Foochow Messenger.

June 1917.

Annual Report Number.

KUSHAN MONASTERY (SEE PAGE 10)

American Board Mission—Foochow, China.
The Coming Evangelistic Campaign.

The Christian forces in Foochow are eagerly looking forward to the visit of Sherwood Eddy and F. N. D. Buchman this coming fall. The meetings this year will be somewhat different in method and purpose from those of three years ago. The aim of the 1914 meetings was to establish points of contact with a large number of people and to secure enquirers. Now that this has been accomplished, the effort will be made to win to Christ the enquirers already influenced. Whereas the message of the former meetings was principally national and appealed to the patriotism of the people, the coming campaign will bring a more personal message.

The meetings will be small and much attention will be given to work with individuals. For this purpose prominent Chinese from other parts of the country will assist in the work. Mr. Buchman will come in advance of Mr. Eddy and prepare personal workers. While the campaign will be a union one, the preparations will be made largely through each mission’s developing points of contact with persons who have shown an interest in Christianity.

The student and gentry classes all over China seem to be more open than ever to the Christian message. Bible classes for government school students in Foochow have been especially encouraging during the past few months. On April 22 four members of one of these classes joined a Congregational church, and about the same time a prominent educational leader united with a Methodist church.

Fukien Christian University.

On February 17 a reception was held at the Union College in the interests of the Fukien Christian University. The hosts were the teachers and students of the Union Arts College, and the Theological, Medical and Normal Schools. The guests included Chinese officials, gentry and business men and foreign consuls, business men and missionaries. Addresses were made by the Governor, President of the Chamber of Commerce, the American and British Consuls and Bishop Price, who is chairman of the University Committee. Word from America indicates encouraging progress in the matter of the incorporation of the institution. A splendid site of forty acres has been purchased,
and buildings will go up as soon as funds appear.

A New Governor.

Fukien was without a civil governor for nearly a year. It was hard to find a man acceptable to both Peking and Foochow. Governor Hu finally arrived in February. He has shown his interest in mission education by a personal subscription to the Union University, and he is now heading one of the teams in the Y. M. C. A. membership campaign.

Y. M. C. A. Anniversary.

The Foochow Y. M. C. A. celebrated its Tenth Anniversary in April. During the ten years the membership has grown from 60 to 1500 members. Fukien Province has one fifth of the Y. M. C. A. membership of China. A middle school conducted by the Association has 247 students. The work of the Foochow Association is carried on by seven foreigners and twenty-six Chinese.

A Good Thirteen For Foochow College.

1. The largest enrollment in the history of the college 395.

2. The Board of Management consisting of Chinese and missionaries working more efficiently each year.

3. Faculty meetings weekly becoming more efficient, getting a larger vision, spending less time on minor points and tackling the real problems of the institution.

4. The scholarship last term the best for many years. Less failures, more on the honor roll.

5. A wholly successful Field Day in December last. Highest provincial officials out and volunteered $180 as prizes to the students.

6. A. Y. M. C. A. that is tackling the student problem of the college. How can we help students be men?

7. A newly organized Sunday School that has two leaders’ training classes weekly, and that supplies some 35 teachers for outside Sunday Schools. And a Y. P. S. C. E. that takes full charge of the Sunday evening service.

8. A self-governing society that undertakes to keep order in the dining room and to keep the halls clean and the language of the boys refined.

9. A Volunteer Band that has over thirty members who are definitely pledged for Christian work and eight pledged to the ministry.

10. An Athletic Association that has over half the student body in training; that holds the cup for Basket Ball in Foochow; that has beaten all the government schools in field day sports, and that has a staunch Christian student for President.

11. NEED NUMBER ONE $15,000.00 for a Science building. We do not have a suitable place to even house our apparatus.
12. **NEED NUMBER TWO.**
$5,000.00 to complete the Primary school building. The building is two thirds built and that two thirds is full of boys. Others are turned away because that one third is not yet built.

13. **NEED NUMBER THREE.**
$10,000.00 for enlargement, especially for a suitable recreation ground, and to purchase a temple that runs into our present school grounds. It is for sale.

*W. L. Beard.*

**Annual Reports......1916.**

Again we are privileged to review the annual reports of the members of the mission with their records of progress their message of cheer and always between the lines plenty of food for thought as they reflect the problems and perplexities of the writers.

**Foochow College.**

Mr. Beard's report for Foochow College is definitely encouraging: "The changes in the curriculum have been accepted by all, the students being particularly pleased with the addition of a business course under the direction of Mr. Belcher, the spirit of the school is good, both students and Chinese teachers are showing more initiative than formerly, particularly perhaps in the religious work of the school, the standard of scholarship has advanced during the year, the unique lantern procession arranged by the boys to celebrate the Birthday of the Republic, the Christmas play (on the campus) which drew an audience of 3000, the field-meet which was largely attended by the city officials, all have served to commend the school to the attention of men of influence in the city. Foochow College joined with the Girls' College and the Union Normal School in their Commencement exercises. About nine hundred persons listened to an inspiring commencement address by a Foochow man who has studied in Japan and has been a member of the Board of Education in Peking.

**Foochow Girls' College.**

The aspect of the Girls' College compound has been changed by the long-waited-for acquisition of land leading down to the main street and the erection there of a new entrance-nearly opposite the Dudley Memorial Church. With the Woman's School moved to Gek Siong Sang and the purchase of the "Gardner house," the entire American Board compound is now given over to the use of Foochow Girls' College. The school has made definite and commendable progress in Music, English and Mandarin. Sixteen of our girls were chosen to sing in the union Easter Choral Festival held in the new Lau Memorial Church in
the city. Two of the numbers sung were in English,—“Praise the Lord, O My Soul” by Berthold Tours, and the Gloria from Mozart's Twelfth Mass. The Mandarin Course has been steadily strengthened since the coming of Mrs. Liu from Peking four or five years ago, so that this year we were able to make Mandarin the language of the classroom in many of the middle school and college branches. Most of the teachers speak Mandarin with ease.

At Christmas time the girls decided that they would rather give gifts to the needy than to have a feast of their own, so the money which had been sent to us by friends in America and by a former student for the girls' Christmas we allowed them to use in sending rice and ducks to sixteen poor families. On October 10—China's Fourth of July—each class presented a little play on the lawn. We gave the palm to the seventh grade who acted the book of Esther. In response to the king's command that Mordecai should be dressed in his robes and ride through the streets of the city, a paper rica was brought on and “the man whom the king delighted to honor” arranged himself therein, while the proud Haman took the part of the rica coolie, erwhile beating a Chinese gong after the manner of a town-crier. The actual propelling of the vehicle was by Mordecai's two feet as he walked along inside! (From Miss Perkins's Report.)

Boys' Primary Schools.

Mr. Newell's report is full of enthusiasm for the process of “making good tools of poor ones,” as he quaintly terms it. Mr. Newell has an unusual opportunity for watching this process and having a hand in it at every step from the primary day-schools up through grammar grades and middle school and the Union Normal. He reports eight hundred and fifty pupils in twenty day schools with thirty-five teachers. Forty-two this year were granted diplomas covering the four years' course, as compared with five or ten years ago. Of these about half would enter the higher primary or grammar schools. There are ninety grammar school boys in the new boarding school building near Foochow College. An unusually capable group of Chinese teachers helps to make this school promising. The religious life among the students and the "lend-a-hand" spirit are encouraging. Twenty of the boys joined the church during the year, among them the only boy in the highest class who had not previously taken a stand. The boys who have joined the church have started a "Ragged Sunday-School," where they gather the children of the neighborhood together to teach them of Christ. To this school came the dirty merry-faced little chap whose companions called him "Bag Tool". The young teacher was interested by the attention "Bag Tool" paid to the lesson. Would
not you like to change your name "Bad Tool"? I am going to call you "Good Tool." Will you all help to change Little Brother's name from "Bad Tool" to "Good Tool"? Every Sunday since "Good Tool" has been present and attentive,—usually he comes with the baby brother tied to his back. The boys have really begun calling him by his new name and he walks a little straighter as if he were trying to deserve it. We are planning to send a boy to Shanghai to study the Boy Scout work with the hope of starting a branch here.

Union Normal School.

Mr. Newell teaches Physics and Singing in the Middle School (Foochow College) and completes the cycle by his work with the Union Normal students through their practise teaching in the day-school. The Normal School has graduated five classes, ten men, this year. This teacher training work is the more fascinating because of its perplexities. These are peculiar to local conditions, and especially to the difficulties of adapting the classical language to a modern curriculum. The normal work involves the whole problem of making good tools as does no other part of our work. With a better class of students each year, and the strength added by experience, we feel that we are getting nearer to the problems of the work.

Fukien Union College.

The Fukien Union College opened in February of 1916 with an enrollment of 83 students making it from the start the second largest liberal arts school of collegiate grade under mission control in China. The course of study is to be the equivalent of that of an arts college in England or America, but during 1916 only Freshman and Sophomore work was given. The first class will be graduated in 1919. The faculty consists of six foreigners, representing the Church of England, American Board and Methodist Episcopal, with three Chinese teachers. The school has found temporary quarters in the old Y. M. C. A. building on Nantai island, but is eagerly looking forward to the time when it can be housed on the new university site at Kusin Point.

Over 90 per-cent of the students are believers in Christianity and 40 per-cent are second generation Christians. A number of the students helped in the churches and Sunday Schools of the neighborhood. The College Y. M. C. A., opened a night school for poor boys living near the school, using the college recitation room for the purpose. Fifty pupils were enrolled in this school. The volunteer band conducted weekly evangelistic meetings in the college gate which opens upon a busy thoroughfare. (Mr. Neff's Report).

Union Theological School.

The Foochow Union Theological School closed the year with an enrollment of 91. Of these
six were in the collegiate course. Last year the requirements for entrance to the non-collegiate course were increased to one year in the middle school. As a result the students received were more mature and better fitted to take the work. According to missions the students were distributed as follows; American Board 8, Church Mission 30, Methodist Episcopal Mission 53.

Every student was assigned to a church or Sunday School. Several seniors took charge of Ponasing stations continue to churches. Others were Sunday School superintendents and teachers. The whole school was divided into groups for self-support, particularly in the matter of acquiring their own property and building. The purpose of studying the Ha-BuO-Ga Church, which was burned down in February, has, Y. M. C. A. sent 15 delegates with some outside help, pur- to the Y. M. C. A. conference, chased too plots of ground, one provided "China's Young Men" for a school and the other to for the students, held weekly debates, kept up the interest in the church is to be built. They hope Bible study and the morning to begin building soon. Contributions in the churches have increased as a result of the recent adoption of a monthly course in Theology and Arts with the Fukien Union College. Graduates of Middle Schools system of giving. Classes were held in each church for Bible study. A course covering three may take a part of their course years was prepared and certi- theological School and ficates were given for work ac- a part in the Fukien Union accomplished. Several churches College. This course extends had small classes for those who over four years. We are plan- the room which has been well attended. Lectures on sanitation, and other important subjects men well up in the classics. have been held in several of Such men can do good work in the churches. The pastors and the villages. At the graduation preachers met regularly with
the workers of the other missions every Wednesday. These weekly gatherings have united the workers of the three missions and have made possible several union activities. Twenty-four Bible classes were established with the largest attendance in one week of two hundred and four. In the spring several churches held special preaching services. Two large evangelistic meetings were held. As a result of this work 83 young men decided to prepare themselves for church membership.

(Mr. Hodous).

A marked advance is made by the Lan Memorial Church in reaching out after the men and women of the city. The students of the schools more than filled the old church, but with the new accommodations the pastor is getting hold of business and professional men of the town.

(Mr. Beard).

Woman's Work.

Miss Deahl reports the number of women in the Boarding Station. Class somewhat decreased, owing largely to the withdrawal of financial aid in the effort to encourage self-support. The attendance was also affected by political disturbances and the fear of rioting among the soldiers stationed near the school. Four women were graduated at the close of the year. Three assistant kindergartners were given certificates as having finished a two-year course of training under Mrs. Cyng of the Peace Street Kindergarten. Miss Hartwell reports the Bible women as doing particularly valuable work in keeping in touch with the families of day school pupils. The Training School for Christian Workers moved into its new home in November. Seven students were graduated at the end of the year, making a total of twenty-one since the school opened three years ago.

Foochow Missionary Hospital.

Dr. and Mrs. Kinnear, after twenty years of effort and waiting, have at last had one full year in the new hospital, completed shortly before their furlough. They report an average of nearly 130 cases a day for the year, which has brought them into contact with a total of over seven thousand patients during the year. An interesting feature of the year's work has been the large number of soldiers who have come in from the barracks of the city. They began coming to us during an epidemic of dengue, and finding themselves well cared-for, continued to seek treatment for a variety of ills. The training course for nurses has been lengthened from three to five years, and the training school is now among those recognized by the Nurses' Association of China. The hospital evangelist holds services for the dispensary patients each morning, at which there are often a hundred present, and has services for the patients in the wards in the evenings, at which the students assist.
Girls' Primary Schools.

Miss Hartwell stresses the increasingly recognized importance of foundation work done in primary schools, and the use of this means for reaching out to a new and wider constituency, and records the opening of a third kindergarten—at the Water Gate School—in Foochow City. The girls' day schools had this year their first successful candidate in the Uniform Examinations, this girl also graduating with honors. Four other girls were given the Mission certificate. Handwork, and especially sewing, has been emphasized in the primary schools this year, and the prospect for better and more definite teaching of manual training in our primary schools has been better by the introduction of a course in this work into the Union Normal School in co-operation with the Manual Training School of the Christian Herald Orphanage.

Ingtai Station.

The work at Ingtai has been crippled by the absence on furlough of Mr. Smith and his family, thus leaving a double burden upon Dr. Whitney who is already handicapped by a severe affection of the eyes. For the medical work Dr. Whitney reports an average of twenty cases a day, three-fourths of this number being men and boys, with fifty in-patients during the year. Through the special contribution of Mr. C. B. Bates we were able to open a number of new places for evangelistic work from which we receive encouraging reports. The older work shows evidence of progress in each place. We are continuing the experiment of uniting with the government and village schools in a number of places, and hope to extend this work. During the fall Mr. Donaldson, who arrived on the field in July, has been able to help Dr. Whitney with the Boys' School in Ingtai City by teaching a number of the English classes.

On the first of April, after less than six months residence in China, Miss Waddell was obliged to take over the woman's work from Miss Strang, who was to be married in the summer to Mr. Donaldson and has thenceforth acted in an advisory capacity. The woman's work includes the Girl's Boarding School, five day-schools and the work of six Bible women. The Boarding Station class was closed the entire year because of lack of workers.

Shaowu Station.

The Shaowu station is greatly encouraged by the return to the field of Dr. and Miss Walker and of the Kellogg family, and the arrival in Nanking of Mr. and Mrs. McClure and Mr. and Mrs. Riggs who will be stationed at Shaowu after a year of language study. With Mrs. Kellogg came Miss Mary Goodwin of Philadelphia, a college friend of Mrs. Kellogg, as missionary visitor. Mr. and Mrs. Whitaker also arrived in Shaowu in Sep-
tember after a year of language study in Nanking. To the keen disappointment of all they were obliged at the beginning of 1917 to return to America because of the ill health of their little daughter.

Two new chapels were dedicated during the year, and four others repaired or practically rebuilt. Nearly half the money for these buildings is given by the Chinese. A church building society has been organised, with generous initial subscriptions from the organisers. The Shaowu fortieth anniversary has already been reported in the Messenger.

Fragments from the report of the Girls' Boarding School are inspiring: "Last year the graduates of this school were teaching over five hundred little girls gathered from forty or more villages.........The Y. W. C. A. of the school has held meetings for the women of the city, they have their own Bible women and much good has come from visits in many towns and hamlets.........Every girl is expected to be able to cut and make all her own garments by the time she graduates, and to be able to do all household duties......The school aims to send out the kind of women China needs."

(Miss Bement.)

There were four hundred girls enrolled in the twenty day schools of the district, with a larger number in the two higher classes than ever before. Thirteen women were enrolled in the Women's Bible School, two completing the course. (Miss Funk.)

Diong-loh Station.

A new form of service for the Christian Endeavor Society at Diong-loh was inaugurated under Mr. Hubbard's influence. Each Sabbath afternoon a group of boys went with Mr. Hubbard and the pastor to the county prison where they held a brief service and distributed tracts. They were gladly welcomed by the wardens and the men. The music of the church services has been much improved by Miss Ward's work with the Women's and Girl's Schools, and by the organization of a choir of boys and girls under her direction. In Diong-loh, too, an attempt was made to require self-support of the women in the Boarding Station Class, with a consequent drop in the number of students. Three women were graduated from this school. Over nine hundred children are under instruction in the day schools and Station classes of the station, but the irregularity of attendance and the inefficiency of the teachers makes this phase of the work a grave problem.

(Miss Blanchard.)

The kindergarten, opened the first of March, has gathered from twenty to thirty little children in off the street daily for Christian instruction. It has been a great joy to the children and to those in charge. A plot of land with about a hundred feet frontage on the main street opposite the church is ready for the opening of a play-ground at the first of the year, and here we hope
sometime to build a home for the kindergarten and other children's work. (Mrs. Gillette.)

The medical work has increased in the number of cases treated 100 per cent over that of two years ago. The new dispensary building, with its conveniences of running water and furnace heat, is proving a great help. Two rooms, accommodating the beds, are reserved for in-patients until we can have a hospital. Three hundred dollars (Mexican) have been pledged by the Chinese toward the dispensary building. (Dr. Gillette.)

The Boy's School seems to have made progress particularly in the development of character in the individual boys. The work of the Y. M. C. A. received a new impetus through an enthusiastic young teacher from Union College, and the Junior C. E. under Miss Ward had a year of unusual interest. Seven of the boys, coming mostly from heathen homes, joined the church. (Mrs. Hubbard.)

The office of the Business Agent is a busy place. Mr. Belcher has taken over the treasurership of the college and of the city hospital, and is handling the salaries of native workers convenient to Foochow. This relieves the other missionaries of a burden of book-keeping, and also removes the real, if intangible, barrier between the missionary and his helper that results from financial dependence. Mr. Belcher has also put the payment of missionaries' allowances on a more systematic basis, and is working with the treasurers of the native churches on a plan to systematize their book-keeping and management of church finances.

**Guests of the Abbot at Kushan.**

Those who have gone with Kim, "The Little Friend of all the World," as he followed the lama through the valleys and up into the hills in search of the sacred river, and listened as he talked of the great monastery from which he came off in Thibet, will feel a peculiar interest in a pilgrimage to Kushan, a great Buddhist monastery in China hidden away on the side of one of the mountains of Fukien. The age and size of the monastery, the wonderful natural beauty make it a place anyone would enjoy; but the circumstances of our visit make it particularly interesting and delightful. Our party of fourteen had the special privilege, rarely accorded to Chinese or foreigners, of going as guests of the abbot. One of the members was a man whom the head monk delighted to honor, so he accepted for us all an invitation to a feast and a personally conducted tour through the temple. Early in the morning we
climbed the hills behind Ku-jiang, crossed the divide, and went down the steep decline on the other side of the mountain, overlooking as we descended the plain spread out below us, the city of Fuchow and the river dotted with small boats. Our first glimpse of the monastery was through a grove of great trees, pines as straight and tall as the highest mast on the sea going junks, and other giant trees with wide branches that threw a pattern of light and shadow on the ground, and cast a spell over hearts that have not forgotten the great trees of homelands. Standing on an old moss-covered tomb, we looked down upon the monastery spread over a large area below us, grey, curling roofs, set among the green of the wooded hillsides. There were three large temples, many smaller halls, long covered corridors, and two pagodas that rose above the others and reminded one of picture books of China. Beyond the roofs in a little cup between the hills, we got a far view of a deep green pool where the sacred fish are kept, and beyond reflected in the water another temple, picturesque with curling roofs against a background of feathery bamboos and pines. The temples and halls, the stone stairways leading from one level to another, walls—old and moss covered, and the gateways with their carved characters all fitted together perfectly in a picture of grey and green, beautiful, quiet, and strangely impressive.

After the first view of Ku-shan, we went on down the pathways across the main courtyard, past the flower gardens and the fish pond, to a temple which is built over a clear spring, gushing from a lion’s mouth, the water falls over a wheel, which turns others when the pressure becomes great enough, and, by means of wires, strikes the head of a wooden fish against a bell. Every thirty seconds the clear note sounds out over the hillside,—an efficient prayer system. The inscriptions on the wall told of the deliciousness of the water, and our tired, thirsty crowd believed what they could decipher of them. There was a group on one side drinking tea, and on the other a woman trying to get some favor by kneeling before an idol, drawing a bamboo stick from a bunch of them, sticking it up while she threw two pieces of wood on the floor. When they finally fell in the right position, she got a slip of paper which a man chose for her from what looked like a lot of post-office boxes.

As soon as we were cooled and refreshed we went down to the court to meet the abbot himself. Our cards had been sent on by a runner early in the morning, so we were received with proper ceremony. “You are honored,” one of the men whispered “the head monk is coming to greet you himself”. So we began to feel greatly impressed and tried to remember all the things we had ever been
told about bowing and shaking our own hands. I am afraid we looked a good deal like a crowd of scared school children; but the abbot himself was quite simple and gracious, so we soon felt at ease. He was dressed in a plain linen robe and held in one hand a short brown rosary. His face was quite intelligent and there was a real dignity about him that made him worthy of respect.

After the ceremony of introducing was over, he invited us to go to the reception room for tea, and himself walked along with the party, talking with those who could understand. The reception room was not any more elaborate than that of any Chinese home. In fact, the furnishings were even simpler. There was the usual low seat facing the door, tables and chairs on each side, and a round table in the center. The abbot then left us and we saw him no more. Delicious tea and a bowl of hot food, noodles and mushrooms, were served.

One of the lesser monks, whom we called the "Fourth Monk" came in then and started to conduct us through the monastery. He was a small, shrewd looking man, and though one hand moved ceaselessly telling the beads of his long rosary, his eyes darted here and there and his brain was evidently on the alert, weighing and calculating. Here surely was a man who acquired merit by his efficient business management of the temporal affairs of the monastery rather than by his meditation.

We went along stone corridors and up broad stairs, past the dining room, living room, and the kitchen. In one of the rooms we saw the abbot sitting at a small table in the least honorable part of the room, eating his noon meal, apparently the humblest man in all the monastery. As we went along we heard the rhythmical sound of gongs and chanting, and soon saw the procession of monks, clothed in long brown, grey, and yellow robes pass along with measured step and folded hands. It was picturesque and yet it was something more too. They went into one of the largest temples, knelt on the prayer rugs arranged in rows on the floor rose and bowed and passed out again. Some one said they were worshipping the tooth of Buddha which is one of the treasures of Kushan. We watched their faces as they went by, but looked in vain for spiritual understanding and strength. Some were old, while others looked as if they had only lately received the nine scars on the front of their shaven heads, scars made by burning holes deeply into the scalp. Some looked as if they were already approaching the place where they had not enough intelligence left to desire anything—the Nirvana that seems inevitable from such a life. We were shown the door of a darken cell in which a modern Simon Stylites has lived, sitting on a bench for thirty four years, see-
ng only the faint glimmer of light as the door is opened by one bringing his food. Such loyalty is worthy of light rather than darkness; but one must respect its intensity and unaltering steadfastness. To him perhaps more than to any other monk there, I should like to give the knowledge of one worthy of such devoted seeking.

We visited three very large temples with high ceilings, painted with fantastic colored images of dragons and other animals, and enormous gilded images, twenty-five feet high and terrible to look at. Buddha sitting upon the lotus flowers, an idol with many hands and a multitude of lesser deities crowded the sides of the walls. In one temple, there were small figures of former governors of the province, and tablets on the walls with the names of contributors.

In one temple there were three great gilded idols in front of the door with incense burning before them and nine smaller figures on either side. I asked the meaning of them, and the "Fourth Monk" explained at length about two of them before we hurried on to see other sights. A young Chinese from Fuchow gave us a somewhat denatured account of the monk's enthusiastic and technical description. The first man he said, served the idol so well and so firmly that he by his look had power to subdue the dragon. I looked, and there sure enough, cowering near the top of one of the large pillars near by was the dragon; and when I looked at the man's eyes, learing and horrible, I did not blame the dragon for covering. The next man was one who lived in such poverty that he gathered the cast-away rags to sew into garments for himself. I did not have time to hear how the other seven acquired merit, but I gathered that each one typified some great virtue.

We saw comparatively few monks and so gained little idea of how they spend their time. Three members of the party wandered up a stairsway into a room and found three men studying a book on Buddhism. Once as we went up one of the paths, we saw a monk sitting alone at a little table, with an open book, studying and meditating. In his sheltered nook, he made an interesting picture. Altogether there are more than three hundred monks and students in the monastery as a rule; but just now many were away, collecting revenue from the farmers who have just harvested their rice.

After this long trip through the monastery, crowded with grotesque images and sights that forced on the mind, weird impressions of fear and longing, sin and death, devotion and the passing of desire, we were glad to rest in the little tea house built in the side of the deep rocky ravine, sheltered by a mass of green trees, where a sign carved in the rock admonished the visitor to "listen to the water" that fell over the rocks below or gushed from a
small fountain to fall again with the sound of rain. From the temple above there came at intervals the sound of the fish bell, silver-clear and far away as in a dream. It was peaceful, and one could think there—if one were not a member of a merry party that preferred baseball to meditation.

About one o'clock a monk came down to the tea house bringing a tray of small parcels,—presents from the abbot. For each one there was a package of tea with the name of the monastery, the date, and the name of the recipient, also a scroll of black with white characters upon it, the meaning of which we have not yet deciphered. Soon, coolies carrying great trays of food began to arrive from a restaurant in Fuchow. The abbot's guests were to have the best the city afforded, even if the abbot himself did eat simple fare; and he so far overcame his scruples against meat as to have a feast for us with at least twelve meat courses, including the usual sharks' fins and birds' nest soup. The smoke of the fire and the bustle going on down stairs told us that the feast was being prepared and soon we were invited to the tables. None of the monks sat down with us as there were ladies present, but there were four young Chinese men in our party. The "Fourth Monk" we could see hovering on the outskirts and while his worn thumb nail did not stop moving on his rosary he kept a sharp lookout that everything was properly done. Although we hurried through in typical Western fashion, we spent two hours at the feast, and could only drink one small sip of the bowls of pink rosewater that were served last.

Late in the evening we started home, forming a long line of our own group, chair bearers, and women with their flashing hair ornaments carrying the food we had not tasted. Looking back as the procession wound up the hill I thought of the "hot pursuit" in the moving pictures. There was everything to make an effective film; the mountains rising steep on either side; far away across the hills the plain, lighted by the glow of the setting sun; and the river shining as it wound its way along the foot of the mountain. As we went along the colors of the sunset at first pastel shades, deepened and glazed and finally faded away into the darkness. Then the lights of Kuliang scattered over the hillside welcomed us back home, and we turned from the strange-ness and beauty of the East to the familiar sights of our home-like community. The impressions of Kushan, the beauty and charm of the scene, the meaning of the monastery there will stay in our minds, bringing us perhaps nearer to the heart of China. It is an experience in comity to be the guests of the abbot of Kushan.
Overland to Amoy.

From Foochow to Amoy runs a perfectly good highway, as roads go in this part of China. The whole distance of 120 miles is seldom traversed by foreigners however; not because the journey is a difficult one, but when a modern steamer can take you to Amoy in 20 hours what is the use of spending a whole week on a rough stone road with the bother of a load of bedding and provisions? Language difficulties too there are in the way, for between Foochow and Amoy are three distinct spoken languages, shading off into any number of local brogues.

The clear cool days of early winter make one hungry for the country, and when the China New Year vacation rolled around I found myself packing a couple of baskets for the Amoy trip. Not finding anybody who was fool enough to go along, I had to get what companionship I could out of my load carrier.

We left Foochow shortly after daylight by river steamer, having waited an hour and a half after schedule time for one passenger, although the boat was already loaded to its capacity. At 10 o'clock we landed and started our tramp. We passed through some beautiful rugged country, including a fine mountain pass, though a mist kept us from enjoying things to the full. My load was a light one, and my coolie went along at a dog trot, so by keeping up with him I was able to make the trip to Hokchiang in record time, but with blistered soles to show for my trouble. At Hokchiang I spent a day in the home of Rev. and Mrs. Worley of the M. E. Mission, and visited members of the Church of England Mission which also has work in that city. The Hokchiang people have responded to the Christian Message in an exceptional degree, and the Christian community numbers 11,000. The island of Haitan (100,000 population) has one Christian for every twenty people, and is probably the most extensively evangelized place of its size in China.

It was thirty-six miles farther to Hinghwa, the next mission station; and a night was spent at a Methodist chapel on the way. The Chinese District Superintendent who lived there was most hospitable. The Hokchiang region was parched and desolate looking owing to the long drought, but the well-watered Hinghwa plain presented a much brighter and more prosperous appearance. The substantial brick houses with artistic curved roofs, and the bright red coats and elaborate silver hair ornaments of the women evidenced greater worldly possessions than are found in most country places in China. We were now out of the bounds of the Foochow dialect. In the lower part of the Hokchiang field they had been murdering it to such a degree that it was a relief when they finally had it dead and buried, and I
did not need to try to understand what was being said around me.

At Hinghwa I spent three days with Mr. and Mrs. Irish and visited the splendid work carried on there by both the Methodist Episcopal and Church of England Missions. The Hinghwa district has been the scene of a remarkable revival during the past three years. The Christian community numbers over 30,000, and during 1914 and 1915 it increased at the rate of twenty-five percent per year.

At Hweian I spent two days with Dr. and Mrs. Turner of the London Mission (English Congregational). Hweian is in a barren and impoverished region, but the Christian Church is thriving, due largely to support it receives from members who have emigrated to Malaysia, where they have found a good living. A beautiful church building, costing 13,000 Mex. has just been dedicated, 95 per cent of the money having been raised by the Chinese themselves.

Chuanchow was the next station, and just before starting I heard that there had been fighting in that city, and that going there might not be safe. On arriving I found the city quiet, but heard that two nights before some soldiers, as a result of a gambling quarrel, had run amuck, and shot down twenty-nine innocent civilians on the street, besides wounding a number of others. The military authorities managed to hush the matter up, and it was hardly known in other parts of the country.

Chuanchow was the most important port of China in the Middle Ages and carried on a large traffic with Europe. A sand bar has since caused its trade to go elsewhere, and its population has decreased to 100,000. Christianity has struck deep roots in this city where there are three self-supporting Presbyterian Churches. An afternoon communion service, attended by over 200 people had an atmosphere of reverence and worship that impressed one as being genuine. Messrs. Rogers and Underhill of the English Presbyterian Mission were my hosts at Chuanchow. From there I went afoot and by small steamer to Amoy where I spent two days with Rev. and Mrs. Phillips of the London mission, and then took steamer back to Foochow. It was my fortune to find as traveling companions on the steamer Dr. and Mrs. Edward L. Smith of the American Board, who were also bound for Banyan City. C. A. Neff.

Basket Ball in Foochow.

The students of Foochow College with College songs and yells the COLLEGE are elated this year over their championship basketball team. In a truly loyal spirit.

A new interest has been shown
in athletics in Foochow College this year. A tendency to do things in athletics as they are done in the rest of the world. Mr. S. S. Tang of the Fukien Union College put up a cup to be won by the championship team of Foochow. The team first winning three out of five games in a series of games between Foochow College and Fukien Union College, should receive the cup and the title of championship. Foochow College took three games in succession and received the cup and the title. Ung Seu, the best player on the team holds the cup in his hand in the picture shown here. Great enthusiasm was shown at these games. College yells and songs were prepared and given with much vigor. The yelling and singing and the big crowds in attendance all made them seem like games at home.

The suits which the players wear were bought with some of the money given by the governor of Fukien to the athletic association of Foochow College last year after our big track meet which the governor attended.

It is interesting to note that each one of the five regular players on the team is an active leader in Christian work in the College.

**News Items and Personals.**

Ing Tai station’s newest member. Miss Susan Donaldson, arrived early on the morning of April 30. The Mission has made no assignment as yet but it is understood that she will be located for some time with her parents, Mr. and Mrs. F. F. G. Donaldson, to whom we extend our heartiest congratulations.

Dr. Cooper has been granted leave of absence from the Mission for the duration of the war so that he may go to France for medical work with a Chinese coolie battalion. Several tens of thousands of Chinese coolies have gone to France to take the place of French unskilled laborers. The Chinese government demands that these men have medical care, and so there has come the call for this service. Dr. Cooper has gone, not only to meet the medical call, but also to use the opportunity for evangelistic work among these Chinese. He has taken with him one Chinese graduate nurse and four Chinese student nurses. From Foochow he went first to Peking for his commission of Lieutenant in the Medical Corps from the British Ambassador and from there to Wei Hai Wei, where the battalions are made up and embarked. “Somewhere in France” is his approximate address.

The “spring drive” of the Foochow Y. M. C. A. resulted in an increase in membership of about 1100, and contributions $10,374 as indicated by the big
clock mounted on the front of their new building.

Mr. F. L. Tinkham, who lived for the year in the city compound with the Hodous family while he taught athletics in the government schools, has gone to Shanghai to be on the sales force of the American Trading Co.

The church outside the East Gate, Foochow, is the first one to take advantage of the help of the Church Building Committee. The Committee was elected in 1915, but has only this year had funds to administer. The East Gate church has for some years been planning for a new building and soliciting subscriptions. With native subscriptions and a gift from Mr. Goddard they raised $600 and asked the Committee to plan the remaining $400 necessary for the project. The Committee voted to give them outright $300 and to loan them $100 for 10 years without interest. No grants are made except under the condition that a part shall be a loan to be repaid to the Committee Fund. The Committee hopes in this way to stimulate the further giving of the church members and also to keep the funds of the Committee from being wholly depleted.

Whether the war has turned visitors China-ward or whether it is merely a coincidence that we have been especially favored this winter we don't know or really care, for the important thing is that so many were able to come to Foochow in spite of our scarcity of connections with the outside world. Of greatest importance and interest was the visit of Secretary and Mrs. E. L. Smith of the American Board. Secretary Edward Lincoln Smith and Mrs. Smith spent two weeks with us in February on their way home from the Ceylon Centenary. They visited Diong Loh and thus saw some of the country work. They visited several of the churches in Foochow, saw the work in the different Union Institutions, some of the work of the other missions in Foochow, and tasted a Chinese feast. A reception was given them by the Chinese and also by the missionaries. They saw the mission in business session. One half day was given to interviews with individual missionaries. In these ways they had the opportunity of becoming acquainted with the problems that face the mission, and of getting to know the missionaries. This visit was greatly appreciated by us and we are in full accord with the policy of the Board in sending one of its Secretaries to the field as often as possible.

Rev. Frank S. Brewer and Mrs. Brewer visited the mission as the guests of Dr. and Mrs. Beard the last part of February. Mr. Brewer was a classmate of Dr. Beard’s in Hartford Theological Seminary. He is now Dean of the Theological department of Talladega, Ala. He visited
our work in Mindanao, P. I., as a representative of the Board in company with Mr. Goddard. Mr. and Mrs. Brewer went north thru Peking and Korea on their way home.

Rev. Dwight Goddard formerly of this Mission added this spring another chapter to his "Foochow Revisited." A stay of eight weeks made it possible for him to visit all the stations of the Mission. The value of the visit to Shaowu was further enhanced by the opportunity to travel overland for five days with Mr. Kellogg from Shaowu to Kien-nen-hsien, the southern corner of the field. From there he took a boat on another branch of the Min River and returned direct to Foochow. Feasts and return feasts made his visit in Foochow memorable, and several new advances in work were made possible by his gifts. From Foochow he went to the Phillipines in the interests of the American Board and returned from there to America in time for the Annual Meeting.

Shaowu Notes.

Goodwin-Storrs Wedding.

Easter Monday, April 9th, was a "red-letter day" in the annals of the Shaowu Station, for it witnessed the first foreign wedding that has ever taken place in our Station, when Miss Mary Merrick Goodwin of Philadelphia was united in mar-

riage to the Reverend Charles Lysander Storrs of Shaowu.

The day was a very happy one not only for the missionary group but also for the Chinese church. The ceremony was performed at four o'clock in the afternoon at the East Gate church in the presence of the students of our boarding schools and train-
ing classes, and the members of the Christian community. The church was decorated with palms and bamboos. Reverend Edwin Dwight Kellogg performed the ceremony, the prayers being offered by Dr. Walker.

After the clergymen and groom had taken their places at the altar, Dr. Lucy P. Bement played the wedding march from Lohengrin. The bride was attended by the little Misses Katharine and Margaret Kellogg as flower girls.

The double ring marriage service of the Episcopal church was read and the entire ceremony was as impressive and reverent as it could possibly have been in a church in the homeland. The Chinese friends found in it not an occasion of curiosity but one of quiet joy and reverence.

The bride was attired in a beautiful gown of white net and lace. She wore the wedding veil of Mrs. Walker; who was the first bride of the Foochow mission to be married on the field; to one of our own mission. The veil was a gift to Mrs. Walker from the wife of the head of the Customs forty-four years ago. It seemed a very fitting and beautiful touch of love and sentiment and to imply that the mantle of Mrs. Walker's years of love and service in the Shaowu field had fallen upon Mrs. Storrs.

The wedding rings given by the bride and groom were made from the gold watch case that had belonged to the mother of Mr. Storrs in her girlhood.

After the ceremony about forty Chinese guests were entertained at an informal reception at the Kellogg home, which was followed by a wedding supper for the Shaowu missionary family.

Mr. and Mrs. Storrs left the next day for a honeymoon in the Bohea Hills.

It is a matter of great joy to the Shaowu station that Miss Goodwin who came to us last Fall as "missionary extraordinary is now a permanent member of our mission, and that Mr. Storrs who has given so many years of unselfish and helpful service to Shaowu has added not only to his happiness and usefulness but to ours as well.

Rev. Dwight Goddard and Mr. Harold Belcher were Shaowu visitors in March. It was the first visit of either gentlemen to Shaowu. Mr. Goddard delighted the hearts of Shaowu missionaries by making a tour of the Kien-nen region of our field in company with Mr. Kellogg. You have not seen the Foochow mission unless you have seen Shaowu and you have not seen Shaowu unless you have seen the great western half of the field.

The chapel at Lau-ha dedicated and the purchase of a building for chapel purposes at Chii Keo marks progress in the church building line in Shaowu.

The biennial Bible Study Conference of the three missions working in Northwest Fukien will be held in May in Shaowu.
The Woman's Hospital at Shaowan after many delays is now up to the second story and makes an imposing building.

Two more graduates of the Nanking Theological School, Samuel Uong and Joshua Fan, are now at work in the Shaowan field. They graduated in January and have both since been married to graduates of the Girls' Boarding School. Mr. Fan has charge of the church at Wan-on-tsai and Mr. Uong at Kien-nen.

They Have Need Of THEE.

The Evangelistic workers of a sister mission invited us to join them in visiting distant places to hold conferences of three or more days' duration. We eagerly grasped the opportunity. Before undertaking to go into the field of another mission we accepted invitations to conferences in our own Ingtai and Diongloh fields, where we hope some good was accomplished.

Our first trip to the neighboring field was to a village in the Chili region bordering on our own work. We met at a church building (just a native house,) in use as a church for over twenty years and to our gratification found one of our own boys who is now in the Union College in the audience. His radiant face told the joy he had in assisting in this work of evangelism. From this town we traveled over-land to the District city of Futsing, where both the Church of England and the American Methodist missions have important work. This region claims to have 11,000 church members. The conference was full of animation and enthusiasm, the gentry and literary classes coming "in larger numbers than in the campaign of 1913." We still hear echoes from this place showing that the enthusiasm has not died down.

Word went from hamlet to hamlet and the next call came to go to a beautifully situated town two hours' walk from Foochow toward the bank of the South branch of the Min. Here the same number of people crowded into the doors and listened to the Message. To be sure the building was small but the warmth of fellowship made up for the crowded condition.

The next place was at the charming village of "Sweet Cane," quite wealthy through its large silk culture industry. It has a lovely grove of olive and fruit trees, most entrancing, and a good road to the chapel. But the meetings could not be held in this one small building so they were divided for the men in a large house belonging to one of the Christians of the place, and the women met in the chapel. It was in this chapel where we got very near to the hearts of the women. There was a common bond, and one woman talking to another can and does touch the other through the fact of motherhood. And
here the interest was even greater than in the former village.

The call to go to Kutien for a ten days’ trip including the journeys there and return, was met by an eager response, as it had not been our privilege to visit this far-famed city and its work in all our nearly thirty years of service for Foochow. While there a call most urgent to go two days’ journey further on could not be accepted for lack of time. But here in Kutien where the 20,000 dead lay unburied, sealed in their coffins, for a long time, and where the official who attempted to have them buried brought down upon his head the anathemas of the people,—here where the bravery of the missionaries quite as much as their devotion won the hearts of the people,—here where the Gospel has taken hold,—here, were audiences of 600 and 700 crowded into their largest buildings and where the very best of attention was given. Such opportunities do gladden the hearts and cheer the spirits of long-time workers. Truly they could say, “We never saw it on this wise”. The conference of workers closed Saturday night and the Sabbath was spent in the churches, all with full houses. Monday the day before leaving for Foochow was spent in looking into the famous Bird’s Nest, an Orphanage of long standing, and into the work for the aged blind, women in one place and men in another. They deposit $10. when entering the home and this is to help toward their burial expenses. None of these helpless people are put into a foreign building but are in Chinese houses, just what they have been accustomed to all their lives. We saw the deaf mutes in one school happy and contented as far as it is possible for them to be with such an affliction, studying with the other girls who are in this way helped to appreciate their blessings. Since our return home we had much joy in learning that over twenty were received into Church fellowship in a town whose pastor and other Christian workers attended the conference at the city.

The Evangelistic Group consisted of six, eight or ten, as the case might be, of Chinese and Americans. The entrance of so many at one time literally took the town by storm, and this in effect proved most effectual as there was opportunity to divide into groups and visit places of interest and darkness. The darkest places were thus exposed to light. And oh, the result.

Now what is the sin of “Sweet Cane” more than twenty years under the influence of the gospel, with so little result? What is the sin of Ngie Sng also the recipient of the Gospel Message? and of Dâi Ngie and all the villages surrounding it? One hears the same terrible story everywhere. The voices of little children cry for care, for life! little girl babies as soon as born are destroyed in a terrible way, because the mother looks upon
herself as having given birth to a monstrosity! Think of it, a little girl baby a monstrosity! The sin is MURDER! No wonder the Truth does not find a place in hearts crusted over with such sin! In one town there are three boys to one girl. So in another, and another, always the same tale and THEY DO NOT KNOW THAT IT IS WRONG! One woman, when asked confessed with a hard laugh to having destroyed seven of her own baby girls and assisting in the destruction of two of her granddaughters! We called upon her and there in the deepening twilight we told her of God's love for little children both girls and boys, of His sending the children to bless the home and hearts of the parents, and to do any harm to the tiniest child was not unnoticed by our God, who takes account of all the actions of men. Pray for this poor wretched soul and for all others like her, that the Gospel Message may find lodging in her heart and crowd out the evil therein. **Mrs. Peet.**

**The Romanized Press.**

The Romanized Press, otherwise known as the Stewart-Peet Memorial, has made a good record the past year. This Press in charge of Rev. and Mrs. L. P. Peet has issued 1,604,589 pages. Its receipts from sales and orders amounted to the sum of $1800 plus Mexicans. Wages $714 for the year. A large part was Romanized printing for which there is an ever increasing demand and to do which no press in Foochow is so well equipped. The Romanized is a wonderful aid to the foreign student of the Chinese language and has opened to the Chinese who have had no educational advantages a wide field of useful knowledge.

**The Foochow Union Language School.**

The Language Class is in good running order and the students are looking forward to the summer session now so soon here. At that time classes are also planned for advanced students, and the committee's hope is that a suitable place may be found for holding the classes in other than a private house. The time of meeting is to be from 7.30 to 10.30 a. m. four mornings a week. This will not make the work too heavy for the director nor for the students.

**From Freshman Compositions**

**A Criticism of "Evangeline."**

I like this story very much because it tells us about the bad result of love. Many people of the present age fall in love and they can not get up. They waste time and money and even sacrifice themselves for nothing. They have many important things to do in the world but they do not care except love. When I have read this story I know that both
Gabriel and Evangeline had this bad result. So I like it, for it teaches us to get away from the dangerous disease, the love.

I think that the author was also a man of despair. He had once to fall in love and himself suffered the same sad feelings. In order that he could write this story so beautiful, sorrowfully and hopelessly. Vanity of vanity, vanity of vanity, all is vanity.

My First Experience with a Foreigner.

Once I walked alone on a hill when I was a child. I was much surprised by a sudden voice and saw a man approaching me. I feared he was a robber so I hid myself among some trees. I could see this man and what he was doing but he was unable to see me. Afterwards I found that he was not a robber, but he was a foreigner far less human in form than an ape. His eyes were blue and his hair was brown while his nose was in the likeness of a hook. Around his neck there was a colour rope which I supposed to be used for binding animals. Then I ran out to meet him and talked with him. But I could not understand what he was speaking, and he always used his hands instead of speaking. I saw many thousands of hairs on his hand, and I always tried to touch the hair whether it was strong or not. As soon as the sun went to west he bade me farewell by showing of his hand and I also with my hand showed that I hoped to meet him again.
Mr. H. B. Belcher,

Foochow, China.

Dear Sir,

Enclosed find $............for .............subscriptions to the Foochow Messenger, to be sent to the following addresses.


Signed

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THE APPROACH TO SHAOWU