LIGHT IN THE EAST

Liu Yu-tsin, 80 years of age, who has been a preacher-collorier for thirty years.
An old lady in Ying Shan, Hupch, who during the year broke off her vegetarianism, discarded her idolatry and has become an enquirer. She was a very zealous idolater, reciting her prayers from early morn till evening for days together.

[Photo by Rev. W. H. Geller.]
ANNUAL REPORT

OF THE

CENTRAL CHINA
RELIGIOUS TRACT
SOCIETY

1910

HANKOW:
1911.
OFFICERS AND COMMITTEES, 1911.

FOUNDER:
Rev. Griffith John, D.D.

PRESIDENT:
Rev. C. G. Sparham.

VICE-PRESIDENTS:
Rev. C. W. Allan.  |  Rev. A. Foster, B.A.

HON. COLPORTAGE SECRETARY:
Rev. R. H. Glover, M.D.
(on furlough)*

ACTING COLPORTAGE SECRETARIES:
Mr. R. J. Gould.  |  Rev. S. H. Littell, B.A.

HON. TREASURER:
Mr. Lewis Jones, China Inland Mission, Hankow.

HON. SECRETARY:

AGENT:
Rev. C. W. Kastler.

BOARD OF DIRECTORS:

1909-11.
Rt. Rev. L.H: Roots, D.D.
Rev. C. G. Sparham.
Rev. R. H. Glover, M.D.
Rev. G. A. Clayton.
Mr. J. Archibald.
Rev. A. Bonsey.

1910-12.
Rev. A. Foster, B.A.
Rev. J. Jackson, D.D.
Mr. R. J. Gould.
Rev. J. Sköld.
Mr. L. Jones.
Dr. T. Gillison.

1911-13.
Rev. S. H. Littell, B.A.
Rev. C. W. Allan.
Rev. J. S. Adams.
Mr. W. C. Sen.
Mr. G. Miles.
Rev. M. B. Birrel.

Ex Officio
The Agent.

Co-opted, 1911
Rev. J. J. Tsang.
Rev. R.T. Booth, M.B., B.Ch.

*All correspondence should be addressed to "the Colportage Secretary" at the Society's Depot.
REFERENCE COMMITTEE:
Rev. C. W. Allan. Mr. L. Jones.

FINANCE COMMITTEE:
Mr. L. Jones, Convener. Rev. A. Bonsey.
Rev. R. T. Booth, M.B., B.Ch. The Agent.
Mr. J. Archibald.

EDITORIAL COMMITTEE:
Rev. C. W. Allan. Rev. J. Jackson, D.D.
Rev. S. H. Littell, B.A. Rev. A. Foster, B.A.

PUBLICATIONS COMMITTEE:
The Agent, Convener. Mr. R. J. Gould.

BUILDING COMMITTEE:
Mr. R. J. Gould, Convener. Rev. R. T. Booth, M.B., B.Ch.
Mr. J. Archibald. Rev. A. Bonsey.
Mr. L. Jones. Rev. S. H. Littell, B.A.

BANKERS:
The Hongkong and Shanghai Banking Corporation
Hankow.

BOOK DEPOT AND OFFICES:
Poyang Road, Hankow.

LIST OF LIFE MEMBERS, 1910.
Mrs. S. H. Littell. Rev. A. M. Sherman, M.A.
CONSTITUTION.

NAME. That this Society shall be called the Central China Religious Tract Society, and in Chinese 汉口耶稣書局 and that its headquarters be at Hankow.

OBJECT. That the object of this Society shall be the preparation, publication and circulation of books and tracts and the carrying on of work in general on lines similar to those adopted by the R. T. S. of London, the American Tract Society and the Upper Canada Book and Tract Society.

MEMBERSHIP. Every person in sympathy with the aims of the Society and paying annually one dollar or upwards shall be a member of the Society; and persons paying twenty-five dollars at one time, or who may have rendered important service to the Society, may, at the discretion of the Directors, be enrolled as Life Members.

EXECUTIVE. That the business of the Society shall be transacted by a Board of Directors consisting of the Agent and twenty members, of whom eighteen shall be elected and two co-opted. Elected directors shall serve for three years, six retiring each year, and shall be eligible for re-election. Co-opted directors shall serve for one year and shall be eligible for re-election. Directors shall be elected by ballot at the Annual Meeting of the Society. The Board shall elect its own officers, arrange its own bye-laws, fill its own vacancies until the next Annual Meeting and generally transact the business proper to such a body. The Board shall also have power to appoint Trustees, who may or may not be members of the Society, in whom any property belonging to the Society may be vested.

QUORUM. That seven members of the Board shall form a quorum; and the Chairman shall have a deliberative as well as a casting vote.

ANNUAL MEETING. That an Annual Meeting of the Society shall be held at Hankow during the first fortnight of January, to receive the report and elect directors. The
Chairman of the meeting shall be appointed and arrange-
ments made by the Board. General Meetings of the
Society may be called at other times when in the opinion
of the Board it is deemed desirable.

AGENT. That the Agent shall be appointed by the
Board and shall be ex-officio a member of the Board with
full powers.

PUBLICATIONS. That all books or tracts published in
the name of the Society must receive the sanction of the
Board, by whom also the prices of all publications shall be
fixed.

REPORT AND CATALOGUE. That an Annual Report and
Catalogue be printed and forwarded to every member of
the Society and further circulated as the Board shall
direct.

ALTERATION OF CONSTITUTION. The preceding Articles
of Constitution can be altered only by a vote of two-thirds
of the members present at Annual General Meetings, and
that only in the event of one month's previous notice having
been duly circulated among the members of the Society.

N. B. The above Constitution will cease to be valid
as soon as this Society is incorporated.
ANNUAL REPORT, 1910.

It is usual to make a statement in this Report as to the position of Christianity in Central China. This year we have to record that, so far as outward indications go, all opposition to Christianity on the part of the people has ceased. True it is that there have been occasional attempts by the officials to strengthen the position of Confucianism and weaken that of Christianity. But taken as a whole, the outlook is reassuring and there are indications that the people have not merely no desire to persecute the Church, but are also willing to admit that the Christian Truth is worthy of a respectful hearing. Of course in this attitude there is nothing to show that the populace have recognised in the Founder of our religion a Saviour or in its teachings the only guide to wisdom, but there is no doubt that they have decided to hear the message with patience and to weigh the contending claims of Christ and Buddha. Nowhere has this been plainer than in the preaching halls, where the preachers find that audiences are easily gathered and that the message is received with attention.

But we must also record that during the last few months a cloud, as yet small, has gathered on the horizon. With the growth of the idea among the people that China is ready for parliamentary forms of government, the necessity has arisen for the authorities to place limitations on the right of public meeting. According to the law, as promulgated by the Mincheng Pu, any police officer may, in order to preserve peace or maintain order, regulate, forbid, or disperse any open air meeting or any assembly of a great multitude of persons or any meeting in an assembly hall. The police officer is the arbiter in the question as to whether a particular meeting is likely to disturb the peace or not, and the decision of the officer is to be conclusive, except in a case where he acts maliciously.” It will be clear at once to friends of missionary work in China what a difference there will be in the situation if
the claim recently put forward by the mandarinate that Christian meetings are within the scope of this regulation is substantiated. As was at once pointed out, this would mean that all missionary gatherings, whether in the open air or indoors, whether of a few people round a colporteur at a street corner or of a large number in a hall, would be at the mercy of a police officer who, in turn, is at the mercy of a high official. In a word, it will be possible for a mandarin who dislikes Christianity to instruct the police to harry every Christian meeting held within his jurisdiction.

Such is the situation. And it will be seen that in this situation there is to be found a call to this Society to at once adopt a larger and even more comprehensive programme for their work in China. For several years we have longed for an extension of our colportage work and surely our plea is stronger now than ever before, since there is little or no hindrance as yet to that door to door canvass of the towns and villages which the colporteurs make. They may be hampered in preaching as distinct from bookselling, but there seems to be no valid ground on which the police can object to our men selling their wares just as other pedlers do.

A second duty which lies before us is to continue our efforts to provide those “apologies” for Christianity which may yet, by the blessing of God, influence the minds of the officials and literary classes. In this connection we welcome the scheme which has been inaugurated by the Religious Tract Society of London to make a presentation of apologetic Christian books to every official in China of “county” or higher rank. Such a scheme if wisely managed cannot but result in great good to the Empire and this Society will heartily cooperate therein.

But more than this is needed. In the Government Schools which have been opened throughout the Empire there are millions of students who are acquiring a good knowledge of the Chinese classics and an understanding of the elements of science. These men are largely under the influence of Japan, for the bulk of the teachers of “Western” science are Japanese, and that influence is not
as a whole favorable to Christianity. A literature is thus needed which shall appeal to the minds of these young men and dispel their prejudices against Christian truth.

Another duty which lies before us is to at once issue an evangelistic literature suited to the present time at such low price as will make it available for widespread distribution. It has often been pointed out in our Reports that our output of this kind of literature is always limited by the amount of money that we can afford to lose. After provision has been made for meeting our fixed annual charges, we make no arrangements whatever for reserve funds or endowments for the future. Our policy remains what it has ever been—to spend all that we receive as speedily and as conscientiously as can be done. And being convinced that in their hearts the masses of China are favorable to us and to the propagation of the Christian faith, we desire to make that appeal to their minds which shall render them unwilling to yield to the wishes of reactionary officials and attack our work.

**Evangelistic Campaign.**

Before turning to another theme it may be well to mention that the First National Assembly of the Evangelistic Association of China was held in Hankow from Dec. 7-12, 1910. Chinese and foreign delegates gathered from almost every part of the Empire and the Conference itself was most successful, an evangelistic campaign being carried on for five consecutive nights. Preaching took place in thirty different chapels and halls and it is estimated that in the aggregate 20,000 hearers gathered every night to listen to the preaching of the Gospel. As a direct outcome of this work, a work unparalleled in the history of missions in Central China many persons have enrolled their names as being desirous of receiving fuller instruction in the Truth. During the meetings nearly 200,000 copies of a small tract entitled "The One God" were distributed, the cost being met by the Distribution Fund administered by the Rev. W. E. Blackstone.

The discussion on evangelistic literature in the Conference itself evoked a strong expression of opinion that the Evangelistic books and tracts at present available
should be subjected to revision in the light of the present situation and a list made of the most suitable, which list would be a means of guidance to those engaged in this special work. A suggestion that the Evangelistic Association should itself become a publisher of tracts was not discussed for lack of time. We are of opinion that thus to multiply the number of publishing houses would serve no useful purpose. We would rather see the Evangelistic Association utilise the existing Tract Societies for the publication of any fresh books and tracts which that Association may arrange to produce. Such an arrangement would enable the Tract Societies to meet in the future as in the past the need of the missionaries and would save the Association from the expense and worry incident to publishing.

**Finances of the Society**

As we come to consider the present financial position of this Society we have regretfully to report that the Society has, during the year now closing, passed through a financial crisis such as has not been its lot for several years. The Report for 1909 showed a substantial balance in hand, but owing to an accident a note which would have revealed the true state of the Society’s finances was omitted. We fear that this omission explains the greatly curtailed list of subscribers given below. As was pointed out in the last report it was decided to close the financial year on Nov. 30th., and thus the printers’ bills for the last quarter had not been included in the accounts. These bills amounted to over $3600, so that by the end of 1909 the Society was in debt. Through the whole year the Society has literally lived from hand to mouth, and at the close of the year the situation is critical, for against the credit balance of $860.72 shown in the balance sheet as on hand Nov. 30th., we have to meet bills for about $2000 which are due at Christmas and about $700 due early in January on the Agency account.

The circulation this year is much larger than ever before but there has been no corresponding increase of income. It has therefore been necessary for the Society to face two alternatives. The one is to raise the prices of
all our publications so as to diminish the losses on the Evangelistic literature. The other is to allow books to run out of stock and so diminish our printers’ bills. But is either course right? Is either course consonant with our high ideals? Either will lead to a diminution in our circulation, to a reduction of our usefulness, and to a suspension of our aim to place evangelical literature within the reach of every person in Central China. Promises of annual donations of £10 from the Swedish Missionary Society and of Mex. $100 from the American Baptist Foreign Missionary Society and continued grants of £25 each from the London and Wesleyan Missionary Societies have cheered us greatly, but it is obvious that our income must be greatly augmented if our work is not to be curtailed. We plead with all our friends for a prompt and generous rally to our aid.

Building Fund.

Nor must we forget the needs of the Building Fund. During the year only a small sum has been raised for this purpose and it seems as if there will be a debt on the Society's premises when the building is completed. This we are most anxious to avoid and we once again appeal for help.

In this connection we can mention that an arrangement has been made with the Distribution Fund for China by which the Secretary of that fund will become the tenant of a part of the new building for ten years from its completion and he has most generously arranged to pay in advance the rental for the whole period so as to reduce the amount still needed to complete the building. For this timely assistance we tender our thanks to Mr. Blackstone. The Religious Tract Society of London has made a first payment of £400 towards its promised grant of £1000 and the Rayner Trust has forwarded a fifth instalment of £50 towards its donation of £500. We are not without hope that the China Emergency Fund of London will make a grant towards this same scheme, but when all is summed up there is still need for a determined effort on the part of our friends to enable us to put on the topstone of the building with rejoicing.
The Building.

As to the progress of the building itself there is little to report though much has been done. Those of our friends who have passed along the Poyang Road during the last few months have doubtless said to themselves that the building is progressing slowly, but the next few months will, if all be well, witness a great change. The work of preparing the foundation for such a building as we are erecting has been slow and tedious and it has been impossible to engage locally any large number of the stone-masons who are capable of undertaking the work required, but now that the foundations are well and truly laid and the stonework is nearly finished, we expect such rapid progress that the building will probably be completed in May, 1911, and ready to become in the latter part of the year a centre from which to distribute untold thousands of Christian tracts and books for the enlightenment and uplifting of Chinese throughout the world and a fitting memorial of the life-work for this Society of our revered founder.

Printing Press.

Among the various items mentioned in our programme of advance a few years ago was the provision of a printing press for the work of this Society. For a long time past we have felt that it is an anomaly for a Society which annually incurs a heavy expenditure for printing to be dependent on the local presses for the production of its literature, as it is clear that if we do our own printing we can save more than enough to pay the salary of a missionary printer. It is with great joy that we record that the Arlington Trustees (to whom we are indebted for a large addition to our colportage funds) have intimated their readiness to provide us with a press at a total cost of £2500. The only condition attaching to this most helpful gift is that the Society shall cease to be on its present somewhat undefined footing and become a duly incorporated Society under the Hongkong Ordinances. To this we have agreed for the advantages to the Society which will result from incorporation undoubtedly outweigh the disadvantages caused by a certain number of formalities which must in
future be observed, such as the holding of an Annual Business Meeting of members only and the securing of a limited number of guarantors who will be responsible for the Society's debts up to the sum of Ten Mexican dollars each. The Directors have no doubt that among the missionaries and others interested in the Society they will easily find at least a hundred persons ready to accept this small responsibility, as the value of the land and premises owned by the Society is likely to greatly exceed the amount of its indebtedness. Formal incorporation and the possession of its own premises will give the Society a stability and permanence that it has lacked during the long period during which it has been a homeless and very informal association. Fuller details as to the terms of incorporation will be willingly furnished the Honorary Secretary on application.

An Editor Needed.

The success which has attended the Society's efforts to secure a permanent home and its own printing press lead us to look forward to the speedy realisation of yet another of our schemes. In the Report for 1908 mention was made of the fact that it was becoming impossible for our Agent to cope with the manifold duties that fell to his lot, and a suggestion was made to the Religious Tract Society of London that that Society should assume the responsibility for the salaries of two men for our work, one to be the Agent and the other the Editor. During the two years that have lapsed this scheme has not been in abeyance. We in China and they in London have alike given it careful and detailed consideration. They have regretfully come to the conclusion that they cannot equitably grant to this Society the entire support of two men, because they have to aid so many daughter societies. We are therefore working out the details of a scheme which will shortly be laid before the authorities of the various Missionary Societies concerned and under which each of these Societies will be asked to take a share in the support of a literature missionary for Central China. Several literature missionaries are already supported in India on these lines and we are sanguine of success. At
the same time in connection with this as with all our schemes there is scope for the generosity of individual donors and one can conceive of few better opportunities for an endowment than this. How much scope there is for the work of two men can be partially realised when the following list of new issues and the table of circulation are carefully considered.

**List of New Issues.**

Avoid the wrong: follow the right, by Mr. Li.
Anti-gambling ballad, by Mr. Su.
Catechism on opium, by Rev. J. S. Helps.
Four hymn-sheets for use at evangelistic services.
The Good Samaritan, by Mr. Gould.
The one God. (Distribution Fund edition.)
Commentary on Job, by Rev. Dr. Jackson.
Preparation for the Kingdom (Mandarin), by Rev. Dr. Pott.
Christian Antithetical couplets, by Rev. W. Leuschner
Scope of Christianity, by Dr. Faber.
Primary School Songs, by Miss Clark.
Calendar for 1911 in two styles.
China's greatest need, by Rev. C. W. Kastler.
Practical help for persons injured by electricity, by Rev. C. W. Kastler.

C. C. R. T. S. Date Block for 1911.

**Table of Circulation.**

It may be remembered that in the last Report special praise was given to God because the circulation had reached almost three millions, the actual figure being 2,976,777 issues. It is with a feeling almost too deep for expression that it is now placed on record that the issues from the Depot have during the past year numbered 4,393,459 copies, of which only 75,648 have been supplied to other Societies for re-sale. As the table will show, almost one half of our issues have been sold below cost-price, a fact which
emphasises what has already been said about our need for further aid if our work is to be sustained on these lines.


Increase over 1909 1,356,682.

This enormous circulation can be analysed thus:

1. Tracts and books sold at or above cost 72,320
2. Tracts and books sold under cost ... 2,004,139
3. Tracts for free distribution:
   Week of prayer topics ... 50,000
   Introductions to New Testament ... 1,270,000
   John iii. 16 .......... 200,000
   Pictorial Tracts .......... 240,000
   Scripture extracts .......... 200,000
   'Distribution Fund' tracts .... 282,000

4,333,459.

In this connection we cannot do better than give a few extracts from the correspondence which has reached us, which will show that the missionaries appreciate our work. 'I know of no other Society that turns out such good work at the prices you do, and the literature is the right sort too.' 'Please send me one thousand copies of your new tract 'China's greatest need.' This little tract is proving very popular.' 'I stand by the C. C. R. T. S. There is no other Society so cheap and withal so good.' 'Please send me 500 more large calendars. This is the most popular sheet calendar I have ever handled.' 'Your large calendars are about the best ever brought out.' 'The large calendars sell splendidly. You cannot do better than issue another on these lines.' Extracts might be multiplied: but let these suffice.

The Religious Tract Society.

It has been with great pleasure that this Society has continued to act as one of the agents of the Religious Tract Society of London in its beneficent schemes. Two hundred
more Preacher's Libraries have been available for distribution in the provinces of Hunan, Hupeh, South Honan, Kansuh and North Shensi. They have been eagerly welcomed by the Chinese preachers. It may be well to place on record here the fact that theological students, colporteurs and teachers are not eligible for these grants. The Religious Tract Society hopes to continue these grants from time to time and the men at present in training may hope to become eligible in due course. Fifty grants (each of two dollars in value) were made by the same Society to Bible-women and duly appointed teachers of women in the same provinces. And in the near future the same Society expects to make a series of grants of picture cartoons to hospitals and certain other institutions.

This record of liberality must be supplemented by a special word of gratitude to the Committee of the Religious Tract Society for the large grants of money which they have made to us during the past year. But for the deep interest taken by that Society in every department of our work we should long since have been compelled to retrench and rigidly limit our activities. In supporting our Agent, in aiding our building fund, in making grants of books, cartoons, lantern slides and money, in enlisting the sympathy of others in our work, the Religious Tract Society's Committee as a whole and the Rev. A. R. Buckland, M. A., and Sir Charles Tarring in particular, have earned our lasting and heartfelt gratitude.

Thanks.

To the American Tract Society for a donation of $300: to the Rayner and Arthington Trustees for the gifts already mentioned: to Mrs. Craven for a donation of £55: to the other donors to our General and Jubilee Funds: and to the Agent, the Rev. C. W. Kastler, for his enthusiastic effort to deal with the overwhelming volume of work that has demanded his time and strength we hereby tender our sincere thanks. On the following pages will be found the report of the Colportage work, and therein mention will be made of those who have contributed specially to that form of Christian work.
Two C. C. R. T. S. Colporteurs in Yun-meng, Hupeh, leaving the house of the Rev. W. H. Geller, their superintendent with, fresh supplies of tracts.

[Photo by Rev. W. H. Geller.]
Conclusion.

In concluding our review of the year’s work we feel that, despite all our difficulties, we can call upon our souls to praise the Lord and bless His Holy Name. From Him has come the inspiration to write the manuscripts which we have received, from His bounty we have gathered our supplies, from His Spirit has come the fruit that has attended our labors, and through His grace our sphere of usefulness has been enlarged and our circulation increased. And in sure and certain hope that He Who has blessed will bless yet more we advance into the future.

Colportage Report.

For sceptics on the subject of missionary work we can suggest nothing more convincing, and for weary workers, tempted with discouragement amid the trials and vicissitudes of their labours, nothing more heartening, than the field reports just to hand, from the superintendents of the eighty or ninety colporteurs who work in connection with the C. C. R. T. S. The perusal of these messages from the front has brought to our own spirit a wave of fresh inspiration, and we have paused ere commencing the task of penning this general report to lift our heart in fervent praise and thanksgiving to God, for multiplied tokens of His gracious presence with His servants, and for blessing outpoured upon their humble efforts. Our only regret is that the limitations of space deny to our friends the privilege of reading the various reports in full. We earnestly hope to be enabled, however, to preserve their inspiration while giving necessarily only their gist.

No feature of this work is more striking than

The Remarkable Extension of Its Field of Operations.

The words of Isaiah 54.2, 3 come forcibly to mind as finding striking fulfilment in the activities of this Society, which has in very truth enlarged the place of its tent, has lengthened its cords and strengthened its stakes, and has broken forth on the right hand and on the left. Only a few years ago its colporteurs were confined to a limited
area in the Provinces of Hupeh and Hunan. To-day not only is that area extended to the very borders of these two Provinces, but the Society also supports its own colporteurs in seven other Provinces, viz., Anhui, Kiangsu, Shantung, Shansi, Shensi, Kansu and Yunnan. A glance at the map of China will serve to impress our readers with the tremendous extent of territory thus brought within its sphere of direct operation, reaching out almost to the four corners of this great Empire.

Such a breadth of field necessarily implies

**Great Varieres in the Mode of Working.**

and in the experiences of the colporteurs. Here at the centre, for example, are some working on the busy thoroughfares of the three cities which together make up Greater Hankow, mingling with crowds in large teashops, or offering their literature for sale at the railway station or on the river steamers, some forty in number, which make this port their terminus. Others again are in the country, going from town to town and village to village, displaying their books in market places, entering schoolhouses and ancestral halls, working among the throngs that gather around open-air theatres, preaching in the evenings to groups in wayside inns, and often carrying the discussion far into the night with some willing listener or anxious inquirer. Still others find their sphere among the hands of pilgrims at one or other of the 'sacred' mountains, or among the aboriginal tribes of south-western China.

As the field stretches out far away from these central parts to mountainous regions or less fertile plains, where the population is scattered, the work of our colporteurs is attended with no little hardship and loneliness. One such section, in the extreme west of Hupeh, and hitherto destitute of the Gospel, has been opened up during the past year through the agency of two of the 'Arthington' colporteurs, supervised by the Rev. D. T. Huntington (Amer. Prot. Epis. Mission) of Ichang. In his account of a journey taken with these men, Mr. Huntington says: "It is entirely a mountain country, and very poor, but supporting a surprisingly large population, considering the con-
ditions. Land which in America would be almost entirely
devoted to forests is largely under cultivation. Indian corn
being the chief crop. It is cultivated in some places on
hill sides at an angle of fully forty-five degrees, and in
others where half the field is solid rock. The poorest
part is on the border between Hupeh and Szechuan, where
I crossed a pass over 7000 feet high.”

Another sample of colportage field and experience is
given in a letter from the Rev. L. Byrde (C. M. S.), who
directs the work of two men one an 'Arthington repre­
sentative, in southern Hunan. He writes: “I set them a
rather difficult job, viz., to obtain an entrance into the city
of Ch’uan-Chow and to evangelize, as far as might be, the
surrounding country.

All this is Absolutely Virgin Soil

except for a few previous visits of myself and others.
Ch’uan-Chow lies in a great valley, with range upon range
of mountains both to the west and to the east. In both
directions there are numerous aboriginal tribes. On this
occasion three tribes—the Ta Han, Chong Han and Siao
Han—were visited. No doubt many other tribes exist of
which at present we know nothing. All need the Gospel,
and with this first contact with three of them we can hope
that the day is not far distant when a greater stream of
Gospel light will be shed upon them all.”

We turn now in an opposite direction, to contemplate
far away in the north of China the parish of three of our
‘Distribution Fund’ colporteurs in the distant Province of
Shensi. The Rev. N. Högman (C. I. M.) of Hancheng-
hsien, under whose direction these men are working,
writes: “North and north-west of Hancheng, right on
as far as the Mongolian and Kansu borders, there is no
mission station and practically no work carried on except
by the colporteurs. It is a mountainous and comparatively
careless country. The poverty is very great, and the people
suffered acutely during the awful famine of thirty years
ago, and the later one in 1900. Whole villages of cave-
houses were left without a single soul. Now there is a
constant influx of famine-stricken immigrants from other
Provinces.”
But even yet we have a step further to go before the circumference of our circle is reached, for crossing over from Shensi to Kansu, that extreme north-western Province of China bordering upon Tibet, we are on the footmarks of still two more of our 'Arthington' men. Their labors are divided among

Chinese Idolaters, Turbulent
Mohammedans and Warlike Tibetans,

within an area noted for its frequent rebellions and inter-tribal feuds. The summer months are given largely to working the immense trading fairs which characterize those parts and afford splendid opportunities for tent work. The last letter from the Rev. M. Ekvall (C. & M. A.) of Minchow reports the two men as having started, at the close of the summer fairs, on a journey of at least three months, extending to the Szechuan border. He adds that "some years ago this district was infested with robbers, but it is safer now."

Surely these glimpses cannot fail to impress our readers with the extent and need of our field of work. May they also elicit sympathy and prayer for these brave men who, hidden away from public view and applause, are enduring hardness and oftimes suffering affliction for the Gospel's sake, as they press onward as Christ's ambassadors unto the uttermost part of the earth. The reports of superintendents bear strong testimony to the spiritual character and faithful efforts of many of these men, and we rejoice to believe that we are securing a higher type of colporteur than ever before.

Present Attitude of the People.

At a time like the present in China, when changes are taking place so rapidly and there is so much speculation as to the effect that altered conditions may be expected to have upon the general attitude towards our message and work, it is of peculiar interest to hear the testimony of those who are in such firsthand contact with the populace, and over so broad an area. In reply to a direct question on this point we have statements from at least a dozen
superintendents. Of these only two, both of whom are resident at this centre, report the work as getting harder and the people as becoming reluctant to buy. It is not unreasonable, therefore, to presume that local conditions, such as hard times and possibly official sentiment, as well as the fact that this field has been worked and reworked for so many years, may account largely for this experience. The testimony of all other superintendents, however, making allowance in a few cases for special contingencies such as flood and famine or poor harvests, is all on the other side. Let the following quotations speak for themselves:—

(from Hupeh)—“This has been the year of the Lucky Star, or rather the Comet. The Comet has come and gone, and so far from bringing any ill upon us, it has been a factor in enabling our colporteurs and preachers to score a record year in C. C. R. T. S. sales.” AND another,—“All the men bear testimony to the fact that bookselling nowadays does not evoke the bad talk and abuse that once it did. There is no mention now of 'digging out hearts' or 'gouging out children's eyes. Our mandarin was staying overnight in the vicinity of one of our country chapels, and in the course of conversation said that our doctrine was true and worthy of all acceptation, and he urged the people to believe it.” STILL another,—“The rumours and unrest prevalent in the early part of the year rather spoilt their sales, but they both say they have met with no great opposition, but have received many kindnesses and encouragements.”

(from Shansi)—“Three years ago there was no great demand for literature; the past two years, however, have seen great changes, and it is difficult to keep the stock in hand. In the Fenchowfu field

**The Best Buyers are the Students**
in the government schools and the young men in the shops.”

From Anhui—“Our workers have experienced the greatest of liberty in their work. The entire district has been covered a number of times. No direct opposition has been encountered. On the contrary, we are able to cite instances of unusual kindness, such as our being allowed to
spread out our books for inspection on teashop tables, counters and other places. On several occasions, while we were preaching on the streets, benches have been brought to us with a kind invitation to sit down."

(FROM KIANGSU)—"The people have from the first shown us much friendliness, and there is usually a readiness to listen to the Gospel message."

(FROM KANSU)—"The crowds that came to our good-sized tent, from morning till night, were immense. Seldom before have we had such good opportunities. There was a willingness to listen, and an almost entire absence of rough behaviour. I have not once had to appeal to the officials for protection for our colporteurs. During a year when rumours of various kinds have been afloat this respectful treatment of our workers is remarkable indeed."

Testimonies like these, and there are plenty more, are a cause for gratitude, and a ground for considerable assurance, for they are based on actual experience, and are not mere opinions. Granted that the future may have uncertain aspects; the present at least is ours. And does it not behoove us to put forth redoubled effort while still the day of such unlimited opportunity exists?

Among The 'Incense Guests' on Sacred Mountains.

'Incense guests' is the name by which the pilgrims are known who assemble in thousands year after year, from all parts of China, to certain so-called 'sacred' mountains. They make these pilgrimages in search of blessing, frequently in fulfilment of vows made in time of sickness or other extremity. Not a few in their zeal perform prostrations at frequent intervals, sometimes as often as every ten steps throughout the entire journey. The C. C. R. T. S. has colporteurs working at three very prominent pilgrim resorts, viz., Muh Lan Shan in Hupeh, Kiu Hua Shan in Anhuei and Nan Yoh Shan in Hunan, and their experiences furnish many incidents of thrilling and often pathetic interest.

The Rev. L. C. F. Tomkins (L. M. S.) of Hwangpei writes of the work on Muh Lan Shan as follows:—"I
had not realized before how dependent the success or otherwise of bookselling was upon the character of the harvest, indeed how idol worship itself was conditioned by the state of the crops. This year, being a particularly good harvest as compared with the last two, has been a specially good season for Muh Lan Shan, so far as the priests are concerned. It is computed that at least 40,000 people have been to the hill during the last three months. Each comer has to pay a toll of at least twenty cash to the District Magistrate. The proceeds of this levy, I believe, are used on the schools in the county. It is significant that the new Government Girls’ School opened in Hwang Pei in the spring is called the Muh Lan School. Or it may be that the name has been given in the hope of inspiring the girls to heroic deeds like unto Muh Lan’s, who as a Joan of Arc in China led her father’s armies to the fight, when he through failing health was no longer able to retain his post and had no male descendant to succeed him.

“The pilgrims generally come to the hill in companies of from fifty to a hundred or more, gathered from groups of adjacent villages. Those who need to do the thing more economically make the trip alone. All the inns are in the control of the priests, and accordingly they are able to charge fully twice the ordinary rates for food, and so make a good turn over in the busy months.

“Our colporteur tells me that practically every year there are deaths among the pilgrims. This year a man died suddenly when in the act of worship in the first temple on the ascent. This of course was attributed to the Wrath of the Idol.

Was Attributed to the Wrath of the Idol.
The colporteur, who was present, was able to make good use of the occasion to speak of the True and Living God. On one occasion he met a pilgrim who was well acquainted with both Old and New Testaments. He had been an enquirer at one time, but was elected by his clansmen as the leader of the Muh Lan Shan party for that year, and had not the moral courage to refuse to go, although he understood fully the folly of so doing.”

The work at Ku Hua Shan this year has been shared by a number of Chinese and foreign workers of the
C. & M. A. and C. I. M., in addition to our regular 'Arthington colporteur. The season has been a very variable one as to the number of pilgrims. At times thousands have been present, while again only a handful were to be found.

The Rev. F C. Carter (C. & M. A.) of Tatung tells of one visit of a party of six in October, which met with some little obstruction. He writes: "Besides the difficulty of securing a lodging place we soon realized that in an underhanded way the priests, who number more than a thousand, the shopkeepers and the riff-raff of the market place were doing all in their power to hinder any aggressive work among the people. It is obviously to the interest of all these three classes alike to withhold from the pilgrims the light of the Gospel, for they have together made a prey of them these many years, and the changing aspect gives them cause for alarm. One can form some idea of the changed conditions when it is remembered that there is on the hill

**Accommodation for 40,000 Guests,**

while this year there have seldom been more than a few hundreds at a time. Many of the temples are unoccupied, some are fast decaying, others heavily in debt.

"On the Sunday afternoon of our stay we witnessed a riot among the priests. A party of pilgrims ascended the mountain and agreed to stop at a certain temple, but on their way thither they were offered better inducements by the managing priest of another temple. The riot ensued, in which the poor pilgrims were worsted and severely beaten by the priests with rods. On this visit we had a number of impressive conversations with priests. One young man had once been a patient in Dr. Macklin's hospital at Nanking, owns a nice copy of the Bible and showed a broad knowledge of its contents. He confessed to us that he knew the Gospel was true and that he really desired to be a follower of Christ, but for lack of money he could not leave the priesthood. An aged priest of more than ordinary intelligence also seemed to delight in conversing with us on the Gospel. In a tone of deep sincerity he said, 'Truly Christ is the Saviour of the world,
and apart from Him all men are hopeless."

One cannot but sympathize with this class of men, to whom the cost of confessing Christ would undoubtedly be complete ostracism and the loss of their only means of livelihood. They claim our prayers.

Miss M. Quinn (C. & M. A.), who has also paid several visits to this mountain from her station at Tsing-yang nearby, adds: "On my first trip this year I was more deeply impressed than ever before with the degradation of the beggars. Large numbers of villainous-looking, able-bodied men clung to the helpless pilgrims in a way that compelled attention, and made me thankful that they did not honour me by their solicitations. They beg only from pilgrims. To add to the horror of the scene I saw

**Two Dead Beggars Left Lying on the Roadside,**

with their alms-baskets at their heads. There they remained until the stench compelled even the beggars to bury them.

"We were very sorry to meet 'incense guests' all the way from Shanghai. One elderly couple, who seemed well informed about the Gospel, actually having two daughters in a Christian school, spent about a hundred dollars in prayers for their dead relatives. We were told that many well-to-do pilgrims come from Shanghai and even Canton, some spending thousands of dollars in building temples and dedicating idols, and that the priests keep agents at the coast ports who frequent teashops, wharves etc., on the lookout for likely customers, whose religious enthusiasm renders them willing to spend large sums, to the financial profit of the priests."

The writer of this Report had the privilege of a brief and small part in this year's campaign on Kiu-Hua-Shan, and it was our good fortune to be there at full moon, when the pilgrims are most numerous. We found ourselves in the midst of some 3,000 'incense guests', and secured good quarters in the same temple with 400 of them. We were treated with uniform courtesy and had excellent booksales. The sights and sounds of that mountain top,—the clouds of smoking incense, the clanging bells and cymbals, the
kneeling worshippers with their wistful faces, the jostling throng purchasing relics in the dimly lighted market place that evening, and the long, narrow line of pilgrims threading its way down the mountain side before dawn next morning, each one carrying a lighted paper lantern and all together chanting their weird pilgrim song—all are indelibly stamped upon the memory. Idolatry is on the wane; yes, we know it! But that the root is still by no means completely severed such scenes as these remind us sadly.

To overcome the difficulty and expense of securing accommodations for the workers in the temple-inns, it is proposed to rent a well-located shop at this resort for next season.

But once again the scene changes, and are

**Away Out West Among the Aboriginal Tribes of Yunnan.**

for here, too, this Society has been assisting in the work.

The Rev. A. G. Nicholls (C. I. M.) of Wutingchow sends us a highly interesting account of this wonderful movement, upon which the Lord has so abundantly poured blessing these recent years. As to books and tracts, only the very simplest, and those only in limited quantity, can be of use as yet, owing to the extreme ignorance of the people. And yet the number of C. C. R. T. S. tracts and calendars disposed of already is considerable. Mr. Nicholls writes: "We are at work amongst three tribes, the Lusu, Laka and Hwa Miao. Of the Hwa Miao some six hundred have been baptized, but of the Lusu and Laka none as yet. They are higher up in the social scale, more like Chinese, and need a good deal of teaching and watching. We have about thirty chapels, all of which have been built by the people. These tribes have no idols, excepting the ancestral tablet, which is generally a bit of bamboo. Chinese idols have never found a place in their homes. Trees, sacred stones and water springs have been worshipped. They are all great wine drinkers and fearfully immoral, but, thank God, there is a change now, and we look for greater changes still. What we need is prayer and more workers. What an immense field! The south is untouched, and away to the west is tribe upon tribe."
“One of the workers, a Laka young man, has had a good deal of persecution. His landlord, who is a Nosu and a drunken wretch, took it into his head to stamp out Christianity on his estate, but as well try to dam back the Yangtze. This young Laka was tied up for reading the books and believing in the Lord. He was beaten too, but did not deny the Lord. When asked if the beating hurt, he said that every time the blow fell he bent his back and thus did not get its full force. He told me that they said he was to be killed, and offered him wine to drink, saying that he could face the end with courage. But he refused the wine. It was on the occasion of his speaking about the sufferings of Christ on the Cross that he mentioned this. The fact of Jesus’ not drinking the wine offered him by the soldiers appealed to him. One of the Lesu who has helped in the work of book distribution is also a worthy man and very willing. It is a great joy to see these who were once in darkness now helping to scatter good wholesome literature throughout the district.

“We have entrance into nearly two hundred villages. The people are not converted, but are under teaching. In some villages there is a great interest, in others less, but with more visiting and teaching one hopes that many will be truly converted. There is persecution going on, and some have been tried very much by their landlords and other evil persons.”

Space forbids the inclusion here of much additional interesting matter, descriptive of the field and work of our colporteurs, which is supplied by the reports and letters received from many quarters. But the little space yet available may best be taken, perhaps, to consider the question which comes to the minds, if not to the lips, of many, both sceptics and friends, of missionary work, viz.,

Is It Worth While?

In the present instance this question concerns us only in so far as it relates to the particular work of colportage. “After all,” we hear some one say, “does the expenditure of all this money and labour really pay? Are there results to show?” We propose to reply to such a query not
by argument, though indeed we might, but rather by the
direct testimony of those who, standing in the closest touch
with the situation, would seem to have the best right to
judge. Listen, then, to the following:

FROM THE REV. N. HÖGMAN, SHENSI:—“As a result
of past colportage work a strong interest has grown up in
the district town of I-Chuan. The native church in
Hancheng has got so interested in this work that they
have taken it up as their special mission, and are renting
the chapel, supporting the evangelist and defraying running
expenses. Last month we had the joy of baptizing six
men from that district. They were all brought to Christ
through colportage work. One old shopkeeper, 72 years
of age, found a gospel of Matthew, dustcovered and unread,
in a corner of a friend’s house. He borrowed it and found
the priceless pearl. All the men seemed to be very earnest
and devoted. One of them, living 70 li from the chapel,
had not missed a Sunday service for months.”

FROM THE REV. F. MADELEY, SHANTUNG:—“One of
the men I baptized this summer first became interested
through reading a tract on the Resurrection. He is a
leader in a new station where five were baptized recently,
and where there is the prospect of other fifteen being
received next summer.”

FROM THE REV. W. ROWLEY, HUPEH:—“This year in
baptizing a number I found that two had been led into the
church by means of your tracts, and for this purpose those
of Dr. John, with a simple presentation of Gospel themes,
stand preeminent.”

FROM THE REV. A. L. GREIG, HUNAN:—“I continue to
find that a good proportion of our candidates for baptism
have had their interest aroused by buying books from our
colporteurs. We should work at a great disadvantage
were we deprived of the Society’s publications.”

FROM THE REV. F. C. CARTER, ANHUI:—“We have
a most promising enquirer, who walks in twenty li every
Sunday to attend services. He was brought in by the
colporteur from a country village.”

FROM THE REV. H. B. SUTTON, HUPEH:—“I firmly
believe in this work. We open all our town chapels for
preaching, and a certain number hear, but they do not understand, especially the first time. They take a book back with them, and the printed Word often starts them thinking, then hope begins. One man, a scholar, came to our meetings here last month. He interrupted during the preaching, and got quite excited. He was invited into the guestroom, his difficulties met, and a copy of that good old stand-by, 'The gate of Wisdom and Virtue,' given to him. He now comes regularly, and it would be difficult to say which won him, the book or the spoken message. The one is necessary to the other. The tract prepares the mind for the preaching and vice versa.”

A Concrete Instance or Two of Lives Transformed

as a result of tract work come to us from the Rev. W. H. Geller (L. M. S.) of Siao Kan, Hupeh. The first reads thus:—“Everyone said that Yuan Hsi P'ing aged twenty-six, 'had the five characters in their fulness.' (The 'five characters' refer to the five most flagrant vices, and the expression is equivalent to saying the worst possible about anyone). From the age of fifteen he had led a notoriously evil life, and was an adept at all sorts of wrongdoing. His father kept a chemist's shop and shared the premises with a grain merchant and one of our preachers. One day the father begged the preacher to use his utmost influence to reform his son, whereupon the preacher promised to do all he could and began to pray (audibly) for him every day. Hsi P'ing could not but overhear the prayers offered, and was much touched. 'Why should you bother about me?' he said. 'I am too bad ever to be bettered by your prayers.' 'No,' replied the preacher, 'our God can make the vilest clean,' and he gave him a copy of the tract entitled 'Lead the family to the Truth' to read. Hsi P'ing was so impressed by the conversion of Mr. Li (as narrated in the book) that he had no doubt that the God who could save and reform a man as bad as Mr. Li could do the same for him. He joined the preacher in his prayers, and became 'a new man' indeed, to the astonishment of the whole countryside.”
The other case is as follows:—“One day, in the spring of 1900, a missionary walking along in the native city of Shanghai gave a copy of Dr. John’s Catechism of the True Doctrine to a priest whom he met. The priest took the book home, read it and laid it aside. An opium smoker, Yang by name, who was in the coal and wood business and who frequented the priest’s temple occasionally giving him a dollar or two to buy incense for idolatrous rites, chanced to pick up the book and was interested in what he read. Eager to find out more of this teaching, he went to one of the chapels and paid close attention. It was in the third moon that he first read the tract, by the sixth moon he had become a regular attendant at the Sunday services; in the eleventh moon he returned to Hankow, and in the following spring was baptized by Mr. Sparham. Now, in 1910, he is an evangelist of the L. M. S. in Siao Kan, his native home, and I can heartily bear witness to his zeal and reliability. He is a faithful and unwearying preacher, respected by all who know him. But for that tract, humanly speaking, he might still be an opium sot and an idolater.”

A Word in Conclusion.

A single quotation from one of our correspondents will suffice to express the feeling of very many as to the place which this Society’s colportage literature fills in the whole campaign of evangelism in China. The friend writes:—“I find no tracts equal to yours in get-up, cheapness or effectiveness, and certainly they are needed as much as ever they were. I heartily congratulate you on the splendid assortment you issue, and at such a marvellously cheap rate. Without your tracts as an auxiliary effective work in the country would be almost an impossibility.”

If this opinion is correct, then it is of the utmost importance not only that this work be sustained at its present standard but that its extent and efficiency be still greatly increased. The field, the opportunity, the demand are all well-nigh unlimited. The circulation is large, but orders still come pouring in. The number of colporteurs is growing, but we have applications for the support of more. The tracts are good, but fresh ones are called for,
and the suggested topics on which it is felt that new tracts are needed make a long list. The Society has already gone to the limit of its present resources, if not, indeed, beyond it. For since, as is well known, the great bulk of its evangelistic literature is sold far below the cost of production it is quite possible for the Society's very success as regards circulation to threaten it with financial embarrassment. Indeed this feature has come very near to proving more than a mere possibility during the year which has just closed, and has given the Directors real cause for concern. The present situation surely constitutes a crisis of opportunity and responsibility, and can we not read in it God's challenge to His people's faith and loyalty? May there be a volume of earnest, believing prayer for the Lord's even greater use of both tracts and colporteurs, and for such guidance in and blessing upon all the affairs of this Society and such liberal response to its financial needs as shall enable it to turn the present unprecedented opportunity into glorious achievement for Christ and His cause in China.

Our Thanks.

We desire to take this opportunity of expressing our heartfelt thanks and appreciation to all the friends who by their gifts and prayers have contributed to the blessed results of the past year's colportage work. Especially are thanks due to the Upper Canada Tract Society, our oldest supporters, for their continued grant of Gold $500., to Mr. and Mrs. Duncan McVanel of Canada for special help in sustaining the work among the Muh Lan Shan pilgrims, and also to the Arthington Trustees of England and the Rev. W. E. Blackstone and Miss Tinling of America for their timely and liberal donations which have made possible the wide extension of this work into the 'regions beyond,' of which the foregoing Report has spoken.

NOTE:—Although the statistical returns of colportage are not yet complete, it is quite certain from those already to hand that the number of C. C. R. T. S. books and tracts disposed of by the colporteurs this year amounts to fully 200,000, besides a large number of Scripture portions which we do not report here.
ANNUAL STATEMENT 1910.

General Account.

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$30,041.69

Against this balance of $860.72 there are accounts due on Dec 31 for about $3500.00, so that we close the year with the heavy deficit of about $2760.00.
## Distribution Fund

| Description                          | $    | cts. | | Description                          | $    | cts. |
|--------------------------------------|------|------| |--------------------------------------|------|------|
| Balance from 1909                   | 260  | 25   | | By Wages and Freight of Books        | 766  | 90   |
| " Cheque, 3 Colporteurs for half year | 165  | 00   | | " Literature-supplied                | 249  | 29   |
| " Special Grant                     | 155  | 00   | | " Colportage and Freight             | 435  | 94   |
| " Colportage and Freight            | 155  | 00   | | Total                               | 1,016| 19   |

|-------------------------------------|------|------| |-------------------------------------|------|------|
| Grant from R. T. S. of London       | 938  | 00   | | By Books Supplied                   | 938  | 00   |
| " Balance due                       | 120  | 00   | | By 10 Libraries @ $20              | 200  | 00   |
| " Freight exps                      | 84   | 50   | | "                          | 4.50  |    |
| Total                               | 204  | 50   | | Total                               | 204  | 50   |

| Evangelical Alliance A/c.           |      |     | | Total                               |      |     |
|-------------------------------------|------|------| |-------------------------------------|------|------|
| Grant                               | 331  | 94   | | By Printing a/c                     | 135  | 00   |
| " Postages                          | 28   | 67   | | " Balance in hand                   | 168  | 27   |
| Total                               | 331  | 94   | | Total                               | 331  | 94   |
## Colportage Account

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</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td>1,331.71</td>
<td></td>
</tr>
<tr>
<td>By Grants to Colporteurs under:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wesleyan Missionary Society</td>
<td></td>
<td></td>
<td>315.00</td>
<td></td>
</tr>
<tr>
<td>Swedish</td>
<td></td>
<td></td>
<td>105.00</td>
<td></td>
</tr>
<tr>
<td>American Baptist Missionary Union</td>
<td></td>
<td></td>
<td>75.00</td>
<td></td>
</tr>
<tr>
<td>London Missionary Society:</td>
<td></td>
<td></td>
<td>75.00</td>
<td></td>
</tr>
<tr>
<td>Hankow District</td>
<td>412.81</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rev. A. L. Greig</td>
<td>105.00</td>
<td></td>
<td></td>
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<tr>
<td>H. Robertson</td>
<td>75.00</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>W. H. Geller</td>
<td>75.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. C. F. Tomkins</td>
<td>115.78</td>
<td></td>
<td>783.59</td>
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<tr>
<td>Free Grants of Books</td>
<td></td>
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<td>58.12</td>
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<td><strong>Total</strong></td>
<td></td>
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<td>1,331.71</td>
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</table>

## Arbington Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>$</th>
<th>cts.</th>
<th>$</th>
<th>cts.</th>
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<tbody>
<tr>
<td>To Balance from 1909</td>
<td>1,012.10</td>
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<td></td>
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<tr>
<td>Grant, June 1910</td>
<td>555.55</td>
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<tr>
<td><strong>Total</strong></td>
<td>1,567.65</td>
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<td></td>
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</tr>
<tr>
<td>By Wages of Colporteurs</td>
<td></td>
<td></td>
<td>706.05</td>
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</tr>
<tr>
<td>Grants of Books</td>
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<td></td>
<td>411.22</td>
<td></td>
</tr>
<tr>
<td>Balance in hand</td>
<td></td>
<td></td>
<td>450.38</td>
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</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,567.65</td>
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</table>
# Tinling Fund Account.

<table>
<thead>
<tr>
<th>To Grant G. $100...</th>
<th>$232.10</th>
<th>By Books supplied:—</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>L. M. S., Changsha...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rev. W. O. Pye...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>R. H. Glover, M.D.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>C. W. Allan...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Balance in hand...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>$232.10...</td>
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</tbody>
</table>

| $232.10 | $232.10 |

# Jubilee Buildings Fund.

<table>
<thead>
<tr>
<th>To Balance in hand</th>
<th>216.67</th>
<th>By Amounts paid Contractor $8000...</th>
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</thead>
<tbody>
<tr>
<td>R. T. S. Grant. Two Instalments £100</td>
<td>3,200.00</td>
<td>Architect $500...</td>
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<tr>
<td>Reyner Trust. Fifth Instalment £50</td>
<td>398.38</td>
<td>for Steel Girders...</td>
</tr>
<tr>
<td>Agency a/c, 3 yrs. Rent £150</td>
<td>1,161.29</td>
<td>Building Permit...</td>
</tr>
<tr>
<td>Donations:— T. Wickliff, Esq.</td>
<td>8.20</td>
<td>Interest on Loan...</td>
</tr>
<tr>
<td>Dr. Crockett, $3</td>
<td>2.15</td>
<td>Balance in hand...</td>
</tr>
<tr>
<td>Bank Interest...</td>
<td>31.26</td>
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</tr>
<tr>
<td>Amount received on loan Shanghai Tls. 14,000</td>
<td>13,545.00</td>
<td></td>
</tr>
</tbody>
</table>

| Tls. 18,562.95 | Tls. 18,562.95 |

The former loan of Tls. 2000 is still outstanding, together with the Sh. Tls. 14,000 which appears above.

Dec. 17th, 1910. Lewis Jones, (Hon. Treas.)

I have examined the Hon. Treasurer's Accounts for 1910, compared the same with vouchers and found all correct.

(Signed) T. J. Hollander.
ANNUAL GRANTS.

Religious Tract Society of London:—
Grant to General Fund for 1909 £300 ... $1,347.27
" " Agency a/c " " £300 ... 3,347.28
American Tract Society $200 ... 454.83
Wesleyan Missionary Society £25 ... 279.53
London Missionary Society £25 ... 274.16
American Baptist Foreign Missionary Union 100.00

Grants for Special Purposes.

For Colportage:
Upper Canada Tract Society .................. $1,157.81
Arthington Trust £50...... 555.55
Distribution Fund:
Per Rev. W. E. Blackstone................... 755.94
For Preachers' Libraries:
From Religious Tract Society, London....... 938.00
For Church Libraries:
From Religious Tract Society, London....... 120.00
For Week of Prayer Literature and Expenses:
From The Evangelical Alliance............... 331.94

Special Subscriptions.

For Colportage Work:
Mr. and Mrs. Duncan McVanel. (Canada) $115.78
For Evangelistic Literature:
From Miss Tinling Gold $100................. $232.10

Grants to Jubilee Fund.

Religious Tract Society of London. Two instalments. £400............... Tls. 3,200.00
The Reyner Trust of Liverpool. 5th instalment. £50 398.38
LIST OF DONORS

General Fund.

Miss Taylor, per Rev. C. W. Allan £2..... $22.86
Rev. J. W. Jacobson.......................... 10.00
Mrs. Craven. £50..... 555.55
'' '' £5..... 51.44
Miss Reid...................................... 10.00
Rev. and Mrs. R. H. Glover.................... 10.00
Rev. H. Stonelake........................... 10.00
Rev. W Rowley................................ 11.45
Anon........................................... 20.00

$778.43

Jubilee Fund.

T. Wickliff, Esq............................ Tls. 8.20
Dr. Crockett. $3..... 2.15