

Nanking

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Never has there been such friendliness towards the Christian Church on the part of the people of Nanking as at present. Tens of thousands of them were protected on Mission property or in other buildings in the Safety Zone which was established by a group of foreigners - missionaries and a few business people, during and after the fall of the city, and now many of the churches are reaping the benefit. For example, on Easter Sunday 35 persons were baptized in the Central Methodist Church, while our own Church has already admitted 64 Catechumens at our various centers and is about to receive 60 odd more at St. Paul's Church and at Hsiakwan.

Just before the fall of Nanking to the Japanese, our Church workers and such of our own people who had not fled or who had no place to go to, were gathered in two centers inside the Safety Zone. One of these centers, housing our workers and a few Christians from St. Paul's and from Hsiakwan, was at the residence of Mr. J. M. Hansen, the Manager of the Texas Oil Company, and the home of a Mr. Stinnes nearby, with a group of Texas Oil Company employees in another house adjacent to the Hansen house. At one time we had about 230 people at this center, of whom about 100 were Christians. Among the latter were three adults and ten children and young women from the Church Orphanage in Wusih, and a few of our Christians from the Shanghai area, all of whom had fled here in November before the retreating Chinese armies. Others were refugees with whom we originally had no connection but whom we took in as they had no other place to go to. There were also some nurses who had worked among wounded Chinese soldiers in the Hsiakwan Railway Station, and 14 boys and 2 girls who had fled from Tsingpoo and places near Shanghai in November. Recently, through the Shanghai International Red Cross Committee, we located the parents or other relatives of all but one of these children. Very happy and grateful letters have

come to us from these families which had lost all trace of their children for five months. The young people are Catechumens now, having attended our classes for instruction and our services. When they return to Shanghai we shall give them letters to our churches there.

Mr. Forster and Mr. Magee slept at the Hansen and Stinnes houses during the most dangerous period, and one or the other was always on guard during the day time, often standing in the street where the approach to all three houses could be watched. On the one day when they both left for a brief period to attend a New Year dinner for Americans, a horrible disaster came to several of our young women. After things had quieted down somewhat, Mr. Forster and Mr. Magee took turns in sleeping at the Hansen house center, and continued doing this for about two months. Then it seemed safe to leave the people and to sleep at the home of a German friend, Mr. Schultz-Pant^{late}in, who had left Nanking ~~xxxx~~ in November. They had refugeed in this house when they first came into the Safety Zone from Hsiakwan, and had with them two Russians, one of them a young friend with whom they had become acquainted in their work for wounded soldiers at the Hsiakwan Railway Station in November.

The other center, into which the Rev. J. L. Ch'ien had moved with his Ssu So Ts'un and San Pailou congregations, was in two houses almost next door to the Schultz-Pantin house and nearly one mile distant from the Hansen house center. Messrs. Forster and Magee did what they could to protect these people in the daytime. Our young Russian friend was ready at all times to do what he could for them and for anybody else, so the foreign clergy felt that they should stay, especially at night, at the Hansen house center where there were so many young women, including those in Mr. Ch'ien's group.

Mr. Ch'ien at first held services for his people in the Schultz-

Pantin house until the latter became too filled with women refugees to make the holding of services possible. A great disaster came to his people on December 16 when 14 men were carried off by Japanese soldiers, including his 15 year old son, Ch'en Ch'iang. One coolie, in this group, an inquirer at Ssu So Ts'un, had an almost miraculous escape from death and was able to return some days later to tell of the fate that had befallen the others. None of the latter has returned to date, and the possibility of their doing so seems very slim indeed. The son of another member of the congregation was shot dead on the street, while on his way to get fuel for cooking the rice of the group. It was a very moving thing to see Mr. Ch'en preaching to his people three days after so many of his congregation had been carried off.

At the most critical time we also had nearly 100 people, mostly women, in the Schultz-Pantin house, which is not large. All available space was crammed with them, the upper and lower halls, the dining room and even the bathroom being filled at night with sleeping women. We had never known any of these people. Among them were a number of Buddhist nuns whom we had taken in at the earnest solicitation of a monk after Japanese soldiers had gone into the place where they had at first taken refuge. Some of the nuns and a young apprentice monk attended Mr. Ch'en's services and the women also attended meetings led by our women workers in the Schultz-Pantin house. After Mr. Ch'en's people had moved to Hsiakwan, some of the nuns continued to attend the services at the Hansen house. Most of those who took refuge in the Schultz-Pantin house have now moved away but the interest of some of them still continues and they will, no doubt, some day become members of the Church.

In February, most of the Rev. J. L. Ch'en's people moved to our Church compound in Hsiakwan, as so many of their homes had been burned. They are living in the Day School buildings. Mr. Magee

still lives at the Schultz-Pantin house as he is not yet able to live at Hsiakwan and cannot even go there without a pass. However, his work for the local International Red Cross Committee and his other activities are largely carried on in the district where he is now residing. There are 114 persons living at our Hsiakwan compound, of whom about one third are baptised Christians while the rest are either Catechumens or Inquirers who have been studying for some time. About 20 other persons come from outside to attend the services. Mr. Ch'en has daily Morning Prayer at 6.30 a.m. and Evening Prayer at 5 p.m. on every evening except Wednesdays when there is a Group meeting for fellowship and 'sharing'. During Holy Week, in addition to regular services he also conducted a Maundy Thursday evening Communion service and a Three Hour Service on Good Friday. He also has a full program of instruction classes for those preparing for the Catechumenate, Baptism, and Confirmation. Every day volunteers from the congregation give three hours of teaching in reading, etc. to the 26 children on the compound. Most of the refugees in this center are now supporting themselves in various ways - working as coolies or by doing some small business, etc. We are still wholly providing for 10 persons who have no means of support and in part for 20 others. Here, as at the Hansen house center, we provide two meals per day for most of the people who then repay us, as this is the most economical way for them to live. In spite of their poverty they gave \$21.06 in their Lenten Mite Box offering, and in addition made a special offering of \$10.17 on Easter Day for Missions. Another group of Mr. Ch'en's Christians, still living together in the city in a house which they have rented, and worshipping at the Hansen house center, also raised \$5.26 in their Mite Box Offering. All this means real sacrifice and is very creditable.

We are still occupying the Hansen and Stinnes houses where daily and Sunday services are held, classes for the instruction of

those refugeeing with us and for others who have become interested are being carried on. When we moved into the Safety Zone we brought along a carved wooden altar and set it up in the large combination hall and dining room of the Hansen house. This allows for a good congregation on Sundays. Dean Tong and his family, the Rev. C. T. Chiang and his family, Mrs. J. L. Ch'en and children, Miss Lucy Ch'en, Miss Chiang (until her injury mentioned below) and Catechist Fan with his family are all living here along with the refugees, largely women, who still remain with us. We observed Holy Week with daily Evening Prayer and an address on an appropriate subject for each day, and we also held a Maundy Thursday evening Communion with an address by Dean Tong. Our people attended the Good Friday service which Dean Tong conducted at Ginling College. The people worshipping at the Hansen house gave \$20.89 in their Lenten Mite boxes, which we consider good since most of them are poverty stricken.

Since St. Paul's Church is situated in the southern part of Nanking where most of the fighting took place before the city fell it was not possible to carry on services there for several months. Fortunately the Church building suffered little material damage, having almost miraculously escaped when shell fire struck and heavily damaged the adjacent parish house which was completed only three years ago. Furthermore, conditions in the city remained disturbed for such a long time after its occupation by the Japanese troops that there were no civilians in the vicinity to worship in the church. At the first propitious moment, however, we resumed services, our first one having taken place on February 20, just two months after the city fell. There were only 16 persons in the congregation, but among them was a Christian Japanese soldier. An infant was also baptised at this service. Since that date regular worship and work have been carried on in this center without interruption despite the fact that it is in the area that has been set aside for the military.

We have daily prayers and regular Sunday worship, with preaching services for non-Christians on Tuesday and Friday afternoons. As conditions in the city have greatly improved the people have gained more confidence and are moving back into our neighborhood so that our congregations on Sunday are growing larger. We usually average about 50 persons, while the attendance at the meetings for non-Christians varies from 30-55 each time. We also conduct instruction classes for men and women Inquirers. Most of the members of St. Paul's are still absent from Nanking, although a few are gradually filtering back. The latter, however, are for the most part destitute on account of the war. It will be a long time before we can regain our previous standing, but we have much to be thankful for and encouraged about. People who come manifest great interest and listen most intently, so we feel that much seed is falling into fallow ground. Mr. Forster and the Rev. Paul Tong, who was made Deacon on Palm Sunday, are now living and working at St. Paul's.

The religious work among the refugees in the University of Nanking has been in charge of Professor Ch'en Tsung-in (or Ch'en Yung, as some know him), one of our Hsiakwan vestrymen, who has been responsible for holding a Sunday service there with help from our staff and various missionaries and pastors of the city. He has also conducted a Bible reading class for some educated young men. Of about 40 people who are to be admitted as Catechumens at St. Paul's Church on May 1, 33 are from this group. They have been instructed by Miss Shao and Miss Chiang, of our Yangchow Evangelistic staff, who fled here in November, Miss Lucy Ch'en of Hsiakwan, and Mr. Magee who took over from Professor Ch'en his group of educated young men. Miss Ch'en and Miss Chiang have also had a class for children which, at one time, averaged 120 but now, with the thinning out of the numbers of refugees, gathers 70 children each time. The coming of Miss S hao and Miss Chiang has assisted^{us} greatly in taking advantage

of our unprecedented opportunities. On March 1, Miss S_hao moved to the University of Nanking from the Hansen house center to take charge of the work among the women and girls there. S_he has a Bible class every evening from 6.30-8 o'clock with an average attendance of 30-40 and an English Bible reading class every morning for three girls, as well as a class for teaching the refugees to sing Christian hymns.

The most notable Christian work among refugees at Nanking has been that at Ginling College where, at one time, there were about 12,000 women refugees of whom between 2000-3000 still remain. During the six weeks from February 27- April 9, 23 classes were organized for the study of the Life of Christ. The total enrollment amounted to about 1000 women and girls. Mr. Forster, Mr. Chia_{ng} of Puchen, and Catechist Fan of Hsiakwan each taught a class of about 30. At the same time a preaching service was held every afternoon for five afternoons a week with an average attendance of 200 per meeting. These same men, together with Dean Tong, preached at these meetings. Special interest was aroused during Holy Week when an average of 600 refugees per day attended the preaching services in the College Chapel. It was an inspiring sight to see this great body of young women singing so heartily the hymns they had learned, and paying such close attention to the addresses, especially when one realized that a few months before the vast majority of them had known very little or nothing about Christianity. After Dean Tong's Palm Sunday service, little palm leaf crosses were distributed. Our people, in addition to making sufficient crosses for our three congregations, also made a large number for the Ginling congregation while many more were made by the Ginling staff after our pattern, but even then the supply was insufficient.

A Maundy Thursday Communion service was held for our own Christians and communicants of other churches who desired to attend. At this service Mr. Chiang was the celebrant and Mr. Magee the

preacher. Our workers had arranged the College Chapel in a very attractive way with our altar hangings, lights, etc. On Good Friday, Dean Tong conducted a helpful two-hour service of meditation on the Seven Last Words for the Christians of the city, of whom about 200 attended. Simultaneously a far larger service, with an attendance of about 600, was very ably conducted for non-Christian refugees in ~~another part of~~ the College Chapel ~~building~~, by the Rev. Mr. Chiang. The Ginling staff arranged a service for refugees at 6.30 o'clock on Easter morning, while President Lee of the Nanking Theological School conducted another service for them in the afternoon.

On Easter evening a very fine Easter pageant was given by the refugees under the direction of Miss Wang, a graduate of Yenching University and more recently a student in the Nanking Theological School. At least 1000 persons attended, filling every available seat and all standing room. Before the pageant began, ~~prayer was offered by a member of the Ginling staff and~~ the Rev. Mr. Chiang ~~offered a prayer and~~ made a short address which was followed by an explanation of the meaning of the pageant by Miss Wang. All the services and addresses of Holy Week must have made a lasting impression on many of the refugees. It is a great satisfaction to us that our people could have been of such help at Ginling and the University of Nanking. This was due, for one thing, to the fact that our staff remained in the city, which was not true of the staffs of the other missions.

If the readers of the Newsletter could have been present at the closing exercises of the Long Term School studying the Life of Christ, which took place on Easter Monday, they would have been impressed with the quality of the work done in the instruction classes. The school had been under the direction of Miss Vautrin of Ginling. At 8.30 in the morning all the students met on the main quadrangle and marched into the Chapel in single file. They ranged in age from

9-37 years, but most were from 15-21. Their educational ability ranged from illiteracy to senior middle school grade. The classes were divided according to educational fitness, most of the students being from the third to the sixth grade in ability, although more than 20 were of senior high school grade. At the beginning of the exercises, all stood to sing the opening hymn, 'Rock of Ages', which they had memorized and learned to love. The various classes gave an exhibition of their work; then simple prizes were distributed to the member of each class who had not missed a single day and who had made most progress.

From 200-300 of the Ginling refugees have now signified their desire to become members of the church. Hundreds of others have been interested, of whom some will probably become Christians. Many who heard the Gospel while refugeeing have moved back to their homes and will be attending the nearest church. While deeply appreciating the work of our staff, Miss Vautrin has now invited five pastors of the city, including a representative from our church, to form classes from among these candidates and prepare them for Baptism. We are very glad that our workers could have been of such major assistance in the religious work in this refugee camp, and think it is right that these other pastors who have now returned to the city should share in the fruits of this labor. We have had very little to do with the building up of Ginling College although our Mission has, at times, had one foreign member on the faculty, and, by request, a member on the Board of Directors.

Never has there been a more friendly feeling towards the Chung Hwa Sheng Kung Hwei on the part of many Chinese workers in the other churches. Miss Vautrin and Mrs. Twinem, who has lived at Ginling and helped in the work there and at the University of Nanking, are eager for us to procure a permanent religious center near enough to both colleges to spread our influence among the students when both colleges are able to function in Nanking again, and they have

helped us to look for quarters which we believe we have found.

Another work that members of our staff and some of our Christians have done has been visiting in the wards of the University Hospital five days a week, as well as preaching there on Sunday afternoons and conducting simple services in a Refugee Hospital which was opened by the International Red Cross Committee of Nanking to supplement the work of the University hospital during the time of greatest need. Miss Chiang of Yangchow had done a major part of the visiting among the women patients, but unfortunately she fell from a bicycle and broke her hip, so she is now a patient in the hospital herself.

Owing to the complete lack of transportation facilities in the city after the removal of the Central Government to West China, we could never have accomplished the many and varied activities that have been outlined above except with the help of a car belonging to St. Andrew's Hospital in Wusih which was generously put at our disposal by Dr. Lee ^{and Dr. Roberts}. In November it carried many desperately wounded persons, men, women and children, from Hsiakwan to the University Hospital, often in the middle of the night. It also helped to move us into the Safety Zone from our various centers when no other transportation was available. After the Japanese occupation of the city it was the means of transporting a great many people to places of safety and of carrying many outraged women to the hospital for treatment. Now it is still carrying us to and fro as we meet our classes and conduct our services.

It was a great pleasure to welcome Dr. Lee in Nanking on April 19 when he arrived with another doctor and two nurses to assist the greatly overworked staff of the University Hospital and to carry on public health work in the city.

J.G.M. and E.H.F.