"Foochow is the center of the largest Christian student population in the Empire, and the scene of China's most marvelous religious awakening." — F. S. Brockman, Y. M. C. A. Sec., South China.

American Board Mission.
Foochow, China.
1895.
A. B. C. F. M. Theological Seminary.
THE FIFTY-SECOND ANNUAL REPORT
OF THE
FOOCHOW MISSION
OF THE
AMERICAN BOARD.

Rev. C. Hartwell, Cor. Sec.
Rev. W. L. Beard, Rec. Sec.
H. N. Kinneer, M. D. Treas.
Mrs. W. L. Beard, V. Chairman.

1898.
Romanized Press,
Foochow, China.
THE FIELD.

The Force                    The Needs

FOOCHOW CITY

Two ordained missionaries and One ordained missionary and
wives                        wife
One lady physician            Three lady missionaries
Three lady missionaries

PONASANG

One ordained missionary and   One ordained missionary and
wife                        wife
One physician and wife        Two lady missionaries
Two lady missionaries

PAGODA ANCHORAGE

One ordained missionary and   One lady missionary (on the
wife                        way)*
One physician and wife        One lady missionary
(on furlough)

INGHOK

One ordained missionary and   Two lady missionaries
wife

SHAOWU

One ordained missionary and   One ordained missionary and
wife (on furlough)            wife (on the way)
One ordained missionary       One lady physician
(on furlough)                 (on the way)
One physician (on furlough)   One lady missionary
                            (on the way)

Total force, 21.              Additional missionaries needed, 17

*Arrived January, 1899

Bd x
Am. 30
1898
INTRODUCTION.

Over half a century since its establishment in 1847, Foochow Mission of the American Board waited for the privilege of its first visit by a Deputation from the Parent Board. It was a notable event indeed and one to make 1898 forever memorable. We deeply regretted that Col. and Mrs. Hopkins were detained from coming here, while an abounding welcome everywhere attended the visits of Secretary Smith and President and Mrs. Eaton. We ourselves were surprised at the demonstrations of the people. Fire crackers everywhere signalled the approach of the Delegation, until the climax was reached one afternoon when a procession of Christians conducted Dr. Smith from one village chapel to another, a mile distant, with literally a mile of fire crackers.* One of the helpers, when questioned on the matter said, "The heathen express their joy, and honor their idols with processions and fire crackers, and we determined to let them know that we Christians had something to rejoice over, and that a representative of the Board that had sent us the gospel had really come to see us."

*Note Once a year when Americans usher in the birthday of "Old Glory" everywhere fire crackers speak our joy. Do not forget these Christians used them to usher in the representatives of the churches that sent the knowledge of the "Way" to citizenship in the Heavenly Land. May we never hear their sound without a renewed impulse to work for the spreading of the Gospel and a prayer for this peace-loving people who invented gunpowder and taught us to use it not for war, but to express our joy.
Dr. Smith and Dr. Eaton spoke several times each day and their earnest words will long be an inspiration and spiritual incentive to the churches and colleges here. Their visit began with a conference of the Pagoda Anchorage Christian workers in an ancestral hall transformed into a Christian church, it witnessed a rousing C. E. Rally of over six hundred at Foochow and closed with a union Y. M. C. A. meeting, over eight hundred strong, verifying the words of Mr. Brockman that "Foochow is the center of the largest Christian student population in the Empire and the scene of China's most marvelous religious awakening."

We need such visits of Deputations often. Do not the Home Churches also? It was our privilege to show the Deputation the City, Ponasang and Pagoda Anchorage and Ing Hok stations, but a visit to Shaowu three weeks journey up river was impossible. May the thankful joy of these recipients of grace from the senders of the Glad Tidings in the past, kindle a flame of enthusiasm and devotion in those at home until they make a life-long consecration to "Go or Send."
A VISIT TO FOOCHOW.*

FOOCHOW CITY.

We had decided to visit Foochow, so when our steamer after passing twenty miles up the river Min anchored at Pagoda Anchorage, we immediately went by launch eleven miles farther to the Foreign Settlement where we took sedan chairs for the City Riding three miles through a narrow, crowded thoroughfare lined with curious Chinese shops, near the end we entered a massive city gate, and turning to the right skirting the city wall, passed the white pagoda and found ourselves at a large group of native and foreign buildings crowning a spur of one of the three hills of the Banyan City. This is Peace Street. "How appropriate," we say as merry children voices ring out "Peace, peace", and we turn to our left into the new Kindergarten building. Isn't it pretty in its native airiness with its open court against that large room all clean with fresh white-wash and bright with red paint and cheery home pictures hanging everywhere.

Miss Woodhull says, "We are so grateful to the kind friends who gave us the money for all this; we only moved in last September; shall we go through and see the building at the back? This is the Girls' Day School and I have taken the stand that it is to be for girls only. We canvassed the neighborhood and, altho' we offer no rewards, we begin 1899 with ten bright girls from twelve to fifteen years of age beside several smaller ones who also attend the Kindergarten. Now there

*In the hope of bringing this work more vividly before the friends at home, we have in imagination brought you as visitors in our midst, trusting that as we walk and talk together, you may grow familiar with this work as truly entrusted by God to you as to us.—Ed.
are the empty bedrooms,” pointing to some adjoining, “waiting for the Kindergartener to come and start a small self supporting Boarding School for high class girls.” As we come out we see the group of children standing for their parting song, and we wish you Kindergarteners at home could see them! we are sure it would help convince you that the need is greater here than there. The mission have called so long, will not some one answer, “Here am I, send me?”

It is just a step across to the Woman’s School. “This old native building is too small and very hard to keep clean,” Miss Woodhull remarks. “We have asked for $1200 for a new one.” “This year,” she adds, “we have had a steady family of thirty women and seventeen children. At the beginning of the second term we started a normal department by having the first class teach the studies they had finished the year before, and we were happily surprised to see how well they did. Another new departure of this year has been the forming of a society we call the ‘Literary’. The program consists of selections from the Romanized paper, reading the Scriptures and recitations from the Bible picture book. This year for the first time also the school has rejoiced in a self supporting scholar. The three women who finish the course (which is all in the Romanized colloquial), are all doing faithful work, one is to be matron here, one is to teach for Dr. Goddard at Iung Hok and the other for Miss Hartwell in one of her station classes for women at Foochow. In December the death angel entered our happy home and took from us our faithful matron, Ging-Lu-So.”

“The eldest daughter of Ging-Lu-So is the Kindergarten teacher,” Dr. Woodhull remarks, “and her husband, trained in Foochow College, is my helper in instructing my medical students.
A. B. C. F. M. Woman's Hospital Staff.
This next gate is our home; come in and rest before we go over to the Hospital," she invites. "This house was built in 1889, and was planned for one or two more ladies."

"Let me show you my four students at work," Dr. Woodhull continues, bringing a picture. "These students are also my faithful assistants. At the left stands the other daughter of the beloved matron referred to and at her side is the wife of one of the instructors in Foochow College. The case they are treating is one of the ulcers which afflict great numbers of this poor people. The woman just behind this patient was very happy, learning to read the Romanized. We encourage all we can to learn to read, and some thro' beginning the Romanized colloquial have become so much interested that afterward they were glad to enter the Woman's School for further study. The assistant at the right, holding the dropper, is the daughter of one of our oldest pastors, and the one back of the medicine case is from the Ing Hok region. The girl they are treating came with serious inflammation of the eyes. The little boy standing behind this girl, came in with his mother, an opium patient, who stands behind him. The boy proved an apt pupil. As the chief end of the Hospital is evangelistic we do not feel like shutting out these friends of the patients from coming with them, for often the patients are too timid to come alone. Shall we come over to the Hospital now? This work was started after we came, Thanksgiving, 1884, but this building was not finished till 1890." "How wonderfully clean," we say as we make our way through the wards arranged around an open square while the doctor explains, "During 1898 the number of in-patients has been greater than ever before. This is a satisfaction as we feel this to
be the most important part of our work. Much suffering is relieved in the Dispensary, visiting homes is another opportunity for showing the benefits of intelligent medical treatment and much good seed is sown, but the Hospital department offers an opportunity for daily instruction that must bear fruit sometime. Some are being brought into the church already; where is the doctor we need so much to help continue and enlarge this work?"

As we leave the hospital we come to two houses. The Hartwell gate is open and we are met by both families, Mrs. Peet-Hartwell whose seventy-fifth birthday was celebrated in June by the missionaries of all three missions as well as the Chinese, her son, Mr. Peet and family, Mr. Hartwell and his daughter and Miss Chittenden.

"Now you will tell us a little of the early days," we suggest as we follow Mr. Hartwell into the house. "The first missionaries, Rev. Stephen Johnson and Rev. L. B. Peet, in 1847 built on the island near the foreign Settlement where you landed. Their houses were sold later. In 1850 Rev. W. H. Richards secured premises at Ponasang and it is now our oldest station. It is there you will find our strongest churches as is natural. It was in 1861 I bought the land for these two houses and Mr. Woodin and I each built a house and moved in, August, 1862. Soon afterwards, our mission made a division of territory with the Methodists but the division with the English mission came later. In 1863 Mr. Peet's father secured property at Diong Loh City in what is now the Pagoda Anchorage Station. Mr. Woodin, also in 1863, began visiting Ing Hok, but no missionary ever went there to live until Mr. and Mrs. Goddard moved into their new home this year."

"To return to the City," adds Mr. Hartwell. "Our Peace Street church was formed in 1862, and, with the exception of a
branch outside the Water Gate started in 1868, was the only church in this station till this last decade. It is as yet its only self-supporting one, and to have taken this stand this year, when it had set off four churches from its own membership last year, showed real courage. Beside meeting their own expenses this year, they have set off still another church at the Imperial Loft Street chapel, and its oldest branch, the Water Gate chapel we hope to make an independent church another year.

"The church has had the same preacher, Pastor Rev. Ling Nik Sing for twenty one years," adds Mr. Peet. "He was ill some two or three months this Summer, and the pulpit was supplied by the deacons, two teachers and five of our older students in our College. In the matter of contributions for missionary purposes this church was not behind its sister churches. There were nearly one hundred dollars in the treasury of the Home Missionary Society and over fifty dollars of it came from this City station." "If you look at this map," Mr. Hartwell continues, "you will see that this station beside the city includes work in many of the villages in the plain north and east and west."

"The opening up of this work is an illustration of the mutual helpfulness of all departments of our work," joins in Miss Chittenden. "As I have heard, in 1889 our pastor began a long season of protracted meetings which developed into an opium cure where, after they were taught to pray, they were given medicine by Dr. Woodhull and her assistants. I remember hearing Mrs. Baldwin, from whose hands this Day School work fell to me in 1895 tell about starting the first two Day Schools in villages to the north at the request of these opium-cured converts, and since then the number of Day Schools on the plain has steadily increased. This year we enter-
ed ten new villages for I did not feel I could neglect the openings, altho' the Board cut us down, and the Lord has helped me in it. In order to do this I was obliged to drop temporarily a few less successful ones of last year. All these teachers and older scholars attend church in some chapel Sunday morning, but in the afternoon a Sunday School is held in the school room for the pupils and others that come in. They are taught the Union Sunday School lessons which Mr. Hartwell translates each quarter for our own and the Methodist Mission. The ten schools in or near the City have been regularly visited on Sunday by members of our College Evangelistic Band, and the impressions made on the children by the daily instruction in Christian books are greatly deepened by these Sunday visits. The students have staid after Sunday School also to help the children in Christian Endeavor lines and three Junior Societies have been formed which have proved the same benefit to these Chinese little ones that they are in other lands."

"It was going from one of Miss Chittenden's Sunday School Rallies to another that Dr. Smith had the mile of fire crackers," adds Miss Hartwell, "and the same afternoon Dr. and Mrs. Eaton went with me to another scarcely less demonstrative." "My Day School Superintendent arranged this last one," explains Miss Chittenden. "He has been of greatest assistance to me in his monthly visits to the schools and in the quarterly Teachers' Institutes which have grown in interest and value, also in the written examinations which have made the teachers' required readings a power in their work. He has preached every Sunday morning at one of the Schools, beside attending to the pastoral work at Water Gate. Mr. Hartwell wants him as permanent preacher there next year. He is an example of a number of our college students, who after
FOOCHOW CITY STATION.

1. Foochow City Station
2. Guang Haeng
3. Sieng Tak Ga
4. A Da Cang
5. Sieu Hong Sang
6. Ma Dio Ga
7. Water Gate Chapel
8. Chong Bung Ga
9. Guang Au
10. Back Hill
11. Pang Dong
12. Puo Deng
13. U Dong
14. Ngok Au
15. East Gate Chapel
16. Sei Eng Puo
17. Imperial Loft St.
18. Uoi Haeng
19. Cang Muong Lau
20. Beautiful Hill
21. Sa Huong
22. Liang A
23. Battle Slope
24. A Huong
25. A Diong
26. Iong Buang
27. A Cang
28. A Leu
29. Deng Puo Huong
30. Buong Ka

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.
finishing their studies, have taught for a time as preacher-teachers and then become regular preachers. And these Day School have not only developed preachers but have themselves grown into churches have they not Mr. Hartwell?” “Yes,” he answers.

“Branching Stream, Beautiful Hill and Battle Slope are examples. We had an illustration at Battle Slope this year of good out or evil. The landlord of our chapel was a great drawback to our work but we held on at that place lest he rented it to the Romanists who wished to come in and make us trouble. It has been their custom the last few years to rent places near all mission chapels and do their best to lead persons becoming interested to join them. A severe typhoon in September caused a high flood and did much damage. The high wall on one side of the chapel and preacher’s house fell and it seemed a miraculous escape that none were fatally injured when buried in the ruins. The damages to the premises were so great they could not be rented to the Romanists and we rented another chapel in a much better place. The outlook now is very encouraging.

The church members living on the plain are very much scattered, for instance, Front Hill chapel and East Gate chapel which have shared a preacher this year, have together a membership of fifty-two living in about fifteen villages. Next year we will have a preacher in each of the two places.

At Imperial Loft St. chapel, the small church organization formed in May, a specially hopeful sign is that women from the neighborhood are beginning to come in for Sabbath worship.

At the Water Gate chapel, the rented building is not suitable for church purposes and residence of the preacher, and a proper building is needed for the permanent growth of the church.” “This
year I have had a Bible woman who has done much good work around the Water Gate neighborhood" Miss Chittenden adds, "and the women are beginning to come in. We hope to have one of the three station classes for women, Miss Hartwell and I are planning for in this chapel."

"Foochow City is considered by all the missions a most difficult field," Miss Hartwell explains. "It is said to contain the largest number of officers and expectant officials, next to Peking, of any city in the empire. This city has a literary fame; as yet this official and literary class are scarcely touched thro' the pulpit, but we are doing so to some extent in the College."

"Come over to our house now, while we talk over the College" Mrs. Peet invites. As we go Miss Chittenden remarks, "This house was a great boon to us while the Peets were gone, by furnishing excellent recitation rooms, but next year we will have something as good again as Mr. Peet brought back money enough for the larger part of Lincoln Hall." "They came back none too soon," Miss Hartwell adds, "as mother who had taught five classes a day the first term was obliged by illness to give up class work only helping with composition work later. The crowding and hard work proved too much for me too, as my long illness this Autumn proved, but better days are near now Lincoln Hall is going up." "Erecting this building has been a great care," remarks Mr. Peet, "but we will have a fine building when it is done. Let us go over and see it. This is the Old Hospital where Dr. Woodhull first dispensed," he explains as we stop at two native buildings. "These are very unsuitable but we use them for recitation rooms. In these cases are the chemical and physical apparatus Dr. Porter sent us by Mr. Chan. And here are Mr. and Mrs. Chan themselves in their home which has the commanding view of City, plain and mountain to compensate for the narrowness of
space we all suffer from." "It was a God-send to have Mr. Chan come at the beginning of the year," joins in Miss Hartwell; "he relieved father of physics and chemistry and Miss Chittenden of part of the English work. We could not have accomplished what we did had he not come, our hands were very full while Mr. and Mrs. Peet were in America." "This is where we hope to have a Library and Observatory some day and a Chemical Laboratory," Mr. Peet remarks as we pass out.

A few steps below is a foreign building and Mrs. Peet remarks, "This was built in '87 by Father Hartwell. It was planned for less than fifty and Dr. Baldwin wondered if we would ever have it full! This great increase in numbers has come since Mr. Peet introduced English in 1890, while the Chinese Department also numbers more than it did then."

"Yes," adds Miss Hartwell, "at the beginning of this year there was a great increase in the number of students applying to enter the Chinese Department, and we had an entrance class of twenty-seven against twelve in the previous year. These students receive financial aid, and as the appropriation from the Board was reduced, it became necessary to receive a large entrance class in the English Department as that is by far the largest source of income. This seemed impossible with our limited dormitory room but funds sent thro' Mr. Peet arrived just in time to purchase and refit an extra native building, so we had just received the largest entrance class ever admitted when the Deputation arrived. The students were enthusiastic over their visit and one morning was devoted to a public examination. Recitations were given in one or more studies by each of the six classes in the Chinese and each of the eight classes in the English Department."
"The visit of the Deputation in March," adds Mr. Peet, "awakened new hopes for the future. The Chinese course is to have two years added to it to make it equivalent to the English course. At their suggestion, the name of the institution was changed from Banyan City Institute to Foochow College and the expectation is that the Prudential Committee will act as a board of trustees. Have you heard that the endowment of $10,000, the generous gift of Miss Chapin through Dr. D. K. Pearsons of Chicago, was placed by the Board in our College," he adds.

"This will add a new name to our teaching force and the coming of this new worker should not be delayed." "We are indeed most grateful for this professorship," emphasizes Miss Hartwell, "and we need our new worker at once, for Miss Chittenden is leaving us in March of '99 and it means a great deal to have five hours a day of teaching to provide for beside all the Day School work she has carried."

"No class was graduated while we were in America," continues Mr. Peet; "the graduating class of three this year gave satisfactory evidence of well-rounded character as well as good scholarship. Before the term closed, we were asked to furnish three men to teach English in a mission college at Amoy. One of the graduates was to be head teacher and two under-class men were chosen to accompany him. Mr. Lewis of the Y. M. C. A., who has recently visited the school, reports that the head teacher has his one hundred boys well in hand. The young men write that there are some Japanese and a Filipino among their students. Thus our College may be considered as already having begun its foreign missionary work."
FOOCHOW COLLEGE

Site of Lincoln Hall from 1. to 1. 2. Residence of Rev. and Mrs. Charles Hartwell, Miss Hartwell and Miss Chittenlen, and the residence just beyond at the right that of Rev. and Mrs. L. P. Post. 3. Residence of Dr. and Miss Woodhull.
The other graduate from our English course is Superintendent of our city Day Schools beside teaching some in our College, proving that under-leaders can be trained to do much of the work in detail to relieve the over-burdened missionary. The third graduate, who was from our Chinese Department, has returned to the College to teach and pursue further studies with the intention of entering the ministry in the future."

"Now let us go to see Lincoln Hall," Mr. Peet suggests. "It is to be three stories high, built of brick and beside dining room, kitchen and lavatories, will accommodate about one hundred students. On the main part and one wing, now building we will expend about $3500, and we need $1500 more to complete the building. It is called Lincoln Hall in honor of the town of Lincoln, Mass., the native place of Father Hartwell," Mrs. Peet explains, "and a large portion of the funds have come from the residents of that town and their friends."

"If you could have seen nearly two hundred students at the beginning of the year crowded into that small, main school room and adjoining hall," Miss Hartwell says, "you could not doubt that we have an equally great need for a Recitation Hall to include a chapel." "We are asking for $10,000 for this purpose," Mr. Peet adds. "We also need another $10,000 for Laboratory, Library, Observatory, Gymnasium, apparatus and books, but a Recitation Hall and enlarged church are our first needs when Lincoln Hall is finished."

"Your location with north and south frontage is certainly very fine," some one remarks, "and your situation in the midst of this literary center makes your responsibility to this class peculiarly great; we cannot see how you can do so much with so few facilities. When we think of the hundreds of thousands given educational institutions at home which already have some considerable
equipment, we hope some one will be led to give here where a li-
ttle goes so far." "Every dollar given at home with the present ex-
change is worth two out here, and we hope those who cannot give
large sums will not feel small ones are less gratefully received," 
joins in Mr. Peet. "A scholarship of fifteen dollars will help a
student to a year's study, and we need more such scholarships.
The past year two prizes of ten dollars each have been given, one
for the best progress in chemistry and the other for the student
showing the greatest proficiency in Bible study. Many of our
students belong to the Morning Watch and several to the Volunteer
Band. Our Y. M. C. A. has the largest membership in Foochow,
numbering about seventy. We greatly enjoyed the meetings
held here this Autumn by Messrs. Brockman and Lewis of the
Y. M. C. A.; we have a live Evangelistic Band also, of which Miss
Hartwell can tell you." "It numbered over thirty, and beside
the work in the Day Schools of which Miss Chittenden has spoken,
it furnished most of the teachers for our home Sunday School
which numbers 250, (the largest in our Mission), and furnished
helpers for the inquirer's meeting following. They also held a prayer
meeting every night at the College beside much personal work."

"Of the fifty-two church members in the College ten
united with the church this year, adds Mr. Peet, "but we have
a much larger number of learners, some of whom would join
the church were it not for the bitter opposition of their parents,"
and Miss Chittenden explains that "the C. E. Society is a great
help in these cases, as it gives an opportunity to take a stand
for Christ as associate members. The C. E. Society in our
church is the largest in the province, and an Intermediate
Society of the younger boys in the College which I superintend
has done much to strengthen the Christian life, of those who
believe, as well as to lead others to Jesus."
We stop at the press room on our way back and Miss Hartwell says, "This department of the work in the absence of Mr. and Mrs. Peet, seemed the object of special providence. Once, when we faced only the next day an empty order book, that very night a good order arrived. Again we were in great need for funds for type for the Romanized Bible, and an English missionary friend offered me a large portion of a gift she had received and best of all wrote to Miss Smyly of Dublin and secured a gift of £100, which was sent to Mr. Peet in America." "Yes, this department has met with signal success this year," continues Mr. Peet. "It has furnished self-help to needy students. It is indebted to friends in America for a new foot-power press and stereotyping outfit, and the £100 from Miss Smyly purchased new type and other necessaries with which to print the entire Bible in Romanized Colloquial." "Now comes the proof reading which falls so largely to my share," adds Mrs. Peet, "but surely the voices of a multitude of redeemed women will be raised in thankfulness and praise to God for His precious word, which will thus become an open book to them."

"Now you must see our church," says Mr. Peet. "It greatly needs enlarging and we are asking $2500 for this purpose." "The students from the College and Woman's School nearly fill it now," adds Miss Hartwell, "and next year when we add our Women's Classes, we must hold overflow meetings in the College. We use it as a College Annex now. This year I organized a Debating Club, including all the students in the College Course. They discussed such subjects as Foot Binding, Higher Education for Women, and Christianity versus Western Sciences, and this did much to broaden their ideas on prac-
tical subjects.” “Our pastor,” adds Mr. Peet, “holds a Bible class here every day with thirty of our College young men, including the Chinese B. A.’s and others who have finished Chinese classics, thus these students, our most difficult class to reach, receive most earnest, faithful teaching every day in Bible truth.”

“Your opportunities are certainly most varied and your force far too few,” we say as we go back to take our sedans. “The Board is trying to find five missionaries for this station alone, one to fill this professorship for which the funds are insured, a lady physician, a Kindergartener and a family to relieve us,” adds Mr. Hartwell, “why is it so hard to find these workers? We need much prayer for laborers.”
Taking our sedans and retracing our way for a mile and a half, we alight at a brick structure where Mr. Beard meets us, explaining, "This is Geu Cio Dong, our First Church, organized in 1857. Geographically it is the most central in the three missions and our great need for a large church building is not alone for our Annual Meetings but for the large union meetings of the Y. P. S. C. E. and Y. M. C. A. organizations. Now we have not room enough for our own membership but we hope for a building to seat 1500 in the near future. We greatly rejoice that at the eloquent appeal of Mrs. S. L. Baldwin at the Congregational Association of New York State, held at Corning May 16-19, 1899, about one fifth of the $5000 needed was pledged and a committee appointed who pledged themselves to raise the remainder, the church to be called the 'Dudley Memorial.' Our great desire is that the efforts of the committee will be crowned with speedy success. These native rooms adjoining, which are now used for the Theological School, will furnish the site if only we can secure a proper building for the Theological Seminary, for which we are asking $2000. This is the great and imperative need at present as these quarters are too small and in no way adapted to the purpose, as well as too far from the missionary's home. At the beginning of the year Geu Cio Dong was our only self-supporting church. The appropriations for 1898 were insufficient to meet the expenses of the Theological Seminary alone, so after prayer and consultation, it was decided to lay the case before the pastors, preachers and other workers, and they agreed
that we must not decrease the number of students preparing for the ministry, and the conclusion arrived at was expressed, "We cannot promise that the church members will meet all the expenses except rents, but we are willing to trust first God, then the members and we hope it can be done." We all knelt in prayer which was voiced by one of our young men, "We thank thee, Father, for bringing this distress upon us. We know there is blessing in it. Show us that blessing." The reports for the year show that the hopes of the most sanguine were more than realized. This First Church raised the salary of the pastor, Rev. Ling Bang Ho, from $10 to $13 a month, that of their assistant a half dollar a month and also employed a Bible woman.

"The Ha Buo Ga church, whose highest contributions in any previous year had been $82.50, raised $208.93. They paid the salary of their pastor, Rev. Ding Long Go, in full, had $10 in the treasury at the end of the year and voted to raise their pastor's salary $2.00 per month for 1899. The church also opened a branch chapel in May which already has borne fruit." "What a glorious record and what an example for our American churches!" we remark. "Others have done as well," says Mr. Beard. "The people at Au Long Die not only paid all salaries, but rented and refitted an adjoining house so that now they have a very neat chapel that will seat two hundred persons. On this they spent about $200. They also rented and repaired another house in another part of the suburb at a cost of over thirty dollars, but the burden became too heavy and the chapel was closed for lack of workers. With a membership of one hundred and fifty, their gifts were $540.50."
In March several members of Au Iong Die, living in a part of the suburb called Sang Po, decided to start a church in their ward. Land was purchased with foreign money and the Chinese erected a chapel at the cost of about $300. The Au Iong Die preacher soon moved to the new chapel and has been supported from the first by Chinese funds. This therefore is a self-supporting church opened this year. Another has been started at Sang Gaing Ciu, making two new self-supporting churches during the year. We have ten centers of work in this field and now six of them are self-supporting churches, all these are in this near vicinity except one on the island, one in the western part of the city and one west of the city. All have done well in self-support."

"Let me show you our Theological School," continues Mr. Beard. "This year we graduated our first class. These nine young men gave the most of their time to Church History, Theology and the Bible, with a short course on modern missions in which the middle classes shared. During the year the students in the upper classes have supplied three chapels regularly and preached occasionally at four others. Saturday afternoons they gave to street preaching and the reports on this work given Monday morning were very interesting. At the graduating exercises held in the First Church, four essays were given by members of the class, a history of the three years by another and addresses were made by Consul Gracey and Mr. Hartwell. The coming year one of the graduates will teach in the Seminary, one is called to supply Au Iong Die church, three go to work in Ing Hok,
two to Pagoda Anchorage and one to Foochow City. We met a great affliction at the beginning of the year in the loss of Mr. Gong Sik Song, who had taught Chinese classics for two years and developed a beautiful Christian character. Mr. Ding Ming Uong, our first assistant, was also ill the first term so altho' his father, Pastor Ding of Ha Buo Ga, and Pastor Ling Bang Ho helped teach, my work has been very much increased." "This Mr. Ding you refer to is last year's delegate to the International Y. M. C. A. Convention in the United States is he not?" "Yes, and it was a great privilege but the journey proved a heavy strain on his health, we hope you will all pray for his complete recovery."

"We certainly will and that you may have more workers sent." "You know we have called for another family and two ladies for this station. This year there have been ten Day Schools in my care, but with the small missionary force we have now, we cannot establish schools to open new centers. No form of work in the mission, however, is of more importance than these Day Schools for in these are the boys and girls who are to be the preachers, teachers, and business men and wives of the next generation. The ages of the pupils range from seven to fifteen years. The advantage this Christian education in their early years will give them over the present generation of Christians will be great. This year nine of our pupils have united with the church, all of whom came from Christian homes."

"Shall we walk to Ponasang compound? It is but a short distance across." "Yes," we reply, "we must see Dr. Kinnear's Hospital and the Girls' College." We meet Mrs. Kinnear just coming home from the hospital where she has been assisting as
nurse in an important surgical operation. "Isn't it strange," she says, "that we should have two cases of amputation of an arm for an old snake bite in less than a month, when we seldom had one before." Then the doctor coming in, tells us, "The hospital and dispensary have had a most successful year. During the present year we have kept a record of surgical dressings for cases staying in the hospital, and find 4919 to be the total number. Of the attendance of dispensary patients, about an equal number were returns for surgical dressings, making a total of about 10,000 dressings done during the year. The total dispensary attendance was 18,392, almost 4,000 more than any year since we assumed charge of the work. Add to this dispensary attendance the surgical dressings given the hospital patients, the grand total amounts to 23,311.

If the amount of money actually expended in running the hospital be divided by this number, it will be found that the cost per treatment for each patient has been less than three cents gold. This low rate has not been at the expense of using poor medicines or dressings, for we have never before been able to use such good supplies, drugs or medicines; does this not show that the money given us is used to good advantage? Not only has much suffering been relieved and lives saved, but multitudes have been instructed in the way of eternal life and souls have been saved. These beneficent influences have also extended to other missions and even where there are no missions. Of the inpatients less than one half came from the vicinity of Foochow, about a quarter came from Dions Loh and Ing Hok and the rest from all over this province and over 20 came from other
provinces. To illustrate this far-reaching influence of the hospital I must tell you a story. This year a patient came from the southern edge of the province. He told us that twenty-five years ago, when he was fifteen or sixteen years of age, he was in Ponasang Hospital, and he showed a scar on his leg where he said Dr. Osgood had removed some dead bone. Here it was that he heard the precious gospel. He understood its teachings at the time, acknowledged it to be good and right but 'being young his heart was unstable.' Not until three years ago did this long dormant seed spring into life. This man now belongs to a church in one of the Amoy missions and his face and conversation seemed to prove him a truly converted man." "This hospital has been established for many years then?" "It was opened by Dr. Osgood in 1871 and was in his care until his death in 1880, then Dr. Whitney took it and I came out in 1889. Will you go down and take a look for yourselves? We have two native assistants and four students and it takes four of my afternoons each week to teach them. Beside a grant of $100 from the Board for these students, rent and insurance, the work this year aside from fees and sales of medicines has been supported by private contributions, as you see by the financial statement. Our great need is for a new hospital building. Do you know any one who can give us $10,000, or a part of that sum for this purpose?" "If you could see our Sunday School of 200 trying to crowd into this small waiting room every Sunday afternoon," Mrs. Kinnear chimes in, "you would appreciate our lack of room. We give them talks from Bible scrolls and every one who can repeat the text of the previous Sunday receives an extra pretty card before leaving. The assistants, who all are graduates of Fōchow College or some other accredited institution, help in
the Sunday school and talk with the patients, but we have a hospital evangelist who reports that during the year many persons have been converted and gives a list of five who have united with our First Church."

Coming back to the house, Mrs. Kinnear tells us their house was built in 1887 on the site of the old Peet house, but the house opposite, where the Beards live, stands as it was built by Mr. Johnson in 1850. The great difficulties met in securing the land cost Mr. Richards his life. The house has for some time been too old to justify many repairs. It is a bungalow built on posts with servants quarters and store rooms below.

"Yes, this is where we live," welcomes Mrs. Beard as we mount the stairs "and those rooms adjoining are for the Shaowu missionaries or other transients. The Girls' College wish this land for enlargement and if we can secure land outside we hope to have a new missionary residence with Theological Seminary adjoining it."

"Now we shall hear about the Women's Station Classes," we say. "There have been five here this year, Miss Newton has had one and four have been mine. The oldest Class is at Ha Buo Ga and the teacher is the pastor's daughter, a graduate of the Girls' College, who beside a Girls' Day School conducts this Station Class for half a day with her mother to assist her. Here we see the benefits of higher education for Chinese women to train them to be teachers and leaders. The new Class at Sang Bo was begun when the church was organized and was taught by the preacher's wife. The men of the church were interested to have their wives taught the truth and of the nine women in the class eight joined the
church before the end of the year. We had our first Class in Romanized with a graduate of the Woman's School as teacher and the pupils accomplished more than those in character, some members are able to read well text they have never seen before. We had long desired to test the Romanized but the lack of a competent teacher and native opposition had made it impossible before." "How hopeful and important this work among women is," we reply.

"Now let us go to the Girls' College." Miss Newton greets us. "Are you alone?" we ask. "This term I am except as Mrs. Kinnear teaches Instrumental music, Miss Garretson was here last term, but is lent for a time to Pagoda now as the need there was so imperative. We have been calling for two more ladies for a long time, we do wish one at least could be sent at once! We have had eighty-six pupils on roll this year and five teachers. All our Chinese assistants have been faithful, but we make special mention of one of our graduates who has been with us five years. Her sunny disposition, consistent Christian character and zeal in saving souls, combine to make her most valuable. You see our crowded condition," Miss Newton adds as she conducts us to the main school room where the girls are packed three in a seat. "The Woman's Board is raising funds for enlargement but we are sorry to report that during the year there has been a lack of success in securing the proper premises. We hope to do better this coming year." "What bright looking girls, and this is a good picture," some one remarks, "We have little difficulty with indolence and seldom find it necessary to use any marking system or offer any rewards for study. This year we introduced
mandarin for the first time, hoping to enlarge the opportunities of the girls for usefulness in woman's work." "I wonder if any one who reads the reports at home ever realizes how packed and crowded these girls are," remarks another as we climb to the garret where extra dormitories have been added. "Hardly room enough to stand between the beds," says another. "You can see the value of having a Self-Government society, remarks Miss Newton. It not only has a good effect on the character of those comprising it, but in lightening the care of those in charge of the school. The Peace makers committee, recently introduced into the Junior C. E. Soc. is also proving very helpful." "Miss Newton helped start the first Endeavor Society in China," some one explains. "We have two societies in the College and they include nearly all the pupils. I am sure if you could hear their simple, practical exposition of Scripture you would feel it worthy of imitation by older Christians. They have a live missionary society and sent nearly ten dollars in gold this year to help re-open the work in Ponape. For home work our Evangelistic Band visit the girls and women in the neighborhood on Sunday afternoon and teach in the Sunday School, beside entertaining women and doing personal work among their schoolmates. We were greatly benefitted by the meetings held by Messrs. Lewis and Brockman of the V. M. C. A. Thirteen girls united with the church during the year, making thirty-seven church numbers in all."

"Well, here comes Miss Garretson now," exclaims Miss Newton. "Yes, I came up to visit my Girls' Day School. It was started in June and the teacher is the daughter-in-law of our senior Bible woman, Mrs. Lau. If any girl is tardy, she is greeted with clapping, much to her chagrin and to the amusement of the
other pupils. During the summer one little girl sickened and
died, bearing beautiful testimony to the Savior to whom she
said she was going. Have you told them of your Day Schools,
Miss Newton?” Miss Garretson asks. “Not yet, the three Day
Schools as well as the Woman’s Station Class in my care are
supported by private funds. Three bright girls have already
come from one of these schools to our Girls’ College, others
have unbound their feet and are anxiously waiting till they
are old enough to be admitted. All of these are taught by
our former pupils;” and Miss Garretson adds, “So is mine and
the three Pagoda Anchorage Boarding Schools which are now
in my care are supplied largely by former students of our
Girls’ College and I am sure wherever you go in every
Station you will find girls and women who have been trained
in our Ponasang School.”

“There have been four Bible women under my care,” con-
tinues Miss Newton, “and an extra one was employed during
the summer vacation for special work in the
neighboring villages and in the homes of the pupils
from the Girls’ College. Two of these Bible women are connected
with the Ha Buog Ga church which has a large membership
of women. Another is the wife of the chapel keeper at Au
Ciu, who is very successful in bringing in new women. Tho’
weak in body, her happy face and earnest spirit are a recom-
mendation for Christianity wherever she goes. Mrs. Lau* is
a member of Geu Cio Dong and has been a Bible woman
for over ten years and is known and respected far and wide.
Multitudes of women and children have heard the gospel from
her lips and she has been cheered of late by knowing that

*Note. A picture of Mrs. Lau may be found on p. 437 of Life and Light for October,
1898. She belongs to Foochow altho’ used by mistake to illustrate Paotingfu.
seed sown here and there long ago, under very hopeless condi-
tions and listened to with indifference or contempt, has at
last sprung up and is bearing fruit. Mrs. Lau also conducts
a weekly normal class for the other three Bible women men-
tioned, instructing them not only in Bible truth, but also in
methods of work illustrated by the life of Paul. Her know-
ledge of the Bible and her rare talent in personal conversa-
tion make her very valuable.
PAGODA ANCHORAGE STATION.

Mr. Hubbard has come up to take us down to Pagoda Anchorage in his gospel sampan, and as we glide down swiftly with the wind and tide, we listen to his account of the work. "This station includes the whole of the Diong Loh district beside the inner and outer Chek Li and the lower part of the Min district. It covers about 500 square miles and contains a population of about 500,000 souls, more than four times that of the Hawaiian Islands. Diong Loh city was first visited by Mrs. Hubbard's father, Rev. L. B. Peet in 1862, later father Hartwell carried on the work many years from Foochow, moving down into a native house for two winters, but I found so much time was consumed in traveling that when in 1890 a house was offered for sale at Pagoda Anchorage near the center of the field, the mission secured it and we moved down and opened the station in 1891. The farthest point now is seventeen miles from our home. Since 1893 Dr. and Mrs. Whitney have shared the work until this last April when at their physician's order they returned to the United States on furlough. This left us extremely short handed." "You must have competent native workers or it would be impossible to carry on the work," we remark. "Yes, we are fortunate in having three ordained pastors in this field. Our whole native force including both men and women is fifty-nine. These are located in thirty-six different centers and nine of these are new places entered this year by day schools taught by Christian men. This advance has been made notwithstanding the cut made in our appropriations which fell very heavily on this field with only
one missionary instead of two to help meet deficiencies. Our people have done nobly in view of the losses they have endured through adverse forces of nature and persecution. They follow agriculture and fishing both of which suffered severely this year from a devastating typhoon that totally destroyed the harvest in many places last Autumn, and brought the people to almost face starvation.

“Our largest church is at the district city, Diong Loh. It was established in 1863 by Father Peet and now numbers nearly a hundred members. The church building is a large ancestral temple. Several of the principal owners became Christians and led the others to lease the temple to us for ten years. The premises are large enough for church, parsonage and school and also accommodate the native workers and missionaries at our quarterly meetings. These quarterly meetings the natives themselves feel are very helpful and each year they grow in interest and value. To show our great growth, when I came to Foochow in 1884, all the native workers and church numbers in our whole mission numbered only a little more than half the number now in this one station. This Diong Loh church is as yet our only self-supporting one. This past year they also built a belfry over the front gate and have paid for the American bell which now rings the gospel call to Chinese ears. The pastor, Rev. Ding Cung Sieng, had an urgent call to go to Foochow to shepherd a promising and growing church at Au Tong Die, but the Diong Loh church felt they could not spare him and he yielded to their importunity.

“Pastor Rev. Ling Go Chung has a parish which extends over five centers. In making the circuit once in two months,
he is away from home half the Sundays, arranging with the colporteurs and teachers to conduct the services in his own church in his absence. With this large and scattered parish he has been very much alive trying to keep his flock from the destroyers who have been especially rampant in the southern part of this region along the sea.” “What do you mean by the destroyers?” we ask. “In several places in this field the heathen would have cut off the Christians from their property rights if they had not been hindered by the magistrate. In one place a case of chapel breaking continued for months; by great persistence on our part the magistrate finally settled the case so as to allow Christians as having rights before the law. This takes much strength but to get it is worth the struggle. Our Christians meet great opposition also in standing firm against taking part in family and neighborhood contributions to ancestral and idolatrous worship, but everywhere they have insisted on their right to desist as their conscience bade.

“Our other pastor, Rev. Lau Maing Sik, has been located at the village at the Anchorage. Being so near the open port where no Protestant religious work had here-tofore been done, the natives had only seen the evil side of foreigners, so there was much prejudice and opposition to be broken down. This is being done and the outlook is now very hopeful. The last half of the year pastor Lau has spent at Foochow teaching in the Theological Seminary, returning once a fortnight to his own church.”

“That is the Arsenal and dock yard,” and Mr. Hubbard points out large buildings at the left as we near the Anchorage.
This year we have had a preacher at Pagoda Island who has done some work at the Arsenal and several workmen are interested. Formerly the shops were closed on Sunday but now, only two days a month are free. The French are in charge and are adverse to our Protestant religion. Three cruisers built in Germany, belonging to the Imperial Chinese Navy, have wintered here and we have done some work with the officers and sailors, and one man is ready for baptism. Captain Li Ho, on one of them, is an earnest Christian and has been an inspiration and help to us. Three miles below the Anchorage at Au Guang," continues Mr. Hubbard pointing down between beautiful hills, "we have a preacher-teacher who with his parishioners has worked hard to build a chapel during the year. One after another typhoon washed down some of the adobe walls and broke the tiles. Meantime the school and church services continued to be held in the ancestral temple we had rented. Some of the clan fell ill and a little child, sitting on a high threshold, fell backwards and injured its head so that it died shortly afterwards. Superstition attributed these things to our being in the hall, saying the ancestral spirits were displeased. We are glad to be in our own quarters at last, but we sadly need $50. to put the new chapel in good shape. Retrenchment leaves many ends loose. This is one of our three preacher-teachers counted in our fourteen unordained men.

Of the twenty-two men, day school teachers, fourteen were where no preachers were located. These schools act as entering wedges. For instance, at Deng Do the school gave an opportunity to hold weekly meetings in which many villagers
heard the gospel message. Again at Au Ciu we had a literary B. A. as a teacher. A good impression has been made on the villagers and some are willing to know more of the truth. Seven of our day schools are taught by women most of whom are wives of helpers. One at Go Gia was taught by a widow of a former helper who had a class of girls and women in the Romanized colloquial. In two terms they finished the Primer, Three, Four, and Five Character Rhyme Books, the Shorter Catechism, Ten Commandments, Lord's Prayer and began to read the hymns. They can also read the Romanized newspaper. It is evident that two years of such schooling and $5. worth of books would open wide the gate of knowledge for the girls and women of China.”

“We have a dispensary at Pagoda also,” Mr. Hubbard adds. “Since Dr. Whitney left, Dr. Ciong Ga Eu has held clinics twice a week at Iang Seng village and daily at his house for those that came and also dispensed several times at out-stations. He could do much more if only we had funds for the work.”

We recognize the place where we anchored and know we have arrived. “What a pleasant spot,” some one exclaims as we climb the hill to Mr. Hubbard's house, and Mrs. Hubbard and the children come out to meet us. “This is the editor of the Romanized paper I referred to,” says Mr. Hubbard as he introduces his wife. “This paper, called the Banyan City News, is a monthly and is used in all three missions. Mrs. Hubbard also alternates once in two months with the Methodists in preparing the Monthly Child’s Paper in colloquial character. These papers we feel do much to bind our Christian workers together, tho' far separated.
1. PAGODA ANCHORAGE
2. Lang Seng
3. Pagoda Island
4. Uong Dang
5. Ku Seu
6. Lang Puo
7. Au Quang
8. Hong Oo
9. Dong Gie
10. Chiong Sioh
11. Tang Tau
12. Muoi Hua
13. Gang Dong
14. Go Gia
15. DIONG LOH CITY
16. Wo Siong
17. Dung Ming Chong
18. Gau Deng
19. Siu Seu
20. Dui Liang
21. To Kung
22. U Nang
23. Gu Gaing
24. Hu Cang
25. Haing Seu
26. Chang Ka
27. Chang Chong
28. Sieng Sang
29. Kang Cheng
30. Iong Muoi A
31. Ka Muoi
32. Deng Do
33. A Ding
34. A Chin
35. An Uooh
36. Liang Le
37. Lau Gie
38. Gio U

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5 MILES
"I wish I could take you to see my Bible women," says Mrs. Hubbard, "but they are too far away. One is at Diong Loh city which is noted for women with the smallest bound feet. Ciu Ngong So, whose feet had been bound as small as they ever are and now that they are unbound are only the length of those of a six year old child, has persuaded several others to unbind theirs under her instruction for it is often a long and difficult task. She has brought in over twenty women to worship in the chapel, several of whom have become inquirers. My other Bible woman, Nik Io So, was at Ku Seu. She taught a day school half a day and visited homes the other half. During the summer the preacher's daughter, returning from College enthusiastic over Christian Endeavor, organized a society among the women and girls. Nik Io So, on her weekly round, taught the women to read some verse or repeat some prayer until they gained confidence and now the society is a model for brevity on the part of the speakers and faithfulness of each to take part."

This province leads in the number of C. E. Societies for the Empire, which is natural, as the first Society in China was organized by you, Mr. Hubbard, at Ponasing in 1885, was it not?" one of us asks. "Yes," answers Mr. Hubbard, and we are to hold the National Convention for China in Foochow in 1900 and expect Dr. F. E. Clark here. We give you all a cordial invitation to attend."

"Now that you have rested a little, let us call on Miss Garretson who will take us to the Woman's School which joins her house, half way down the hill," says Mrs. Hubbard. "This school was started by me in the autumn of 1897, just one term after I had opened the Girls' School. We fully expected that the Woman's Boards would appoint ladies for
both, but no one came, so this fall Miss Garretson, who belongs at Ponasang, kindly offered to come and take charge until Miss Borts, who is on the way from home, is ready to take over the work. We are most thankful Miss Borts is coming, but we need another lady to come at once to be associated with her.” “Surely there must be unlimited opportunities in this large field to develop woman’s work,” we answer.

“We had eight women the first term,” Mrs. Hubbard continues. “The work was almost entirely in the Romanized colloquial and good progress was made. At the examination at the end of the term,—which was attended by the petty officers of the village, several preachers, and others,—great surprise was expressed that in a short three months the women could learn to read and even write some. I must tell you our practical sermon on the fourth commandment. The first of the year one of our women staid at home from church because her feet were being unbound, rendering her unable to walk for a time. One Sunday when all the rest were away, she found some starch left over from the previous day, such as is used for stiffening the tops of women’s shoes. Thinking it would be a pity to throw it away and having nothing else to do, she went to work and used it up on her own half-finished shoes then laid them away in a drawer. The next day, when she went to get the shoes, she found the rats had “finished up” her shoes for her. Being very hungry, their ratships had eaten up or carried away starch, cloth, leather and all, leaving no scraps behind. The woman herself considered this a judgment for working on Sunday. She got more material for another pair and thought she would try
keeping those in the very same drawer while being made. This time the rats kept away, and in due time the shoes were ready to wear. From that time she used this story as an illustration to enforce the teaching, ‘Remember the Sabbath.’ Here comes Miss Garretson, let her tell the rest.” “We had ten women this last term,” Miss Garretson begins, “several are inquirers, but one in particular seems to have the very root of the matter in her. She told me that, during a married life of twenty-five years, only once had she and her husband come to a serious disagreement. This was when he found she was attending church at the village chapel and was determined to be a Christian. He sternly forbade her on penalty of killing her if she disobeyed. She took refuge in the preacher’s family until he finally consented to let her take her own way.”

“Now let us go to the Girls’ School at the village,” Miss Garretson suggests. “The first term Mrs. Hubbard was in charge.” “Yes,” says Mrs. Hubbard, “and there were fifteen girls. Ten came with bound feet but seven, with gentle moral suasion, were glad to unbind them and the other three wished to do so, but the families into which they had been betrothed were unwilling. The examination showed fine progress in their studies, one of the most interesting exercises being a spelling class in Romanized. The gymnastics were well done and the good health of the girls testified to their benefit.” “At the close of the last term,” adds Miss Garretson, “the teacher had taken the first class thro’ a very careful exposition of the Gospel of Matthew and on examination day the class came up and, without opening their Bibles, were able
to give a clear synopsis of the contents and practical teaching of each chapter of the book. This careful Bible study prepares them to talk with the women of the neighborhood who often come in to see the school, and also helps the girls in carrying on their Endeavor meetings; they have a very earnest society, and, at the end of the year, had five committees.

"But to see our Pagoda Anchorage Boarding School in its entirety," adds Miss Garretson, "take a trip with me twelve miles down the river to Phoenix Nest, where we have a branch school of twelve girls. Let us start at once so we may be back to-night. See how convenient Mr. Hubbard's boat is, with books and papers if we like, or quiet time for rest and thought. We are busy and our native workers are busy women too; our doctor's wife at Iang Seng is the mother of five daughters beside being matron in the Woman's School, and at Phoenix Nest we may have the same experience that Dr. Smith had,—find the teacher at the wash tub. He accepted the situation very graciously and it did not take her long to set the washing aside and call the school together. Here we are at the landing, we must walk along this stone road a short distance to the chapel. I think you must have heard of Mrs. Li, her school name was Cio Lang. This is she and her little boy of three. These school girls you notice are younger than those at Iang Seng. We do not pretend to much knowledge of Kindergarten here, but we have found it a great help for these little ones, beside their regular studies, to learn some of the songs and games. They will sing you their motion songs and let you see how many different forms and different pieces of native furniture they can make out of these Kindergarten cubes." "How well they do them,"
we say, "and how delightful to see such a dear little school right in the heart of a heathen village, with such a practical woman in charge. We see boarding school life has not made this young woman proud and unwilling to soil her hands with domestic work, she seems able to adapt herself to any circumstances." "Yes," answers Miss Garretson, "Dr. Smith designated her a real Mary Lyon. We must leave now or the tide will turn against us." As we take the boat back some one remarks, "We can understand now why you missionaries always speak in such a happy way about your work."
ING HOK.

Two days with Chinese boatmen, we slowly row or sail for forty miles, between magnificent mountains, up the beautiful Ing Hok river. "Ing Hok, Eternal Blessedness," it was indeed a river clear as crystal," some one remarks as we leave the boat for the mission compound at the district city of the same name.

"It was Feb. 2nd, 1898," Mr. Goddard tells us, "that we, Dr. Goddard, little Dorrance, four months old, and myself started from Foochow and on Feb. 5th we reached the house. With very grateful hearts to God for all His mercies in caring for us in our journey and for providing us so comfortable a home, in such beautiful surroundings, we settled ourselves in our new home and began our work." "If you could have been here to see our welcome!" adds the doctor. "The yard was full of curious eyes, most of whom had never beheld a foreign woman, much less a little foreign baby. Only by locking all the doors could we keep the crowd from filling the house also. From the veranda we told them every thing would soon be in order and we would be glad to receive them.

"In a few days, crowds of visitors came and, before we left for the summer, over one thousand women and children were admitted and instructed in the gospel. The faithful Bible woman was always at my side helping to talk to the women about the truth and to entertain them by explaining the use of different foreign articles in the house." "I suppose they come out of curiosity," some one asks. "Yes, but it was pleasing to note the good attention they gave to the story of Jesus, quietly lis.
Ing-hok Christian Workers.
tening until they were invited to look over the house. They showed their interest also in the questions they asked, and it was pathetic to hear, 'How could we know about the gospel when no one has ever been here to tell us.' We often heard them say as we talked with them, 'It is very reasonable; it is very reasonable.' One old lady went about the house repeating, 'Jesus saves the soul, Jesus saves the soul,' and we could but pray that she might truly believe and her soul be saved. I have also done some house visiting with the Bible woman and we always found a warm welcome.' "What wonderful openings," some one remarks, "No wonder the mission has called for two young ladies to come to this field. Look at the map and see what distances one must travel among these mountains."

"Indeed they are great, and walking is at a premium," adds Mr. Goddard. "I made eighteen trips away from home this year, which varied in length from a few days to two weeks. They could profitably have been made of longer duration, and I would gladly have done so for the sake of the Christian fellowship with the scattered and often lonely preachers and brethren, but there were continually drawing me home thoughts of the dear wife and baby alone in the heart of a heathen country, two days journey from friends, and the need of the other ladies was never more keenly felt. We had regular preaching at thirteen chapels one of these being opened this year, also Day Schools at four. The force of native workers was fifteen. Most of them are seen in this picture. They include one ordained pastor, nine preachers, one preacher-teacher, three teachers and one colporteur. During the summer, for two months, we
had regular preaching at four other places, conducted by theological students during their vacation. The character of the evangelistic work during the year was that of quiet, steady growth and the report from Ing Hok at the Annual Meeting in Foochow exhibited a confidence and spirit that were inspiring.

"The most interesting feature of the year's work was the Spring Meeting of the district held at Gak Liang in June. It lasted three days and sixty delegates were present, coming from every chapel in the district. The meeting showed decided advance in two directions. First, in maturity—the foreign missionary no longer took the lead; secondly, in the esprit de corps—the delegates were proud of their calling and of each other. The guests of the occasion were Mr. Hubbard and pastor Rev. Lau Maing Sik of Pagoda Anchorage, and pastor Rev. Ling Bang Ho of Gen Cio Dong, who, with pastor Rev. Ciong Ging Beng of Gak Liang, divided the honors for the excellent sermons preached. We dedicated Gak Liang Church which had been built the year before, and held a memorial service of the late Rev. S. F. Woodin when it was suggested that the church at Ing Hok be made a memorial of him.

"Mr. Woodin opened this field in 1863, and for thirty years he traversed these mountains and valleys from end to end, patiently and faithfully telling the simple story of God's supremacy and redeeming love. Thousands felt acquainted with him and honored him who never accepted his teachings. What better memorial could we build than a church where can be preached for years to come the everlasting Gospel that was his delight to
preach during the span of his earthly life. As yet less than
one half the money for the church has been received. No-
tice the embroidered C. E. banner forming the background
for the group of Christian workers. It is a work of love by
an Ing Hok endeavorer, and the labor required his spare
hours, often far into the night, for several months. The Ing
Hok society offers this banner to the society contributing
the most for the Memorial Church.

"Let us look about the premises. That land adjoining on
the East was secured this year, and completes one block of
land, some four hundred feet square. This added land pro-
vides space for a Boys' Boarding School, a Girls' Boarding
School and house for the two young ladies so much needed.
At present there has been expended on the station about
$3500, of which the Board has appropriated $50, and the
W. B. M. I. $350. The balance has come from special gifts
through the Ing Hok Evangelization Co. The Woodin Me-
memorial church will be an additional thousand dollars gold."

"Let us come now to see the Hospital and Woman's
School buildings which have been erected this year," suggests
Mrs. Goddard. "In the medical work I have had the assistance of a very faithful
medical student. We found it very un-
like the work we had just left in Foochow
with its well equipped Hospital, regular dispensary hours,
and crowds waiting to be seen. Here we had no suit-
able place in which to receive patients and it was done in
our home, the people coming from scattered villages and at
all hours during the day. Not being accustomed to the use
of foreign medicine but consulting their idols in case of sick-
ness, their confidence must be gained before we hope for large
numbers. In one party of visitors was an old lady on whose forehead I noticed the marks which I knew had been made in knocking her head on the stone in front of the idol. She said she had a daughter who had been ill a long time, and had just been to the temple to consult the idols in regard to her and learn what to do that she might be cured. We asked her what the idol advised, and she said, 'To burn incense before them and take the ashes and mix them with water and give to the patient to drink and the disease would be cured.' We told her that the idols were not able to help her and to follow their directions would only be injurious. Before leaving she asked us for medicine. In this way foreign medicine is slowly being introduced." As we swiftly glide back to Focchow we feel that Ing Hok contains, as Dr. Smith said, "scenery enough to furnish several states," and also opportunities enough for several missionaries.
SHAOWU

Back again at Foochow we look longingly up the Min toward Shaowu, but three weeks is more time than we can spend and native boats are not synonyms for comfort, so we content ourselves with accounts of the work by the Foochow missionaries as they accompany us on the launch back to Pagoda Anchorage to take our return steamer.

"Dr. Osgood was sent out by the Board in 1870 to open a station in the interior, and he with Mr. Woodin and Mr. Walker were the first to visit Shaowu as I recollect," says Mr. Hartwell. "It did not seem wise to move to Shaowu then, and Dr. Osgood opened Ponasang Hospital. Mr. and Mrs. Walker and Mr. and Mrs. Blakely therefore were the first to make their home there in 1876. We feel that Mr. and Mrs. Blakely from America, where they were forced to retire by illness, and Mrs. Walker from the better country, must joyfully anticipate with us the return of Mr. Walker and their only child, Miss Walker, to this their chosen field, while we joy together over the reinforcements already sent. Mr. Himman and wife, a niece of Mrs. Walker, with the two sisters, Dr. and Miss Bement, are on the way. The mission began calling for young ladies soon after Shaowu was opened and now the Woman's Hospital and Girls' Boarding School are to become realities!" "As there are no missionaries who know the Shaowu language out here now, they cannot go there at once on their arrival can they?" we ask. "No," answers Mr. Beard, "they must study here at Foochow till some of the old missionaries return. The Shaowu dialect is quite different from Foochow, so teachers will come down from there, we have already written up for them."
"We are very sorry to be obliged to leave Shaowu without a visit from one of us this year," explains Mr. Hubbard. "Previously we have been able to send up from Foochow. Mr. Hartwell has been up twice; Dr. Whitney, aside from his years of service in that station, has since visited it several times, and I have been up once; but this year our missionary force has been so limited, every other station beside Shaowu calling for from two to five new workers, we could not spare any one. It was necessary that Mr. and Mrs. Gardner and family and Dr. Bliss should leave in March on furlough, but they arranged the work so carefully that we trust no serious injury will come to it in their absence; our secretaries and treasurer keep in constant touch with the work by correspondence." "Last year," Mr. Peet adds, "the mission sent our City pastor, Rev. Ling Nik Sing, and the Dimg Loh pastor, Rev. Ding Cung Sieng, to Shaowu to assist in the ordination of Rev. Yao Erlin as the first Shaowu pastor. He speaks Foochow and his account of the work at Shaowu given at our annual meeting this autumn was most inspiring." "His church is at the east gate of Shaowu," joins in Mr. Hubbard, "and he was so enthused by the grand time we had at the annual meeting of our Fukien C. E. Union, which followed our annual meeting, that he immediately organized a society in his own church on his return and also assisted in organizing several others, so this year marks the introduction of Christian Endeavor to Shaowu, and this advance has been made in the absence of the missionaries."

"Pastor Yao seems to have carried on the work very wisely," continues Mr. Hartwell. "At the annual meeting we asked him and the delegate who came with him to visit a number of the out-stations on their way back and receive
those they felt wise to be admitted to the churches. Out of thousands of inquirers they received only sixty, showing they must have carefully investigated and culled out only the best. This is shown in his own church also, where, with one hundred and fifty learners, he received but twenty.”

“There are over five thousand inquirers in Shaowu and nearly two thousand more over the border in the Kiang Si province, does not that constitute a magnificent call in itself?” asks Mr. Beard. “To care for these and over five hundred church members gathering in forty-four scattered places of regular preaching, there are, beside this one pastor, only twenty unordained preachers and student preachers, including eight of Mr. Gardner’s under-graduate theological students and ten teachers.” “This illustrates how little we at home realize the power of our own prayers,” one of us remarks. “We have prayed these doors open and the outpouring of the Holy Spirit to convert the people, and now we leave the open doors unentered and the converts uninstructed, so the harvest goes ungathered. When will we at home realize we must go or send to make it possible for God to answer our prayers.” “One of our earliest missionaries, Mr. Cummings, gave as the reason for coming as a missionary,” Mr. Hartwell adds, “that he could not pray for the heathen without coming, for in Christian lands they had heard the gospel, but the heathen had no one to tell them of Jesus or give them the Bible.”

“Prayer is indeed mighty and its answers exceed our expectations,” joins in Mr. Beard, “for instance, in the early part of the year, an earnest invitation came to some of our
Shaowu preachers from the neighboring province of Kiang Si to go to near places over the border and open chapels. This began through the influence of Kiang Si men who had joined our Shaowu churches. All the expense of these visits and of chapels was to be borne by those interested, and at the end of the year eight centers were reported open for worship with nineteen hundred professed learners. As the Shaowu preachers could not remain, they appointed the best men among the learners to take charge of the Sunday services. These leaders in all the places were men of good standing, many of them having literary degrees. The people are said to much dislike the practices of the Romanists in that region and our helpers have confidence in the movement. “This opening is in districts visited years since by Dr. Osgood and Mr. Walker,” Mr. Hartwell explains, “and altho’ the absence of missionaries now is a great loss, still we can but rejoice that the few who can read have the Bible, hymn book and many other Christian books, the teachings of which the Holy Spirit can employ to enlighten the mind and save the soul. Our treasurer, Dr. Kinnear, who attends to sending remittences for the preachers and teachers, etc., this summer had a new edition of the Shaowu hymn book printed, did you not?”

“Yes,” answers the doctor, “and we send many loads to Shaowu even tho’ the missionaries are not there. Beside other things, a native doctor, trained by Dr. Whitney and Dr. Bliss, orders large quantities of medicines thro’ me for his own practise and drug store, as foreign medicine is becoming quite popular up there. The Shaowu district is not so densely populated as Foochow and the struggle for existence does not seem so bitter. They are kind and free-hearted as a people.”
"This is shown," adds Mr. Hartwell, "by the liberal contributions of the churches. Pastor Yao's church leads the Shaowu Station in the amount of its gifts, $423.74, while Tieh Lo Hang shows the largest proportionate gifts; with eight additions making a total membership of only thirty, and inquirers numbering from one hundred and forty to fifty, their gifts amounted to $412.90, of which $333.40 was for church building. The Yang Chin Kang church received six members making a total of seventy-two, gifts $159.33, of which $102.50 was for salary of the preacher. There have been many difficulties of which they have written me. In the absence of the foreign missionaries advantage has been taken of the opportunity to treat the Christians unjustly and I have several times applied for them to our Consul, Dr. S. L. Gracey, to write letters to the officials in their behalf. For example at Na Keu, a comparatively new place, where there were two student preachers, there was a large amount of trouble because the converts would not conform to old heathen customs. No members were received but three hundred and sixty learners are reported with contributions amounting to $331.23, of which $324 was for a new chapel. At Kwantseh city, northwest of Shaowu, where there was no preacher but a druggist put in charge of a depot by Dr. Bliss, there are three hundred learners reported and the druggist conducts regular Sunday services. It is impossible in the absence of the missionaries to give an accurate report of the whole field, but these examples will serve to illustrate the work of this our most aggressive and hopeful station."

As we take steamer and say good-bye to our Foochow friends we feel as never before the force of the words of
Jesus, "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."
**NATIVE FORCE AND WORK**

**EVANGELISTIC WORK**

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<td>Other Chapels</td>
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<td>Unordained</td>
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<td>Admissions in '98</td>
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**EDUCATIONAL WORK**

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**MEDICAL WORK**

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*All financial statements are in silver currency.*