaung took up residence in Peiping, or Peking as it was then called. His welcome was prejudiced by his being a southerner who spoke poor Mandarin, by his having been trained in a different branch of the church which left him unfamiliar with many of "ou" ways. Nevertheless he immediately became the man of the hour, God's instrument for leading the Christian movement of North China through the war period with moral integrity.

His youthful life was that of a Mandarin Prince. The eldest son of a wealthy Shanghai building contractor, he was the beloved son dressed in garments of many colors. Can you picture the lad of thirteen strolling in his father's gardens in his long red satin fur-lined robe? A sleeveless top vest of purple (the color of officialdom), and a long fringed sash of turquoise blue added to his feeling of pride. He delighted to learn the courtesies such a position entailed. He looked forward to the pursuits of a life of ease with no more responsibilities than the guarding of his inheritance, knowing and being known by the right people.

The Woman's Council of the South-

ern Methodist Church changed all that. They established a primary school which invited his curiosity. At fourteen he entered and met his first foreign missionary friend, Miss Clara E. Steger. She opened a new dimension of living to him. Under her he learned his A B C's. She introduced him to Christ and his way of life. Then began a great inner struggle. He saw it as a clash between the material and spiritual values of life. Miss Steger's Christian teaching and a growing love of the Lord won. At eighteen he made a dedication which was deep and purposeful and eternal. He was baptized, declaring his acceptance of sonship to God.

To his family he appeared as one enticed from the good old Chinese ways by forces strange and foreign. They could not understand him! They sought to force him to conform to their standards. The persecution continued until they recognized its uselessness. Then they took the final step and broke all pledges and ties in so far as they were able. He could no longer be their heir. The family thrust Z. T. out upon his own.

The disinherited young man supported himself and earned his further education by becoming a pupil teacher at the Anglo Chinese College. There he continued for two years. Then he heard God's call to preach. He was transferred to the Theological Department which was being organized at Soochow University. They began with three teachers and three students. One candidate found the English too hard, the second grew discouraged during the second year; Z. T. was the only one who remained to graduate. No more candidates were accepted. His was the only B.D. ever granted by Soochow University. Three teachers—one student. An overinvestment of personality? No—proof that success cannot be appraised numerically.

During these years he gave his family no opportunity to think he desired to be cut off from their fellowship. Gradually he found ways of being with them and of introducing them to his spiritual mother, Miss Steger im-

pressed them too! She was invited to visit them. She spent vacations in their home. Z. T. was welcomed back. She too became a member of the family, having an apartment within their courts, as did the "first brother," the "second brother," the "fourth brother," "unmarried sister" and "married sister." All were won to Christ. Z. T.'s polished English and spiritual depth are attributed to Miss Steger's use of "vacation leisure."

After ordination Rev. Kaung's first appointment was to the old Moore Memorial Church where he had been baptized. A year's apprenticeship, and he was recommended for the position of "pastor in charge." "So great a responsibility to one so young?" queried some.

The more basic discipline for the difficult days ahead did not come to him in his pastoral duties but in his private life. His young wife was suffering a terrific disillusionment. When she was engaged was she not given to expect wealth to provide servants and comfort and leisure? But behold! She was the wife of a penniless preacher. He made her the queen of his household and was kindly consideration personified. But he could not give her the luxuries she wanted. She was not interested in co-operating in his work of Kingdom building. Why should she bestir herself because it was the Sabbath morning? As child after child increased the size of the family, he still managed to dress them and feed them and get them off to Sunday school and himself off to his pastoral duties. No angry words or critical gesture escaped him. Patience and courtesy tested in the school of family life are invaluable. They won their reward. "If love of Christ can make him so, I must become a Christian too," Mrs. Kaung finally determined. His wife became an effective partner. Today, her unassuming quiet charm, her dainty feet clad in satin slippers, and her elegance of manner give her the appearance of a lady of the old culture. But her face portrays the light of the grace of Christ which has made her a sacrificial heroine building a Christian home in whatever familiar or strange area her hus-

band's responsibilities have carried him.

Pastor Kaung's assignments were varied: District Superintendent, student chaplain at Soochow University, pastor of the Institutional Church Moore Memorial became (for it grew to be the greatest Protestant Church in East Asia). More and more frequently Pastor Kaung stood beside the presiding American Bishop as translator for addresses and conference business. Their minds became as one. He could guess what the Bishop's reactions to situations and responses to queries would be. The Chinese words would be ready before the English words had hardly been spoken. This integration of feeling and action with the Church's most international episcopal statesmen was valued training for the general superintendency.

Did a newly installed church leader ever face more tangled problems than those presented to Bishop Kaung in North China in 1941?

When the church buildings were sealed December 8, 1941, he was told that they could be reopened only if no foreign funds or personnel were used. He replied that he was the Bishop and as such headed the Annual Conference which was responsible for the policies and support of the churches. He continued to say to the remaining missionary group, "No new law can break our fellowship in Christ. Though you stand in the background now, we are brethren still."

When he was told a condition of continuing church work was to separate the church from educational, medical, and social services ministries he met the condition. He urged Christians to serve on in Christ's spirit in dismembered institutions. Thus preserved their usefulness and made them ready to return to the Methodist fold when laws permitted. He urged the church to accept these new restrictions as a challenge to an intensified evangelistic program.

In 1942 he was persuaded to head the Japanese-fostered coordinated Christian movement. Japanese advisers

urged that speed in perfecting this organization would be possible if the Chinese accepted the learning of the unified church in Japan during the two years it had striven to secure government approval. The Bishop replied that the Japanese were famous for their deliberateness. Rather than effect an organization in six months as the Japanese envisioned, it would undoubtedly take five years! No Japanese Constitution could be copied! Committees and subcommittees would have to meet, confer, revise, reconsider ad infinitum! Perhaps victory would come before the matter was completed!

When the Constitution was under consideration, a great discussion arose as to the proper Chinese phraseology for the official name of the new organization. Bishop Kaung took an active interest in seeking Japanese sanction for a term which meant "fellowship." At last the government's patience was worn down to the point of approval. Then the Constitution could be drawn so as to implement a Federation not a Union.

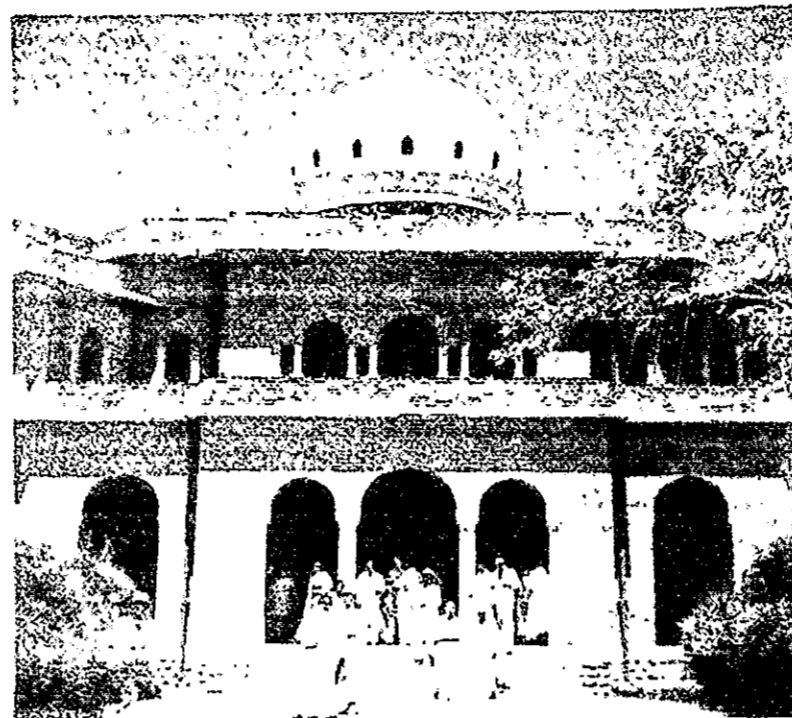
There were many crises. Always he stood for that which was fundamentally Christian. God led him through the deep waters. Trying to weaken the church to bend it to the will of the government, a delegation from Japan urged that church property be sold to the puppets. He stated that "the church is not property, and the property not the church." The delegation decided that it would be more trouble than it was worth to negotiate the sale. The matter was dropped. Japanese advisers offered financial resources to maintain poor churches. He replied that an indigenous movement could accept help from no outside country. Japanese posed as "saviors" ready to lead into "the Promised Land." "Christ has been, is now, and ever shall be the leader of this church," said he. Above his firmness, he was always polite. He had an unerring sense of how to ease tense situations. He recognized that Japanese Christians had been under the strain of surveillance for years and could not be blamed for new atti-

tudes. He held no grudges. Hate did not enter his heart. After Victory he was the first to say, "Let us put aside the relationships of war days. We are brothers."

In one of the first Peiping sermons I heard after my return from enforced furlough a pastor said, "How does God provide strength and guidance and salvation for his people? In ancient times he sent Moses and Joshua and Isaiah and Nehemiah. For our hour of need he prepared and sent Bishop Kaung. He was God's instrument for our salvation and the salvation of his church."

The problems of the North China area have been increasing ever since V-J Day. So-called "peace" has given the Bishop no freedom to leave his area. Problems of reconstruction were not solved before more destruction arrived. His area has been invaded. The Communist encirclement grows tighter. The curtailment of church program, the destruction of property, and the loss of life have been greater during the past year than during the days of Japanese occupation. He feels personally responsible to the Board of Missions for the life of every missionary. He feels responsible to God for the ongoing work of his church. Four North China Conference workers were martyrs in 1947. He sees the issues involved as more than a national crisis. He sees the situation as a struggle throughout the world between the forces of light and the forces of darkness. He says, "Belief in Christ, belief in the living God, belief in love—this is our creed, this is our life. The church of the world should arise and testify with one voice, together we shall face the world, and face God."

Events have proven that God's hand rests upon Z. F. Kaung. God has made of him an emissary for this age, this hour. He is a Prince of God, princely in manner, and in loyalty to his King, princely in his assurance of the rightness of his King's cause and in his faith in its ultimate triumph; princely in his dedication to sacrifice all for the king's supremacy.



Delegates (left) to a meeting of the church of South India in worship. After service (right). Notice the adapted Indian architecture of the Christian chapel.

# MORE THAN WORDS

by Robert Root

Photo (left) by Robert Root

IF YOU GO TODAY INTO A SOUTH INDIAN village church, which you have understood is Methodist or Anglican or some other denomination, and if you ask what kind of a church it is, the answer will come back simply:

"The Church of South India."

For here, in what is sometimes called "a backward corner of the globe," pioneering in church unity has made it old-fashioned to use the old denominational names. There is a new, united Christian church with over a million men, women, and children.

In other parts of the world, people still talk of getting the churches together. Here getting them together is the real thing.

Early in this century, the trend toward amalgamation was begun when the churches resulting from the effort of American Dutch Reformed, Church of Scotland (Presbyterian), and Congregational missionaries decided to form the South Indian United

Church. After World War I, lengthy negotiations were started by this church with the Anglicans and Methodists. Their decision to merge was celebrated in impressive cathedral ceremonies at Madras last fall.

That was news for the world's press. *Life* magazine ran a series of pictures. The new church was launched to fanfare.

But technically there was still a vaporous quality about the union. The church government was on a shaky foundation. Leaders wondered whether the legality of their signatures would be recognized.

Now the period of doubt is ended. Some 200 Indians, British, and Americans have met in the church's first synod, and the permanent church government has been officially stated.

The big fact about the synod, many believed, was simply that, after all these years, it was in being. In the words of boyish looking Bishop J. E. L.

Newbigin, in whose Madura diocese the synod was held, it "proved this union is not a patched-up business, as some of its critics said, but is a genuine thing."

Students of church history will find the names used in the new church an interesting combination. There are bishops and synods, presbyters and dioceses. The head of the church is called "moderator" and is designated as "Most Reverend." An "ex Anglican" and Britisher, Bishop A. M. Hollis, was elected to this position. To a suggestion that he be addressed as "Your Reverence," Bishop Hollis replied democratically that "Moderator" seemed good enough to him.

The new deputy moderator is Bishop C. K. Jacob, the first Indian to be named an Anglican bishop. The Rev. J. S. M. Hooper, Methodist who long guided the committee working on union, was elected treasurer, and the new secretary is G. V. Job, an Indian

WORLD OUTLOOK

MAY 2 1946

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Bishop Kuang

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By CLARA E. STEGER



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### INTRODUCTION

I consider it an honor to have the privilege of writing the introduction to this little book.

The author has been a friend of mine for many years and her labors in China have been a source of interest and inspiration not only to me but to her many friends, spurring them on to greater missionary endeavor.

Miss Clara E. Steger went out as a missionary in 1894, serving forty-six years, having only three furloughs in all that time.

When Miss Steger returned to China from her last furlough in 1928, her thought was to remain there for the rest of her life, but God willed otherwise; the war came on, the missionaries had to come home and Miss Steger had to return to the United States. Her hope is to be able to go back to China sometime in the near future.

Through her years of teaching in China, Miss Steger has had many pupils from the prominent families of that country. Among them was Mey-ling Soong, Madame Chiang-Kai-Shek, the first lady of China, who was under the instruction

and influence of Miss Steger for two years in the most impressionable years of her life. Out of a boys' school, where Miss Steger was principal for seven years, came one of the outstanding religious leaders of our church in China, T. Z. Kaung, who was elected Bishop when our three Methodisms united.

All over China as doctors, nurses, educators, business men and women, lawyers, preachers, and Christian homemakers, those who have been pupils of Miss Steger, serve.

Her influence on the life of China can not be estimated by any mortal man; only God will know the final answer, for her consecrated fruitful service for her Master will live on in the lives of others down through the ages.

The story of Laddie, fourth son of Bishop Kaung, which follows is one of intense interest, showing the power of God to overcome difficulties and establish the truth of his gospel in the hearts of men.

Mrs. Fred A. Lamb.

## "Laddie"

The Taiping Rebellion left a scorched earth in China, with broken homes and dire poverty in its trail. The age-old custom of infanticide for the poor was forced upon the homes of many of China's aristocracy, the Literati. From one such family a precious little girl upon birth was cast into the canal. But the father later finding what had happened, rescued the babe, still alive, from the water. This child grew up to be the mother of Bishop Z. T. Kaung of the Methodist Church in China, and also of a fine Christian family.

### Laddie's Father

In a school for boys conducted by the Southern Methodist Mission in Shanghai, in which a young missionary, sent out by the Southwest Missouri Women's Missionary Conference, was the principal; there entered in the year 1897, a small boy of thirteen years. He looked up into the face of his new teacher with a friendliness and charm of personality which she had seldom seen before. She felt then that here was a rare spirit which must be won for Christ. As the years passed and this boy's character unfolded, all that the teacher had felt in that upward look was more than realized. The boy whose name was

Kaung Zang Tse, was a born leader of men. With this quality he combined a magnetic gift of oratory; a clear analytical mind, grasping intuitively the essential points in whatever he read or heard; his judgment was just and impartial. He had a spirit which inspired confidence, and the humility of the truly great. He drew all who knew him by this unconscious charm of personality, and the sweetness and generosity of his nature. He was the oldest son in a family of four sons and two daughters.

For a while he was sincerely antagonistic to the claims of Christ. His teacher, who desired him above all things for Christ and the church, spent many a night after a hard day's work, on her knees pleading with God for his salvation. Then there came a period when he seemed deeply burdened. The teacher watched and prayed and sought to lead. And one Sunday afternoon in a prayer meeting held for the students this boy was gloriously converted. In those days it meant certain persecution for any young person to profess faith in Christ and to stand true to his convictions. I told him that he must expect this but not to fear— to be true and God would save him and never forsake him. He had felt the call to preach also. I lived on my knees when not teaching

Clara Steger, "Laddie", 1944

during the weeks and months following for all my fears came true.

Zang Tse was taken out of school to be apprenticed to a heathen firm where he could have no Christian contacts. He got me word and pleaded that we pray and fast with him for the next twenty-four hours, as the next morning his father was to take him to the firm and turn him over to them for years. All day and all night we fasted and prayed—and at seven o'clock the next morning, both the boy at home, and we at the school received our answer: the father relented after pacing the floor all night, and the peace of God with full assurance of the victory came to us the moment the father said the boy might return to school.

This experience has been a mighty anchor to his faith and mine, and to many others who knew about it. Growing out of this sure knowledge of a God who answers prayer and saves those who call in sincerity and truth upon Him, he has come to be one of the most stalwart Christians of this age. Through all the persecutions and testings which followed he was more than conqueror. He won his own family to Christ, many members of which have become outstanding Christians and leaders in Methodism in China. His father, after resisting a lifetime

yielded to Christ on his deathbed while Zang Tse was on his way to India as a member of the Chinese delegation to the Madras Conference for world Christians. His own wife became a Christian and brought up a family of seven, all splendid young men and women, outstanding for Christ and in His service, an honor to their parents and to the Church. Thousands have been brought to Christ by Kaung Zang Tse in his long and fruitful ministry. He was the pastor of the famous Soong family for several years and was greatly loved by the mother of that family, Madame Soong, one of earth's greatest saints. Through her request, he was largely used in leading Generalissimo Chiang Kai Shek to a living faith in Christ, and baptized him into the Southern Methodist Church. Only eternity can tell the whole story of what he has meant to Christianity in China, to say nothing about what he has meant to Methodism and to all Protestantism in China.

And now, cut off from all touch with his own brethren and family, save his wife and two daughters, he stands to all Protestant Denominations in the occupied area of the Northern Jurisdiction, the shepherd of that suffering flock. Made a bishop at the union of the great Methodist Church and sent to that most difficult area

because of his ability to handle difficult and delicate situations, he wrote me of his overwhelming sense of responsibility. He said, "The Church has sent me. I feel that the appointment is under God, and that through the years He has been preparing me for this hour. I know not what awaits me, but I go with Him. He will never leave me nor forsake me. Pray for me as you have never prayed, that God will enable me to shepherd this flock to His glory, and that out of this baptism of suffering and testing I may be able to keep them through God, strong and true, and that the Church will come through it all purified and stronger."

Missionaries returning on the Grips-holm from North China are high in his praise. They say that he is "the man of the hour." They are enthusiastic over the fact that he managed to hold the annual conferences as usual. As these missionaries passed by his home on their way to the internment camps, he and Mrs. Kaung went to the gate at the risk of their lives, to see them go by and at least to lock their farewells, and they say they will never forget the expression on his face. Only God knows what that meant to him. This man whom God has prepared for this task of standing single handed against great odds, holding the Protestant Church in N. China true to its faith

Church of North China true to its faith; **this man is the son of the little girl babe whose father drew her out of the water like Moses of old.** This is Bishop Z. T. Kaung.

#### Laddie's Consecration

Bishop Kaung's youngest son, David Tuh Whe Kaung, whom I affectionately call Laddie, gives promise of becoming one of the truly great members of this outstanding family. Consecrated to God before his birth and born with one of the sweetest of natures, having a heart which has always responded in a marked degree to the Word of God, to prayer, and to all spiritual values; with a mind of unusual power and clearness, weighing impartially every side of a question, unbiased in judgment, and an even temper that gives a deep sense of latent strength, he is a youth who promises much in the unfolding of his powers, both to the Church and to his Country in the years that lie ahead. He gave his heart to God at the age of ten; reconsecrated his life to Him at fourteen; and after years of prayer for God's guidance into the work He wanted him to do, entered on the study of medicine as the way he could render a double service to God and man.

#### Laddie's Problem

Laddie was taking his final medical training in the Rockefeller Foundation Medical College in Peking, the only standard medical college in China, when in the middle of his junior year, Pearl Harbor was struck, and this American College was closed. In occupied China there was only one way open to him, St. Johns in Shanghai. This school was the oldest medical college in China, with a fine reputation, though its course did not reach the American standards, and its students who wanted the standard degree had to come to America to finish.

My friends started gifts to bring Laddie here to finish his medical training. By the miracle-working hand of God, the way opened fully. Vanderbilt University consented to take him when he could get here, and a friend promised to pay his expenses in China. The American Government authorized his coming in May of 1943. We hoped he could be here by September, and so did he. But after safely escaping from Occupied China to Free China, having finished the medical course at St. Johns, the Ministry of Education refused to recognize his work done there because that institution was not registered with the Chinese Government. And many of China's finest statesmen and public

leaders are graduates of that university! So there was nothing left for Laddie to do but to take that work over in the West China United Medical College, a registered institution, working out his internship in the hospital. The school will give him his M. D. degree in the summer of 1944. He can then come to Vanderbilt for post-graduate work which to him will be graduate work, in order to bring his M. D. up to American standards. So, in 1944 he will come with all deficiencies met to the satisfaction of his Government, since China allows only graduates to come to America to do post graduate work.

#### **Laddie's Need—Your Opportunity**

We are now working to raise the funds for his travel and support while here and, because of the war, it will cost much more to bring him than in normal times, many times more, for he must come by plane, subject to many stops and possible delays on the way. These months before he can come give us time to organize our efforts and to raise the funds he will need. It is with profound gratitude to God, and to those whose hearts He has touched to help in this work of preparing this worthy son of a most worthy father for the great work awaiting him, that I write this story. I write also in the hope that many others

will have a desire to share in his preparation for service to his beloved land to the end that God's Kingdom may more speedily come on earth as it is in heaven.

May God bless you all and keep you in the joy of the Master's service.

Sincerely,

CLARA E. STIGER.

415 N. Main, Mountain Grove, Mo.

# CHINA BULLETIN

of the  
**FAR EASTERN OFFICE**  
Division of Foreign Missions, NCCC/USA  
156 - 5th Avenue, New York 10.

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October 6, 1958

Francis P. Jones, Editor

Wallace C. Merwin, Executive Secretary

## THE DENUNCIATION PATTERN

All of the provincial and city denunciations that have taken place since last November have been based upon the pattern set at the Peking national meeting of Church leaders, where the charge of rightism was made against the editor of The Farmer, Liu Lien-chiu, Amoy pastor Chou Ch'ing-tse, Shanghai pastor Tung Hung-en, Ningpo Methodist pastor Fang Ai-shih, and Spiritual Food Church leader of Shanghai Chou Fu-ching. The struggle against these rightists is detailed in the December 23, 1957, Tien Feng.

The charge against Liu Lien-chiu consists of five points: 1. He maligned Communist officials, saying that it had taken the Nationalist Party 22 years to get to the place where it was too corrupt to hold office, but that the Communist Party had arrived at that situation in eight years. 2. He opposed the dictatorship of the proletariat, and demanded greater democracy and freedom. He accused the Communist Party of being afraid to let the people speak. 3. He opposed farm cooperatives, saying that they were not well run, and that production had suffered as a consequence. 4. He opposed the socialist program, and said, "The people want a better standard of living and better education for their children; when they can't get these things, of course they are dissatisfied." 5. He tried to divide believers from unbelievers by criticizing the religious policy of the government, saying that no matter whether on the national or local level, in city or in country, the announced religious policy of the government was not being faithfully carried out.

"Although the brethren in Peking labored with Liu Lien-chiu for two and a half months, he still obstinately refused to confess. He would turn aside from the heavy to the light, and try to avoid responsibility, so that right up until now, at the time of this meeting, he is still obstinately keeping his stand in opposition to the Party and the People. The brethren in this meeting are very angry at his serious crimes, and have decided to draw the friend-enemy line between themselves and him and to struggle to the end in order to wipe out his evil influence in the church."

Amoy pastor Chou Ch'ing-tse is accused of opposing the socialist line, saying that the living conditions of the people are so desperate that the socialist plan for building up heavy industry must be relaxed, so as to allow the people to live. His charge called forth very vigorous rebuttal; representatives from all parts of China were called upon to witness that living conditions in their section were really very good. Then Dr. Wu Yi-fang pointed out that if Chou's demands were acceded to, it would involve the complete abandonment of the five year plan. It was pointed out that the Amoy brethren had been working with Chou Ch'ing-tse for a long time, and that when they had him backed into a corner he would make some minor admission, but would never frankly confess his wrong viewpoint. The study institute demanded that the church and the Three Self leaders concerned should dismiss him from all connection with their organizations,

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.00; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.



and turn him over for severe punishment.

Tung Hung-en was formerly connected with the evangelist Andrew Chi. The latter left the mainland for Hong Kong, but Tung Hung-en stayed on in Shanghai, and drew closer to the Peking evangelist Wang Ming-tao, who has already spent a year in prison, even changing the name of his church in Shanghai to "Christian Chinese Evangelist Church--Shanghai Church Christian Church building", a cumbersome title the first half of which follows the Andrew Chi pattern and the second half the Wang Ming-tao pattern. He claimed that a spiritual Christian could not be "progressive". Of Nanking Theological Seminary graduates he said, "They are nothing more than Communist cadres; the church is rightly very afraid of them." The brethren labored with him all through the period of the institute in Peking, but he would not confess, so they voted to condemn him as a rightist.

Fang Ai-shih was a Nanking Seminary student during the early years of the war, and graduated with the degree of B. D. He had become the Chairman of the Ningpo District of the Methodist Church (Shun Tao Hui), a position equivalent to bishop in the Episcopal Church. He is charged with having said in a small study group, "It is my business to exhort people to believe in the Lord, and that is entirely at variance with socialism. If Marx-Leninism prevails, that will be the end of Christianity; and if Christianity is to prevail, Marx-Leninism must be defeated." He made a special issue of the situation in the Hsiangshan Church, which has not been allowed to resume services, saying that the issue between believers and unbelievers is, to use Mao's words, a conflict within the ranks of the people, and not a conflict between the People and Its enemies. It is only Dulles that makes it such a basic issue as that, but the cadres that have handled the Hsiangshan Church question have treated the Christians as enemies of the people, thus showing that they have the same standpoint as Dulles in treating the issue between believers and unbelievers as basic. This was blasphemy of the worst kind, to compare the Communist cadres to Dulles, and the writer of the article is at pains to point out that the cadres had a very good reason for their harsh treatment of the Hsiangshan Church, because it had formerly been a haven of landlords and reactionaries, to such an extent that one had had to be condemned to death, and another to ten years' imprisonment. Fellow-pastor Hsieh Sheng-t'ao points out that Fang Ai-shih knew all these facts about the Hsiangshan Church very well, but persisted in making an issue of it, in order to alienate church people from the Party.

When the founder of the Spiritual Food Church Ch'ao Shih-kuang left Shanghai before Liberation, he turned over the responsibility of this indigenous sect to Chou Fu-ch'ing. In 1951 Chou invited the reactionary evangelist Ku Jen-en (imprisoned some years ago) to lead evangelistic services in his church. During the denunciation campaign in Shanghai, Chou had to denounce Ch'ao Shih-kuang publicly, but privately he continued to say, "Ch'ao Shih-kuang is a good man," and "This denunciation is a cross we have to bear." After the Peking 1954 meeting he ostensibly joined the Three Self Movement, but continued to be a reactionary in his thinking. As an example of this, it is pointed out that when in pursuance of the industrialization goal a noisy iron works was set up next to his church, he raised a great clamor and insisted that it be moved away. Although he knew that the location was inadvertently chosen, he kept saying that the government did it on purpose to embarrass the work of the church. When his faults were pointed out to him, all he would admit was that his political consciousness was low, and that he stressed too much the advantage of the church. He was adjudged to be lacking in frankness, and was condemned in the meeting as a rightist.

#### OUR APPEAL

Readers will remember that in previous years there has been a remarkable tide of overseas students returning to the mainland for college studies. It is now reported that this trend has markedly abated, due chiefly to the reports that have come out, of college students being assigned to manual labor of various sorts.

About a hundred of these former overseas students in mainland schools have succeeded in leaving the country, and have signed their names to an article denouncing the Communist regime. This article appeared in the China Weekly (published in Hong Kong) for August 25, under the title "Our Appeal".

They denounce the regime on four points: 1. It is slavishly subservient to Soviet Russia,

to such an extent that China is no longer an independent country. 2. It is a land of terror, where the fear of the government and its spies is omnipresent. (The word 'omnipresent' is interesting. The majestic word for the omnipresence of God is 'no-place-not-present', but for this omnipresence of a hideous thing a similarly constructed phrase 'no-hole-not-enter' is used. Tien Feng uses the same phrase of the insidious activities of the pastors condemned as rightists.) 3. The poor are poorer than ever, it is only their Communist masters who have a higher standard of living under the new regime. 4. People on the mainland not only do not have freedom of action and speech, they do not even have the freedom of silence, but are required to sing the praises of a regime they hate.

The signers were mostly enrolled in schools in Peking or Canton, but many other parts of China are also represented: Nanking, Amoy, Changsha, Sian, etc.

#### SCHOOL NEWS

Hsinhua News Agency has had a number of news items this summer about educational progress in China. Enrolment of new university and college students this summer was expected to reach 148,000, or 37% more than last year. This does not include new local colleges which are being opened, so the total figure is expected to be much higher. Four new colleges have been set up in Shanghai, bringing the total there to 22, and the college enrolment in Shanghai is expected to increase by 80%. In Anhwei province 16 universities and colleges have been either set up or expanded this year. In Anhwei there are 36 new institutions, bringing the total there to 52. In the Ninsia area of Kansu, three colleges (teacher training, agriculture and medicine) have been set up in Yinchuan, the capital of the future Hui (Moslem) Autonomous Region. Inner Mongolia, which formerly did not have a single institution of higher learning, had in June four universities and colleges, besides many middle and primary schools. This summer they are adding eight more higher institutions, which they expect to enrol 2,000 new students.

The enrolment in government middle schools in Anhwei has increased 5-fold since Liberation, to a present total of 150,000, and in addition peasants' middle schools enrol 280,000 more. That province has added 28,000 new primary schools this year. In two thirds of the counties of the province, 95% of all school age children are in school.

The literacy campaign for adults in spare time classes is also in full swing. A June news item stated that there were 80 million peasants attending literacy classes. Anhwei reports that "all the remaining illiterate young and middle-aged peasants, numbering 9,400,000, are now attending classes. In addition 1,400,000 older peasants have joined."

#### RAILWAY CONSTRUCTION

A number of news items about the growing railway network have come out of China recently. Several major lines are in process of construction: 1. From Pukow (across the River from Nanking) through Hobei in Anhwei to Sinyang, Honan, where connection is made with the Peking-Hankow line. 2. From Chuanchow in Fukien across South China to Kunming and Tali in Yunnan province. 3. From Kunming to Chengtu, where connection will be made with the Chengtu-Paochi line. 4. Several lines out from Lanchow, one west to Sining, and one north to Paotow. This latter line requires three bridges across the Yellow River, one of which is completed, and the other two nearing completion, so that the line is scheduled to be completed this year.

There are in addition a number of shorter and branch lines under construction, especially in Fukien and Yunnan provinces. In Fukien there is a line in the south between Changping and Lungyen under construction, and a narrow gauge line running along the borders of Kienow, Kienyang, Nanping and Shunchang counties in the north.

#### CHURCH NEWS

Methodist Bishop L. T. Kaung died in Shanghai on August 23 at the age of 72, after a long illness. RNS mistakenly calls him a vigorous opponent of the Communist-sponsored Three Self Committee; actually he was himself a prominent member of that Committee. His death brings an acute problem of leadership to the Methodist Church (Wei-li Kung-hui). In 1949 it had four

bishops, two American and two Chinese. Of the two American, Bishop Carleton Lacy died under house arrest in Foochow, and Bishop Ralph Ward, though past retirement age, is now stationed in Hong Kong. The other Chinese bishop, W. Y. Chen, was imprisoned in 1951 and served a five year sentence, being released in the spring of 1956. It is reported that he is now living in Chungking, and Australian visitor former missionary B. B. Chapman was told last year when in China that Bishop Chen was now "back at work". However, it is not likely that he will be allowed to resume episcopal duties, and the result is that this church is now without a single effective bishop on the mainland.

A letter from Hong Kong states that Episcopal bishop Stephen Tsang has been put in prison along with fourteen other Christians in Wuhan. We do not as yet have any other confirmation of this.

Ten unauthorized Catholic bishops are now known to have been "consecrated" in China: Two in Wuhan on April 13, four in Sienhsien on April 20, and four in Tsinan on June 1. In addition, the Kuangming Daily for July 12 announced that Lin Ch'uan had been elected bishop of the Foochow archdiocese, and assumed office "in an impressive ceremony" on June 21. Presumably the ceremony referred to was that of consecration, though what other bishops participated in is not stated. Candidates are also being prepared to fill vacancies in Nanking, Suchow, Hangchow, Shanghai and Canton. The Catholic Mission Bulletin of Hong Kong for September reports that these candidates have already been chosen, but did not know who they were.

185 Anhwei pastors met for 70 days (April 10-June 30) in Hofei for anti-rightist study. As the Kuangming Daily for July 22 says in reporting this meeting, "A heart-surrendering movement is now in progress." This phrase (chiao hsin) is being used to denote the complete acceptance of Communist leadership, the submission even of the experts in any particular field - pastors in the field of religion, professors in the field of education, etc., - to the decisions of the Party. The following pastors were condemned as rightists: Hu Chu-jen of Wuhu and Lin Pin-ch'en of Tunki, Methodist; Tan Pei-en of Hohchui and Hsing Hsiao-ch'u of Fuyang, CIM; Wang Kuang-pu of Tunchi, Episcopal; Chia Chien-chang of Pengpu, Presbyterian (this should probably be CCC). Religious News Service states that these pastors were arrested, but the Kuangming Daily says only, "A stern reason struggle was waged against these elements through the production of facts."

#### GENERAL NEWS

We have referred in the past to the two Liao brothers who have headed the Formosa for Formosans Movement. They were both formerly professors in the University of Nanking. When the older brother died, the younger brother, resident in Tokyo, took over the chairmanship. Condemning this movement is one thing the Communists and Nationalists can agree upon, but a recent visitor to Formosa discovered that many Formosans look upon Liao Wen-yi as a national hero. The Movement is important enough so that the Hsinhua News Agency devoted two lengthy communiques, on June 8 and 9, to castigating it, calling it the American conspiracy for two Chinas. The occasion of this outbreak was the arrival in Djakarta of S.L. Tan as an envoy from Liao Wen-yi with authorization to establish an office there. We are told that the Liao Wen-yi clique on February 28, 1956, formed the "Provisional Government of the Formosan Republic" and that this move had American backing. It is also stated that a representative of this provisional government tried to crash the Cairo Conference last year, but was driven out.

The second anniversary of the founding of the Preparatory Committee for the autonomous region of Tibet was celebrated in meetings at Lhasa on April 22. Both the Dalai Lama and the Panchen Lama made speeches appropriate to the occasion. The Panchen Lama stated that the Preparatory Committee had correctly carried out the government policy of freedom of religious belief by protecting lamaseries, strengthening the unity among the various religious sects and setting up the Committee for Religious Affairs and the Tibet Branch of the Chinese Buddhist Association. In industry he noted that Tibet now had a hydro-electric and a thermo power station, an automobile repair works, a serum factory and a borax plant. Also one middle school has been established.

督 會 川 長 江

拜 禮 思 追

地點：香港長康街底北角衛理堂

日期：一九五八年九月七日下午四時半

## 江會督長川博士行述

江會督長川博士於上曆一八八四年十月三日生於高濱。父裕生公爲名建築師。當博士誕生以後，家屬親睦，群以爲家業繼承有人。詎博士學成後竟非爲建造屋宇之建築師而爲建造靈性品格之建築師也。

其父母欲博士自幼受良好教育，乃送往就讀於一基督教小學。時西宣教師帥潔貞女士執教該校，對此勤學熱誠之少年，特爲關注，常往其家訪問，親切宛如一家人。蓋博士之童年，就讀於基督教小學，即爲日後日獻身服務教會之基礎。

一九一五年畢業於上海中西書院。博士爲一純齋之學生，虔誠之信徒，熱心教會，樂於服務，並立志獻身教會，爲主工作。此種決志，其家中諸人，固未嘗夢想及也。然鑒於博士之生活及其服務之精神，謂其變化，均能接受福音，與博士具有同一之信仰。

自中西書院畢業後，向東吳大學新添設神學系。博士乃肄業該系。經三年攻讀，於一九一二年畢業。學成授予神學士學位。按獲得東吳大學神學士之學位者，博士爲僅有之一人也。該系後即與金陵神學院合併矣。東吳大學之前輩史家曾記其事曰：

在教師之經驗中，未曾有任何學生，其勤勉好學，嘉言善行，能與此青年神學生相匹者也。

於一九一二年神學畢業後，即加入衛理公會之華東年議會（時為監理會中華年議會）正式開始教牧工作。博士虔誠博學，瞬負教會重任，歷居領導職位，曾任上海慕爾堂，景林堂，蘇州聖約翰堂，湖州海鳥堂主任牧師及蘇州、湖州等教區長，又為東吳大學校董會主席等重要職位。

博士曾出席美以美會，監理會，美普會之合一議會及其他衛理公會總議會，並出席馬德拉斯國際宣教大會。美國亞斯理大學曾授予神學博士學位。博士講道素為中外教會所歡迎，聽道服主者難以數計。

於一九四〇年合一議會後，第一屆中央議會在滬舉行，博士以一次投票即被全體選為衛理公會會督，當晚便，即駐北平，主持華北區教務。其間數十年間，相繼主持各地衛理公會教務。博士為教會工作，四十餘載，飽經風霜，為教會壯志。

嗚呼！博士於一九五八年八月廿三日蒙召安息，長於上海慕爾堂舉行喪事禮拜，安葬於蘇州安樂園。

遺妻徐氏，三子一德明，德茂，德暉，三女一潔貞，美貞（適陳），孝貞。

## 追思禮拜儀節

主席：周郁暉博士

### 1 序 曲

### 2 籲 禱

主 席

全能的上帝，我們的天父，我們是從你而來，我們的靈魂仍然歸回你那裏去，你是我們世世代代的居所。你是我們的避難所，我們的力量，我們在患難中的幫助。求你在這個時候賜福給我們，使我們能全心依靠你，以致我們心靈得安靜，內心得安穩。求你掀開我們的眼目，看透世上的萬事，幫助我們看見永生的光亮，使我們無論在什麼環境之中，能隨時得着你的恩惠與幫助。這是靠我主耶穌基督求的。阿們。

### 3 聖 詩（普318首）

一、福哉對連妙結	在十愛中同心
教會聖徒心靈團契	在聖知在大庭
二、大家心當憂患	大家心當重担
大家共濟同構之理	大家同構神恩
三、信眾心當合一	不像世人與神
天上人間藉主同心	離別終必重逢
四、脫離憂勞苦罪	我們共享自由
完全友愛統治人天	經過萬古千秋

#### 4 讀 經 約14:1-3,6,15-19,27 楊震牧師

你們心裏不要憂愁，你們信上帝，也當信我。在我父的家裏，有許多住處，若是沒有，我就早已告訴你們了。我去原是為你們預備地方去。我若去為你們預備了地方，就必再來接你們到我那裏去。我在那裏，叫你們也在那裏。

耶穌說：「我就是道路，真理，生命。」

你們若愛我，就必遵守我的命令。我要求父，父就另外賜給你們一位保惠師，叫他永遠與你們同在，就是真理的聖靈，乃世人不能接受的，因為不見他，也不認識他；你們却認識他，因他常與你們同在，也要在你們裏面。我不撇下你們為孤兒，我必到你們這裏來。因為我活著，你們也要活著。

我留下平安給你們，我將我的平安賜給你們，我所賜的平安像世人所賜的。你們心裏不要憂愁，也不要驚慌。

#### 5 祈 禱 楊震牧師

#### 6 恩 聲 北角衛理聖歌團

#### 7 講 述 江長川副牧師 安迪生博士

#### 8 聖 詩 (普149首)

- 一・景仰信徒如今完工休息  
聖潔的聖名當永遠讚美
- 二・主是聖徒的力量和屏障  
黑暗無邊中有信眾真光
- 三・願主的眾軍常忠勇向前  
同他們奪得勝者金冠冕
- 四・福者此團契聖哉此團契  
天上和人間都在主愛裏

曾在人間到處宣傳聖績  
阿勒盧亞，阿勒盧亞  
又作將領助勝種種爭戰  
阿勒盧亞，阿勒盧亞  
豐功偉績不讓先哲前賢  
阿勒盧亞，阿勒盧亞  
吾眾苦鬥羨他們享榮憇  
阿勒盧亞，阿勒盧亞

#### 9 家屬代表致謝詞

陸慕周先生

#### 10 聖 詩 (普374首)

- 一・蒙福的靈能看見永平安  
勇士加冠榮倦人得息肩
- 二・那路撒冷是彼處好名稱  
願望成功求不食相新方
- 三・在那地方無損無憂勞  
因主慈恩廣無邊深無量
- 四・我們恭敬同俯伏頌揚主  
都屬聖父聖子中位聖靈

大家一定甚榮耀甚喜歡  
主為一切一切中受頌讚  
平安遠象常帶來旗幟欣  
凡有所求都照樣蒙施恩  
我等安然頌聖歌常寄情  
歸主的人都高聲永讚揚  
我們歸主在主中站着  
三位一體大哉祂永統治

#### 11 祝 福

主 席

先夫江會督長川之喪於九月七日假香港北角  
衛理堂舉行追思禮拜辱承

教戚姻世友  
誼親臨並惠賜厚賻高誼隆情歿存均感  
哀此鳴

謝

未亡人江徐玉蓮率男

德昭

周惠寶

德明

陶慧

德茂

沈慧民

德暉

譚瓊珍

女潔貞

美貞(適陳)

孝貞

泣謝

MISS ME TSUNG KANG

She is the daughter of Bishop Kaim of North China. She is a graduate of McFeyre School in Shanghai and an honor graduate of Soochow University in Soochow, China. She is in America on a fellowship for graduate study in English at Mt. Holyoke College. (She expected to return to China this year, but is retained and her fellowship has been continued at Holyoke.) She expects to return to China to teach at Soochow University



Bishop Z. T. Kaung and ~~Bish~~ W. Y. Chen  
China

Bishop Z. T. Kaung was elected by the ~~XXXX~~ Central Conference on March 31 ~~at Shanghai~~ on the very first ballot for Bishops with more than a two thirds majority and Dr. W. Y. Chen was elected on the second ballot. A brief sketch of the lives of these two men is given herewith.

Bishop Z. T. Kaung was born in Shanghai Dec. 4, 1884 into a well-to-do non-Christian family with traditional ideas and Orthodox Confucian teachings. His father was a contractor and builder and it was not till his fifteen year that the son came into contact with Christians when he came to the Mission Primary school for English and received the devoted attention of Miss Clara E. Steger who took a special interest in this bright boy and did personal work with him. Through her ~~XXXXXX~~ influence he became interested in Christian teaching and experience. His family were all opposed to his joining the church. His mother loved him dearly and wept at the thought of his adopting a foreign religion. His family told him that he must leave the home if he insisted on becoming a Christian. He did not want to leave his family and yet he did not want to give up his religion. Being a loyal son he hated to leave his home and hurt his mother and he sat ~~at home~~ and wept with his mother. Little did he dream then that one day his mother and most of the family would give their allegiance to his Lord, and their faithful support to the church.

Responding to an inner urge he received Christian baptism in spite of his family's disapproval. This rebellious action was considered a great disgrace to the family and he suffered much persecution. He was then 19 years old and studying at the Anglo-Chinese College of the Southern Methodist Mission. Soon after joining the church he took an active part and soon became a local preacher and superintendent of the Sunday School at the old Moore Memorial Church. Seeing that there was danger of his becoming a Christian worker the family refused to pay his school expenses and he had to struggle on by teaching and working part time and studying part time. When he finished the Anglo-Chinese College he felt a definite call to become a Preacher and entered the Theological Department of Soochow University. Later this Department combined with the Nanking Theological Seminary—a union institution. So he was the first, last, and only student who received the degree of B.D. from Soochow University.

In 1911 he joined the China Conference now known as the East China Conference. He was appointed assistant pastor at the Moore Memorial Church and ~~the next~~ year became the preacher in charge, and labored with zeal for five years when his health began to fail. Needing a change he was appointed to Huchow where the church was greatly revived with his three years of labor. He then became Presiding Elder of the Soochow District and Chaplain of his Alma Mater—Soochow University. After two years he was appointed to the Allen Memorial Church in Shanghai which during his nine years of labor there became a leading church in a great metropolitan city. While here he baptized Generalissimo Chiang Kai-shek. In 1931 he was again appointed to Soochow and at St John's Church which emphasized work among University students. In 1936 he returned to Shanghai to become once again the pastor of Moore Memorial Church and in this great church where the China Central Conference in meeting he has been elected Bishop.

In 1926 Asbury College conferred the degree of D.D. upon Pastor Kaung who has served the church in many ways. For several years he was chairman of the Board of Directors of the Nanking Theological Seminary and vice-chairman of the National Christian Council. For a number of years he was chairman of the Student Volunteer Movement in China which enlisted many of the Christian leaders in China. For 13 years he was chairman of the Chinese Home Missionary Society which was the first national interdenominational society in China. He is now chairman of the China Sunday School Union and the Board of Trustees of Soochow University. He has been five times to the United States; ~~and~~ as delegate to the Centenary Conference in 1919, the General Conference of the Methodist Church, South in 1926 and 1930, the Uniting Conference in 1939 and the first General Conference of the united church at Atlantic City in 1940. He was also a delegate to the International Missionary Council at Madras, India. He has rendered important services in a fine way; is a warm evangelist and an excellent preacher with a strong appeal for young people and students. Moreover he is a good administrator and greatly loved and admired by his friends in China and in the States. He should be a good leader for our church in these difficult times. (Material mostly provided by Miss Hsui-li Yui, head of Afternoon Classes at Moore Memorial Church)

W. J. C.

Lyman L. Hale.

Chin Kiang, K.

Bishop H. J. Chen's is superior.

OCT 2 1949

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

Say North China Christians Weathered "the Storm"

A joint cablegram from Peiping (Peking), China, signed by Bishop Ralph A. Ward and Bishop Z. T. Kaung, to the Board of Missions and Church Extension, gives the following information:

"Our North China personnel are safe.

"The Church has come through the storm with increased spiritual strength and promise.

"The heartiest welcome is awaiting the return of our missionaries from America when it is feasible."

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

SEP 9 1958

Memorial Service for Bishop Kaung

A communication from Mrs. Ralph A. Ward, wife of Bishop Ward, written from Hongkong, gives the Board of Missions information concerning a memorial service held in Hongkong for Bishop Z. T. Kaung, who died on August 23 within communist-held China. While Bishop Kaung was not technically a prisoner of the communists, it is known that he was under constant surveillance and that his movements as a church administrator were restricted. Writes Mrs. Ward:

"On August 26, at 4:30 P.M., in the home of his daughter, Dr. Kaung (Mrs. Chan Loi Man), in Kowloon, Hongkong, was held a Memorial Service for Bishop Kaung. This was timed to coincide with the funeral service for Bishop Kaung which was being held in Shanghai.

"Rev. Chester Yang, pastor of the Kowloon Methodist Church, was in charge of the service. Rev. Yang had been ordained by Bishop Kaung when he joined the North China Conference, so he was able to speak from personal experience of the fine help Bishop Kaung had given him as a young minister.

"Dr. Sidney R. Anderson spoke of his long friendship with Bishop Kaung, beginning from the very evening Dr. Anderson arrived in China, in 1914. That evening Bishop Kaung -- who then was Dr. Kaung and pastor of a church in Shanghai, led a Bible Class which Dr. Anderson attended.

Dr. Timothy Chow, pastor of the North Point Church, led in prayer. Special music was given by Miss Etha Nagler, Lincoln Liang and Chester Yang.

"Present for the service in Mrs. Chan's home were family members, pastors of the Kowloon and North Point Methodist churches in Hongkong, and their wives, and the Methodist (American) missionaries in Hongkong. Among the family members

present were six grandchildren of Bishop Kaung, three of whom have come to Hongkong from Shanghai within the past year.

"A large public Memorial service attended by Methodists and other friends of Bishop Kaung now living in Hongkong was held later.

"Bishop Kaung's last illness was caused by pneumonia. He had been in frail health for some time, but died in a Shanghai hospital, August 23."

W. W. Reid  
Board of Missions of the Methodist Church  
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Bishop Z. T. Kaung  
Dies in Peiping

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He leaves a daughter, Mitsung Kaung, a physician in Hong Kong.

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NOV 6 1944

Bishop Kaung's Daughter Married in New York

Miss Ho Chung Kaung, daughter of Bishop and Mrs. F. T. Kaung, of North China, was married to Mr. Lai Boon Tang, of Szechow and New York, at a ceremony performed by Dr. S. I. Anderson, at China House, New York City, at four o'clock on the afternoon of October 28.

As the wedding march was played by Miss Marjorie Zickler, Miss Kaung came in on the arm of Mr. M. G. Long, president of Szechow University. Miss Mary Lee of New York was the bride's only attendant and Mr. Leland Liang, of Shanghai and Philadelphia, acted as best man. Bishop W. Y. Chen, of West China, offered the closing prayer.

Among the guests present at the wedding and at the reception following were Bishop and Mrs. Carl S. Kern of Nashville, and Mrs. British Ward, wife of Bishop Ward, of Shanghai.

Mrs. Tang is completing work for her Ph.D. degree at the University of Pennsylvania, and Mr. Tang is awaiting her and his Ph.D. degree at New York University. The couple will reside at 44 Harbor Street, New York City.



## At the Boston University Conferen

### Headache for Bishop Kaung

Frederick M. Pyke

*Missionary of The Methodist Church  
to China*

Surely North China was a headache for anybody but a Japanese in 1941. The undeclared war had rocked the country for four years Peking was an arsenal for the Japanese armies and a city of refuge for all the Chinese who had fled from the fighting areas, where Japanese bayonets were striving to enforce a Japanese peace. When Bishop Kaung arrived in August to take over the supervision of the three Methodist conferences, he found parts of them conquered, parts of them battlefields, and parts of them independent. Intercommunication was hazardous.

Into this vortex of feverish activity, of planning and propaganda and intrigue, Bishop Kaung came alone and unattended, except for Mrs. Kaung and two children. Pitfalls and perils lay all about him. He could scarcely set foot without having his motive challenged, his sincerity impugned.

If he was a Japanese sympathiser, he was safe in Peking and might even expect some favors from its new masters. But he could expect no welcome or cooperation from the members of his church, and might as well turn around and retrace his steps to Shanghai. If he was of one heart and mind with those who wished to see their country cleansed from outside influence and guaranteed the chance to develop in line with her own genius and tradition and the teaching of Dr. Sun Yat Sen, the natural inference among patriots was that he had no business in what had become an enemy capital.

If he was partisan, to the Japanese he was a spy. If he was not a patriot, to the Chinese he was a traitor. With emotions at fever pitch anything could happen. Peking was full of 'underground'. It was also full of Japanese dungeons. How could Bishop Kaung know that the fate which later overtook the five Yenching University professors would not be his: seizure, imprisonment, indignities, torture on the rack under the pretext of "correcting his thoughts?" How could he be sure he would not be frustrated, flouted, cast aside in disgrace?

The answer was, he could not be sure.

But those who were concerned for his safety, Bishop Kaung did not leave long in suspense. He had not been two weeks in his new home, Mission residence No. 1, Methodist Compound, before everybody began to see that he had at least one unsuspected resource with which to meet the situation. He had not come primarily as a churchman. He had come first and foremost as a Christian. His pre-occupation was not with politics, but with Christ.

The second thing he did was to inaugurate a 1st Sunday of the month preaching service.

This more formal meeting was aimed to accommodate those who were occupied through the week, unable to leave their business or their school for the Wednesday class. It became immensely popular with the students. They came from all over the city to hear him. They brought their bewilderment at the fate which had put them under the domination of Japanese advisors and the surveillance of the puppet 'thought police'. They brought their sense of outraged justice at being compelled to celebrate 'victories' in which their countrymen went down to defeat before the Japanese. He won their admiration by his zeal, his warmth, his wide knowledge and his fearless speech. And they went away comforted at heart.

These remarkable achievements were made possible because of Bishop Kaung's inspiring leadership and the hold he had on the affections of the people. That the church came through these years of strife and privation, uncrippled by hate, and with new enterprises to its credit, is surely worthy of not.

or lack of cordiality, whether we were meeting officials or people on the street. In fact, quite the opposite was true. Among our most friendly receptions were those given us, in all parts of Yugoslavia, by leaders of the Roman Catholic Church.

Dr. Buckner, Mr. Bucke, Dr. Shipler and Mr. Melish had cameras, as did Joseph Blank, a free-lance correspondent from New York, a friend of one of our group, who joined us in Belgrade and was with us for most of the trip. The only thing we were asked not to photograph was the outer approach to Lepoglava Prison but we were permitted to take our cameras with us when we entered. No objection was voiced when we took pictures of Archbishop Stepinac in his room, as well as photos of his private chapel next to his room. Though among us we took nearly 1000 shots, we were not asked to have our photographs developed before leaving the country. In fact, with the single exception of Lepoglava no reference was made to our cameras, which we carried everywhere we went, whether alone or in a group.

(To Be Continued Next Week)

inaugurating a conference of Harijan Sevak Sangh workers at Versova, a suburb of Bombay, today.

"Mr. Jagjiwan Ram said that so long as the Hindus did not consider the Harijans as their own, the problem of untouchability—a blot on the Hindu religion—would remain. India, he felt, would not be able to maintain her freedom when the British left the country, if the problem of untouchability remained unsolved.

"The Harijan community, however, would not tolerate such a state of affairs longer. The community wanted to assert its rights. He hoped that the Hindus would change their social outlook."

Yes, the Scriptures have been distributed far and wide! The seed has been sown! Rejoice, the harvest is at hand!

### Getting a Kick out of Life

William L. Stidger

*"An International Problem Solved"*

A preacher friend of mine had a small boy in the first grade. Nearly every day the rascal came home with wild stories of battles which he had fought to the death with his school friends. The very first day the young son came home after having lost his hat, traded off a new coat for a battered old sweater, and torn his pants badly across the seat. The second day was no better, for when his mother asked him what he had learned in school that day, he replied, "Darn it, damn it, and go to H-I!"

Several days later, Jimmy came home with a black eye, his nose bleeding and his shirt nearly torn off his back. Upon being asked what had happened, he explained, "A guy got too close to me," which his parents decided was a conservative report of his day's doings.

But one day the little boy came home with nothing torn, his clothes and face were remarkably clean, his hair combed smoothly, and no black eyes or bloody nose. He came up the walk to his house, smiling broadly and whistling, "Oh what a beautiful morning, everything's going my way!" The father went out to meet him, delighted that Jimmy was so happy and in such good condition that day. "Well, sonny, did you have a good day at school?"

"Swell, Dad, the best day yet! It was a wonderful day! I didn't sock nobody and nobody socked me."

I don't know when I have heard a story that gave me more of a kick. Both Jimmy's father and I agree that the little first-grader has, whether he knows it or not, the formula for the solution of all personal, family, and city problems, and even international problems, too! What could be a better slogan for the vindication and success of the UN than, simply, "I didn't sock nobody and nobody socked me."

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released upon receipt

The Methodist clergyman who baptized Generalissimo Chiang Kai-shek as a Christian and who is now the episcopal head of the Peiping (Peking) area of the Methodist Church, will be the guest-speaker at

on . He is Bishop Z. T. Kaung,  
son of a Shanghai Confucian family. He came recently to the United States to attend the Methodist General Conference in Boston, Mass.

Bishop Kaung has had a remarkable career both within the Methodist Church and in the field of religious education. Though born into a well-to-do non-Christian family, he early attended mission primary schools in Shanghai, and at the age of fifteen he became interested in Christianity. When nineteen, he was baptized despite the objections of his father and mother, and the persecution of his community. Later his mother and other members of the family were received into the Methodist Church.

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Bishop Kaung was in the United States five times between 1919 and 1940, attending churchwide conferences, and receiving an honorary Doctor of Divinity degree from Asbury College. He was a delegate to the International Missionary Council sessions at Madras, India, in 1938. He is a trustee or director of Soochow University, Nanking Theological Seminary, the Chinese Home Missionary Society, the China Sunday School Union, and the National Christian Council of China.

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Board of Missions and Church Extension  
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Praises Courage of Bishop Kaung

Praise for the leadership of Bishop Z. T. Kaung, Methodist bishop who remained in North China during the war years and led all Protestant forces, is sounded by the Rev. E. J. Aeschliman, now in Peking, and previously a secretary in the office of the Methodist Committee on Overseas Relief. Writing to Bishop Herbert Welch, Mr. Aeschliman said:

"It was providential that Bishop Kaung was appointed here during these critical years. He has been a remarkable leader -- fearless and uncompromising in his principles. His courage and good judgment have made it possible for the churches to pass through this crisis in a wonderful way. All groups have turned to him for leadership. One of the bankers said the other day that Bishop Kaung and three or four other Christian workers really led not only the churches but the people of Peking through the crisis. Bishop Kaung told me that his conviction was that the Church should not be led but should lead. He surely is a dynamic personality. Bishop Kaung is very anxious that the churches should not begin to rely on relief funds too much, but should continue to do all they can locally on self-support.

"In the Theological Seminary the faculty members are getting only what the preachers are getting. The students are living in the most primitive way. The rooms are cold, their food consists of two meals of millet which they prepare themselves.

"One of the very needy areas at present is our Lanshien section. Besides being stripped of everything by the Japanese and looted by the Eighth Route Army (Communist group), they have had a severe earthquake which destroyed many villages and caused great damage and suffering. The Communist groups -- from all reports that come in -- certainly have played havoc throughout the country. Many of them are just bandit bands."

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AUG 29 1958

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Photographs from this  
file have not been  
included but are  
available upon request.  
For more information  
please contact  
[research@gcah.org](mailto:research@gcah.org)