How the Lord Built the Chapel.

GODDARD.

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BY—
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How the Lord built the Chapel.

RETROSPECT. Over thirty years ago the Gospel of Salvation through faith in Jesus Christ was first preached in Gak-liang. It was some years later before the first believers were baptised and there were not enough to form a church until about 1880. Then a chapel was rented at a village about a mile away from Gak-liang. As this place was not central and few if any of the believers came from there, when opportunity offered in 1892 the church was removed to Gak-liang. In its new location the membership increased steadily and at the close of 1895 the members numbered fifty-seven.

The chapel at Gak-liang although larger than the former one was soon too small and very unsatisfactory. It measured only sixteen by twenty-four feet. It had no windows and its door opened directly on the noisy, busy street, making it exceedingly difficult for the speaker to make himself heard and equally difficult for the audience to give attention and to understand what was said. The floor was simply pounded earth and very uneven. Overhead a low loft came within seven and one-half feet of the floor; and last but not least a thin board partition failed to keep out the stench from an open vault in the rear.

Such was the only meeting place of the Church of Christ in Gak-liang until 1897.
1896 was the year of the great religious awakening in Fuh-kien Province. This is the more remarkable when it is remembered that it was only the summer before that ten precious souls had been called to receive the martyr's crown. For a short time the world held its breath and then from all Christendom went up prayer to Almighty God that the blood shed on the mountains of Ku-cheng might not be lost, but that it might become the seed of the church, to spring up a hundred fold. God heard the prayer; for the next year the churches were crowded, learners entered their names by thousands, and in a single year over five thousand received the seal of baptism and were received into fellowship.

EFFECT AT GAK-LIANG.

Gak-liang, two days journey south from Ku-cheng, together with all Fuh-kien, at first felt the horror of that sad event, and then the influence of the great wave of prayer found men's hearts, found them on the busy highway, found them in the far scattered villages among the mountains and, as by a common impulse, they thronged the churches. The pastor at Gak-liang entered the names that year of over two hundred avowed learners and of these eighty-four were received into membership, largely in the first part of the year 1896. This was an increase in one year of over 150 per cent.

PRAYER FOR A NEW CHURCH.

By January 1896 the increased interest was so manifest that a larger and better church became imperative. The pastor and church members urged us to build a new church, but I could give them no
encouragement. The hard times in America made it difficult for the Board to maintain existing work and impossible to make grants for new buildings. Then we discussed the ability of the church members to build themselves. At that time there were only about sixty members, less than twenty of whom lived in the village. The rest came from far and near, from Uong-kang and Puai-sioh, ten miles away and high up on the mountains, from villages nearer, and from all directions, but they were all comparatively poor, either farmers or small shop keepers. I think that there were only three that were in any way well-to-do. But they were all ready to help as much as they could, even though it was only a little. The first thing to do was to pray and so we prayed for a larger church. We prayed together and when we were apart. When I visited them the next month, the need was still more pressing, so I told the church members that I would trust God for the money to erect the chapel if they would buy the land. This they at once assented to and after a prayer for God’s help to build the church, we separated.

PRAYER ANSWERED.

“And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear.”

When I reached home I was greatly surprised and delighted to find a letter from the Christian Endeavor Society of the Congregational Church in Seneca, Kansas, asking if a hundred dollars would build a chapel in China. Of all the missions and missionaries under our Board how strange that they should write to us, strangers, at just that time! We are surprised when our prayers are answered; we believe all the time that they will be,
and yet when they are, we so often exclaim, how strange! It ought not to seem strange to us, and probably would not, if we were more accustomed to pray for particular objects and then recorded the answers.

Of course we replied at once telling of our answered prayer and of the great need of a chapel at Gak-liang. It is possible to build a chapel in China for $100 gold; of course not a large one, but sufficient for a village, Gak-liang being an important center, we replied that we would like to add more to it and have a larger and more pretentious edifice. In due time their reply came with the money.

WHENCE THE MONEY CAME. At the same time other gifts followed, and more precious than money were the prayers and good wishes that accompanied them. Acquaintance with most of the givers, told us that it was not idle money that came, but was the consecrated offerings of those that had prayerfully set apart for the Lord's work, from an income all too small for their own necessities.

We were strangers to the Seneca Endeavor Society, their gift was sent by the Lord out of the unknown, but memory took me back to the beautiful meadows by the Connecticut from whence the Hadley endeavorers sent their gift. I recalled the Sabbaths in the little Grace Chapel in Holyoke, whose members generally worked in the factories and whose offerings were so often counted in pennies. Hope Church in Worcester, had no rich members but had come to self support through self denial. Their gift meant very much to me.
Of the individual givers some came from those whom the Lord had blessed with large means and who recognised their stewardship. One gift came as a wedding present and we knew of no better way to remember the giver. A woolen manufacturer sent a gift and my old superintendent in the iron works sent another. A young doctor's wife sent a part of "the Lord's tenth," and two lady missionaries gave from their small income. But the most touching gift of all came from the dear old grandmother, seventy-five year old, who so wanted a share in the new chapel that she canvassed for a missionary book and sent the profits of her sales. The balance of the cost was met from unexpended funds belonging to the Lord's work. May the Lord bless the givers.

**NATIVE GIFTS.** The natives contributed about seventy-five dollars in gold with which to buy the land. When we remember that wages in China are very low, only about $25 per year, the value of their gift will be more justly appreciated. There were over one hundred persons that contributed, some only a few dimes and some as high as five dollars.

Thus the Lord sent the money with which to build the church. To accumulate the amount many hearts must have been influenced by the Holy Spirit. When we consider from how many different countries, states and cities the money came, at the cost of what self denial it was offered, and freighted with what love and prayer, we are impressed with the love and power of God, who can call from whence He will, to aid whom He will.
The land is about 150 feet long by 60 feet wide on the west slope of a low hill, near the center of the village. The village lies a little back from the river and as this hill is the highest land of the village the buildings became conspicuous objects, to be seen for miles around. As Gak-liang is on the great country road the fame of the Christian Chapel was carried far inland.

The buildings erected were two, the chapel and parsonage. The chapel has an audience room 24x32, seating about 150 people; connected with this building is a school room and rooms for teacher and guests. Connected with the parsonage is the prophet's chamber. The land cost $75, the chapel $200 and the parsonage $200, walls, etc. $25, total $500.

The lot purchased was locally known as the "Head of the Grave field." There were no buildings on it and apparently no graves, but it was a heap of broken tiles and potsherds, exactly such a spot as Job sat upon thousands of years ago. The Chinese annually offer sacrifices and incense at the graves to the spirits of the dead. They are equally careful not to expend any money for repairs. It generally happens therefore that in the course of years the evidences of graves become obliterated and others are built above them. This particular lot had graves upon it in the past, but forty or fifty years ago, when the recent owners bought it, the bodies were said to have been removed. It is certain that no incense had been offered there in recent years and all knowledge of their existence had past away.
"WIND AND WATER INFLUENCE."

In buying land and erecting buildings in China, great care must be taken not to infringe on old graves. The Chinese are very superstitious in this regard. In locating a grave the geomancers are consulted and a spot where the "fung-shui," the wind and water influence, is propitious is carefully selected. As this favorable "fung-shui" is determined by the combination of natural scenery, adjoining buildings, roads and what-not, it is easily disturbed, and rendered bad instead of good.

To spoil another man's "fung-shui" is a serious crime in the eyes of the Chinese, that the officials recognize and severely punish. As old graves are everywhere in China and, as we have seen, must not be disturbed, it can easily be imagined what an obstacle they become in the way of building highways and rail roads. They also proved to be the cause of much trouble in erecting our chapel.

OTHER CAUSES OF TROUBLE.

The sudden prosperity of the Christians was not unnoticed by the heathen. Stories began to be circulated defaming the Christians and the pastor. It was said that the Christians would not worship the ancestral tablets or care for the graves of their parents; that they would not contribute toward the support of the village temples or theaters; that they were blaspheming the local gods, etc., and dire evil was prophesied to fall on the village in consequence; and that the pastor was extorting money from the people. I am afraid that the pastor and Christians were not as careful as they might have been. The pastor is a natural orator, of an enthusiastic temperament and inclined to be domineering. The sudden
growth of the church perhaps made him boastful and when bad men said words against the church he, no doubt, unwisely resented it. It would be quite natural to do so. However, even if at fault a little in this regard they more than made it up and proved themselves to be Christians by their patience and faithfulness during the long six months of persecution that followed.

**GOD'S PURPOSE.** As we look back, now that the trouble is all over, we know that God had a purpose in it all. He saw that the Church needed testing and disciplining as well as a new building. They had grown too fast, the learners were not properly taught and sifted before being admitted, and God saw that it would be best to try them for a season. "No chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness." And so it was with the brothers and sisters at Gak-liang.

I urged them to be patient and loving and refused at first to go to the official. I read with them the many verses where Jesus and Paul and Peter urged their followers to expect some persecution, but to be patient and to overcome their enemies by loving them the more.

I tried to show them that even if the official would listen to me, it would only be from courtesy and if he compelled our enemies to stop that that would only cover the enmity and hate for a little while and it would surely break out again later on. I tried to make clear that if the official came to our assistance promptly, that bad men and men with all sorts of law cases and quarrels would flock to the church for admission and the villagers would only hate and distrust the Christians more than ever.
Love is the greatest thing in the world and conquers as nothing else can, by making our enemies to become friends.

They thought that I was unsympathetic and unwilling to help or suffer with them, but afterward, when it was all over, the pastor and the Christians all said, that Jesus' way was the best and that now bad men did not care to come into the church; that they knew that all their members were faithful and, what was best of all, their enemies were enemies no longer, but praised them for their forbearance and love.

The first trouble of any magnitude began in June 1896. It is no easy task in China to learn the exact facts of troubles, as logic, sequence and truth are esteemed very lightly. After much questioning we settled on the following narrative as very near the truth.

A literary man from Ing-hok went to Foochow to attend the Imperial Examinations. While staying at an inn he fell into conversation with a Gak-liang Christian, named Hen Cing-Tiang, in regard to the merits of Christianity. In the discussion that followed, the literary man made charges against the pastor at Gak-liang. When the Christian returned he told the pastor, who was disturbed by it, and who took steps to have the literary man retract the charges. The literary man instead of doing it, got angry and wrote ordering the pastor to come at once to his house and apologize. The pastor replied that he was willing to discuss the matter, but as he had done no wrong he could not apologize. The literary man then went to Foochow and with a friend went to the home of the official interpreter at the U. S.
Consulate and on the pretense of desiring to open a foreign medicine shop secured possession of his "card." With this he returned to his village, called the village elders together, set four tables for a feast and consulted with them in regard to punishing the Christians, saying that the foreigners would not help them as he had seen the American Consul and had his "card" etc. First they sent a messenger calling the pastor and twenty Christians to come before them, to apologize and recant their faith in the foreign religion. This was on Sunday. At about ten o'clock the whole party started out, threatening to seize the pastor and tear down the chapel. They evidently gave it up or some one dissuaded them. In a few days they went to the District Magistrate to accuse the pastor and he went to accuse the literary man. The official heard both sides, made them sign a paper agreeing to live in peace and then dismissed them. In a few days he issued a proclamation commanding peace and toleration of the Christians.

Matters were quiet for a week but then trouble began afresh. The village elders were not pleased to see the Christians becoming so powerful and they determined to check their growth. One of the recent owners of the chapel land was this same Hen Cing Tiang, who reported the literary man's words to the pastor, and they began with him. Up to this time there was no dispute about the ownership of the land and work had begun on the walls. One day an anonymous placard was posted on the walls. It consisted of thirty lines of poetry, a free translation of which, is as follows.
INSULTING PLACARD. “In the village of Gak-liang, the customs of to-day are unlike those of old. Good men embrace the new doctrine, and themselves became evil. The fathers and mothers are to be pitied, for their sons omit to observe the annual feast, disgracing their ancestors.

Building a church is part of their plan. This matter must be quickly considered, everyone should join in ending it now. This sect if not ended will be like the wolf and the tiger. First prohibit them working and trading, let the cakes be distributed, band together to annoy them, thus opposed they will have no chance of spreading. If we wish to inform the official, and find him unwilling to listen, never mind, the Prefectural official is friendly to our side. If they had the hand of a master they could not establish the doctrine, but let us not wait for its crumbling, to-day, altogether let us finish it.”

ORGANIZING FOR PERSECUTION. An anonymous placard like this would pass unnoticed in America but in China proclamations take the place of newspapers and telegraph and are all powerful. Four of the leading elders banded together for the persecution. They hired eight bad men to distribute the cakes. The significance of this custom lies in this that whoever accepts the cakes, binds himself to the agreement that is to be ratified. Two cakes are given to each family. It is said that 9000 cakes were distributed in fifty different villages. The agreement in this case was the persecution of the Christians. Scholars were forbidden to come to school, no one would trade with them or sell to them, or hire them to work, or work for them. No one would pay them any debt or have fellowship with them. Cattle
were let loose into the fields of the Christians, and if any appeared on the street, they were insulted and annoyed. Vagabonds were free to molest them at will, to snatch bundles from them. They were refused any part in the ancestral property and in every way their lives were made miserable.

A SECOND PLACARD. In July another insulting placard was posted on the walls of the chapel. It read as follows.

"Behold everything between heaven and earth has father and mother. Only Christians have no father, or mother, or emperor, they are worse than brutes.

If a villager goes into the church again, we will not let him enter the ancestral temple or share the ancestral property. In Gak-liang there are seven shops kept by Christians. We hereby forbid all classes of men to trade or associate with them. After this if any villager dares to disobey, whoever he may be, or from where ever he may come, if any disobey, others are free to snatch things away from them as they please. This is to give notice."

FIRST OFFICIAL INVESTIGATION. The pastor went to the magistrate for help. The latter sent out five "runners" to bring in evidence. The runners lived on the Christians for a week and understood the matter perfectly, but as the Christians gave them no money and the village elders bribed them handsomely, they returned with false reports saying there was no trouble, that the distribution of cakes was an annual custom that had to do with planting sugar cane, etc, etc. The village elders sent in a list of false charges against the pastor.
EFFORTS TO MAKE PEACE.

All of these things naturally put the pastor and Christians in a bad light before the magistrate. I had been asked to carry the case before the officials and by the aid of foreign influence secure a fair hearing. I still urged them to be patient, at least until we could make every effort to settle the trouble peacefully. So I asked pastor Ding, our oldest pastor and who had lived in Ing-hok many years, to go up and investigate the trouble and to seek in every way to bring about peace. He went up and found the situation as described. He called upon the constable, but failed to secure a hearing with any of the village elders, altho they professed to be willing to meet him.

Before he left the pastor went with the son of one of the village elders to see a second degree literary man in a neighboring village, who was highly esteemed as a peacemaker. This man listened to the case, said that the Christians were in the right and advised the others to make peace. The pastor asked him to go to the village elders and persuade them to make peace. He was willing to go if the son would go with him but as the latter was afraid, the effort failed.

LETTER TO THE MAGISTRATE.

I asked Pastor Ding to go again and make another effort to see the village elders in person, but if he failed, to go on to the District City and give the Magistrate the letter that I had prepared. On reaching Gak-liang he found that the official had sent down two more "runners" and they, with the pastors, tried in every way to persuade the villagers to make peace. They at first agreed to come and consult together but Chinese like sent excuses when the
time arrived. The pastor waited two days and then went on to Ing-hok City and delivered the letter and at the request of the Magistrate wrote out a full account of the trouble.

LETTER FROM THE MAGISTRATE. "Replying to your letter I make the following statement. I think that I understand all the facts. I was notified that there was trouble between the church and the people at Gak-liang and that the Christian Pastor Ding was sent up to arbitrate the trouble. By reading the letter I am convinced that you, Honorable Missionary, are trying to settle the case, make peace, and protect the church, and you are worthy of praise. On examination I have found that the preacher at Gak-liang, Pastor Ciong, on the nineteenth day of the fifth month came to accuse a native, named Laiu Ceng Gi and his son, living at Tong-kau. He claimed that these two men had the hearts of enemies toward a churchmember, Heu Cing Tiang, and that they boldly slandered the church on the street. He claimed that on the sabbath day, the eighteenth day of the fifth month that these men brought others toward the church, threatening to seize some of the Church members and to tear down the church. He claimed that some neighbors interfered and prevented such action. At the same time I, this humble official, received a petition from a literary man at Tong-kau, Laiu Guong Guok, in regard to the same trouble. I ordered the two parties to come to the court immediately. The scholar said that when he was down to the Provincial City to attend the examinations, he met a Christian,
named Heu Cing Tiang, who advised him to become a Christian. He answered that foreigners who came here to build churches and schools and to exhort men to do right, were good, but that the native preachers generally have the name but not the truth, and, relying on foreign influence, oppress the people. Unfortunately this Christian became angry and told Ciong Ging Beng, who came up to accuse this man.

I asked the Christian Ciong Ging Beng if this were true or not and he could not answer. I said, 'you say that on Sunday this man and others came to the church, making a great disturbance and threatening to press down the church. What proof have you? Please tell me who prevented this action? Who can we summon as witnesses?' Again he could not answer but said 'I am willing to abide your decision.'

I, this humble magistrate, believing that your religion taught all men to live at peace, did not think it wise to punish the Christians in such a small matter, so I let them go freely, after warning both parties to teach their associates and sons to hereafter make no further trouble. I had them sign a paper agreeing to settle the quarrel and issued a proclamation warning all people.

Of course the villagers were falsely accused and felt aggrieved. It was natural for them to talk about it, but the Christian Ciong Ging Beng, did not know how to control himself and again tried to talk about the trouble. So the people and the Christians are not very peaceful. I, this humble official, have secretly and clearly investigated and find that Ciong Ging Beng has done a great many things which he should not have done, altho I have
warned and advised him. Still he does not understand my meaning. Of course I can not tell you all his wrong doing. I am afraid that you, honorable missionary, living in the Provincial City, have not heard them all. I trust that you will adopt good methods in planning for this Christian, then there will be peace and Christians and common people will alike profit.

As to the Churches established by you, I, this humble official, will naturally protect them all, according to the treaty. Please be not anxious about them. I now avail myself of this opportunity of sending my greetings,

(Signed) Dio Cung Gi.

As the official said nothing farther I answered his letter as follows:

Honorable Sir: Your letter was received. I thank you for so kindly and frankly informing me of your investigations. I am very sorry if the Christians have made this matter worse by hasty words, or threats, or boasting. Our Savior taught us, “Blessed are the meek,” and “blessed are ye when men shall persecute you for righteousness sake.” One of his disciples taught us, “For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well and suffer for it ye take it patiently, this is acceptable with God. For hereunto were ye called because Christ suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not again: when he suffered, he threatened not, but committed himself unto God who judgeth righteously.”
屠宗基

THE OFFICIAL CARD OF DIO CUNG GI, MAGISTRATE OF ING-HOK.
In all our teaching we have emphasized the importance of following these teachings. Still it is natural under provocation, especially for those who have only learned a little of the better way, to give the angry, hasty answer that stireth up strife. Your excellency advised me to warn the Christians in this regard. This I have repeatedly done and again since receiving your reply. But I still hear that there is serious trouble at Gak-liang. I hear from many sources that some of the people are cruelly persecuting the Christians, viz, there has been an agreement entered into by many to have no fellowship with the Christians; insulting placards have been posted on the church. I hear of many evil deeds, at this time I will speak of but three. The people are forbidden to trade at shops kept by Christians. Secondly, work upon land purchased for a church is stopped and a day school is closed because the scholars are forbidden to attend. By reason of these and other persecutions the life of the Christians at Gak-liang is made very sorrowful. I do not hear that the Christians have ever troubled or persecuted anyone. They alone are in trouble. You have investigated this trouble, but I fear that incorrect reports have been returned to you. I pray you to take such action as will give true facts and end this suffering. I plan to visit Gak-liang and learn more of this trouble but hope that before that time comes, that your measures will have brought peace to the people. In all your deeds you are to be commended. I thank you for your zeal and interest in bringing peace and regret that I, this humble missionary, should presume to intrude again on your time, but feel that the sufferings of the Christians will excuse it. I send my greetings.

Dwight Goddard.
To this letter the Magistrate made no reply. Meanwhile the workman in excavating on the land for walls and foundations came upon two empty and abandoned graves. The village elders took up the matter at once and compelled a man to claim them as those of his ancestors. Then of course the trouble increased. The seven store keepers could do no business, and were now threatened with personal violence, so that three of them fled the place. An iron smith was robbed of his small savings by men professing to search for contraband articles. Country men coming to trade were jostled about and forced to return empty handed. When Mr. Hartwell and I went up the first of November the Christians were very sorrowful and discouraged. We prayed with them and urged to continued patience. We secured an interview with the oldest of the village elders but failed in getting an interview with the more important. Later on I secured a personal interview with the Magistrate. He greeted me very effusively and paid high complements to the Christians. He said the ownership of the land was the "crux" of the whole trouble and that if we would send the lease and old deeds to him he would quickly settle the whole case. There was some risk in letting the deeds pass out of our possession but the necessities of the situation decided us to do so. After sending the deeds I received the following acknowledgement from the Magistrate.

"Yours of this month, eighth day is received. Pastor Ciong brought it together with one copy of the lease and two old deeds. Do not be anxious. I will summon the two sides of
this bad business and question them together, after which I will judge justly. The Christians are also China’s children and we do not wish them to be sad. You, honorable missionary, have come a long distance and always to do what is right. I speak for the people of the District that they will do no evil, neither to this side or the other. The lease I will keep safely until I have examined carefully and then I will return.”

In due time he called the parties before him and examined the case.

First of all the man who claimed the graves confessed privately to the officer that his graves were some distance away and that he was compelled to claim these against his will. In rendering a decision the office acted in a truly Chinese fashion. He took the land away from the village elders but excused them from punishment; he gave the land to the Christians but added a beating of one hundred blows on the pretext that they had not first informed the official of their intent to sell land to the foreigners.

As the official did nothing farther after rendering the above decision and as the persecution continued rather more than less because of the Christian being beaten by the official, I wrote again to the official, protesting against the beating of the Christian for not first informing the official of his intent to sell to foreigners and enclosing a copy of the Berthemy Convention that distinctly gave us the right to buy land without consulting in any way with the officials. I also informed him that the trouble continued in spite of his decision and asked him to issue a proclamation to be posted at Gak-liang and to compel the
village elders to remove the mound that they had erected over the old graves.

OFFICIAL PROCLAMATION. The official then sent out the following proclamation that was posted on the chapel at Gak-liang.

"I, Dio, the present Inghok Magistrate, promoted to the rank of a Sub-Prefect by His Majesty, the Emperor, exalted ten degrees and promoted ten times, issue the following proclamation.

The land that is locally known as the "Head of the Grave Field" in the village of Gak-liang, Sixth Division of the District, and that was formerly owned by our Heu Cing Tiang in virtue of deeds in his possession, is now leased in perpetuity to Goddard, the Missionary of the American Board, for building purposes. This land is separated by a wide road from the land locally known as Pear Tree Flat which is the property of Heu Do Po by inheritance from his ancestors. The two lots do not adjoin at any point. Upon investigation I find that the empty and ruined graves on the former land have not been sacrificed to for many years. After the most careful investigation, I have decided to allow the said Goddard to have full control of the property according to the deeds and I have procured the written consent of the former owners which will be kept on record.

It is in the treaties that foreigner have the right to lease land for building purposes. As I fear that the inhabitants of that place will continue to use deserted tombs as an excuse for creating disturbance and causing trouble between the people and Christians, I am in duty bound to speedily issue this proclamation. By doing so he expects all people to understand the merits of the case. You should clearly understand that the foreigners
right to lease land for building purposes is clearly stated in the treaty. Also, in this case, the graves that have been included are ruined and without sacrifices for a great number of years, that the other graves are generally thirty feet distant from this land in question and remain intact and uninfluenced by geomantic influences. You should not therefore use them as excuses for bringing about disturbances. From the time of issuing this proclamation let all of you attend to your own business and consider your own families. If any willfully disobey, I, this magistrate, will severely punish him, enforcing the law like a mountain, admitting no excuse. All men must tremulously obey. What is written above let all men understand."

BEGINNING OF
THE END

This was the beginning of the end. Little by little the persecution grew less, until the close of the year when it was practically ended. As we had feared there was trouble getting the deed back again after we had once given them into the hands of the official. After the decision he agreed to give them back but did not. When we sent for them he said they must be stamped and the tax paid, when we sent the money he declined to stamp them until he had consulted the higher officials, and so it went on, until finally we gave the receipt to the American Consul. The latter made a formal demand for the deeds upon the Viceroy. The latter sent to the Prefect, who sent to the Magistrate, who hurriedly sent them to me but replied that he did not have them as he had sent them to me a long time ago. Then the Consul sent them in to be stamped and in due course runners were sent out once more, who.
lived on the Christians for a week and collected their fees and then reported the land all right, the magistrate stamped the deeds and in the usual round about way they were returned to us. This ended the persecution. It had lasted six months and cost the Christians much suffering and money.

**THANKSGIVING FOR THE END.** At once we gave out the contract for the chapel, work began at once and in due time chapel and parsonage were finished. They were occupied in September, 1897, and continue to mark the progress and stability of the Church of Christ in China.

Through all the troubles the Christians had stood faithful, not in the Anglo-Saxon way but in the Chinese, only a very few, eight in all, out of a hundred and forty went back to their idols. Many and sincere were the prayers of thanksgiving that went up to God for his grace and mercy. His cause had triumphed! and in Jesus' own way, by patient forbearance and by returning love for hate. The pastor spoke the feeling of all when he said, "Teacher, when you did not take this trouble to the Consul and compel the Magistrate to punish the village elders, we thought that you did not love us. When you advised us to be patient and wait God's time and God's way of ending it, we thought that you had no heart to help us, and did not know how to plan. Now we see that that was the best way of overcoming our enemies. It took a longer time, but when it was ended it was really ended. Our enemies were changed to friends and we have no fear of worse trouble later on. Then the church is pure for only faithful believers remain. We love each other like brothers and sisters now,
for we have been through tribulation together and God has blessed us." Then with grateful hearts they praised their Heavenly Father for His loving care.

And that is how the Lord built the chapel. First gathering the gold and the silver from far and near, then building the earthly chapel with stone and wood, and then, what is so like our Heavenly Father, building in the hearts of his children in the far away land of Sinim, the temple not made with hands, eternal in the heavens.
Report of the

Evangelistic Work in 1897.

During the year I made nine trips into the field. We were enabled to have regular preaching in eleven different towns and villages, and day schools in three others.

The native agency included 1 ordained preacher, 8 unordained preachers, 3 colporteurs, 4 male school teachers and 1 female teacher, 17 in all. During the year 28 were received into fellowship, 9 died, 2 expelled, 4 dismissed by letter, leaving a total membership at the close of the year of 246.

We must record the death of Loi Diong Sing, who had been a preacher for over twenty years. He was a good speaker but hampered for the best work by insufficient education. His home was at Ngu-kang, a half day’s journey to the north from Ing-hok City. He had always a strong desire to see a chapel in the great valley where his native village was situated. There never has been a good opportunity to do this or a good man available for such pioneer work. His house was always open to any one who could go there for preaching. I wish that some good friend would undertake the evangelization of this valley in memory of this faithful preacher. Fifty dollars a year will rent and repair a preaching place and assist the preacher and next year we shall have a good man for the work.
The work in general has been uneventful. There has not been the great interest of a year ago but every chapel reports interest and some learners. While there were a number of small persecutions there were none of long continuance or serious character. For this we have to thank God. During the summer months I aided five young people, teachers and scholars to do Christian work during their vacations. One taught a day school at Uong-kang and one at Gah-tau. One preached at Dai-iong where are a few believers and one assisted Pastor Ciong at Gak-liang. One preached at Gah-tau and Uo-chia while the regular preacher went to Pah-meng, an educational center and the gateway to Ing-hok from the north, to spy out the land and see if we could get a foothold there.

There was the most rejoicing over the completion of the new chapel at Gak-liang, concerning which we have written elsewhere. Another interesting advance was the building of the missionary home at Ing-hok City. This enables the missionary in charge to live in the field and in this midst of his work. It is hoped that one or two young ladies will soon be found who will be ready to come out and occupy the rooms prepared for them, and care for the women and girls who are per force neglected at present. The magnificent scenery and bracing air make it a delightful home.

Another success of the year was the reopening of work at Mu-deng-muoi. This place is about half way between Ing-hok City and Sung-kau, a day’s journey from each. It is on the south branch of the river and the terminus of a pass over the
mountains from the Hing-hua Prefecture. Before the end of the year we were cheered by five sincere learners. A bargain was made for the erection of a simple but adequate chapel, just removed from the main street. The Preacher at Puai-sioh went every other Sabbath to U-ngiang. This is only a small village high up on the mountains, on the Hing-hua border, but the grace of God has touched the people’s hearts and there are four or five full members and as many true learners. One of the members has devoted his life to God’s service and plans to begin study the present year. He has a mother and sister dependent upon him, but his relatives agree to care for them and assist him a dollar and a quarter a year. I will help him three dollars. I asked him “is this enough for you to live upon for a year?” and he answered “not enough to buy rice but enough to buy dried sweet potatoes.” The Lord can use such boys! If any one has too much to eat at home, they might send the equivalent to this boy, perhaps God is purposing to answer his faith through you.

In detail the work of the year is as follows, beginning with the places nearest Foochow.

Nang-seu, 1896, 3 members, Ding I Cu preacher.
Chong-ha, 1860, 34 members, Loi Diong Sing preacher, a self supporting Christian day school.
Lieu-sai, 1897 day school.
Ung-iang, 1897 ,, ,, 

Gak-liang, 1881, 129 members, Ciong Ging Beng pastor.
(assisted by Rev. H. W. Fope), Colporteur Uong Si Tu, day school.
Lung-chong, 1896, day school.
Puai-sioh, 1896, preacher Kong Ung Chai.
U-ngiang, 1897, " " " "
Gah-tau, 1872, 19 members, preacher Uong sek-ek-go.
Uo-chia, 1875, 20 " " " "
Ing-hok City, 1865, 19 " " " " Ding Ceu Nieng, (assisted by C. W. Bennet), day school.
Ngu-kang, 1875, 7 members, no preaching.
Mu-deng-muoi, 1897, no members, preacher Ding Seng Ching (assisted by Hope Church).
Sung-kau, 1896, 6 members, preacher Loi Cung Po (assisted by A. Mc Larty), Colporteur Li U Seng.
Diong-keng, 1894, 9 members, preacher Diong Tung-hiong, (assisted by Passaic Gospel mission), Colporteur Niger Giek Geng.

The native contributions for the year were as follows:- Preaching, $67.80; Buildings and repairs $27.72; schools $50.; Miscellaneous $6.30; total $151.82.

The residence at Ing-hok City being ready, and being relieved from the duties of Treasurer of the Foochow Mission, and Dr. Goddard being relieved of the care of the Hospital for Women and Children, Woman’s School and kinder-karten at Foochow, we moved to Ing-hok the first week of February 1898.
Report of the
Ing-hok Evangelization Company
to March, 1st, 1898.

Immediately after the purchase of land for the station premises at Ing-hok City, work was begun on the walls. The contract for the house was given in June and it was finished in January 1898. The lot adjoining on the south, having been offered for sale on advantageous terms and part of it being needed for the hospital and the rest when we build a girls school, was bought in June. As the sick would crowd about the doctor as soon as she appeared at Ing-hok, it was necessary to have some place in which to receive them. Although there were no funds on hand we decided to erect a few rooms that would ultimately be the out-buildings of the Hospital. This supplied our need of a dispensing room, and sleeping rooms for a Bible-woman and two medical student assistants.

Work continued during the spring and summer on the Gak-liang chapel and parsonage. They were finished and occupied in September 1897.

The pamphlet “Ing-hok” was sent out in October. Our first replies were not received until January, since then we have been gratified with a generous response. From the financial statement given below it will be seen that it has seemed best to anticipate some of the gifts in the purchase of the land for Hospital
and Girls School and the erection of the Hospital out-buildings. A generous response at once will care for this and erect the Hospital and Boys School.

Isn't it wonderful what we can accomplish when we have a will and can speed our work by our prayers!

**Financial Statement.**

<table>
<thead>
<tr>
<th>154 shares sold, $1540</th>
<th>Gak-liang chapel &amp; parsonage, $455.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ing-hok house land, ........... 350.</td>
</tr>
<tr>
<td></td>
<td>Hospital &amp; school land, 200.</td>
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<tr>
<td></td>
<td>House, .................. 1000.</td>
</tr>
<tr>
<td></td>
<td>Walls, well &amp; sundries, 140.</td>
</tr>
<tr>
<td></td>
<td>Hospital out-buildings, .......... 125.</td>
</tr>
</tbody>
</table>

$2318.  $2318.

Respectfully submitted,

Dwight Goddard.
Acknowledgement of Gifts.

I want to thank the friends who have sent gifts and helped us with their prayers for the work in Ing-hok during the past year.

We give our hearty thanks to the unknown friends who have contributed to the general fund of the American Board, without which aid it would be impossible to carry on the work. We give our thanks also to—

F. S. Webber, Holyoke, Mass.
The Fruit and Flower Mission, Holyoke, Mass.
Hope Church,
Passaic Gospel Mission, Passaic, N. J.
C. W. Bennett, Palmer, Mass.
A. Mc Larty, Omaha, Neb.
Y. P. S. C. E. South Hadley, Mass.
Misses Emig, York, Pa.
Miss Hollister, Minneapolis, Minn.
Rev. H. W. Pope, New Haven, Conn.
Miss Sarah Eaton, Spencer, Mass.
Ladies Prayer Circle, 2d Cong. Church Holyoke, Mass.
First Cong. Church, Holyoke, Mass.
Miss Mead, Foochow, China.
And to many others for cheering letters and prayers. The money has been expended as the donors indicated, either for special work or for the new buildings.

"Then the people rejoiced, for that they offered willingly to the Lord." "O Lord, our God, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand and is all thine own."
Extract from a Private Letter.

(With Apologies.)

"... I am not especially interested in China ......
        ... I do not go wild when I dissertate on the glories of converting a few Chinamen, who, perchance will not stay converted,
        ......when we need so much the power of the Gospel right here at home. ..........I think of building a factory next year."

If this was only a single instance, it would not be wise to refer to it, but as it expresses the real feeling of some sincere Christians at home, I beg leave to refer to it and to call the attention of those who have the same feeling to a few facts.

In 1897 there were 80,000 Christian Chinese.
In 1897 there were 20,000 Christians in Fuh-kien Province.
In 1896 there were 5,000 converts in Fuh-kien Province.
In 1896 the native contributions in the American Board Foochow Mission were $5580.
In 1896 the membership in the American Board Foochow Mission increased 40% in a single year.
In 1896 one hundred and thirty Christians at Gak-liang underwent a severe persecution for six months and only eight returned to their idols.

These facts are conclusive proof that Christian Missions in China are a success, that, not a few, but many are really converted and more than that, "stay converted." What more beautiful story of conversion could there be than that of our preacher at Diong-keng who is supported by the Passaic Gospel Mission. We can send no better answer to our correspondent than this.
The Conversion of Diong Tung Hiong,

By Himself.

"...... When I was a boy I was a shepherd and it was at that time that my uncle taught me to love the Lord. My uncle was a warm hearted servant of the Lord. Day and night as he had leisure, he taught me to read the Bible. On the Sabbath he took me to church to worship and to hear the preacher. On Sabbath afternoons he would go with me to the mountains to watch the goats. He would bring his Bible with him and it was at such times that he taught me to kneel and pray to God. I saw in him a sincere disciple of the Lord and he influenced my heart.

When I was fifteen he died. When he was dying he said that Jesus would receive him into the City of Glory. He bade me have place and urged me to have a warm heart in serving the Savior and thus to truly receive salvation. I followed my uncle's words and put forth strength to serve Jesus and was attentive to worship God. At that time I would go about the mountains seeking the hidden places where the goats could find grass, then I would kneel and pray to God. To my surprise the goats hearing my voice would bleat in reply. Then I thought that even as I could hear the bleating of the goats so God would hear my prayer. I want Jesus to be with me always, never to be away from his love, faithful unto death."
Ing-hok Evangelization Company.

What it is.

For the benefit of those who have not seen the pamphlet "Ing-hok: Eternal Happiness," explaining the object of these reports, we will give a summary.

The Ing-hok District lies to the South-west of Foochow for a hundred miles. It has been worked for thirty years by the American Board, but owing to its size, mountainous character and distance from Foochow, at great disadvantage. In 1896 the Prudential Committee decided to open a station there, and the Mission set apart Rev. and Dr. Goddard for the place. There was no residence or other buildings for station work, and the chapels throughout the District were small and unsatisfactory. The Board by reason of its reduced income could not aid in the erection of the needed buildings. In the emergency permission was given to make a personal appeal for the necessary funds, to the extent of $5000, for the needed buildings.

The plan adopted for raising the money was to form the Ing-hok Evangelization Company, with a capital of $5000, in 500 shares, to be expended in buildings for the better evangelization of Ing-hok. The response has been prompt and cheering if not yet adequate, but we have faith that the gifts will continue until enough is received to erect all the needed buildings. In appeal-
ing for money we wish to remind our friends that the regular needs of the Board should first be met, and that what is sent to us should be additional gifts. With this precaution we feel sure that God will multiply and bless the gifts as he did the handful of meal of old. Do not forget to pray for us that we may have wisdom to plan economically and wisely to make the money go as far as possible.
What we would like to accomplish this year. Will you help?

Last year we reported that a good outfit for the evangelization of Ing-hok should include a home for the missionaries, a small hospital, a womans school, a girls school, a boys school and at least three chapels in important centers. Well, the Lord has blessed us. We have the residence, we are living in it and it is paid for. We have one chapel and parsonage at Gak-liang, we are in it and it is paid for. We have the land for the hospital and the girls school, and the out buildings of the hospital but they are not paid for. We still urgently need the hospital, the girls school, boys school and a new chapel at Ing-hok City.

The W. B. M. I. have agreed to build the hospital just as soon as the Wisconsin endeavors can raise the money. Praise the Lord! In that building we can use a few rooms for teaching the women. So the hospital and womans school are in prospect. The girls school must wait until a young lady comes out to care for it and she is almost promised by Miss Child and Dr. Smith.

This leaves only the Ing-hok chapel and the boys school unprovided for. The chapel at Ing-hok is very inconvenient and unsatisfactory. It is small, dark and opening as it does directly on to the noisy busy street is exceedingly hard for the preacher to speak and the audience to attend. The chapel is quenching more interest and spirituality than the preacher can arouse. The chapel is rented at $40 per year and as the owners are anxious to
sell, we are liable to be ejected at any time. It is not good management to be doing our work in such poorly adapted quarters. We are here to make converts and to instruct them in Christian truths. It is wise then to have suitable chapels and school where this can be quietly and surely done. We are building in China, the Kingdom of God, a noble structure. The foundations should be deeply laid, our plan far-sighted, the best materials selected and arrangements made for greatness, endurance and strength. It is the part of wisdom to build good chapels because they, sooner than anything else, command the respect of the villagers and outsiders. It must be remembered that the propagation of the gospel in heathen lands is in the face of opposition and it is wise to make all the preparations we can to compel success. It is the part of wisdom, also, to build good chapels because they, sooner than anything else, win the pride of the new church and develop a contaguous esprit de corps among the members. The goal of all missionary effort is a self-governing, self-supporting, self-propagating native church. Insignificant chapels, in wretched localities, with uneducated preachers, is not good planning to reach such a goal. To be sure the power of God is not limited by such things but neither does God necessarily use such poor material. He may if, they are the best that we can offer. It is wise on our part to prepare the best. The probability is that the church worshipping in the wretched chapel will drag along year after year, attracting only the most humble of the villagers and continually seeking all of the foreigners. Attractive chapels in good localities with educated and tactful preachers, command attention and respect. They soon attract a better class of people who become
proud of their chapel and their faith and before long glad to be self supporting.

This chapel at Ing-hok City we wish to make a memorial of the late Rev. S. F. Woodin.

He had had missionary oversight of this District for over thirty years, and when he left it for a vacation he was expecting to return. He sent on his goods but before he could start the seeds of disease that he had contracted in the malarial vallays, came to life and he found his labors ended.

He had repeatedly journied over the District from end to end, proclaiming the Gospel of Repentence and salvation and was known and honored by thousands.

The preachers tell of his constant journies with them hither and thither. They tell of his unfailing patience under obstacles and of his kindness that shared with them his food and bedding in times of need. The Christians speak of his thoughtfulness of them in always bringing messages and parcels to and from their children away at school.

When it was proposed that we erect a memorial church at Ing-hok City, in his name, there was general pleasure and willingness to help. This good man's memory is in the hearts of the older preachers and Christians but there should be some objective memorial that will enshrine his name and deeds, that those who gather the harvest in the days to come, may remember and honor him who spent laborious and solitary years sowing the seed.

It will cost $500 to erect the Woodin Memorial Church at Ing-hok City. For this we plead.
BOYS BOARDING SCHOOL.

At present very few boys go to Foochow to school, we need a school in the District where they may carefully and systematically educated and made ready for the Foochow College and Theological Seminary, to be ready for the Lord's work when he shall call.

Last year we thought that we would be able to rent rooms in which to begin, but a personal examination of all the places offered, proved conclusively the inadvisability of wasting money on repairs and exorbitant rents for old tumble down houses. A proper building will cost from $1000 to $1500, including the land. The running expenses would be the cost of a teacher for the western studies, the Bible, arithmetic, geography etc, and two degree men for teaching the Chinese classics, a cook, and a few sundries. Such a school to educate forty boys will cost about $200 per year.

The Foochow Mission have formally endorsed the opening of such a school at Ing-hok and the American Board are ready to meet the running expenses.

I have had an audience with His Excellency, the magistrate of Ing-hok and he has expressed his willingness to contribute toward the erection of such a school and to use his influence with others to have them do the same. Is not this an object that the friends at home may wisely undertake, and this the opportune time?

These then are the objects for the Ing-hok evangelization company to accomplish this year. The Hospital for women, that the Wisconsin Endeavorers are trying to build, but of course any help from others will be welcome, the Woodin Memorial Church
at Ing-hok City and a Boys School. Are you not interested in these things?

Remember the natives are willing and glad to do all that they can. The American Board and the Womans Boards are willing to assume the running expenses. After reading the account of "How the Lord Built the Chapel," are you not moved to help toward another at Ing-hok? After reading about the thousands of patients that Dr. Goddard cared for last year, are you not moved to give her good facilities with which to do her work? We shall have just as interesting a story to tell of the Boys School next year if you will only give us the chance. We want a place where we may educate the Tung Hionsg whom the Lord calls.

I am not ashamed to ask you to have a part in the erection of these buildings, for the objects to be accomplished are so reasonable that we are sure they will at once receive your approbation and God's blessing. It may mean self denial on your part, but all things of value, demand that and are worth it.

God's love is world wide, and your love and interest ought to be, and will be if you give of your treasure and your prayers to the brothers and sisters in China.

Sincerely yours,

Dwight Goddard,
Frances E. N. Goddard.
VIEW FROM THE ING-HOK RESIDENCE.
Directions.

All communications concerning the Ing-hok Evangelization Company should be addressed to Rev. Dwight Goddard, Foochow, China.

All money should be sent to F. H. Wiggin, Treas. A. B. C. F. M., No. 1 Somerset St., Boston, Mass., or Mrs. J. B. Leake, Treasurer, W. B. M. I., 59 Dearborn St., Chicago, Ill.

Form for Application.

Please transmit to Rev. Dwight Goddard the sum of ........ dollars herewith enclosed, for ............... shares in the Ing-hok Evangelization Company. That amount to be used by him for the erection of a .................. or other building at Ing-hok, in connection with the work of the A. B. C. F. M, or W. B. M. I.