FOOCHOW MISSION

AMERICAN BOARD.

THE

First work in 1899.
Workers in 1900.
City Station, Looking West

1. Lincoln Hall  2. Cowan Hall  3. Res. of Mr. Hartwell  4. Res. of Mr. Peet

5. Res. of Dr. and Mrs. Woodhall
THE FIFTY-THIRD ANNUAL REPORT

OF THE

FOOCHOW MISSION

OF THE

AMERICAN BOARD.

REV. C. HARTWELL, Cor. Sec.

REV. W. L. BEARD, Rec. Sec.

H. N. KINNEAR, M. D., Treas.

MRS. W. L. BEARD, V. Chairman.

1900.

ROMANIZED PRESS.

FOOCHOW, CHINA.
Translation of Chinese Characters on the First Page of Cover.

Upper line,—"Be not overcome of evil."

Large characters at the four corners,—"(Within the) FOUR SEAS [i.e. the whole world,] (all are) BRETHREN."

Left hand column,—Confucius said: "What ye would not have done to yourself do not unto others."

Central line,—"American Board Mission, Foo-chow."

Right hand column,—The Master says: "As ye would that men should do to you, do ye also to them likewise."

Lower line,—"But overcome evil with good."
EVERY true-hearted Christian at home or abroad should know as much as possible of what God has used his servants to accomplish. There is nothing that will “establish, strengthen, and settle” faith so much as the story of what great things God has already done in heathen lands.

Altogether the past year has been with us a year of great success, whether we look at the Communicant’s roll, the funds for the much needed new buildings, or the gladsome presence of our new recruits. All of these blessings in spite of all our own short-comings and failures! Surely to God alone belongs all the praise and glory!

In the following pages, Rev. G. W. Hinman has so vividly portrayed the events of the Foochow Mission during the past year that an increased interest in this grand work is assured. As you read may we ask that you pray that God’s greatness and glory may cover the earth.
ECOCHOW CITY.

The eight chapels under the care of Mr. Hartwell have been visited every two months for Communion services, and forty-one persons were admitted. Some changes have been made in location of chapels, and one building erected. The total membership at present is 276, and the contributions for the year $174.15. One of the preachers has done work in the Theological Seminary during the week, and others are planning to do so the coming year. Usually days schools are located in or near the chapels, and the preachers have given assistance in that work. Mr. Hartwell has also prepared the Sunday-school lessons for the year, and attends to mission correspondence. Mrs. Hartwell has helped in the College as occasion required, taught the Sunday-school lesson to advanced students, and done some visiting among the Chinese women. Both thank God for continued power of service.

The Peace Street church, reported by Mr. Peet, shows a very satisfactory growth both in numbers and in development. Thirty-five members have been added, eight of them students of the College, and the Sunday-school and prayer meetings have been very helpful to the spiritual life of the members. Important aid has been given to the work by the College students who have taken the morning service during the sickness and vacation of the pastor, and who have assisted in conducting an overflow women’s and children’s service every Sunday morning in the College buildings.
The College specially rejoices over the appointment of Miss Wiley, the completion of two-thirds of Lincoln Hall, and the gift of $15,000 for college enlargement, all of which greatly encourages the faculty in plans for the future. There were four foreign teachers the past year, eleven Chinese, and eleven student teachers. Mr. and Mrs. Hinman helped in relieving the strain on the teaching force caused by Miss Chittenden's furlough and also assisted in the work of the Press.

One hundred and seventy-six were enrolled, many of them non-christians, but all were required to attend prayers twice daily, as well as church and Sunday-school, and the volunteer religious exercises among the Christian students, notably the Morning Watch, the Y. M. C. A., and the Evangelistic Band gave gratifying evidence of genuine religious interest, and valuable training was given the members of these organizations by work in several different Sunday schools, superintending Endeavor Societies, and conducting evangelistic meetings.

The Commencement, with four graduates, was notable for the graduation of the first young woman in China to secure a diploma in a man's college, giving training in Western knowledge, in her own country, and also for the approving presence of a large number of Chinese officials. Three of the graduates are retained in the work of the mission, and one has gone to teach in an Anglo-Chinese school at Amoy, where his Christian influence is already being felt.

Mr. Peet mentions the presence of non-christian students, the superficial thought, and the lack of unity in the educational system as problems in the work, and suggests solutions.
The school has paid 90% of its own expenses, amounting to $4,665.32, and about fifty Christian students have been helped a small amount. The Press has given employment to a number, who have been engaged on the Romanized colloquial Bible. This important work is progressing under the special oversight of Mrs. Peet, and the Romanized paper has also been increasingly useful. A new font of Chinese type has recently been added to the equipment by the gift of friends.

Miss Hartwell reports on teaching in the college, where she was occupied five and six hours daily besides the oversight of weekly composition and debating classes and a class in singing, on the care of the 27 city day schools and of two women's classes whose teachers also acted as Bible women. The advanced studies including several Bible classes which Miss Hartwell taught gave opportunity for strongly influencing the character of the students. She speaks with great joy of the work of the Evangelistic Band under her direction and of the advance in methods of personal work in the different student societies, and gives testimony to the earnest Christian character of the graduates.

In the care of the days schools, enrolling 570 pupils, Miss Hartwell was aided by Mr. Ding, a last year's graduate of the College, who attended to much of the routine work, and assisted at the regular teachers' institutes. The days school are all connected more or less with chapels, and the children are given daily religious instruction, and taught the Sunday school lesson, often with the help of the preacher at the adjoining chapel. Many of the children have been gathered into the special service Sunday morning in the College buildings, and have shown much
interest in learning Scripture texts. The standards of the schools seem to be rising year by year as better trained teachers are secured.

The first station classes for women in Foochow city were opened by Miss Hartwell this year with very satisfactory results in both of them. All the teachers were trained in Miss Woodhull's school. They did much visiting in the homes of the women beside their teaching. From the two schools five women united with the church during the year, and seventeen became associate members of the Christian Endeavor Society in connection, and a number unbound their feet. Seven of them will go into the Woman's School next year.

There have been in this school during the year 36 women with 23 children. Three graduated from the school, one the wife of a preacher, and herself able to preach and teach, one to be a teacher in her native village, and one to be retained as an assistant in the school. Spiritual growth has been manifested in the case of almost every one, and special interest has been taken in the signing of the triple pledge against opium, wine, and tobacco. Mother's meetings have been regularly held, resulting in better management of the children. Miss Woodhull rejoices over the gift for the enlargement of her work, and is planning for the building during the coming summer.

There have been 20 children in the Kindergarten, and 17 in the Girls' Day School connected with it. The coming of Miss Brown brought great encouragement, and she gives the children drill in marching and singing, though most of her time is taken up in study. The children
take great interest in their work and are growing up in an atmosphere of Christian love. Many parents have desired to send their boys as well as their girls to the schools but Miss Woodhull does not admit any boys over eight years old. Miss Grace Ling, who graduated from Foochow College last year, will teach the coming year in the school, and will be a great addition. Two of the girls have left for higher mission schools.

Dr. Woodhull notices the fact that physicians in China are called to combat disease in its worst forms, often when beyond help, and that the influences to prevent disease are so entirely disregarded. She reports in the Woman's Hospital 4376 dispensary patients, 561 outside visits, and 190 in-patients, an increase over the previous year. $160 silver were received from hospital fees. There have been several successful operations, and some have been relieved of the nervous trouble which they regard as possession by evil spirits. All the patients have been told also of the Great Physician, and in the daily chapel services, the in-patients, some of them from a Mandarin families, have been taught the truths of the Gospel. An important event in the year has been the graduation of the class of four medical students after a six years' course. Three of the class were graduates from the Girls' School at Ponasang, and Miss Newton addressed them at the Commencement exercises in Peace Street church. Dr. Woodhull records her thankfulness for the opportunity to train such a pleasant class, and trusts their lives may be a great blessing. One of the class will be retained as assistant in the hospital; another would also have been kept, but her heathen relatives refused to allow her, having no sympathy with her aims and expecting her to do
impossible things. It is hoped that she may eventually return, and continue her chosen work. Another of the graduates married into another mission, and will do medical work in a village near Foochow; while the fourth has gone to take up the medical work at Ing-hok which has been under the care of Dr. Woodhull since the return home of Dr. Goddard.

PONASANG.

Mr. Beard reports that the classes were full, 8 Seniors, 7 in the Middle class, and 8 in the Junior class, besides a special student who also had charge of a chapel. Also that his native assistants have been the best since the organization of the school, a graduate of the school in '99 having been appointed as second assistant. The students were given courses in the Gospels and Acts by Mr. Beard, and in Theology and in Church History by the Chinese teachers, and had lectures in Homiletics and practice in preaching with criticism by Mr. Beard and the other teachers. Mrs. Beard gave instruction in vocal music. The students were also instructed in Chinese Classics and History. Seven men graduated at the close of the year and go at once into the field. Another man has still some work to finish. The great need of a new building for the Seminary is increasingly felt as the prospective enlargement of Geu Cio Dong will leave it homeless. During Mr. Beard's absence on a tour through the Ing-hok field, Mr. Pect and Mr. Hubbard assisted in the work of the Seminary.
Mr. Beard further reports special difficulties on account of the pressure of the burden of self-support, now that its novelty and first enthusiasm have passed. Increased cost of living also burdened the people, but still the close of the year showed all salaries paid, and some enlargement in church properties beside considerable contributions for education. The total sum contributed was $2,143.67 silver an increase over last year of $78.36. Eighty-six persons have been received into the churches as against 251 the previous year, but this is largely the result of greater carefulness on the part of the Chinese pastors and Christians in admitting only those truly converted, and is rather indicative of growth than of weakening in spiritual power. The problem of self-government, a necessary sequence to self-support, has given much anxiety, but a ministerial association, formed early in the year and meeting monthly for the discussion of questions relating to the life of the churches, has exceeded the most sanguine hopes in its solution of difficulties. Responsibility has been largely laid upon the Chinese pastors and preachers, and no important step has been taken in any of the churches without the advice and sanction of this body. A very serious quarrel in one church was amicably adjusted by their help.

This church, as well as several others, has supported not only its pastor but one other helper besides the chapel keeper. The pastor at this church should be specially mentioned as constantly active and ready in service for the general work of the mission besides the care of his own congregation. The prospect of a new church building through the kindness of the New York State Branch, and the earn-
est, unselfish plea of Mrs. S. L. Baldwin of the M. E. church brings encouragement not only to this church, but to all the mission who will be benefitted by having this large central meeting place. One of the churches shows evidence of spiritual growth and of the faithful work of its pastor by winning back a number of prominent men who had given up their faith and been excommunicated several years ago, but now publicly confess their sin. Another church shows the same growth by the entire support of a day school for the instruction of the children of its members, while still another by its continued vigor, though it has sent off three bands of Christians to form churches in others parts of the suburbs. A tendency is noticeable in the churches to call ordained men for their pastors at increased salaries, apparently indicating healthy growth in church life.

One chapel was destroyed by storm during the year, and internal dissensions have disturbed some of the churches; there remain only two churches which are supported in whole or part by foreign money, and the work as a whole has been very satisfactory.

Fourteen day schools have been under Mr. Beard's oversight, assisted by the preachers in the chapels with which they are usually connected. The teachers have been selected with care and have generally done good work. Both Christian and heathen children have been received and thus the children of the church have been trained in the truths of the Bible, and also an entrance won for the truth into heathen homes. Each school has been examined twice a year, either by Mr. Beard or the native preachers. Two schools deserve special remark, the one mentioned
above supported entirely by the members of one church, and
fully emphasizing Christian instruction for their children; and
another taught by a man of exceptional faithfulness, who, during
the three years of his work, has given great satisfaction to
the parents of his pupils, and has trained the children un-
der him to speak and pray in the Junior Endeavor Society
with an intelligence and sincerity quite unusual.

Mr. Beard acted as recording secretary of the mission,
and much time and strength has also been required in the
securing of land for a missionary residence to allow for the
enlargement of the Girls’ College. A good sized piece of land
was at last secured and building operations are to begin soon.

Mrs. Beard had charge of six station classes in connec-
tion with different chapels, enrolling fifty-three women, who
were taught to read the Bible. Many of them were already
church members, and all showed an earnest desire for the
truth. One class began the study of the Romanized, and
their rapid progress in learning to read showed the value of
this method to those who have little time to study. Most
of the classes have had a very successful year under well
trained teachers, but some it has been impossible to keep
open the whole year.

Dr. Kinnear reports an unusual number of calls to attend
foreigners, which, with the work of the treasurer, has occu-
pied much of the time which would have been
given to hospital work. Mrs. Kinnear’s assis-
tance with the accounts, the shipping of Shaowu
supplies, and as nurse in the hospital, in addition to the
instruction of twelve girls in instrumental music, has given
her a busy year. The hospital suffered a great loss in the
death of the first assistant, who was always careful and conscientious in his work; but a most valuable man, a graduate of Tientsin University, whose thorough training in Chinese and foreign learning made him very much in demand in many places, having set his heart on the study of medicine, had been spending part of his time at the hospital for two years, (also teaching in Foochow College), and finally it was possible to arrange that at the beginning of the coming year he give his time wholly to the hospital. Being a well-read Chinese scholar and able to supplement his studies by reference to English medical works especially fitted him to be a teacher to the other students, and his uprightness and sense of responsibility will bring great relief in the management of the hospital. He comes from a very influential family and will undoubtedly do much for the work and for Christianity among the higher classes of the city.

Dr. Kinnear noticed decided improvement in the surgical work, through the advancement of aseptic methods, and also reports the increase of fees from outside visits, a large part of them from one man, though ordinarily the Chinese call a foreign doctor only when the case is critical, and then do not give his medicines a fair test, thinking merely that one more doctor besides the Chinese doctors already called, will have a better look to the friends of the sick man. In any but surgical or obstetrical cases superior skill can not be demonstrated at one visit, so that the results of these visits are often unsatisfactory. Still the confidence in foreign skill displayed by those coming to the hospital for operations has shown a growing belief in the superiority of foreign medicines, and increased knowledge of anatomy and physiology
will gradually banish their foolish notions of treatment.

At last there is prospect of being able to buy the rented land on which the hospital is built, and it is hoped that the money for the purchase and for the erection of a new building may speedily be forthcoming, as the constant repairs on the old building seem a waste of money, when no amount of repairing can make it what it should be. Many foreigners have visited the dispensary and operating room, bringing encouragement to the physician by their interest in his work, and stimulating the students by their presence. During the summer in addition to the regular hospital work, stone was quarried for the new dispensing room at Sharppeak which it is planned to erect this year.

The "heathen Sunday school" has continued to attract many children, and now many of the mothers also are coming. Children from degraded homes are every Sunday learning Scripture texts and hymns and receiving instruction in the Gospel. The hospital evangelist has been very faithful, and the patients have talked freely with him. A number of them have been truly converted and two have joined the Ponasang church. Another was baptized in the hospital a short time before his death.

The total number of cases seen at the dispensary was 21,833, outside visits 357, and operations 419, besides extraction of 757 teeth. The contributions native and foreign were $555. gold, income from other sources $101.37, and the appropriations from the Board $196.62.

Miss Newton completed the year's work before her return home and reports one-hundred and three girls under instruction during the year. The work has been hindered by
the delay in the erection of the new building, and by the prevalent sickness in the Spring term, causing much uneasiness among the girls and their parents. English has been introduced as an extra this year, and 18 pupils have taken the work. The Chinese teachers have done faithful work, and the older pupils have been very helpful, especially in connection with the Self Government society. A class of three received diplomas at the close of the year, all of them consecrated Christian workers. One of the number has returned to her home at Ing-hok to be married to a young preacher, the other two will remain as teachers in the school. An unusually large number of girls have this year been married into heathen families. Their strong adherence to conviction and refusal to participate in idol ceremonies is, however, gradually causing it to be understood in this vicinity that a heathen husband must allow his wife liberty of conscience.

The Evangelistic band and the two Christian Endeavor societies in the College have done much good this year. Eight girls have united with the church. There is an increasing demand for instrumental music, and Mrs. Kinnear's instruction to many of the girls has been a great help. Dr. and Miss Bement also, while waiting to go to Shaowu, helped in the care of the sick and in the English class respectively.

Four Bible women under the care of Miss Newton have done a large amount of seed sowing, and several marked conversions are the fruit of their labors. Another woman was employed during the summer to visit mountain villages, where she taught many who had never
before heard the name of Jesus. One station class for women and four small schools for girls were also maintained and much Christian truth was taught as well as the knowledge at Chinese characters.

**Phoda Anchorage Station.**

In this field, thirty points have been occupied as places of regular preaching, and in twenty-nine of them there have been regular schools. Touring through the field has occupied much of Mr. Hubbard’s time, but he has been able to increasingly aid the spiritual growth of the native helpers by the quarterly meetings held at a central point. The Sunday school lessons and Christian Endeavor topics have been assigned as subjects for addresses by the most thoughtful men, and talks on general subjects have added to the interest and to the preachers’ stores of information. The supervision of Sunday school and Christian Endeavor society is expected of every preacher besides the regular morning services on the Sabbath, and some of the men also teach in the day schools, while the counsel and help of church members, whose separation from their friends by coming into the church lays them open to special persecution, occupies much of their time and strength, as well as that of the missionary. Mr. Hubbard is encouraged at the increased sale of books and tracts, and the increased desire on the part of the women to learn the Gospel. Four Bible women under Mrs. Hubbard’s care report that the hold of idolatry upon the people’s minds is steadily weakening. Sixty-six persons have been received to
the church this year, making a total membership of 501. Native contributions have decreased, due to the great loss occasioned by the serious storms of last year, and the increasing cost of food. One of the chapels in this field was destroyed by storm and one by fire, which consumed also the houses of several Christians. There are opportunities for opening new work at four places, where the people will help in its support.

The 24 day schools have enrolled 377 boys and 88 girls, and $298.34 Mexicans has been contributed by the natives for their support. The teachers are year by year becoming better qualified for their work, and the pupils are remaining longer in the school and receiving a more thorough Christian training, though many drop out after a year or two to pursue exclusively Chinese studies. Even in their cases, however, the Christian texts committed to memory and the Christian truths taught them cannot be without influence on their future lives.

Mr. Hubbard has had a native physician under his charge at Pagoda Anchorage who had seen 2261 patients during the year. He has also held clinics in several outstations, and helped to win the hearts of the people to the Gospel.

Mrs. Hubbard has assisted in the Woman’s School, has edited the monthly Romanized newspaper, and during alternate months, the character Child’s paper. The care of the home with all the attention required by the Chinese callers, has taken much of her strength, but she has also accompanied Mr. Hubbard on several of his tours.

Miss Garretson has had charge of the Woman’s School
at Pagoda, the Girls’ Boarding School in an adjoining village, a branch school twelve miles down the river, two country station classes for women and girls, and one girls’ day school at Ponasang. The Woman’s School enrolled fourteen women the first term and seven the second. Their instruction has been altogether in Christian books, and has been both in character and Romanized. All the women have seemed eager to learn the truth, and they have also received lessons in punctuality, neatness, patience, and forgiveness which will sweeten their home life.

Twenty-five girls began the year in the Girls’ Boarding School, but seven dropped out in the autumn. The teacher, wife of one of the young men in the Theological School, is a fine teacher and disciplinarian, and her kindness and firmness has done much for the training of her pupils. The influence of the C. E. society in the school has been very marked, the Sunshine and Harmony committees having almost banished quarreling from the school. Many of the girls come from heathen families and some are betrothed to heathen men, but they receive into their hearts a leaven which is bound to be effective wherever they go. The girls are thankful for the Bible lesson rolls and cards sent them, and for the patchwork, from which they pieced four bed-quilts, realizing therefrom $6.28 gold, which they contributed to home and foreign missions. More than all they rejoice in the gift of money for the purchase of land where the new school building and the ladies’ residence may be built, hoping that these buildings also may be soon supplied. The branch school has received ten of the village girls and provided them with the noon meal, a full boarding school not being deemed wise. The kind
1. Foochow
2. Nang seu
3. Chong ha
4. Deng chio
5. Bo hung
6. Gak liang
7. Lung chong
8. Puai sih
9. Ungiang
10. Dai nguong
11. Au leng
12. Gaah tau
13. Uo cia
14. Ngul dung muoi
15. Sa sang
16. Sung kau
17. Diong keng

ING-HOK DISTRICT.

10 MILES
gifts of friends at home enabled Miss Garretson to give them a happy Christmas, they themselves providing a beautiful tree.

The two station classes have numbered 12 women and girls each, and have met a great need in teaching the women to read the Bible, but they need more foreign supervision, and this work offers an inviting field to single ladies who could give their whole time to country work.

The Girls' day school at Ponasang in Miss Garretson's charge has also been an instrument of great good. It has enrolled 21 girls, who have been very faithful in church attendance.

Miss Borts has given most of her time and strength to the study of the language, completing the course laid down by the mission for the first year's study, and taking the examination at the end of that time. She found the time, however, to teach music in the Woman's and Girls' Schools, and penmanship of the Romanized system, and to become familiar with the work through constant association with Miss Garretson and her work.

ING-HOK

Mr. Beard reports concerning this field, which has been in his charge since the departure of Mr. and Mrs. Goddard, that there have been three important advances in the work this year, (1) the erection of the Woodin Memorial church at Ing-hok City, (2) the purchase of sufficient land adjoining the missionary residence for the erection of a Ladies' residence, Boys' and Girls' boarding schools, (3) the
opening of Woman's boarding school and station class. Mr. Goddard had planned the work to the end of the year, and gave Mr. Beard full information as to the state of the work and the workers before leaving. Later Mr. Beard made a tour of the whole field in order to plan the work for the coming year. He was accompanied by the faithful and devoted evangelist for the district, who is a graduate of the Theological Seminary. A survey of the detailed report of this trip shows how widespread is the influence of the training schools for workers at Foochow, the places where the church is most active and energetic being occupied by preachers and teachers, both men and women, from our schools. The pastor at Gak-liang has had an oversight of the lower field and has administered the Communion at the different stations in this part of the field. At Ing-hok city the preacher has also taught a Boys' boarding school during the first part of the year, with four students, all looking toward Christian work. A Woman's school was also in session during the first of the year, but both were closed when it was not possible to give them foreign supervision. A station class in a town fifty miles beyond Ing-hok, taught by a graduate of the Ponasang Girls' School, has had remarkable success in developing the spiritual life of the women. The total number of additions to the church in the whole field has been thirty-three, and contributions have amounted to $221.45. Fifteen villages have been occupied as regular preaching places, and occasional services have been held in a number of other towns. Several places are urgently calling for Christian teachers, themselves providing room for the school and chapel and part of the salary. Mr. Beard was impressed that the work is steadily
growing. On the part of the church members a willingness to let the mission do all the planning and furnishing of funds, and on the part of the preachers to receive commands from the missionary and feel responsibility only to him, he finds to be a great cause of the lack of energy in prosecution of the work in various places, but rejoices to find that in many churches this condition is giving way to a glad and earnest acceptance of independent responsibility as the church undertakes to support its own pastor and the pastor looks to his people rather than to the missionary for support. The hopeful condition of the field and the splendid equipment at Ing-hok City make the demand especially urgent for proper manning of the station.

SHAOWU.

This station, which for more than a year and a half had been left to the care of native helpers was again occupied by foreign workers during the latter part of the year. Mr. Walker's arrival in October made it possible for Mr. and Mrs. Hinman with Dr. and Miss Bement, all of whom had been studying in Foochow since their arrival a year ago, to go up the river and be among the people for whom they were to work. The journey, occupying a full month, was very tedious, but during the latter part affording excellent opportunities for visiting the chain of stations which follows the river for one hundred miles below Shaowu. Mr. Walker's journey above this point was practically an evangelistic tour and an excellent training for the others in knowledge of the
field and methods of evangelistic work. As soon as practicable after reaching Shaowu, the other outstations were visited and Mr. Walker reports increase in bulk of the work and improvement along certain lines, but also deterioration in several directions, notably (1) in the weakening of the educational work, owing to the close of advanced schools under the charge of foreigners and the lowering of standards in the day schools; (2) in the tendency of the helpers to neglect their work for secular affairs; and (3) a crowding into the church of men of the middle class, more or less interested in the truth, but largely influenced by a desire for protection from official extortion. In the absence of foreigners, however, the church could give but little help, and persecutions which broke out at several places tended to turn away those who had no real desire for the truth. Mr. Walker has found it necessary to seriously reduce the estimate of inquirers in the Shaowu field, and the strongly hostile attitude of the officers in the adjoining province restrains almost all of those learners reported last year from acknowledging their adherence to the doctrine. Still there is room for great encouragement from the reason that these thousands who last year were willing to be called learners, and now are afraid, are by no means indifferent to spiritual truth, and with a lightening of official severity, would gladly listen to the Gospel, instead of manifesting that intense hatred of everything foreign which has been so often shown.

A review of the conditions at the 16 places where regular preaching has been maintained has much of discouragement, yet many bright features. Thirty-seven persons have been added to the churches, and there has been considerable
increase in native contributions. Three new church buildings, erected during the year, are not quite completed but are a great improvement on rented native buildings. The faithful work of the Shaowu pastor and the evangelist in the supervision of this wide field during the past year should be especially commended.

Mr. Hinman, on arriving at Shaowu, was occupied in superintending the repair of the mission buildings, and in plans and preparations for the Boys' boarding school and the Theological Seminary which were placed in his hands. It was not thought best to open these schools till the beginning of the Chinese year, but buildings, courses, and teachers were arranged for so that the work could begin promptly. A large piece of ground near the present mission property was selected and purchased for the new missionary residence. The work of station treasurer, involving the payment of native helpers, brought him into personal contact with the workers throughout the field. Much time also had to be reserved for study.

Dr. Bement began at once the much needed medical work for women, and was pressed with applications for medical treatment, often seeing thirty or more a day. Owing to the absence of Dr. Bliss she was able to use the men's hospital building for seeing patients and dispensing, but imperatively needs a building for a woman's hospital. She assisted much in the music at the East Gate church, and worked hard at the language.

Miss Bement undertook the work of overseeing the day schools, as far as was practicable from Shaowu, specially the Girls' school at East Gate, and made plans for opening a
Girls' boarding school after the Chinese New Year. Much time was spent with the girls, in teaching them hymns and Scripture verses, a Christian Endeavor society among them was formed, and some visiting was done in their homes. Close association with the people helped her much in the study of the language.

Respectfully submitted,

Geo. W. Hinman,

For the Mission.
EXTRA GLIMPSES.

Miss Woodhull says in her report of the Woman’s School “of the three who graduated at Chinese New Years, one was Gaik-Seng Sö, the wife of a Theological student. At the examination it was said that if her husband could not preach she could. He has another year in the Seminary, so this year she is teaching a station class and doing Bible work at the East Gate.

Sin-hong Sö is a young widow who has suffered a good deal of persecution from her family, and being naturally of a hasty disposition she has not always been willing to bear her troubles meekly. But she has steadily improved in patience and power of endurance, and has more than once won the testimony from her persecutors that her religion has done her good. She is more reserved than the other women, which has made it harder for us to understand and influence her. Last year the fever broke out in her family and she was called home to care for them. About two weeks after she came back she was taken down with fever herself, and was so sick that we were obliged to move her over to the hospital. The kindness shown to her at that time seemed to soften her heart, and she has from that time been a different woman. She is now teaching a school in her own village.

Si-hing Sö is a Formosa woman with such a decided brogue that she cannot be used for teaching or Bible work. But she is so thoroughly good and true that we had not the heart to deny her her great desire to study. She has been very diligent and this year has kept along with her
class fairly well. We plan to keep her with us to take care of the kindergarten letting her go out occasionally for house visiting in places where her brogue will not be a serious objection. She is a woman who will do a great deal of good by her willingness to tell what she knows, while the life she lives gives weight to her words.

During the examinations last Spring we had a pleasant interruption one day, by the bringing in of the temperance pledge. The Sunday evening before after a temperance C. E. meeting there were so many boys to sign, that we told the women they could wait till tomorrow. At examinations, time is always precious, but when we saw the women coming up one after another, until twenty-three had signed, we were quite willing to bear the delay. We rejoiced particularly over Caik-seng Sö and Sin-liong Sö for they had felt for a long time that they could not commit themselves on the wine question. And others had had some difficulty in taking a bold stand against tobacco.

At our first Wednesday evening prayer-meeting this term, we called upon the women to give their experience during vacation. We were greatly encouraged by hearing the first woman who spoke tell how much the signing of the pledge had helped her at home in refusing wine when it was offered her. Ö-ö Sö told us of the severe sickness of her mother and how she kept praying all the time; now she thanked God that her mother was quite well. Another woman said before she became a Christian she used to be sick a great deal but now she was well and happy. So she asked us all to pray for the people of her village that they might be brought to Christ.
One little woman told us how when she became a Christian her landlord said she must move. He was the head of a theater company and was afraid his business would be ruined if he let a Christian live in his house. He threatened so hard she thought she surely would have to move, did not know where to go and was in great trouble; but she kept on praying and now she knows no other reason but that in answer to prayer she is permitted to stay on unmolested.

Hok-ceng Sō visited some friends in vacation where there were ten in the family who were very anxious to hear the Gospel. They had her read to them every night and kept saying, “Tell us more about the doctrine, if it is so good we will obey it”. The happy expression on this woman’s face as she talked to us added greatly to the interest of her story.

Diu-ming Sō said she had a good deal of trouble during vacation beside being sick so she could not come to church regularly. She thought God was trying her faith so she spent much time in prayer. Then she added it made her very happy to hear her little boy, who belongs to our Kindergarten, day to his father who is not a Christian, “We worship God, do you?” And then when his father tried to tease him a little, he told him that the idols were only wood and clay and that God was the real, true God. And thus one woman after another rose, until all except the new ones who had just entered the school gave their testimony to the way God had blessed them.

We are very thankful to the ladies at home for granting us the money to rebuild and enlarge the Woman’s School. But we are so limited in regard to space here in the City
that we are obliged to plan very carefully so as to do the best thing for every department of our work. We are now trying to decide how best to enlarge the church, book-room, and Woman's School.

The Kindergarten and Girls' Day school in 1899.

This year we have had 17 girls in the Day school and 20 in the Kindergarten. 13 of the latter read in the Day school in the afternoon. Just before we came down from the mountain in the Fall, we heard the welcome news that a Kindergartner had been appointed for the Foochow Kindergarten. This helped us to come back to our work with new courage, and November 6th was a red letter day for the school, when Miss Brown actually appeared in our midst and sat down with us in the circle.

Miss Brown comes down every morning after her study hours to teach the children to march, which they enjoy very much. Great was their delight when one morning we presented them with flags, red, yellow, and blue, with a large flag for the captain. And when they each received a real, wooden gun they straightened up and put on quite a soldierly air.

It is still a struggle to keep the day school for girls only for they are constantly pleading for their brothers. But this year our mission day school for boys is quite near us and is held in a large open native parlor, so we now can send all boys who come to us to this nice school. Just at the close of last term an officer's wife came to engage a
place in our school for her two boys and little girl. We explained that the boys must go to the boys’ school, but when we opened school this term they all came to us, the boys all dressed up in satin coats and fine caps. Although we were afraid that we should lose the girl, we insisted that the boys go to the boys’ school. We are happy to say that our fears were not realized, for the little girl is one of our most regular pupils.

This year we have Hie-cu for teacher. She is the oldest daughter of our city pastor, and graduated at Foochow College last year. She has quite a gift for teaching and is doing very well with the children. It is very pleasant to see her at work with them, and our prayer is that she may realize what a door this school is opening for her to win her heathen sisters for Christ. This year one of our girls has left to enter the Ponasang Girl’s College, and another has gone to the Church Mission’s Boarding school as her parents belong to that mission. We have now 16 girls that attend regularly and are studying faithfully, besides a few more that cannot be depended upon.

Miss Brown gives them singing lessons twice a week, a department that needs great patience. School closes at four o’clock and the singing lesson does not begin till half past four. We try to be present with the girls during the the intermission, as it gives us an opportunity to get better acquainted with them.

Last evening two of the younger ones after picking up all the pieces of paper they could find on the floor insisted upon standing by us while their tongues ran on quite after the manner of children at home. Among other things they
told me the number of coffins there were in their homes. One had been waiting for a year to be buried. They thought it would be taken away soon. Then they told about another girl whose father was sick, about to die, adding “every night we hear the ravens kaw kaw around his house, yes, we hear them”. The raven is considered a bird of very ill omen so they were sure that the man was going to die.

You at home can better judge from this conversation what it means for these girls to be in the healthy atmosphere of this school. May God help us to so shake their faith in birds of ill omen and other superstitions, that they will be the means of carrying into their home a knowledge of better things.

On Chinese New Year’s day we went with some visitors up to the temple to see the idol worship. The attention of the whole party was directed to a little boy of nine or ten years of age who was worshipping before the “Mother” god. He had learned his lesson so well that he went through all the forms of bowing, prostration, and burning of incense, with the same precision as his father who was worshipping before another idol. We turned to Miss Brown and said, “We will save our little ones from this”.

We feel that these girls in the day school have come to us in direct answer to prayers. They are getting no pecuniary reward and it is a wonder that their parents allow them to come when they might be earning money by making stockings, pasting shoe soles etc., at home. We ask that you at home will join your prayers with ours that we may be able to keep these girls and win them for Christ.

Hannah C. Woodhull.
LANG SENG GIRLS' BOARDING SCHOOL.

(Excerpts from Miss Garretson's report).

On the opposite page we have placed a photograph of our girls. We might call them our birdlings because like God's sparrows they must needs find their home under the shelter of the village Christian church. Mrs. Lau, the matron, is seated on the right of the group. She has exercised the same motherly care over the girls as ever. She is not the Mrs. Lau who is a Bible woman at Ponasang station, though of the same surname. Her husband is the pastor in charge at the chapel, and the little girl in front, with her feet on the stool, is the youngest of her eight children and our school baby.

On the left of the group is Mrs. Diong, whom we prefer to call by her school name, Sien-king. We have spoken in former reports of her fine capabilities as a teacher and disciplinarian. Her good government is quite exceptional, and she has exercised kindness with firmness which has won the hearts of the pupils, and made them obedient to the rules as well. It has been impossible for the lady in charge to be at the school for more time than the afternoon of each day, but contingencies have called for visits to the school at unexpected hours, and the good order and quiet of the school room has always been observed. It would be impossible to correctly measure the good effect of the Christian Endeavor society in the school. Many of the cases of discipline which occur are referred to this society. The Sunshine and Harmony committees have almost banished quarreling from the school.
Can you not see from their faces that they form a very happy family? Once I asked for the secret of their good order during study hours, and the teacher related this little incident. She said, "Once when I was obliged to be absent from the room, I found the girls had been talking, and when I asked about it, all the school confessed to having broken the rule. Then I asked, what shall be done to help us remember the rule? After a little thought they said 'We must pray every day before we begin to study,' and since then we have had no talking in school during study hours."

To show the results of the school on the character of our girls, let me tell you about the second girl who stands a little back, at Mrs. Lau's right hand, in the middle row of girls. This is Ging-hong, the oldest pupil, who has been with us since the opening of the school three years ago. Her father is a dissipated, bad man who considered the matter of his daughter's going to school only from the standpoint of dollars and cents. She has bound feet and is engaged to a heathen man, but it has paid to have her,—yes, a thousand times. Once she was only a heathen girl; in her home was hunger and want; outside her home among her companions were those of her own age whose illicit trade brought them food and luxuries. An awful temptation was before her and we trembled for the girl while we watched the apparent conflict going on, and never shall we forget the day when a heart to heart talk and prayer together helped her to decide for God and to trust Him to plan for her. Now her life is changed and a light and peace rests on her face which only comes by knowing Jesus as her best friend. She may go back into a heathen home, but we believe she will carry with her the
leaven of a new life which will make her a blessing to those around her.

We want to express the thanks of our girls for the beautiful Bible lesson rolls which have greatly increased the interest of our Sunday school; and for the Christmas cards and other gifts sent by the many children of Boston and vicinity. The girls pieced four beautiful bedquilts from the pretty patch work sent, and from the sale of these quilts, together with the money they themselves contributed, raised $6.28 gold for home and foreign missions. But the last and best gift that has come to us is the money sent from the Woman's Board for buying land for a permanent home for our school and the ladies who are to care for it. This is our greatest need and the object for which we have most earnestly prayed, for a Girls' Boarding School in a village chapel, nearly a mile from the lady in charge, can never be satisfactory except as a temporary arrangement. We want to call in our sparrows to a home with us. Do you not think they are nice enough to deserve a permanent abiding place? As you look at this picture will you not ask God to make it possible not only to buy the land, but also to provide a home for these dear girls?
FOOCHOW CITY STATION.
FOREIGN WORKERS FOR 1900.

1 Rev. Charles Hartwell:—In charge of evangelistic work of City station, Corresponding Secretary of mission, literary work.
2 Mrs. Hartwell:—Work in Foochow College, house visiting.
3 Rev. L. P. Peet:—President of Foochow College, Superintendent of Romanized Press, revising and printing Foochow Manual, evangelistic work.
4 Mrs. Peet:—Work of Press, Romanizing and printing the Bible, treasurer and teacher in Foochow College.
5 Miss E. S. Hartwell:—Teaching in Foochow College, in charge of day schools, women's station classes and Bible women of City station, reading Romanized Bible proof.
6 Miss C. E. Chittenden:—Home on furlough.
7 Miss M. Wiley:—Study of the language, teaching in Foochow College, work among women.
8 Miss K. C. Woodhull M. D.:—Physician in charge of Woman's Hospital and dispensary, medical work in Ing-hok station.
9 Miss H. C. Woodhull:—In charge of Woman's School, Kindergarten, Girls' Day school and Hospital evangelistic work.
10 Miss J. B. Brown:—Study of the language, work in Kindergarten and Girls' Day school.

1 Hà Chá-k-li Gáu-sêu
夏 察 理 教 士

2 Hà Sǔ-mû.
夏 師 母

3 Bîk Li-îng Gáu-sêu.
弥 履 仁 教 士

4 Bîk Sǔ-mû.
弥 師 母

5 Hà Ŭi-gûi Sǔ-gû.
夏 詠 美 師 姑

6 Dî̂ng Gá-li Sǔ-gû.
陳 嘉 理 師 姑

7 Uôî Má-dî Sǔ-gû.
衛 瑪 瑛 師 姑

8 Hó Káik-li I-sêng.
廈 堆 理 師 姑

9 Hó Hâ-nû Sǔ-gû.
富 哈 咨 師 姑

10 Lâù Cîng-li Sǔ-gû.
劉 振 理 師 姑
FOOCHOW CITY STATION.

1. Foochow City Station
2. Peace St. Church
3. Sieng-tak ga
4. Gung-haeng
5. Hok-li-kyang
6. A-da-cang
7. Sieu-hong-sang
8. Water-Gate Church
9. Gak-diang
10. Back Hill Church
11. Au-pu
12. Puo-deng
13. Siong-gu
14. East Gate Chapel
15. Sol-eng-puo
16. Imperial Loft Church
17. Gang-lau-muong
18. Huang-ga
19. Au-haeng Church
20. Sa-u
21. Battle Slope Church
22. A-diong
23. Beautiful Hill Church
24. Sa-huong
25. U.ching
26. Liang-a
27. Long-muang Church
28. Deng-puo-huong
29. A-leu
30. Buong-ka Church
31. Cin-long-nui Chapel
32. Deng-liang
A. South Gate
B. Water Gate
C. East Gate
D. Hot Springs Gate
E. Well Loft Gate
F. North Gate
G. West Gate
H. Ponasang
Native Workers.

Explanatory Note.—Small figures before the names of places correspond to the figures on the different station maps. The same figures refer to the names of such places in Chinese characters at the foot of the page. Names marked with a star (*) receive no financial aid from foreign sources. Forchow rendering of some of the common names used in mission work will be found in Vocabulary at the end.


§ Woman's Hospital. Lâu Gi-cài, teacher; Ling Hài-liing, hospital assistant; Hông-pô sô, hospital evangelist; Guang Sâu-ngûk, Ling Hiê-úng, medical students.

† † Woman's School. Gi-cài sô, Guang-bíng sô, teachers; Guang-bíng sô, matron.

† † Kindergarten and Girls' Day School, Ling Hiê-cài Sûciû, teacher; Guang-bíng sô, assistant teacher.

1 Tái-bíng-gà, (Peace Street Church), * Ling Nûk-sêng, pastor; Hû Giing-ûng, superintendent of city station day schools; Diông Hêng-chuân, colporteur; A-dû-công station-class, Cûng-kíng sô, Hêng-huáng sô, teachers, also Bible women: day schools in connection with this church, à Siêng-dàk-gà, Uông Gà-hók, teacher; à Gûng Hàng, Ding Siêu-công, teacher; 4 Hôk-li-úng,

† 格致書院 † 羅馬字印書局 § 女醫館  † † 婦女學 † † 子女園  † 太平街  † 仙塔街  † 宮巷  † 福履營
Ling Iu-cų, teacher; 5Â-da-căng, Lýng Sĩng-cỹ, teacher; 6Sĩu-hông-săng, Lýng Đieu-hái, teacher; 7Mã-diơ-gũ, Dĩng Bĩng-iêng, teacher; Guõh Cĩng-nguông, assistant.

8Cũi-buô, (WATER GATE CHURCH), Dĩng Cĩng-dęu, preacher; station-class, Sĩ-hák sỹ, Lýng-gĩn sỹ, teachers and Bible women; day schools, 8Cũi-buô, Dĩng Ngũk-cũ, teacher; 9Gãk-diandbox, Pãng Bĩng-guăng, teacher.

10Au său, (BACK HILL CHURCH), Guõh Sĩông-sơi, preacher; day schools, Au-său chapel, Sĩông-sơi sỹ, teacher; Au-său village, Dĩng Cũ-muôi, teacher; 11Au-puô, Sĩông-bĩng sỹ, teacher; 12Puô-dăng, Sĩ Hĩ-hiêng, teacher; 13Sĩông-gũ, Nguông Mỉi-kỉng, teacher.

14Dĩng-muông (EAST GATE CHAPEL), Ùng Sĩu-ãng, preacher; station class, Sĩu-ãng sỹ, Cãik-sông sỹ, teachers, also Bible women; day schools, Dĩng-muông chapel, Dãng Liũ-guăng, teacher; 15Suũi-ũng-pũô, Ùu Cũ-sĩu, teacher.

16Kãi-nguông-lâu, (IMPERIAL LOFT CHURCH), Dĩng Sĩng-hĩc, preacher; Dĩng ãk-kĩng, colporteur; day schools, Kãi-nguông-lâu church, Dãng Ngũ-sing, teacher; 17Cãng-lâu-muông, Sĩu Liông-bĩng, teacher; 18Huang-gũ, Ùng Cĩng-sĩc, teacher.

19Au-hãng, Ùng Huái-iũ, preacher; station class, Mĩ-nguông sỹ, teacher and Bible woman; day schools, Au-lãcgh chapel, Dãng Dĩng-sũng, teacher; 20Sỹ-ũ, Ìc Kĩ-cũc, teacher.

21Cĩng-muông, (BATTLE SLOPE CHURCH), Dĩng Cĩng-hĩông, preacher; station class, Cũng-hĩông sỹ, teacher and Bible woman:

5下底井 6小鳯山 7馬道街 8水部 9蛤埕 10後嶼 11後浦 12浦東 13上古 14東門 15瑞鷺舖 16開元樓 17井樓門 18横街 19后巷 20西湖 21戰版
day schools, Ciong-muang church, Lieu Hieng-liêk, teacher; 22 Â-diêng, Lîng Cîng-kûi, teacher.

23 Sâu-sàng, (Beautiful Hill Church), Ngù Dô-hiêc, preacher; day schools, Sên-sàng, Dîông Nguông-gû, teacher; 24 Sô-huong, Dîông Hiêng-diêc, teacher; 25 Ê-chûng, Huông Hiêng-kông, teacher; 26 Liêng-â, Siêu Ngie-dûng, teacher.

27 Lông-muâng Church, Đồng Sû-sûng, preacher; day schools, Lông-muâng chapel, Sû Iôk-hâng, teacher; 28 Dông-puô-huông, Pâm Bék-ngiêu, teacher; 29 Á-lêu, Lîng Sîng-hôk, teacher.

30 Buông-kû Church, Dîông Cîc-chûng, preacher.

31 Cîi-lông-mûi, chapel, Ngù Dô-gûng, preacher; day school, Dông-liêng, Dông Êng-siû, teacher.
FOOCHOW SUBURBS STATION.

FOREIGN WORKERS.

1Rev. W. L. Beard:—In charge of Evangelistic work of Ponasang Station, Theological Seminary, Recording Secretary of Mission, Evangelistic work of the Ing-hok Station.

2Mrs. Beard:—Bible women and Station classes, teaching music in Theological Seminary.

3H. N. Kinnear, M. D.:—In charge of Ponasang Hospital, Treasurer of the Mission, Shaowu Agent.

4Mrs. Kinnear:—Nurse Assistant and treasurer of Ponasang Hospital; teaching music in Girls' College.

5Miss E. J. Newton:—Home on furlough.

6Miss E. M. Garretson:—In charge of Girls' College, girls' day schools and Bible women.

Native Workers.

†Theological Seminary. Dèng Míng-nong, 1st assistant; Kiu Gīng-nièng, 2nd assistant; Gōng Sū-lièng, teacher of Chinese Classes.

†Ponasang Missionary Hospital. Län Gīng-ū, 1st assis-
tant, Mā Čing-sṳu 2nd assistant, Uōng Diōng-ǵing; Iēk Īng-
chuāng, Dāng Čing-ǘng, students; Mā Ngūk-cāi, evangelist.

§Foochow Girls’ College. Ling Mūk-tō, teacher; Ling Čāik-
uā, personal teacher of Miss Garretson, Dīng Čiō-sīng,
Dīng Ngūk-sōi ciā, Ling Mūk-tō sō, assistant teachers; Ngū
Lé-cāu sīng, Ling Sāng sīng, Bible women and school assis-
tants.

2 Gēu-Ciō-dòng. *Līng Bāng-hó, pastor; *Dīng Tū-gō, Uōng
Cū-kéng, colporteurs; Lāu Chìo-ciā, *Dīng Nē-sīng, Bible
women; Dīng Čiōng sō, woman’s class teacher, Gōng Čīng-čiōu, Li Čīng-
dāi, day school teachers; Lāu Kūng-hék sō, Dīng Hūng-sīng
-ciā, Dīng Ngūk-ing ciā, girls’ day school teachers.

3 Hā-puō-gū, *Dīng Lōng-gō, pastor; *Čā Siōng-ing, colpor-
teur; *Līng Bō-sōng sīng, *Hūōng Čhūng-hi sīng, Hūōng Čhūng-
sō, woman’s class teacher, Līng Hōk-guāng sō, woman’s
class teacher; Līng Hōk-guāng, Hō Čiō-ing, day school
teachers.

4 Āu-čiō-dāi, *Līng Gū-chūng, pastor; *Līng Čhīng-ńg, col-
porteur, Gū-chūng mū, woman’s class teacher; Mā Bō-liāng,
Līng Tīng-sāng, day school teachers.

5 Āu-čiō, Dīng Čhū-ńiōng, preacher; Dīng Sīng-gō, colpor-
teur. Dīng Sīng-gō sō, Bible woman; Līng Bīng-mūng, day
school teacher.

6 Sāng-bū, Līng Mīng-puāng, preacher; Dīōng Kāik-sēng,
colporteur; Mīng-puāng sō, woman’s class teacher.
7 Săng-gâng, Dìng Dáik-kōng, preacher and teacher; Dáik-kōng sō, woman's class teacher.

8 Dũng-sông, *Lìng Sêng-gâng, preacher; Sêng-gâng sō, woman's class teacher.

9 Săng-tūng-giò, Dìng Muội-hêng, preacher; Dìng Giáng-tâ, day school teacher.

10 Hùng-săng-giò, (UPPER BRIDGE) Dìng Suội-ling, preacher; Gông Cĩnh-ung, day school teacher.

三縣 "中選 "三東橋 "洪山橋
ING-HOK STATION.

FOREIGN WORKERS.

Resident Workers Now.

NATIVE WORKERS.

2 Nàng-sêu, Ding Ŭ-chiǔ, preacher.

3 Chǒng-hâ, Ling Bô-ciông, preacher; Ling Céng-sêng, teacher; Ling Sâng-sô, Bible woman.

4 Đêng-cho, Ding Siû-tuàng, preacher; Ding Cân-king, teacher; Ding Sêu-ngu, colporteur.

5 Bô-hûng, Ding Nguông-chuang preacher.

6 Ják-liăng, Ciông Gân-bêng, pastor; Kông Êng-châï, teacher; Gân-bêng sô, woman’s class teacher.

7 Lân-chhông, Uông Sêng-hông preacher.

8 Puái-siöh, (Uông-siöh), and Ê-úng-肠胃, Nguôi Sêng-kuàng, preacher.

10 Đêng-nhông, Uông Cû-buí, preacher and teacher.

8 Uông-chông, (ING-HOK city), Ling Cân-kôk, preacher; Ling Nêk-huák, evangelist; Nêk-huák sô, woman’s class teacher; Uông Gân-kêh, physician.

12 Gân-tû and 13 Uô-chiá, Sù Tiêng-uông, preacher; Tiêng-uông sô, woman’s class teacher.

15 Sê-sàng, Nguôi Ák-liêng, colporteur.

16 Sêb-kâu, Lôi Cân-pê, preacher; Ciông Gân-huák, colporteur; Gân-huák sô, woman’s class teacher.

17 Diông-kêng, Diông Tên-hông, preacher; Tên-hông sô, woman’s class teacher.
PAGODA ANCHORAGE STATION.

FOREIGN WORKERS.

¹Rev. Geo. H. Hubbard:—Evangelistic work of Pagoda Anchorage Station, day schools, medical work, reading Romanized Bible proof, literary work.

²Mrs. Hubbard:—In charge Woman’s School, Bible women, editor Romanized Paper and Child’s Paper.

³Miss M. M. Borts:—In charge Pagoda Anchorage Girls’ Boarding School; study of the language.

¹Hồ Gő-cé Gâu-sṳ. ²Hũ Sũ-mũ. ³Buói Mิง-dé Sũ-gũ.

¹Trấn Thự De ²Thự Sĩ ³Bến Minh Thự Gứ

NATIVE WORKERS.

† Woman’s School. Cỏng Gũ-􀜒u sũ, head teacher; Ngũ Lâu sẽ, matron; Đing Hũ-ıcı, assistant teacher.

† Girl’s Boarding School. Läu Mấng-sĩk sũ, matron; Đỗng Hũng-gĩng sũ, head teacher.

¹Pagoda Anchorage, Lng Cái-kung, writer; Cỏng Gũ-􀜒u, doctor; ²Lăng-sẽng, Läu Mấng-sĩk, pastor; ³Lũ-sĩng-tãk, (PAGODA ISLAND), Hũ Mấng-kềng, preacher; Hũ Mấng-kềng sũ, Bible woman; ⁴Uông-dái, Lng Hũk-ing, Colporteur; ⁵Âu-gũng, Läu Gĩ-bỗ preacher.

⁵Kũ-sṳ, Đing Cüş-huọ, preacher; Đing Đĩọng-pũ, teacher; Iẽk Nĩk-iĩ sũ, Bible woman; ⁶Lãng-puí, Lng Lṳ-siérc, preacher; Đing Đĩọng-mãu, teacher.

† 婦女學 †女書齋 ¹白茅潭 ²營前 ³羅星塔 ⁴王店 ⁵后安 ⁶扈嶼 ⁷蘭園
8Hong-uô, Li Ú-nê, colporteur; Ú-nê sô, teacher; 9Chiong-siôh, (Sharp-peak), Li Nû-tûng, preacher and teacher; 10Dêng-giê, Sông Bing-hêng, doctor and preacher; 37Lâu-giê, Li Hûk-siông, preacher; 40Â-cûi, Dûng King-hiông, teacher.
14Tûng-tâu, Li Bing-guông, preacher; Dûng Ming-huô sô, teacher; 33Sêng-tâh, Ling Ung-îng, teacher; 36Pû-giê, Dûng Sing-le, Bible reader.
15Gûng-lông (Ging-hung), Chái Sûn-gôi, preacher; Ling Mûk-tû sô, teacher; 12Mubî-huû, Dûng Mûk-giê, preacher and teacher; Cûi-sô, Bible woman; 14Gû-giê, Li Chûng-tûng sô, woman’s class teacher and Bible woman.
15Dûng-lông City, *Dûng Cûng-siông, pastor; Dûng Êng-sêng, colporteur; Dûng Cûng-siông sô, teacher; Ling Cûn-ngông sô, Bible woman; 13Uô-siông, Dûh Ngûk-lû, colporteur; 21Tûk-kûng, Uông Gûng-sêng, preacher; Gûng-sêng sô, Bible woman; 31Â-Ciô, Dûng Niêng-gûng, teacher; 41Diô-bûg, Dûng Pék-guông, teacher.
23Gû-gûng, Ling Gûng-bû, preacher; Gûng-bû sô, teacher; 22U-nûng, Li Sûk-gêng, preacher; Li Dûk-siông, colporteur; Li Sûk-sô, woman’s class teacher and Bible woman; 26Chûng-kû, Pûng Hiông-û, teacher; 27Chûng-chông, Dûng Bû-huûk, colporteur.
5Fûng-sû 9Chûn 10神奇 12五峰 11梅花 15長樂 16高旗 17吕北 12平村 13溝東 11小義 24下鄭 24古槐 26湖南
29 Kâng-Chêng, Gõ Cá-chiõng, preacher and teacher: 16 Cîu-dâing, Dâng Hôk-céng, colporteur: 35 Ciô-û, Ding Dâik-séng, teacher: 30 Lông-muõi, Iû Guông-tiêng, supply

三溪 27 恩感 31 溪湄 28 大坪 32 上丁 33 下丁
23 坑田 30 酒店 38 朱湖 39 廊尾
SHAOWU STATION.

FOREIGN WORKERS.

1 Rev. J. E. Walker:—In charge of the evangelistic work of the Shaowu station; literary work; work in the Theological school at Shaowu.

2 Rev. G. M. Gardner:—Home on furlough.

3 Mrs. M. D. Gardner:—Home on furlough.

4 Edward L. Bliss, M. D.:—Home on furlough.

5 Rev. G. W. Hinman:—In charge of the Theological school, boy's boarding school; Station treasurer; studying the language.

6 Mrs. K. R. Hinman:—Studying the language; work among women.

7 Miss Lucy P. Bement, M. D.:—In charge of medical work; studying the language.

8 Miss F. K. Bement:—In charge of girls' boarding school, day schools; studying the language.

1 何若瑟教士 2 嘉高志教士 3 嘉師母
4 胡樂大司克嘉若士 5 鴻馬英克嘉若士 6 鴻司母
7 彬孟文教士 8 彬師母

NATIVE WORKERS.

1 Sin-ch'ing city (Kiang-si), none.

2 Kuang-tseh city, Chu Yu-liang, lay worker.

3 Shaowu, South Gate, Liang Lo-t'iu, preacher; Hiang Shen-min, teacher.

1 新城縣 2 光澤縣 3 邵武南門內
Shaowu, East Gate suburb, *Yao 'Rh-lin, pastor and teacher of Theological class, Chang Huoh-k'ín, evangelist; Niao Fuh-san, preacher; Li Fah-yung, Boys' School teacher; Li Ù-ding, Oung Ong-chang, Girls' School teachers; Ding Ki-chang, Kiu Hwo-ying, day school teachers.

Yang-t'ang, Shih Sien-sen, teacher and lay preacher.

Tieh-lo-hiang, Ch'en Fuh-i, preacher; Chang Shin-ko, lay worker.

K'i-tung, Chu In-ko, supply.

Yang-chin-k'ang, *Kan Hiung-fuei, pastor; Ch'en Ming-fung, lay worker; Chu Tsioh-pin, teacher.

Na-k'eu, Li Yung-ken, preacher; Fan Si-chung, preacher.

Shui-k'eu-tsai and K'iao-t'eu, Fan Hiung-chung, preacher.

Wu-shih-p'ing, Hiung Yung-tsan, preacher.

Shuin-ch'ang, K'uih Ing-liang, supply.

Yang-k'eu, K'uih Fah-sung, preacher; Chiu Ing-liang, lay worker.

Hiah-yang, Yao Shi-syu, preacher; Ying Tsai-ching teacher.

Wang-t'ai, Tang Shin-ken, supply.

Tai-ning, none.

Chu-k'eu, Li Hua-yung, preacher.

Tsiang-loh, Huang Fung-ju, preacher.

Ku-shan, Nieh Shin-sieu, preacher.

Kiu-shi-kiai, Huang Fung-siang, preacher.
VOCABULARY
OF NAMES COMMONLY USED IN MISSION WORK.

Bible woman, nữ buộ-dộ.
Christian Endeavor Society, Miemployer-huội.
Church, gán-huội; building, lữ-bài-dông; member, huội-iệu.
Christian, Gĩ-Dók-dů, or hồng-gũi gi nãng.
Colporteur, mủ cũ.
Day school, ngãi- gxh, for girls, nữ ngãi-qlh.
Foochow College, Gãik-de Cũ-iêng.
Foochow Girls' College, Nũ Cũ-iêng.
Intermediate Endeavor Society, Êu-dông Miemployer-huội.
Junior Endeavor Society, Siêu-cũ Miemployer-huội.
Kindergarten, Cũ-nũ-huং.
Matron, nữ bông-bâng, or nũ lĩ-sêu.
Poonasing Hospital, Sông-gũi I-êng.
Preacher, unordained, diông-dŮ.
Pastor, mủk-sũi.
Romanized Press, Lữ-mĩ-cẽ. Êng-cũ-gươì.
Students, boys, hũk-sũi; girls, hũk-nũi.
Teacher, giáo-tũk; assistants, hũng-gũi.
Title, of a teacher or preacher, sǐng-sũi; of a teacher's or preacher's wife, sǐng-sũng-mũ; of a young married woman, sũ; of a middle-aged woman, sĩng; of an unmarried woman teacher, sũ-ciũ.
Theological Seminary, Sĩng-hũk Cũ-iêng.
Women's Hospital, Nũ 1-êng.
Women's station class, ngãi hũ-nũ-gişh.
Women's Boarding School, Hũ-nũ-gişh.
Y. M. C. A., Êi-dũi-huội.

Sounds of Letters.
C, k, p, t aspirated, c, g, b, d unaspirated, c = j, a in ah, i in machine, ā in at, o in no, e in they, ō in her, u = o in move, French ü, ai in aisle. The marks above the vowels indicate the tones.
**EVANGELISTIC WORK.**

<table>
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<tr>
<th></th>
<th>TOTAL</th>
<th>CITY</th>
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<td>Other male Helpers</td>
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<td>Admissions in 1899</td>
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<td>76</td>
<td>86</td>
<td>33</td>
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<td>Total Membership</td>
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<td>555</td>
<td>721</td>
<td>290</td>
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<td>Adherents (approx)</td>
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<td>910</td>
<td>1036</td>
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**EDUCATIONAL WORK.**

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<td>Students (Male)</td>
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<td>Students (Female)</td>
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<td>Pupils (Boys)</td>
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<td>Pupils (Girls)</td>
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**MEDICAL WORK.**

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