

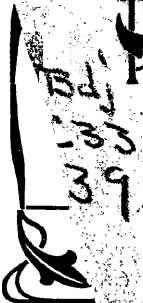
Light in the East

The
Thirty-
Ninth
Annual
Report

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of
the
Central
China
Religious
Tract
Society,
Hankow.



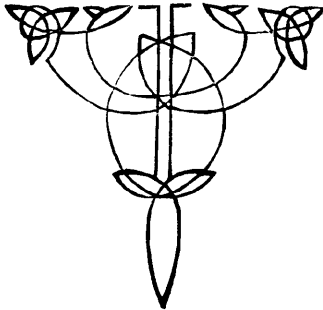
THIRTY-NINTH

Annual Report

OF THE

Central China Religious
Tract Society, Hankow.

For the Year Ending September 30th, 1914.



Founded by the Rev. Griffith John, D.D.

PRINTED AT THE ARTHINGTON PRESS,
CENTRAL CHINA RELIGIOUS TRACT SOCIETY.

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Rev. J. Wallace Wilson.	Central China Tract Society.
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Co-opted, 1915.

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CENTRAL CHINA RELIGIOUS TRACT SOCIETY.

ANNUAL REPORT, 1914.

I. INTRODUCTION.

1. POLITICAL EVENTS.

Christian Missions in China have been deeply affected by the political events of the year just past. Most important of these, in the progress of China itself, was the adoption of the **Permanent Constitution.** In the framing of which the Government sought the services of highly qualified foreign advisers. The American adviser, Dr. Goodnow, declared himself satisfied, both as to the sincerity of the Government in its adhesion to the ideal of representative government by the people, and as to the fair-mindedness with which his advice was received and acted upon. This fact is reassuring to the friends of China. Other reassuring facts are the remarkably successful administration of the Salt Likin by Sir Richard **Success of Salt Likin.** Dane, and the fairly steady progress of peaceful development throughout the country. This peaceful development is indicated by the continued vigour of the campaign against opium, which is successful beyond anything that even the most **Opium Suppression.** optimistic anticipated five years ago. A highly satisfactory proof of this success is the fact that our tracts against opium have become almost needless already, and we are ceasing to print them. Another fruit of peace is the expansion of **Postal Service.** the Postal Service, which last year, in spite of the Rebellion, added 821 new offices and handled 150 million more articles than in 1912. The success of this department of the Government has been crowned this year by the formal admission of China to the Postal Union, which took effect on September 1st. The importance of this Service to our Society is obviously very great, facilitating our circulation in regions otherwise relatively inaccessible.

White Wolf. Even this brief review of political events cannot be closed without reference to the scourge of the White Wolf, whose ravages in Honan, Shensi, and Kansu regions served by this Society have wrought untold misery to the people, and compelled the retirement of many missionaries from their posts. We have even to record the sad fact that in the midst of these ravages some of our fellow-missionaries were killed. Brigandage still continues, but we are assured that the White Wolf is dead and that peace is returning, though all too slowly, in the regions which he laid waste.

On the whole, therefore, the political events of the year afford us good grounds for hope that the advance of Christian Missions in China will continue under steadily improving conditions.

2. RELIGIOUS DEVELOPMENTS.

This year, for the second time in the history of the young Republic, the Government has shown its respect for, if not active sympathy with, religious forces, by fixing

Day of Prayer. a Day of Prayer. This year the date was in October, and the object was the Peace of the World, as last year in April the object was **Day of Prayer** the Welfare of China. The similarities **for Peace.** and the contrasts in the nearly simultaneous action of President Yuen Shih-kai and President Wilson are most striking. China and America are the two greatest Republics, and while both are neutral in the present war, both are vitally affected by the dislocation of trade, and bound to be still more affected by the issue of the strife. The American President acts in accordance with well-established precedents, and from deepest personal conviction addresses his countrymen who are conscious of security and power, are keenly alive to the issues involved, and whole-heartedly recognize the leadership of their chief executive. The Chinese President is hewing out a new path, unknown to his ancestors; both he and his people are conscious of national danger and weakness; and it is for the most part only the numerically small Christian community who have any idea of how to respond to the Government's call. Yet the most striking thing is the fundamental parallel of two great nations, whose convictions and ideals are those of peace

and popular government, both turning in prayer, at the call of their chosen rulers, to the Power above nations Who alone can order the unruly wills and affections of mankind. In many places the Chinese officials responded, if at all, in a purely perfunctory way, but it is noteworthy that in many instances, as in Wuchang and Changsha, the governors sent not simply official representatives, but men known for their warm Christian faith, to attend and participate in the Christian meetings for prayer which were held in response to the Government's call. The effect of all this in banishing prejudice and naturalizing Christian ideas among the Chinese people, must be more far-reaching than we can now calculate.

Within the Christian community steady progress has been made in the immense task of co-ordinating the heterogeneous Christian forces at work in China. The China Continuation Committee, through the regular meetings of its executive committee, its annual meeting

China Continuation Committee. in May, and the work of its special committees, furnishes regular opportunities for men who unofficially represent the several ecclesiastical families, the different geographical sections of the country, the various departments of Christian activity, and, perhaps most important of all, Chinese as well as foreign elements within the Church, to keep in touch with each other and take counsel in those matters which are of common interest. In some directions common action has already been taken which is obviously advantageous to the common cause. Not least of the steps forward is the improvement in the China Mission Year Book, made possible by the Committee's co-operation with the Christian Literature Society; **China Church and Mission Year Book.** and the issue for the first time of the China Church Year Book (in Chinese) under the editorship of the Committee's Secretary. Most significant of all is the Forward Evangelistic Movement, **Forward Evangelistic Movement.** for which the National Conference (under the presidency of Dr. Mott) in March, 1913, specially directed the China Continuation Committee to make plans. This Movement is closely connected with the remarkable meetings for students held in the autumn of

this year by Rev. George Sherwood Eddy in Peking, Tientsin, Changsha, Wuchang, Nanking, Shanghai, Foochow, Canton and other cities: and the acceptance by Rev. A. L. Warnshuis of the position of National Evangelistic Secretary gives hope that the Movement will extend, as was originally intended, to all classes of the people. As this Evangelistic Movement develops, the demand for our Society's publications and similar tracts and books suited to the new times is bound to grow greater and more urgent.

Most intimately related to the future of our Society is the demand which finds expression in the report of the China Continuation Committee's Special Committee on Christian Literature, that the work of the Tract, Literature, and Publishing Societies in China be co-ordinated and unified. A step in this direction was the proposal to amalgamate the Chinese Tract Society of Shanghai and our Society, in a new organization to be known as the **Proposed Chinese Religious Tract Society**; and the negotiations now in progress between ourselves and the North China Tract Society look in a similar direction. Such amalgamation seems to us essential in the interests of both economy and efficiency, and we hope it can soon be consummated.

3. THE EFFECT OF THE WAR.

Well-nigh every interest of mankind is affected by the War. The Chinese Government needed funds to preserve peace and reorganize both her government and her industries. The war has cut off the supply of loan funds from abroad, and this it was thought would not only prevent internal development but tend to produce trouble by leaving the soldiers unpaid. In the face of these difficulties, and the withdrawing of most foreign naval and military forces, the Chinese have thus far again surprised their timid friends, at the same time disappointing their detractors; and the indications are that, along with the rest of the world, they have been sobered by this world-wide catastrophe and are consequently resolved more firmly than ever to keep the peace. It may be that this recrudescence of barbarism

in Europe has not only put the Chinese on their mettle to show that they can keep peace and protect foreign life and property without being watched, but that the war furnishes the touch of nature which makes China feel her kinship with mankind in general. Possibly it even makes her dream that she has something to contribute, having suffered such terrible things from war in the course of her age-long history, to the universal requirement of a determination to settle differences between nations, as between individuals, by resort to reason and fair dealing rather than to force of arms. At any rate, there seems little doubt that the war has made the Chinese realize, as perhaps they never have before, the need for friendly relations with foreign powers as well as for maintaining peace at home. This, if so, is no small gain.

**Appreciation
of need for
Friendly
International
Relations.**

In another respect also the effect of the war on the Chinese is not what has been generally anticipated. Many have thought that the spectacle of so-called Christian nations engaged in such fratricidal strife would turn the Chinese away from Christianity. The war has undoubtedly puzzled thoughtful Chinese, both Christians and non-Christians. How could even nominal followers of Christ so fight and destroy one another? But it has not made the appeal of the Cross less powerful. Even the great nations of the West have not found in their might the key to peace. They are like China in this that they too need a Saviour not themselves. In the midst of such thoughts, the appeal of the Cross comes with fresh force, and is less confused by its supposed foreign origin. Perhaps China may learn its great lessons as soon as the rest of the world, and take her place among the first really Christian nations.

I close this brief review with a quotation from Dr. Arthur Smith: "Let us remind ourselves that China is the vastest and the most homogeneous aggregation of human units in human history, and that China is as necessary to the world as the world is to China."

The Work of the Year.

As regards Tract work, the year now under review has been one of steady and peaceful progress, though at the beginning of the year some entertained fears that this important work might possibly meet with a considerable amount of opposition. This was due to the fact that the Government had issued instructions forbidding open-air meetings and preaching on the streets, which seemed specially directed against Christian Preachers and Colporteurs, and many wondered whether these regulations would interfere with our work of distributing Christian literature in China. Very little notice, however, has been taken of these regulations, and, in general, Christian Preachers and Colporteurs have as usual been permitted to preach and distribute books not only in the Chapels but in the streets of the cities with as much freedom as before.

Individual soldiers with antichristian tendencies, have interfered with the work of Colporteurs, but generally speaking they have been able to carry on their work without molestation or hindrance from the officials. One case only has been reported: a Colporteur was selling books in one of the inland cities, and among his stock was found a copy of an old edition of the Union Hymn Book, which contained a hymn, "God save the Emperor." The Colporteur was arrested and brought before the official. The book and the hymn were taken as evidence that he was a rebel disseminating rebel literature, and he was hurried off to execution. The matter being reported to the resident missionary, he was able, by rushing off to the execution ground, to save the life of the Colporteur and guarantee that he was a law-abiding citizen.

Our Circulation. A study of our Circulation Tables shows that 1,215,400 copies have been sold, being an increase of nearly 14% over the sales of last year. The Receipts from sales for the same period amount to \$10,711.19, being an increase of over 11% on the year 1913. This we consider very satisfactory, and shows that the publications of the Society continue to find favour and are appreciated by the

people for whom they are provided. Improvements are made in new editions, and efforts made to bring them up-to-date in style and attractiveness have not been in vain.

Our Magazines. The two Magazines, the Illustrated News (新民報) in Wen-li, price 50 cents per annum, and the Monthly Herald (開風報) in Mandarin, price 45 cents per annum, are the joint property of the C. T. S. and the C. C. R. T. S., and orders for them are received in Hankow as well as in Shanghai.

Need of New Publications. We still deeply realise that the present output of New literature is very inadequate for the needs of the Society, in providing for the ever-growing Christian Church in China, and for the Tracts needed for Missionary Evangelistic campaigns among the masses of the Chinese. The Literature Missionary mentioned in previous reports is still urgently needed. Several Societies have promised help towards the support of such a missionary, but so far the amount is insufficient to warrant the Society to take steps towards securing the services of a missionary for this work. We are, however, steadily working towards this end, and believe that further responses will, in the near future come to our appeal for a worker who shall give his whole time to the production of Christian literature in Chinese, and more adequately meet the pressing need of the present day and more effectively present the Christian position before the enquiring Chinese, in this time of great opportunity.

Our New Hymn Book. For some time a Committee has been working on a New Union Hymn Book. The Rev. C. W. Allan, Secretary of the Hymn Book Committee, has sent the following report which will be read with interest:—

“Owing to the extension of the Church in China the need for a New Hymn Book has been increasingly felt, especially in consideration of the large number of students in schools and colleges who assemble every day for prayer and praise. Some three years ago a Committee was formed, consisting of representatives from the different missions working in this centre, to revise and enlarge the present Union Hymn Book.

“Owing to the Revolution and the absence of the members of the Committee, little was done until the beginning of the present year. During the past few months, however, steady work has been carried on, and there is every likelihood that the Hymn Book will be ready this year. The Hymns selected are those which embody the great themes of evangelical faith and do not lay any special stress on the dogmas of any particular Church. The Hymn Book is primarily for use in Public Worship but it is to be hoped that it will be much used for private devotion, and that the members of the Church will profit by its scriptural instruction. The Committee is aiming at a good Chinese style that will commend itself to the general educated man, but Hymns are specially included for the illiterate. There is also a very good Children's section. Not only does the Hymn Book include a great number of Scripture topics, but the hymns are in a variety of metres which will add to its usefulness.

“A special committee has been appointed to publish an accompanying Tune Book, but owing to unforeseen circumstances, the printing of this will be somewhat delayed.”

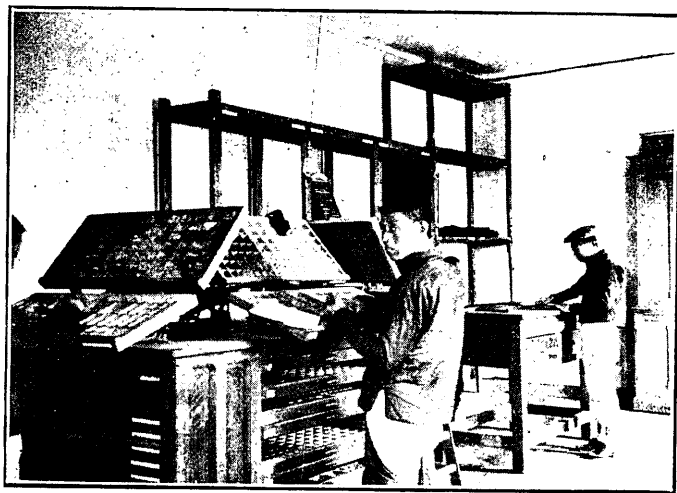
Press and Depot Manager. During the year we have welcomed to our midst Mr. C. A. E. Carr, who has come out from England as Press and Depot Manager. We trust there are before Mr. Carr many years of successful and happy work in this unique and important position in the Mission Press in Central China.

Press Report. Mr. T. F. Buchanan has kindly written the following Report of the Arthington Press:—

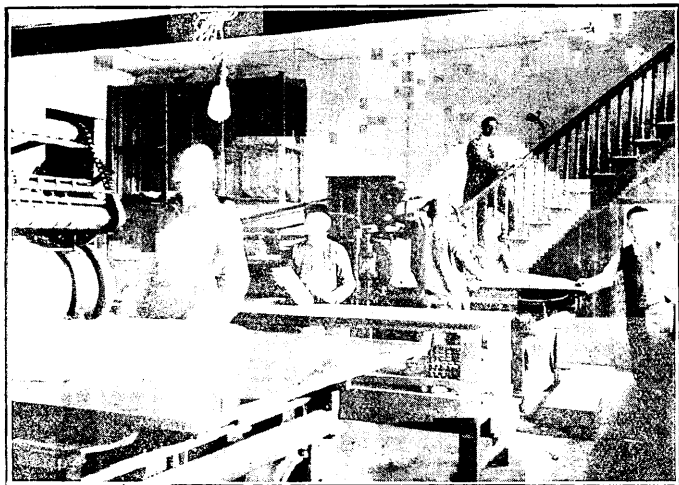
“The early period of life is generally fraught with many ups and downs and like a little child the Arthington Press has had to face its seasons of depression and adversity. Although the difficulties which confronted us have been disconcerting at times, the Board ever remained optimistic, and can now say that the Press has successfully passed the first year of its existence.



CHINESE COMPOSING ROOM



ENGLISH COMPOSING ROOM



MACHINE ROOM



STEREO FOUNDRY

“ At this stage it may be of interest to give a brief outline of the Press and its plant. The Arthington Press is housed in a building, two storeys high, situate at the rear of the Tract Society's new and commodious Depot. This building was the base of the Society's operations before the present quarters were erected. The ground floor is occupied by the Machine Room, Stereo Foundry, and Paper Warehouse.

“ In the Machine Room are printing presses from the best makers suitable to produce any class of work the Society may be called upon to do. The Foundry is also well-equipped with up-to-date appliances and material for making stereo matrices and plates. The upper storey is devoted to Bookbinding and English Composition. The Chinese Composing Room has four fonts of type, each font consisting of about 7000 characters, and is located in a section of the new Depot.

“ The chief productions of the Press are books and tracts for evangelistic work and devotional literature for the use of Chinese Christians. A fair amount of local orders for job printing has been received and it is hoped in time to develop this branch, so as to make the Press self-supporting. The missionary bodies, resident in this centre, are substantially supporting our work with their orders.

“ Throughout the year the Chinese compositors and stereotypers have been busy composing and making plates of the Society's publications, most of these are now ready for future editions. The presses have turned out their quota of work, while the staff has worked well and harmoniously.

“ It is with much pleasure we have to record the arrival in May of our Press and Depot Manager, Mr. C. A. E. Carr, a printer by trade and fresh from a good London office. We trust that under his management the Press will make steady progress towards success.

“ Printing has done much for religion, science and civilization, and more to uplift mankind than all the other arts and sciences. It has sent the Scriptures and other religious literature throughout the world. It disseminates information on the things of this world

and enlightenment on that which is hereafter. It opens the door to knowledge, inspires the strong, gives comfort to the weary sufferer—it weeps with those who weep and rejoices with those that do rejoice.”

Curtailment of Colportage Grants. We regret that a Colporteur grant which for five years has come from the Arthington Trustees has not been renewed, consequently the services of some Colporteurs have had to be discontinued. We trust that in the near future, funds for this important branch of our work will be forthcoming, and that we may not only be able to keep up this branch of our work to the standard of recent years, but even surpass it. The importance of this work is known to all. There are very many in the Christian Church to-day who can trace their first impressions of Christian truth to the reading of a book or tract received from a Colporteur.

Through the munificence of Miss Tinling, of Norfolk, U.S.A., we have been enabled to make numerous grants of tracts for distribution among non-Christian Chinese. The importance of this work is emphasised in a letter received from the Rev. W. Baillie, of Jamaica, West Indies. It is as follows:—“I duly received the parcel of tracts and books that your Society so kindly sent as a free grant towards the close of last year. They were made up by me into smaller parcels, and given to various ministers here to distribute where they would prove most useful and acceptable. I am glad to say that those I distributed myself were most thankfully received, and I have evidence that in at least one case a soul has been led to enquire after and seek Christ.

“Please convey to your Society the heartiest thanks of my brethren and myself for the tracts sent.

“The tracts have been so gladly received and in some cases eagerly sought after, that I should like to secure a further and if possible a larger supply, as the Chinese are coming and settling in increasing numbers amongst us, and we have no other way of preaching and helping them at present.”

A separate Colportage Report is found elsewhere, but we may mention here that the Committee of the Union Church, Hankow, has offered to support a man as their Colporteur to give up his whole time and energies to the work of spreading the knowledge of Christ among the Chinese by means of books and tracts. This offer from the Union Church, showing as it does the interest the foreign Christian community is taking in the uplifting of the Chinese, was gratefully accepted and we trust that much blessing may result from this work.

Union of Tract Societies. Last year we reported that a Chinese Union Book and Tract Committee had been appointed to endeavour to bring the Chinese Tract Society and our own Society into closer union, in order to secure further economy and efficiency in Tract work in China. The Committee adopted a tentative scheme for joint work in certain directions to be in force for two years, when steps could be taken towards organic union.

Before the end of the allotted time, the Committee was so convinced of the desirability of amalgamation, that in April 1914 it drew up and passed unanimously a basis for amalgamation which is found in the following report of the Committee:—

Chinese Union Book and Tract Committee. Report for 1914. “The Chinese Union Book and Tract Committee has met twice during the year, once in Shanghai (December) and once in Hankow (April). At the December meeting Rev. A. P. Parker, D. D. was elected Chairman of the Committee, Rev. J. Vale, Editorial Secretary, and Mr. G. Miles, General Secretary.

“Dr. J. Darroch (Chairman), Rev. J. Vale, and Rev. Alfred A. Gilman were appointed to be the Editorial Committee to consider MSS. and it was resolved that MSS. having passed this Committee, became the property of the two Societies, the expenses of publication being divided equally between them.

“A Joint Catalogue has been prepared and is now ready for publication. Books and Tracts published by the two Societies will in future be stocked in Shanghai and in Hankow.

“The two Magazines, the Illustrated News (新民報) in Wen-li and the Monthly Herald (開風報) in Mandarin, are the property of the two Societies, who equally share the cost of publication. Several Books and Tracts have been published and others are in course of preparation.

“The Committee further resolved to publish Books and Tracts in any Term submitted by an author, and in other Terms as well, if deemed desirable by the Society.

“At the April meeting held in Hankow, the question of the permanent amalgamation of the two Societies was very carefully discussed, and the following recommendations were unanimously passed :—

“Proposed basis for the organization of the Chinese Religious Tract Society:

1. NAME—The name of the Society in English shall be the Chinese Religious Tract Society. In Chinese 中華聖教書會

2. HEADQUARTERS—The headquarters of the Society shall be in Hankow.

3. MEMBERSHIP—The Trustees and Members of the Chinese Tract Society, Shanghai, and the Members of the Central China Religious Tract Society, Hankow, shall constitute the membership of the Chinese Religious Tract Society.

4. DIRECTORS—The Directors of the Chinese Tract Society, and of the Central China Religious Tract Society shall constitute the Board of Directors of the Chinese Religious Tract Society. The officers of the Board, and the General Agent in China of the Religious Tract Society of London shall be ex-officio members of the Board of Directors.

5. MEETINGS OF DIRECTORS—The first meeting of the Board of Directors shall be held in Hankow, or at the call of the President or General Secretary.

Other meetings shall be held at such time as may be determined by the Annual Meeting, or at the call of the President or General Secretary.

The Minutes of every meeting of the Board shall be sent to all non-resident Directors.

Any Director unable to attend any meeting of the Board, shall be entitled to vote by proxy.

Seven members of the Board shall constitute a quorum, but for the Annual Meeting ten members present in person shall be required for a quorum.

6. OFFICERS—The officers of the Society shall be a President, two Vice-Presidents, an Honorary Secretary, an Honorary Treasurer, and a General and Editorial Secretary.

7. REVISION OF CONSTITUTION—A permanent Constitution shall be drawn up by the Board of Directors, and shall become effective on approval by a majority of all members of the Board.

8. The first meeting of the Board of Directors shall be held in the C.C.R.T.S. Board Room, Hankow, on the 30th September, 1914.

“These recommendations were submitted to the Board of Directors of the Chinese Tract Society, and of the Central China Religious Tract Society and passed with minor verbal amendments. They have been confirmed by the members of the Central China Religious Tract Society in general meeting, but before the amalgamation can become effective, these recommendations require the concurrence of the Trustees of the Chinese Tract Society which we trust may be secured in the near future.

Presented on behalf of the Committee,

GEORGE MILES,
General Secretary.”

As seen from the above report the scheme for the amalgamation of the Chinese Tract Society and the Central China Religious Tract Society still awaits the approval of the Trustees of the Chinese Tract Society. In the meantime the Chinese Union Book and Tract Committee is still carrying on its work.

The Directors have had another proposal for amalgamation before them. During the year correspondence with a view to amalgamation has been carried on with the North China Tract Society, Tientsin, and it is with much pleasure that we report the action taken by our Board and the North China Tract Society.

After preliminary correspondence our Board on July 15th passed the following resolution:—

“The Board of Directors having heard the letters from Dr. Fenn and Mr. Grimes of the North China Tract Society to Dr. Darroch with reference to the question of federation or amalgamation between the North China Tract Society and the Central China Religious Tract Society, desires to place on record its gratitude to God for this further proof of the desire for unity and economy in carrying on Christian Literary work in China. We further desire to express our hope that at the forthcoming Annual Meeting of the North China Tract Society in August, sufficient practical consideration may be given to the question which will enable the Board of the C.C.R.T.S. to move forward in the matter without undue delay.”

In response to this resolution the Board of Managers of the North China Tract Society passed the following resolutions which were adopted by the Annual Meeting held at Peitaiho on August 6th, 1914:—

“In view of this cordial reception of our advance your Board of Managers would recommend that our Society, at this meeting, approve the following resolutions, viz.:—

1. That we are satisfied with the Basis of Amalgamation adopted at Hankow, June 24th, with such additions to sections 3 and 4 as may be required in order to include the North China Tract Society in addition to, or in place of, the Chinese Tract Society.

2. That, while we earnestly hope that the C.T.S. may approve the Basis of Amalgamation, and become a part of a United Tract Society, yet if this be not attained, we shall be glad to proceed to amalgamation with the Central China Tract Society alone.

3. That on the completion of the amalgamation and the organization of the Board of Directors of the United Society, we turn over to that Society our entire stock of books and tracts, our real estate in Tientsin (with indebtedness of Taels 2728.64 thereon), our contract with our General Agent, Mr. Grimes, all the accounts of the Society, debit and credit, and our list of members, on the understanding;

- a. That North China shall always be represented on the Publication Committee of the United Society, that Committee thereafter dealing as it may see fit with our present list of publications.
- b. That the United Society shall continue to employ our General Agent at Tientsin through the period of his contract (five years from July 1st 1914).
- c. That our Life Members shall become Life Members of the United Society, and our Annual Members be entitled to all the privileges, and subject to all the responsibilities attaching to membership in the United Society.

4. That the Board of Managers shall be empowered to carry on negotiations with the other Societies concerned, to consummate the Union if it be possible without serious departure from this general plan, and having attained this end, to become itself a part of the Union Board of Directors, the North China Tract Society as a separate entity thereupon ceasing to exist."

Our Board of Directors considered these proposals at its meeting on October 21st and passed the following resolution:—"The Board hears with deep gratitude of the action taken by the North China Tract Society re the amalgamation of the two Societies, and requests the North China Tract Society to appoint a Committee of three, to meet three members of the C.C.R.T.S., with Dr. Darroch as Chairman to carry on negotiations in order to bring about the Union on the lines proposed."

We trust that these negotiations will be brought to a successful issue, and that the proposed amalgamation will fully justify the hopes of the promoters.

Free Distribution Fund. The issue of tracts and leaflets of the Free Distribution Fund has not been so large as in previous years. This, however, does not show a falling off of the demand for this class of literature, but is due to the influence of the European war, which has for the time being stopped the delivery of issues printed in Germany, consequently orders in hand could not be executed. With a return to normal conditions we quite expect the output to equal that of former years, as these issues are much appreciated by the Chinese.

Thanks. We have again to render our thanks to the Religious Tract Society, London, for a grant of £200 to the Griffith John Jubilee Building Fund, which including previous grants makes a total of £1000 for this Fund contributed by this Society. Also for a further grant of free libraries to Chinese pastors, which have proved such a great help to those pastors whose means are not sufficient to buy all the books they really require to equip them for their work. Also for grants of books received during the year, as follows:—

100 copies	Commentary on New Testament.
7545 „	Traveller's Guide in Chinese.
40 sets	Copping's Scripture Post Cards(36 kinds).
16000 copies	Sheet Tracts, Daniel, Elijah, Moses etc.
4000 „	Simple Bible Stories.
3995 „	Officer's Diary.
2597 „	An Artist's Studio.
100 „	Thoughts on Christian Sanctity, Chinese.
500 „	The Gospel According to Matthew, (taken from Dr. Weymouth's New Testament in Modern Speech).
500 „	Facts and Facts, (translated).
50 „	What Think Ye of Christ ?
50 „	The Old Test. in Relation to Science.
50 „	Spiritual Awakening.
50 „	Bird's Eye View of Discovery.

Our thanks are also due to the Upper Canada Tract Society, the London Missionary Society, the Wesleyan Missionary Society, the American Church Mission, the American Tract Society, the Liebenzell Mission, the

Swedish Missionary Society, the United Evangelical Church, and the Reyner Trust for donations to our various Funds;

To Miss Tinling for a donation for the distribution of tracts among non-Christian Chinese, to Mrs. Davis for the gift of ten thousand copies of the "Way to Heaven Made Plain" and to our many friends for gifts great and small.

Our special thanks are due to Dr. J. Darroch, the General Agent in China of the Religious Tract Society, for the many ways in which he helped the Society during his residence in Hankow.

Conclusion. In concluding this report we desire to render thanks to God for the help and guidance He has given throughout the year. For the opportunities vouchsafed for spreading the knowledge of Christ among the Chinese; and we pray that He who has helped the Society throughout the years of its existence, will continue His gracious presence, and that with the larger responsibilities and wider opportunities of the immediate future, we may all be endued with a brighter hope, a stronger faith, a deeper trust and a more earnest endeavour to carry forward the great work committed to our charge, ever realizing that our sufficiency is of God the Lord and lover of all mankind.

GEORGE MILES.

The Financial Position.

The accounts that are included in this report are probably the most satisfactory that have ever been presented to the Society and its friends for their study. All the usual grants from the great Societies of the West have been received but one, and our hearty thanks are tendered to those who have thus made the continuation of our work on its present scale possible. The exception is the grant from the Upper Canada Book and Tract Society which has been delayed for some reason as yet unknown to us. The delay has unfortunately caused great detriment to our colportage work as we have no other funds available for this purpose. We hope to receive it in the near future.

The most noticeable addition to the list of grants was one from the United Evangelical Church amounting to \$1045. The Board of Missions of that Church generously undertook to contribute G\$100 per annum for a term of years towards the support of our longed-for Literature Missionary. As the man was not forthcoming the monies were not paid over to us and now, at the suggestion of the Rev. C. Newton Dubs, D.D., the amount that has accumulated has been given to us as a donation to our General Fund.

The membership fees have not been as many in number or as large in amount as we had ventured to expect: we wish that our income from this source could be augmented by the exertions of the large number of missionaries who profit from our work. The income from sales is distinctly encouraging, especially in view of the large expenditure for printing and purchases of stock which has been necessary. Careful attention has been paid to every detail of expenditure and we believe that our running expenses are as low as they can be made consistently with efficiency. A careful survey of our stock has been made and we are glad to report that we have little on hand that will not sell readily, save a fairly large quantity of anti-opium tracts. The demand for these latter publications has almost ceased in many parts of the Empire as public opinion on the matter is formed, but if any missionaries are still engaged in anti-opium campaigns we shall be pleased to help them with supplies of this literature on favourable terms.

The special accounts do not call for detailed comment. Our work in printing and circulating the Call to Prayer of the Evangelical Alliance is increasingly useful. The fund provided so generously by Miss Tinling for the distribution of evangelical literature has been a means of blessing to many parts of China. The amount owing to us in connection with the scheme for Preachers' Libraries that was carried out some years ago has been materially reduced through the liberality of the Religious Tract Society of London, who have also made a special gift of £34:5:3 to assist us in preparing the new edition of the Union Hymn Book, and made several welcome grants of literature.

Owing to the withdrawal of one of our workers and the consequent necessity of securing the services of a Missionary Printer from England, the Stipend and Furlough Account is completely exhausted for the present. The monies in hand for the support of our Literature Missionary are slowly increasing, but, probably owing to the war conditions, we have had no replies from several of the Societies whose co-operation is essential to the success of the scheme.

We think that an examination of our General Account will prove satisfactory to our friends. When it is remembered that this Society was founded by a group of missionaries without any capital, it is gratifying to find that we have accumulated the monies necessary for carrying a stock of about \$12,000 worth of publications. But, on the other hand, it is decidedly unsatisfactory for us to have to write off so large an amount as \$938.74 from our outstanding accounts. We trust that there will be no necessity for such action in the future.

Our Building Debt Account is in a very cheering condition. The debt has been reduced to little more than half the amount at which it stood a year ago. This is due in part to the receipt of the last instalment of the promised £1000 from the Religious Tract Society of London, in part to the sale of a strip of land to the British Municipality for purposes of street-widening, and for the rest to the satisfactory rents for the portion of the building which we do not at present need for our own work.

Turning to the accounts of the Arthington Press we call attention to the fact that there is still a satisfactory amount in hand for increasing our plant as our business grows. The Press has paid its way. The salary of the Press Manager for the time he has been here has been included in the Working Account, so his services have cost nothing to the General Fund of the Society. We anticipate that the Press will become more and more helpful to the work of the Society as the months pass and will ultimately become a source of income to us. But, for the present, we are content that we have not lost money on the venture.

Our Balance Sheet shows, we think, that the Society's affairs are on a thoroughly sound basis. When the value of our properties is contrasted with the amount of the debt on the Jubilee Building it will be seen that our indebtedness is covered many times by our properties.

Then if all our accounts are in this satisfactory condition, what are our needs? First, we place the need for a much larger sum for Colportage work which is done by grants to missionaries who are responsible. The amount that we at present receive from the Upper Canada Book and Tract Society and from Mr. and Mrs. McVanel, for whose past liberality we are deeply grateful, will not supply the needs of the Missions and Missionaries in the districts that we serve. We could use profitably at least twice the sum that we now receive, say £200 or G\$1000 per annum. Second, we place the need (mentioned elsewhere in these pages) for the salary of a Literature Missionary. The great Missionary Societies have not yet all realised that it would be a real economy on their part to furnish the money needed for this purpose. At present many men in many places are attempting to do amid the rush of other work, the literary work that is needed. Most of this work could be better done if it were co-ordinated. The Literature Missionary would not be able to do all the work himself, but he would do all that is needed for the common service, such as tracts, calendars, leaflets, of all the Missions each year. Third, we place the need for the funds required for the production of new books. Our funds are generally sufficient to enable us to issue the new tracts that are offered to us for publication. But the need of the day is for books, commentaries, histories, sermons, devotional manuals, and so on. These necessitate large preliminary expenditure in preparing the plates. We can conceive of no more effective use of money in China at the present time than this. A few pounds spent in preparing the plates for a book which could then be sold at the cost of the paper and printing, would be as effective for good as an even larger sum spent on the salary of an Evangelist. The man would be limited to one place: the copies of the book would enter a thousand different



REV W C. SHEN.

homes. There are even occasions when a special edition of a book could be profitably printed for free distribution. A constant succession of new and attractive issues would much increase the effectiveness of our work, and would also enable the colporteurs to sell more literature than is possible when they offer the same books and tracts from month to month. Finally, there is a growing demand for free grants of tracts suitable for distribution during the evangelistic campaigns, which are a feature of modern missionary work in China. Apart from the Tinling Fund we have no monies available for this purpose. Even so small a sum as £1 (G\$5) would furnish the literature needed during a brief series of these meetings. These are our immediate needs and we lay them before our readers in the hope that ere long they, one and all, will be met.

GEORGE A. CLAYTON.

C.C.R.T.S. Colportage Report, 1914.

The "Open Door" and the "Open Mind" continue to be leading characteristics of the present condition of China, and in presenting this report, it is with the hope that its prayerful perusal will result in more "*Open Pockets*" for the supplying of the necessary funds, that adequate advantage may be taken of our so great and pressing opportunities.

In the statement of accounts, under the heading of "Colportage Account" it will be noticed that no grant has been received for the current year, and this means the complete shutting down of all our colportage work until more money comes in for it. We have the literature, we have the men to scatter it, *but lack the money*. Just what it means to thus cease operations may perhaps be brought home better to our hearts by perusing extracts from letters sent in by those superintending colporteurs.

Mr. Torvaldson of Tatung writes: "Since religious liberty has been granted, we find some who put forward this fact as an excuse, and refuse to buy our books. In some places the idols have been publicly destroyed and

the people say, Now we are free! But the people on the whole are kindly disposed toward the gospel, and willing to both listen and buy the books. Our heartiest thanks are due to your Society for supporting the colporteur and for the supply of books."

Writing of the methods employed, the following show a little of this and tell of results:—"The best opportunity is to distribute tracts on the market days. Often people who receive them on these days, come to the chapel to learn more of the truth. Only recently a peasant came who had received a tract in which the fourth commandment was explained, and this pleased him so much that he came to hear more about it.

"Our colporteur has visited all the important places in our territory, and sold out all his books. I feel very sorry that no further books and support for colporteurs are available from the Society, and it would appear that this promising part of mission work is doomed to perish next year."

From Kansu a missionary writes: "The prominent feature of the colporteur work here, is attending the large summer fairs and idol festivals, where thousands of people assemble from all over the country, intent upon holiday-making and with plenty of cash. The colporteurs usually attend in a tent where they display their literature and preach. This is pure evangelism, and the results in spreading abroad the knowledge of the Lord Jesus are sure, though not possible to fully tabulate. But we have even at such times had definite conversions.

"We are all so sorry that the Arthington Grant has ceased, and wonder what plan the Lord has for this good work, for He certainly wants it to continue."

From Kiangsu, at the other end of China, we have word as follows:—"Our colporteur has evidently worked hard, having travelled several thousand *li*. Among those whom I might mention as having been helped are two brothers who became interested through reading the books purchased, and have abandoned their idol worship and attend the service regularly.

“One peculiar feature of the work here is the number of cases of demon possession. Many of these possessed ones have been delivered, and are rejoicing in the light and liberty of the gospel. We are constantly having such attend the services, and they come in hope of being delivered. It is wonderful to see the change wrought in them when they accept the gospel.”

To give an idea of the need of continuing this work we might cite the case where one colporteur is doing “Splendid work for the Master in three counties, where there are no permanent workers.” But this man is now stopped from lack of the necessary funds.

As to the need of this literature we quote the words of an experienced worker: “In my missionary experience, I have found that any worker, whether foreigner or Chinese, and whether called colporteur, evangelist, or preacher, needs Christian literature to do efficient work. Our Chinese evangelists use this literature on the street and in the chapel in various ways to lead men to accept Christ and to lead the life that He expects of men.”

For those who might desire to have their own representative among the colporteurs, we would say that ten pounds per annum will be sufficient to supply wages and books for one man.

MATTHEW B. BIRREL.

Prospects for Tract Work in China.

When Christianity first came to China, it opened two kinds of schools—Schools for the Blind, and Schools for the Deaf and Dumb, because those who brought Christianity wanted to help those who were not as other men physically.

The reason why they did this work was to show men that the Lord cares for the body as well as for the soul. It is true we love the body, but that is only half the man. The most important part of our work is to care for the soul. Now the number of those physically blind is but small compared with those who are spiritually blind and dumb; this applies the whole world over, but perhaps it is more noticeable in China.

Let me ask a question: How many in China know God as their Heavenly Father, and Jesus Christ as their Saviour? I am afraid very, very few. Why do they not know God as their Heavenly Father, and Jesus Christ as their Redeemer? Because they are spiritually blind. Another question: How many know how to pray to God for His gifts, and to Jesus for His mercy? I am afraid very few. Why do they not pray? They know where the good gifts of life come from, why do they not ask for mercy? Because they are spiritually dumb and blind. God sympathizes with the spiritually blind and dumb, as He does with those who are physically so. Therefore Christianity came to China to follow the example of its Founder and open the eyes of the blind and the ears of the deaf.

What are the best methods for this work? First: Evangelistic work, and second: Literary work. I wish to speak about the literary work and especially that done by the C.C.R.T.S. At the commencement of this work only foreign missionaries took an interest in it. The Chinese members of the Church thought it had nothing to do with them. It is not so now. On the Board of Directors of the Society there are two Chinese ministers, Mr. Hu of the American Church Mission, and Mr. Shen of the Wesleyan Mission. Formerly, all the subscriptions were given by foreigners, now the Chinese give. Formerly, the building in which the Society was housed was but small, now the new building is large and imposing. The Board is divided into many committees for the better management of the work of the Society, such as the Editorial, Publication and Press, Finance, Building, and Reference committees. All the members of the Board are well-known men in Wuhan. There are many things connected with the Society which are specially reported, to these I need not refer.

There are, however, two things I want to bring to your notice: 1. Publications; 2. Finance. The Gospel of Jesus Christ is, of course, entrusted to us to preach, but if we had not the books and tracts, how could the people learn the deeper things of the Truth, and how will those in the future learn?

Look at the Confucianists: when the eight-legged essay was in vogue, Confucianism was strong and prosperous. All the questions for the essays in the examination were taken from the Classics, and these Classics had been studied for years, until their teaching had become part of the scholars. It did not matter whether the examination was taken or not, the Classics must be studied, therefore three characters 孔夫子 (Confucius) were stamped in their brain, and so people in talking of 聖人 (the Sage) meant Confucius.

In just the same way Christianity has become part of the life of the people of the West. If we want Christianity to become part of China's life, we must have Christian literature broadcast everywhere. We have many good books already, which are read by great numbers of people; but really religious books are few. In my opinion China needs three kinds of books:

1. Easy apologetics for those who do not understand what our message means. 2. Easy books on doctrinal and spiritual topics, for those who have been influenced by the Christian message. 3. Colloquial books such as ordinary men would like to read, for women who like books in the form of easy verse, and for children who like stories of prowess and bravery. If we teach Christian truth by means of fable and story, it matters not, so long as the lessons taught make men and women righteous and true, clean and pure, and make boys and girls brave and strong to do right. Just as there are many Chinese books with simple stories teaching lessons concerning their religions, so we need the same thing, but with Christian teaching. Thus by this means Christianity will get into the home, be talked about on the street, and will soon capture the whole people.

2. The members of the Church need books. With the exception of the Bible there are few books for them, and in the Bible there are many things they cannot understand, and few of them make much progress, so there are a number of weak Christians. We want good biographies of Bible characters, and easy dictionaries of the Bible. Also biographies of famous men of all ages and countries. By this means men will be lead to understand the deeper things of the truth and of life, and there will be fewer weak Christians.

3. Ministers have the burden of caring for souls. If they do not understand the truth themselves, they cannot teach it to others, and build others up. Therefore ministers need good books to help them in their preaching and work. There are many things in Chinese (經史子集) and many would be helpful to the teachers of religion, but they want choosing and editing. There are different classes of men in Europe and America, such as Scientists, Philosophers, and Theologians, and though the works of some of these have been translated into Chinese, yet they are not many and are incomplete. We want these books translated so that ministers and teachers may furnish their brains and hearts with the teaching of the West. After that, we want notes on the different books of the Bible, explaining difficult texts and points hard to understand, such as the Chinese notes on their books (四書備旨會參味根錄), also sermons and sermon notes, to help thought and preparation, like the Chinese (論說文章), then ministers and people will get great good. The style need not be deep Wen-li. Easy Wen-li or Mandarin would be best. If in Mandarin it should run smoothly like the 紅樓夢 or 才子, which are read and understood by all.

Now, however, a difficult question arises. To do the above work we want Christian men who must be scholars as well, and these are very few, and even these have not the time to give to this work. If we in the Tract Society had a Literary Editor who could give his whole time to this work, and were even to offer rewards to those who write tracts, such books and tracts would soon be forthcoming. I do not want men to do this work for the sake of money, but we can all work better if we know there is some little reward waiting for us when we have finished.

We need money for the printing of the books, etc. Although we sell these books, yet times are bad, and sometimes books are on the shelf a long time. We need money to lay out. We want all to help. As the proverb says: "If we all help then it can be done." (獨力難支衆擎易舉). In a word, China needs Christianity, Christianity is becoming one of the religions of China, and Christians are Chinese, so the

burden of evangelising this great Republic should rest on the shoulders of the Chinese.

I want you to feel with me that the work of the Tract Society is our work, and either by writing, giving, or helping in some other way, to hasten the time when the whole of China shall be won for Jesus Christ. We are all brothers in the Lord, and we can all help each other

W C. SHEN.



COMPARATIVE TABLE OF LITERATURE SOLD DURING THE LAST THREE YEARS.

	1912.			1913.			1914.		
			\$ cts.			\$ cts.			\$ cts.
October	} 120,828	...	837.66	86,514	...	932.97	183,592	...	1,344.23
November				103,756	...	880.32	92,163	...	983.94
December	5,287	...	47.63	88,455	...	738.82	65,283	...	813.15
January	56,433	...	494.01	92,036	...	952.87	140,564	...	960.87
February	32,969	...	494.77	105,439	...	910.38	123,719	...	1,337.35
March.....	135,732	...	1,336.12	111,747	...	1,353.66	104,231	...	1,215.63
April	103,891	...	1,129.93	59,164	...	743.57	77,685	...	751.29
May.....	79,177	...	573.67	29,929	...	545.30	78,877	...	597.75
June	45,722	...	588.51	50,173	...	718.62	59,444	...	428.05
July.....	} 142,477	...	957.59	7,411	...	212.88	142,101	...	1,044.67
August					27,011	...		360.30	
September.....	160,687	...	981.37	103,403	...	1,148.80	147,741	...	1,234.26
	<u>883,203</u>		<u>\$ 7,441.26</u>	<u>865,038</u>		<u>\$ 9,498.49</u>	<u>1,215,400</u>		<u>\$ 10,711.19</u>

DISTRIBUTION FUND LITERATURE, 1914.

Grand Total..... 896,075

ANALYTICAL STATEMENT OF CIRCULATION IN 1914

	Books.	Maps.	Hymn Books.	Com. Press	Book Tracts.	P.M.P.	Folders.	Sheets.	Calendars	Pictures.	R.T.S. Stock	English Books.	Total.	\$	Cts.
October.....	2,190	33	1,080		14,934		47,254	54,487	60,375	521	2,718		183,592	1344	23
November.....	1,190	571	314		22,573		32,645	15,936	16,981	419	1,532	2	92,163	983	94
December.....	1,327	697	548		13,469		11,650	10,566	24,608	726	1,690	2	65,283	813	15
January	1,284	465	564		31,557		93,694	10,382	1,775	409	434		140,564	960	87
February.....	1,454	309	1,658	551	21,502	2,501	60,520	22,130	10,815	412	1,859	8	123,719	1337	35
March.....	974	522	489	131	34,911	1,968	37,626	33,388	280	686	3,230	26	104,231	1215	63
April.....	277	107	560	80	3,845	1,261	30,678	11,842		286	744	5	77,685	751	29
May.....	407	16	600	176	19,811	232	37,470	18,615		762	788		78,877	597	75
June.....	228	136	384	6	12,922	409	17,745	25,307		283	2,021	3	59,444	428	05
July Aug.....	486	171	172	130	30,581	1,657	66,835	24,635	12,210	2,236	2,977	11	142,101	1044	67
September.....	743	214	1,240	136	21,675	1,763	81,476	15,474	22,820	654	1,546		147,741	1234	26
Total	10,560	3,241	7,609	1,210	255,7 0	9,791	517,593	232,762	149,864	7,394	19,539	57	1215400	10711	19

*The Distribution Fund Literature as shown on previous page is to be added to this total.

STATEMENT OF ACCOUNTS

1st. Oct., 1913, to Sept., 30th, 1914.

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C. C. R. T. S. Working Account.

	\$	cts.		\$	cts.
To Office expenses		468.86	By Balances		
„ Wages		1,060.75	„ Tinling Fund	298.43	
„ Freight... ..		314.98	„ Stipend A/C	748.07	
„ Packing		260.43	„ Evangelical Alliance	94.79	
„ Printing and Purchases	13,843.64		„ Literary Missionary... ..	55.10	
„ Press Capital		1,474.12	„ Reserve Fund	140.00	
„ Repairs		157.00	„ General Account	896.43	2,232.82
„ Insurance		224.37	„ Grants. Religious Tract S'ty., £100	977.87	
„ Taxes		522.92	„ „ „ „ £200	2,093.89	
„ Furniture		50.92	„ „ „ „ £100	1,033.34	
„ Refunds		183.04	„ „ „ „ £34:5:3	343.33	
„ Sundries		33.69	„ „ „ „ £50	516.67	
„ Stipend and Passages		1,621.24	„ „ Wesleyan Missionary S'ty., £25	258.90	
„ Fares		162.00	„ „ From a Legacy. £25	258.00	
„ Working Capital		300.00	„ „ Swedish Missionary S'ty.,	195.22	
„ Balance in Bank			„ „ Evangelical Alliance. £36	373.54	
Tinling Fund... ..	128.84		„ „ American Church Mission C\$125	267.50	
Evangelical Alliance	123.31		„ „ Miss Tinling	206.72	
Literature Missionary... ..	107.28		„ „ Liebenzell Mission	50.00	
General account	798.61	1,158.04	„ „ London Missionary S'ty., £25	257.57	
			„ „ American Tract Society, ...	210.92	
			„ „ United Evangelical Church,...	1,045.00	8,088.47
			„ Donations		160.55
			„ Membership fees		433.80
			„ Interest		61.13
			„ Sales		10,559.23
			„ Working Capital		300.00
		<u>\$21,836.00</u>			<u>\$21,836.00</u>

C. C. R. T. S. Stock Account.

	\$ cts.		\$ cts.
To Sales	11,393.33	By Balance down	11,767.94
„ 2000 Travellers Guide freely distributed ...	100.00	„ Returns	66.42
„ Old stock returned to Commerical Press, Hankow	581.84	„ R. T. S. London Grant in books etc. ...	774.67
„ Loss on books sold under cost-evangelical publications	293.47	„ Purchases of stock	11,754.81
„ Stock as taken	11,995.20		
	<u>\$24,363.84</u>		<u>\$24,363.84</u>

Colportage Account.

No grant received within the current financial year.

Evangelical Alliance Accou

	\$ cts		\$ cts.
To Printing and Postage	345.02	By Balance	94.79
„ Balance	123.31	„ Grant, £36	373.54
	<u>\$468.33</u>		<u>\$468.33</u>

Tining Fund for Evangelical Literature.

	\$ cts.		\$ cts.
To Grants of literature	376.31	By Balance	298.43
„ Balance	128.84	„ Donation, £20	206.72
	<u>\$505.15</u>		<u>\$505.15</u>

Preachers' Libraries Account.

	\$ cts.		\$ cts.
To Balance due	1,308.29	By Grant from the R. T. S., £50	516.67
	<u>\$1,308.29</u>	„ Balance due	791.62
			<u>\$1,308.29</u>

Stipend and Furlough Account.

	\$ cts.		\$ cts.
To Agent's part stipend and passages	748.07	By Balance	748.07
	<u>\$748.07</u>		<u>\$748.07</u>

Literature Missionary Account.

	\$ cts.		\$ cts.
To Amount on deposit	501.40	By Balance Deposit Note	501.40
„ Balance	107.28	„ Cash	55.10
	<u>\$608.68</u>	„ Grant from Evangelical Association. G \$25	52.18
			<u>\$608.68</u>

C.C.R.T.S. General Account.

	\$	cts.		\$	cts.
To Accounts owing by the Society		1,530.26	By Stock on hand		11,995.20
Balances of Special Funds			Accounts due to Society	4,891.82	
" Tinling Fund	128.84		" Less amounts written off	938.74	3,953.08
" Evangelical Alliance	123.31		Cash in hand		300.00
" Literature Missionary	608.68	860.83	Cash in bank		1,158.04
Credit Balance		15,316.63	Cash on deposit		501.40
		<u>\$17,907.72</u>			<u>\$17,907.72</u>

Jubilee Building Debt Account.

	Tls.		Tls.
By Debt covered by debentures	8,600.00	To Balance	1,904.53
" Interest paid	532.32	Religious Tract Society, last £200	1,435.52
" Completion of drainage	64.00	Sale of land... ..	596.27
		Rents	798.07
		Interest	28.98
		Debt remaining. Debentures outstanding 4,600.00	
		" Less cash in bank 167.05	4,432.95
	<u>Tls. 9,196.32</u>		<u>Tls. 9,196.32</u>

Arthington Press Plant Fund.

	Tls.		Tls.
To Purchase of Machinery	1491.96	By Balance	1,721.47
„ Amount on Deposit	2069.51	„ Interest	17.50
„ Cash in bank	43.34	„ Cash returned from London	1,865.84
	<u>Tls. 3,604.81</u>		<u>Tls. 3,604.81</u>

Arthington Press Working Account.

	\$ cts.		\$ cts.
To Wages	1601.25	By Balance	90
„ Purchases of paper, etc.	5356.77	„ Orders executed for C.C.R.T.S.	9,549.99
„ Power	203.72	„ „ „ others	1,557.72
„ Stipend	912.06	„ Bank Interest	5.90
„ Sundries	254.75		
„ Binding Department	1087.52		
„ Erecting machinery	361.81		
„ Fuel	150.43		
„ Repairs	157.91		
„ Oil	89.44		
„ Furnishings	130.46		
„ Insurance	131.30		
„ Cash in bank	579.80		
„ Cash in hand	97.29		
	<u>\$11,114.51</u>		<u>\$11,114.51</u>

Arthington Press Stock Account.

	\$ cts.		\$ cts.
To Balance down	1323.54	By Materials	4539.53
„ Purchases of paper &c.	5356.77	„ Balance	2140.78
	<u>\$ 6,680.31</u>		<u>\$ 6,680.31</u>

Arthington Press General Account.

	\$ cts.		\$ cts.
By Accounts Owing	864.68	To Stock on hand	2,140.78
„ Credit Balance	2,209.29	„ Accounts due	256.10
(which includes \$1474.12 from the General Fund and \$554.88 withdrawn from deposit: so that the net gain is \$180.29)		„ Cash in bank	579.80
		„ Cash in hand	97.29
	<u>\$3,073.97</u>		<u>\$3,073.97</u>

Balance Sheet.

	Tls.		Tls.
To Jubilee Debt Account	4,432.95	By C.C.R.T.S. General Account \$15,516.64 say	11,171.97
„ Balance of assets	59,615.68	„ Arthington Press \$2,209.29 say	1,590.69
		„ Land	15,000.00
		„ Press Building 4,840.35	
		Less Dep 5% 242.01	4,598.34
		„ Jubilee Building 19,625.95	
		Less Dep 5% 981.30	18,644.65
		„ Press Plant 14,906.18	
		Less Dep. 12 1/2 % 1,863.20	13,042.98
	<u>Tls. 64,048.63</u>		<u>Tls. 64,048.63</u>

GEORGE A. CLAYTON.

Hon. Treasurer.

*I have examined the above accounts, with vouchers produced,
and find them correct.*

A. J. McFARLANE.

October 20th, 1914.

ANNUAL MEETING.

The Annual Meeting of the Society was held on Friday, January 8th, 1915 in the Union Church Hankow.

Rev. J. Wallace Wilson, Vice-President, occupied the chair and gave the opening address. Mr. Wilson spoke of the good work done during the year, and of the large amount of time given by various members of the Board, and looked hopefully into the future for the work of the Society.

The Hon. Secretary moved "that the Report of the Directors now submitted be adopted, published and circulated," and in a speech called attention to its outstanding features.

This resolution was seconded by the Rev. O. R. Wold, B.D., who spoke of the value of Tract work and of the help it gave in all departments of Mission work. He commended the work of the Society to the support of all.

The resolution was then put to the vote and carried unanimously.

Rev. G. A. Clayton, the Hon. Treasurer, explained the financial position of the Society and mentioned two or three of its urgent needs, such as more grants for Colportage work, more help towards the support of the Literature missionary and more funds for the production of new books.

The following were elected Directors for 1915-1917 : Rt. Rev. L. H. Roots, D.D., Rev. H. B. Sutton, Mr. W. Milward, Rev. O. R. Wold, B.D., Miss W. J. Coxon and Mr. F. E. Wei, B.A.

The meeting then adjourned.

CHINESE MEETING.

A meeting in Chinese in the interests of the Tract Society, was held on Saturday, January 9th, 1915 in the Library of the Boone University, Wuchang, kindly lent for the occasion by the Principal of the University, the Rev. J. Jackson, D.D.

The weather had been threatening all the morning, and half an hour before the time of meeting, a sharp shower of rain came down which doubtless accounted for the small attendance. There were, however, representatives of the Hankow and Hanyang churches there as well as Wuchang, and the Chinese describe it as a "good meeting."

The chair was occupied by Mr. Archie Tsen, B.A. of the Boone University, who in an opening speech gave a clear and comprehensive account of the work of the Society during the past year as evidenced by the Report just issued. He spoke approvingly of the efforts made towards the amalgamation of Tract Societies. He also urged his hearers to support the Tract Society in every possible way.

The next speaker was Mr. Tsen Sao Fung of Wesley College, Wuchang. Mr. Tsen said:—"Ancient people had much difficulty in committing their thoughts to writing, when their only methods were engraving on stone and impressing on burnt brick; but later with the manufacture of paper, and more especially with the invention of the modern printing press, the work had become very much easier. So it was that various printing and publishing houses had sprung up in China, which had done much for the enlightenment of the nation, but the most important work in this respect had been done by the Tract Societies, because the books and tracts they issued taught us about Jesus Christ.

"The object of Tract Societies is the enlightenment of China, and not like commercial ventures to make money. So far most of the money used for this purpose has come from abroad, but the time has come when we Chinese should come forward and help to the extent of our ability to lighten the burden, by taking part of the responsibility upon ourselves. If we stand aside it will be to our shame.

“Tract work is important and far-reaching, and absolutely indispensable for the spread of the Gospel. Chinese scholars are needed for the production of Christian books. There is still a great need for books in a clear style and good idiom which educated men will appreciate.”

Mr. Liu Tzi Shuin of the Hankow Y. M. C. A. was the next speaker. He said:—“The Report is a record of work done, and the work is God’s work. We are all God’s workers, and what report are we to give of our work? It is our duty to preach the Gospel to all, to bear fruit and to bring the results to Christ. This is not easy work, and would be well-nigh impossible without the aid given us by Tract Societies. Some may say that the Bible is sufficient, but much of the teaching of the Bible is deep and mysterious, therefore other books are needed to explain and enforce these truths, and such books are provided by the Tract Society. We have been told what are the pressing needs of the Society; we should help by our talents and our money, and even if we do not possess these we can and should all help by our prayers.”

A collection was taken in aid of the funds of the Society.



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