The Chinese Tract Society

1905-6.
Residence of one of the Secretaries.
The Society's Office at the right.
THE TWENTY-EIGHTH REPORT

OF THE

\Chinese Tract Society.\n
(The Twelfth after the Union with the Eastern

China Religious Tract Society.)

1906.

SHANGHAI:
PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.
1906.
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Whittlesey, Mr. R. B. ... Chungking, West China.
REV. J. E. CARDWELL,
Hon. Treasurer.
Annual Meetings.

The Annual Meeting of the Board of Trustees was held December the 4th, 1906, at 61 Range Road, at 4 p.m.

There were present:—Rev. Dr. Allen, Mr. Y. T. Bao, Rev. W. Nelson Bitton, Rev. Ernest Box, Rev. Dr. Bryan, Rev. J. E. Cardwell, Rev. Dr. Farnham, Right Rev. G. E. Moule, D.D., Mr. A. J. H. Moule, Rev. Dr. Parker, Rev. J. A. Silsby, Rev. Sze Ts-kia, Rev. C. J. F. S. Symons, Rev. Sidney T. H. Tae, Ven. Archdeacon Thomson, Rev. P. T. Tsang, Mr. V. S. Wong, Rev. S. K. Wong, Rev. S. I. Woodbridge, Rev. K. T. Yüe, Mr. V. W. Zee, and Mr. H. L. Zia.

The President, Bishop Moule, took the chair and invited Rev. S. I. Woodbridge to offer prayer.

The President brought forward the following resolution, which was seconded by Dr. Parker and passed unanimously:—

Resolved, "That the Board of Trustees of the Chinese Tract Society desires in submission to Almighty God to record its deep regret at the early death of the late Bishop J. C. Hoare, of Hongkong, who lost his life in the sudden tempest of September 18th, together with four of his Christian students, with whom he had been preaching the Gospel in the villages of Kowloon."

Bishop Hoare's charity and sympathy with all who love our Lord Jesus Christ, no less than his conspicuous energy and ability, make his departure from service on earth a loss to all branches of the church in China. The Society also desires to offer to Mrs. Hoare and her family the expression of their affectionate and respectful sympathy.

Resolved, "That the Recording Secretary be requested to convey this resolution to Mrs. Hoare and her family."

The report was read in English and Chinese, and on motion by the Rev. S. I. Woodbridge, seconded by the Ven. Archdeacon Thomson, was approved.
The Honorary Treasurer, the Rev. J. E. Cardwell, read his report, and in an interesting address spoke of the year as the most prosperous he had known during his long experience as Treasurer.

The report was unanimously approved, and on motion J. A. Urquhart, acting Hon. Auditor, was thanked for auditing the accounts in the absence of Jas. H. Osborne, Hon. Auditor.

On motion by Rev. Dr. Parker, seconded by Rev. Dr. Bryan, an unanimous vote of thanks was accorded the Dean and Trustees of Holy Trinity Cathedral for the generous collection on the occasion of the Annual Sermon.

The Hon. Darwin R. James, of New York, being introduced, delivered a very interesting address, followed by the President and the Rev. Dr. Allen.

The meeting was then closed with the benediction by the President.

**THE ANNUAL SERMON IN CHINESE.**

The annual meeting conducted in the Chinese language was held in the Lowrie Memorial Church, December 2nd, at 3 o'clock p.m. In the absence of the President, the Vice-President, Rev. R. T. Bryan, D.D., presided and conducted the opening exercises. Miss Ting presided at the organ. The Rev. S. K. W'ong preached the Annual Sermon and Prof. H. L. Zia delivered the Annual Address to a large and appreciative audience, mostly native Christians. The Hon. Darwin R. James, of New York, being present, was requested to speak, and delivered an earnest and interesting address, which was interpreted by Mr. Zee Vee-wei.

A collection was taken amounting to nineteen dollars.

**THE ANNUAL SERMON IN ENGLISH**

was preached in the Holy Trinity Cathedral December 2nd, 1906, at 6 p.m., by the President, the Right Rev. Bishop Moule. There was a large audience, which listened attentively to the Bishop's very interesting sermon. The offertory, which the Dean and Trustees kindly allowed to be taken for the Tract Society, amounted to $64.45.
Annual Report.

First of all we desire to record our devout acknowledgment of God's mercy in sparing us all for another year of service. We count it among our chief blessings that we have been permitted to do something to help this interesting people in their striving after a higher and better life. We are thankful for so much evidence that the Society has been owned and blessed of God.

By the favour of God this has been in nearly every respect a more prosperous year than any preceding one in the history of the Society.

We have printed more books and tracts, have distributed more from the depository, and have received more income from sales and subscriptions to our magazines than in any one year before.

We stand to-day face to face with one of the greatest efforts after reforms ever witnessed in any land. Events are taking place before our eyes which are the answer to prayers some of us heard offered from devout hearts fifty and sixty years ago. How well some will remember hearing God's people plead that China might be opened. To-day her doors stand wide open. Never before have her people gathered in such large audiences or with such a sincere desire to hear the Gospel. Never before have we been able to sell so many religious books.

One of the greatest developments ever seen is taking place here. All at once hundreds of thousands of youths are started on a course of education. In Japan there are thirteen or fourteen thousand Chinese students. China is fully alive to the importance of taking her place among
the nations of the earth. She is quite right in educating her youth, and we cannot expect her to put the Bible into her schools when Christian nations have excluded it from theirs, but to educate one without giving him moral and religious instruction is simply increasing his power for evil. True morality and Christianity go hand in hand. The conscience can only be relied upon as a safe guide when it is taught from God's Word. The Indian woman's conscience taught her to throw her child into the Ganges or herself upon the funeral pyre. The Japanese soldiers' consciences compelled them to throw themselves into the vortex of death by the tens and hundreds of thousands. True patriotism must be founded on Christianity, and among a heathen people it is hardly possible to have a government worth dying for. In fact, what the Chinese most need to know at this moment is that Christianity is absolutely necessary to a good government.

Our Society gives them the Gospel—all else will come fast enough—and on a good firm basis. While ever ready to do anything to aid the Chinese, our work—our great work—at which we aim directly, is the conversion of the soul, which brings much joy and happiness in this life and in the life to come eternal glory.

OUR REPRINTS

of standard popular works have amounted to 483,200 copies, equal to 3,920,000 pages. Among them are such works as, "The Bible Explained," by Ven. Archdeacon Moule; "Thanksgiving Ann," by Mrs. Mary M. Fitch; Dr. Dubose's sheet tracts; Dr. Faber's tracts; Dr. Norman Case's tracts; the Rev. Dr. Martin's "Evidences of Christianity;" "Why do we need a Saviour?" "Good Words," by Mr. Judd,—and others which will be found in the full list.
OUR NEW WORKS


THE CONFERENCE COMMENTARY

on the whole Bible is supplying a felt need.

The publication of this work was commenced on March the 8th, 1898, and completed February the 27th, 1906; it was almost exactly eight years in press. Meanwhile two editions of the part on the New Testament have been printed: one of 5,000 copies and one of 3,000, and the latter is nearly out of stock. We always went to press with each part as soon as we received the manuscript, and our hope for help has been fully realized in the generous aid rendered by both the Religious Tract Society and the American Tract Society; the former bearing the larger share of the expense of this mammoth undertaking.

MR. A. J. H. MOULE'S COMMENTARY ON THE WHOLE BIBLE.

Our patrons will learn with pleasure that this great work is progressing. Mr. Moule's Commentary on the Old Testament has been completed and is on sale at our Depository and meeting with a good sale, and we are now permitted
to announce that the manuscript of his Commentary on the Four Gospels will soon be in our hands, and he looks forward to going on with the work as rapidly as possible.

**Copley's Works,**

spoken of in our last report, have been issued during the year. Selections from "Gatherings in Beulah" are bound in four volumes, as well as complete in one volume. "Gathered Sheaves" makes a nice volume of fifty-eight pages. These books, by the late Josiah Copley, Esq., consist of able articles on practical subjects most profitable for Christians in any land, and we hope will long continue a blessing to this people.

**Fundamental Evidences of Christianity.**

The Rev. Hampden C. DuBose, D.D., who took such a large part in the preparation of the Conference Commentary has laid the Chinese under a still greater debt of gratitude by giving them a great work on the Evidences of Christianity, brought up to date. It is a large 8vo. volume of 356 pages and is a work well suited to meet the demands of the times; it is sure to have a rapid sale.

**Old Testament Bible Stories,**

by Mr. T. Gaunt, is a book of 242 pages with stiff covers. The stories are in English and Chinese on opposite pages; it is an excellent book for a school reader—making a nice and useful present to a pupil studying English.

**Mrs. DuBose's Catechism.**

"A Catechism on the Three Gospels," by Mrs. DuBose, is practically a catechism on the Harmony of the Gospels. It is a book of 166 pages 8vo., and is
Mr. Tsoong Ts-Nung,
Assistant Editor.
just what is wanted for schools and women's classes. We bespeak for it great popularity.

A COMMENTARY ON THE PASTORAL EPISTLES.

The Rev. W. S. Moule, B.A., has prepared an "Expository Commentary on the Pastoral Epistles," which is among our new works. It is most timely, and sure to be well received.

"SELF-REVEALING TITLES OF OUR LORD"
is one among many of the writings of Dr. J. Norman Case, published this year.

DR. HALLOCK'S ALMANAC

has been published for five years, and is increasing in popularity. *One hundred and twenty-nine thousand copies* have been printed this year, and to supply the increasing demand another edition of twenty-five thousand is being got ready. Dr. Hallock has pushed the circulation with so much energy that it is no doubt the most widely read of any Chinese book of equal size published by a foreigner. Dr. Hallock has displayed great enterprise in securing advertisements for its pages, enabling us to sell it at the low price of two cents per copy, he undertaking to secure the Society against loss.

OUR MAGAZINES

have been continued as usual. We have taken a few select advertisements for *The Chinese Illustrated News*, helping to so far reduce the price that it is proposed to pay the postage from the beginning of next year and on all new subscriptions from now.
Dr. J. Norman Case has continued to purchase a special edition of *The Chinese Illustrated News*, to which he adds local matter and issues it with the title of *The Port Edward Intelligencer*.

**DONATIONS AND GRANTS.**

At the special request of *The Religious Tract Society* an annual grant of 100,000 copies of the Ven. Archdeacon Moule's "*The Bible Explained*" has been made to the British and Foreign Bible Society. We have also given 50,000 copies of the same tract to the American Bible Society. These tracts are distributed among the Chinese who buy the Bible, or parts of it, and are much appreciated.

Small donations have been made to members of the Young Men's Christian Association going to Japan to labour among the 14,000 Chinese students being educated there. These students are from nearly all parts of China, and China missionaries in passing through sometimes stop to work among them. The Rev. R. F. Fitch's labours were greatly blessed, some forty or fifty professing their faith in Christ.

**THE SUNDAY SCHOOL LESSONS.**

In the Shanghai Colloquial they have been continued under the Rev. J. A. Silsby's supervision and are issued in both quarterly and weekly form—for children and adults. The Sunday School Lessons are also published in Mandarin in a special edition of *The Child's Paper*, and by request of the editor, the Rev. S. I. Woodbridge, *The Weekly Christian Intelligencer* is allowed to use this version in its columns. Our translation is made by our Chinese Recording Secretary, Mr. Zee Vee-wei, from Dr. Peloubet and Prof. Amos R. Wells' "*Commentary on the International*
Lessons." Mr. Zee's version is also translated into the Hangchow and Soochow dialects and printed for the use of Sunday Schools in those cities.

THE RELIGIOUS TRACT SOCIETY OF LONDON.

The generous assistance accorded us since the organization of our Society has been continued and even increased this year.

We acknowledge with gratitude the great help The Religious Tract Society has rendered in coming to our aid and at once responding to our appeal for help in employing Dr. Hallock as Office Secretary. It immediately agreed to help in our publication work with a sum equal to half his salary and thus set free that amount from our ordinary funds for this purpose.

The Religious Tract Society has therefore in addition to the grant of £150 for the ordinary work, also given £50 for our publication work, to allow that amount to go towards Dr. Hallock's salary for half his time. We trust the friends and patrons of The Religious Tract Society will consider their gifts have been well expended.

THE AMERICAN TRACT SOCIETY

was equally willing to help us employ an Office Secretary. They at once promised half his salary for five years, if they could raise it, and allowed their half for this year to be deducted from their grant of September 30th, 1905, if we found the right man.

OUR FIELD

is the whole empire of China, and some of our publications reach nearly every part where the Gospel has been preached or religious books circulated, giving the widest
possible diffusion of Christian knowledge, not only all over
the empire, but all over the world where the Chinese have
wandered.

A GREAT BLESSING TO CHINA.

When we consider the great variety and vast amount
of Christian literature issued by this Society from the first
till now, it is evident that it has been a mighty power for
good among the millions of China, and the Society is in
a position to greatly extend its operations if there are others
who wish to share in this good work.

THE YEAR'S WORK.

The whole number of books and tracts printed during
the year was 902,490, making about 20,929,373 12mo.
pages. There were distributed from the depository 558,250
copies, equal to about 10,893,322 pages.

NEW WORKS.

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483,200
MR. ZEE VEE-WEI.
Assistant and Translator.
The Annual Sermon.

Preached in Holy Trinity Cathedral, December 2nd, 1906.

By the Right Reverend G. E. Moule, D.D.,
Bishop in Mid-China.

I John ii. 20. Ye know all things

Before I attempt to discuss and apply this remarkable text, it is my duty to say a few words to members of the Chinese Tract Society who may be present, in explanation of my standing here this evening as a representative of that Society.

The Society which owes its initiation and a large measure of its development primarily to my friend, Dr. Farnham, was good enough rather more than a year ago to renew a proposition long before made to me by Dr. Farnham that I should join it as an official member. My reply, whenever this proposition was repeated, always has been that I possessed neither leisure nor Chinese learning such as would justify me in joining in the responsible undertaking to provide trustworthy literature for the Chinese, whether original or translated. I cannot say that even now, when I am so near the close of almost fifty years of Chinese study, my judgment of my qualifications is any more favourable, in view of the real difficulties of the undertaking. I have, as years passed by, edited one simple metrical tract, and a reply to an anti-Protestant catechism published by the Roman Catholic hierarchy of this province; and I have put our Prayer Book and some of my favourite hymns into passable Chinese. Beyond that, beyond what in fact I have been able to write with my own pen, I have never
ventured to take or to share the responsibility of Chinese publication; the great enterprise which has been pushed to meet a point of usefulness and success by abler and more venturesome spirits.

Nevertheless when once more Dr. Farnham's committee, by the pen of my very early friend, Archdeacon Thomson, proposed to me to fill as well as I could the office of President of the Society, vacated by the death of the late truly learned Dr. Edkins, I yielded to the wishes of my friend and accepted a compliment which I had so little deserved.

As some acknowledgment of an obligation which I cannot repay, I stand here to-night to add my testimony to the extreme value for China of the work always held in view by the Society, namely to furnish, in trustworthy and intelligible Chinese, as large a selection as possible of books, tracts, and single sheets, such as may commend to the Chinese the claims of our beloved Lord and Master Jesus Christ on their trust and their obedience.

This is the Society's object, and the writer of the forthcoming report, of which I have had the privilege of reading the proof sheets avows it as the exclusive object always kept in view by our committee.

Other associations may do, and in fact are doing, useful work by placing at the disposal of Chinese readers the best results of modern civilization—material, intellectual, and moral.

Our Society has fixed upon the principle that without morality, the advance in material and intellectual knowledge is of doubtful advantage even in this life. And it has accepted as axiomatic the statement of a contemporary thinker that "it is a simple historical fact that among all
nations and in all ages belief in Christ alone has fought and mastered the sins of the flesh," together with the kindred fact that the same belief is alone competent to purify political life by raising its motives and disinfecting its methods.

And therefore it has set itself, primarily if not exclusively, the task of furnishing Christian literature for the Chinese.

During the past year I learn that an unprecedented amount of such literature was issued from the Society’s presses, and a very large proportion of the whole has been put in circulation.

Of painstaking Commentaries, books on the Christian evidences, either original or translated, together with narrative and other tracts, single sheets explanatory of the nature and use of Holy Scripture, and so forth no less than near 21 million pages, embracing about 900,000 volumes or sheets have been printed, nearly half of which are already issued to the public.

If any of us is tempted to doubt whether any large proportion of all this good seed is, in the nature of the case, likely to germinate, we can at any rate—if we know anything practically of the efficacy of prayer—follow it unseen, with our earnest supplication to the Lord of the wide field that He may be pleased to "direct, sanctify and govern" this vast process, so that it may result in such germination; providentially directing it to hearts prepared by Himself and fostering and maturing it then to His own glory and the salvation of men.

In the verse from which I quoted the four words of my text, St. John makes a statement which Christians—it is to Christians he is writing—may well ponder and use as an instrument of self-examination.
Looking at the eagerness and confidence with which just now the processes and the dogmas of modern civilization are being pressed upon the notice of the great oriental nations, and in large measure coming to be accepted by them, one might surmise that we English and American children of the nineteenth century were prepared to say for ourselves that we know all things. It seems even coming to be held that there is little or nothing in the time-honoured philosophy, art and literature of China—which till recent years was second in extent to no other in the world—at all worthy of preservation. There are voices that speak as if the ancient "tree of knowledge" which has flourished here for three millenniums, were now to be torn up, root and branch, and that without any loss to China, if only we are allowed to replace it with the youthful, but completely developed, tree of the modern Western learning.

The contrast between that sentiment, consciously or unconsciously implied in much that is now heard on all sides, with this calm avowal of St. John two thousand years ago, drew my attention to his words as a suggestive motto when I was thinking of the C. T. S. as an agency for supplying useful literature to China.

The modern school proposes to teach, whenever it is welcomed, what has been called *omne scibile*, the whole circle of the sciences; and it deems the whole circle indispensable to, if not sufficient to secure, the well being of humanity.

Yet St. John and his brother apostles—with no suspicion of the modern school, ignorant, e.g., of the revolution and rotation of the globe, of the attraction of gravitation, of the applications of electricity, or of the prismatic discoveries in earth and heaven, ignorant in short of all the
now indispensable scientific discoveries and conclusions,—nevertheless were the agents of the greatest and most beneficent revolution ever effected on earth; and it is St. John who with a heavenly instinct tells his brothers and sisters in Christ that they—ignorant of all these elements of however real and valuable knowledge—nevertheless "know all things."

WHAT COULD HE MEAN?

That his words must be interpreted by their context is obvious. There is, in the first place, no question here of physical or in any sense scientific knowledge. Not as the result of study or experiment does he lay claim to this knowledge, but of inspiration. "We have an anointing of the Holy One," i.e., of the Divine Spirit, and so "we know all things." But in the second place, even in the region of the spiritual, there are things excepted expressly by St. John, as well as by St. Paul, from the scope of the saints' universal knowledge. The nature of the future life is one: "it doth not yet appear what that shall be." In the practical concerns of the Christian's life St. Paul is equally explicit. "We know not what we should pray for as we ought." Again "now we know but in part." And yet again "the love of God passeth knowledge," is too high for it. And "if any man think that he knoweth anything he knoweth nothing yet." Still in a true and deep sense St. John is not afraid to say, "We know all things."

Time would fail to follow out the subject, to collect by careful analysis all that St. John probably had in view, when he used his one Greek word πάντα, everything!

But it may be worth while briefly to take stock and so to speak of some of the details of knowledge which he expressly claims, and for a moment to hold them up in
contrast with the *omne scibile* of the modern learning, which is already stirring palpably the hitherto inert mass of Chinese society, like so much leaven introduced into that mass.

If you turn from the second to the fifth chapter of the Epistle you will find a kind of summary of the elements of knowledge to which John laid claim. For instance, "he knows that we have eternal life, and that that life is in the Son of God." Also that "if we ask anything in His name, according to God's will, He heareth us;" and if so that "we have our petition" granted. Further, "we know"—ah! solemn heart searching thought for all regenerate souls; "we know that whosoever is begotten of God sinneth not, but keepeth himself, and the evil one toucheth him not." Also that "we are of God" though the world of the unregenerate "lieth in the arms of the evil one." Again, "the Son of God is come,"—incarnate and so with us, "and hath given us an understanding that we may know Him that is true, and we are in Him that is true even in His Son Jesus Christ".

If, as is likely, these great words were written at Ephesus, St. John was there surrounded by a civilized population in part deeply involved in a gross, fantastic, and most licentious idolatry, in part philosophical and interested in such problems in moral philosophy as recently exercised the brain of Herbert Spencer and of his predecessors, more or less Christian. These men made certain metaphysical discoveries, which as time went on had a perceptible influence, not always evil, on the development of evangelical doctrine. But neither their discoveries, nor the discussions which attended them, availed in any degree whatever to enable men "to fight with and master the sins of the flesh," or to nurture a people in a dutiful and free patriotism.
Doubtless the past three centuries have witnessed the evolution of a veritable new world of knowledge in the realm of physical fact, in the discovery and analysis of the elements of matter, their possible combinations and their application in every direction to the development of power, of comfort and of physical well-being.

What has not been accomplished, I think, is the discovery of any new and convincing reply to such urgent questions as, 'What is life? or death? or God? or man?'; and what are their mutual relations?

For these we must still go back to St. John and St. Paul, and beyond them to their beloved Master, the Son of God, who "is come and hath given us an understanding that we may know Him that is true."

Stat crux dum volvit orbis. Cherish the ancient and divine while you acquaint yourself with the new as thoroughly as you can. Cherish all truth concerning God, and Man, and Duty. And meanwhile read, if you can, history and metaphysics, or furnish your mind with the science which, dealing with the elementary facts of men and things, bears upon the attainment and progressive development of the social and political well-being of our fellow-men.

Still, however, first and last "acquaint yourselves with God," known as He is adequately and only in His incarnation, and so manifested love of mankind and hatred of human sin. And then, whatever you know and value for yourself pass on to your neighbours, taking "neighbour" as the great parable of the Samaritan does, for whoever lacks what you possess and waits for your aid.

This, I think, has been the motive principle of our Society, and God grant that it may become more and more the life principle of every Christian!
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<td>3,635.91</td>
</tr>
<tr>
<td></td>
<td>Sales of Books</td>
<td>7,348.64</td>
</tr>
<tr>
<td></td>
<td>Subscriptions to periodicals</td>
<td>1,145.62</td>
</tr>
<tr>
<td></td>
<td>Interest at Bank</td>
<td>162.94</td>
</tr>
<tr>
<td></td>
<td>Exumiued, compared with Vouchers, Bank Cheques, Pass Book, and Deposit Receipts and found correct.</td>
<td></td>
</tr>
</tbody>
</table>

|            | J. A. Urquhart, Hon. Auditor.                                               |       |

<table>
<thead>
<tr>
<th>ASSETS.</th>
<th>$</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Cash on Current Account with Hongkong and Shanghai Bank</td>
<td>2,319.92</td>
</tr>
<tr>
<td>&quot;&quot; Fixed Deposit with Hongkong and Shanghai Bank</td>
<td>4,000.00</td>
</tr>
<tr>
<td>&quot;&quot; In Treasurer's hands</td>
<td>39.60</td>
</tr>
<tr>
<td>&quot;&quot; Stock of Electros and Stereos and cases, less 10% depreciation</td>
<td>1,568.82</td>
</tr>
<tr>
<td>&quot;&quot; Stock of Foreign Books at Catalogue Prices</td>
<td>181.67</td>
</tr>
<tr>
<td>&quot;&quot; Stock of Chinese Books at Catalogue Prices</td>
<td>38,582.56</td>
</tr>
</tbody>
</table>

Mex. $ 46,692.57
WITH THE CHINESE TRACT SOCIETY


<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>By paid for printing</td>
<td>9,898.01</td>
<td></td>
</tr>
<tr>
<td>&quot;                      Postage</td>
<td>178.63</td>
<td></td>
</tr>
<tr>
<td>&quot;                      Freight, and Duty etc.</td>
<td>57.16</td>
<td></td>
</tr>
<tr>
<td>&quot;                      Native Newspapers</td>
<td>10.80</td>
<td></td>
</tr>
<tr>
<td>&quot;                      Salaries Chinese Writers and office expenses</td>
<td>1,649.97</td>
<td></td>
</tr>
<tr>
<td>&quot;                      Advertising</td>
<td>39.60</td>
<td></td>
</tr>
<tr>
<td>&quot;                      Rent</td>
<td>225.00</td>
<td></td>
</tr>
<tr>
<td>&quot;                      Stationery</td>
<td>58.51</td>
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</tr>
<tr>
<td>&quot;                      Telephone</td>
<td>49.42</td>
<td></td>
</tr>
<tr>
<td>&quot;                      Commission on Sales</td>
<td>1,084.53</td>
<td></td>
</tr>
<tr>
<td>&quot;                      Sundries</td>
<td>71.28</td>
<td></td>
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<tr>
<td>&quot;                      Insurance</td>
<td>138.10</td>
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</tr>
<tr>
<td>&quot;                      Cash on fixed Deposit</td>
<td>4,000.00</td>
<td></td>
</tr>
<tr>
<td>&quot;                      do. Current account at Bank</td>
<td>2,319.92</td>
<td></td>
</tr>
<tr>
<td>&quot;                      do. in Treasurer's hands</td>
<td>39.60</td>
<td></td>
</tr>
</tbody>
</table>

Total: 19,820.53

J. E. CARDWELL, Treasurer.

By Balance: 46,692.57

E. & O. E.
SHANGHAI, December 4th, 1905.

J. E. CARDWELL,
Hon. Treasurer
THE CONSTITUTION
OF THE
CHINESE TRACT SOCIETY.

I. This Society shall be called the CHINESE TRACT SOCIETY, and its object shall be to publish and circulate books and tracts on the same principles as those of the Religious Tract Society of London and the American Tract Society of New York.

II. The Officers of the Society shall be a President, two Vice-Presidents, three Corresponding Secretaries, two Recording Secretaries and a Treasurer.

III. The Annual Subscription for each member of the Society shall be one dollar. Chinese and foreigners shall be alike eligible for membership.

IV. Any person may become a life-member of the Society by making or obtaining for the Society a donation of ten dollars.

V. There shall be a Board of Trustees, consisting of fifty members, of whom half shall be Chinese. Vacancies shall be filled by the Board at any of its meetings, or the corresponding Secretaries may issue a circular asking from the members of the Board written ballots for a new member; these ballots shall then be laid before the Board of Directors and the Chairman shall declare the result of the election. The candidate may be either a foreigner or a native. All vacancies in the Board of Directors and Examining Committee are to be filled the same way.

VI. There shall be an Examining Committee of eight members of the Society, four being foreign and four being Chinese, of whom not more than three shall belong to one denomination. No book or tract shall be published without the approval of the Examining Committee.

VII. Auxiliary Societies shall be formed as far as practicable. The Presidents and Secretaries of such Societies shall be ex-officio honorary members of the Board of Trustees.

VIII. There shall be a Board of Directors consisting of the President, Vice-Presidents, Treasurer, and Secretaries, with three members of the Board of Trustees to be elected for the purpose, whose duty it shall be to attend to the general working of the Society.

IX. An Annual Report of the work of the Society, with a statement of accounts, shall be published in Chinese and English.

X. The financial year shall close on the 30th of September, and the annual meeting shall be held the last Thursday in October or at the discretion of the Board of Directors. Ad interim meetings may be held at the call of the President at such other times as may be necessary.

XI. On the Sunday following the Annual Meeting sermons shall be preached in English and Chinese on behalf of the Society.

XII. This Constitution shall not be altered or amended, except by the Board of Trustees, and not then till a notice of the proposed amendment shall have been sent to each member of the Board at least two months previous to the amendment.
BY-LAWS
OF THE
CHINESE TRACT SOCIETY.

I. DUTIES OF THE PRESIDENT AND VICE-PRESIDENTS.

The President shall preside at all meetings of the Board of Trustees, Board of Directors, and Annual Meetings of the Subscribers, and in his absence one of the Vice-Presidents shall take his place.

II. DUTIES OF THE CORRESPONDING SECRETARIES.

It shall be the duty of the Corresponding Secretaries to keep up communication with Auxiliary and other Societies, and with such persons as are interested in the work.

III. DUTIES OF THE RECORDING SECRETARIES.

It shall be the duty of the Recording Secretaries to record, in Chinese and English, the minutes of the Board of Trustees, and of the Annual Meeting of the Trustees, and prepare extracts for publication.

IV. DUTIES OF THE TREASURER.

1. It shall be the duty of the Treasurer to receive and deposit with the Bank hereafter designated, all monies belonging to the Society, and pay out the same by order of the Board of Directors. All orders on the Treasurer shall be signed by the Chairman and Secretary of the Board of Directors.

2. The monies of this Society shall be deposited with the Hongkong and Shanghai Bank.

3. The Treasurer shall, at the Annual Meetings of the Board of Trustees, make a report of all the funds received and disbursed by him during the year. This report shall be submitted to an Auditor appointed by the Board of Trustees.

4. The books of the Treasurer shall at all times be open to the inspection of the members of the Board of Trustees.

V. DUTIES OF THE EXAMINING COMMITTEE.

1. In examining books for publication the question concerning the Chinese terms that should be used for God and Holy Spirit shall not be taken into consideration by the Examining Committee.

2. No controversial work with regard to these terms shall be published by this Society.

3. If sanctioned by the Examining Committee, the Board of Directors shall be allowed to publish periodicals in the interest of the Christian religion, and the Examining Committee shall exercise a general supervision over all such publications.

VI. DUTIES OF THE BOARD OF DIRECTORS.

If the Board of Trustees fails to hold its Annual Meeting, the Board of Directors shall make the necessary arrangements for the Annual Meeting of the Trustees.
Proposed Constitution for an Auxiliary Tract Society.

THE CONSTITUTION

OF THE TRACT SOCIETY

AUXILIARY

TO

THE CHINESE TRACT SOCIETY.

I.—The object of this Society shall be to aid in circulating Religious Books and Tracts throughout the Chinese Empire, but more especially to canvass each month in......,* visiting every family.

II.—The Officers shall be a President, Vice-President, two Secretaries (a native and a foreigner if convenient), a Treasurer, and as many Distributors as the Board of Managers shall deem necessary to work the field occupied by the Society.

III.—These Officers shall constitute a Board of Managers, which shall meet monthly or oftener, to transact all business necessary to the working of the Society.

IV.—It shall be the duty of the Distributors to visit every family within their district once a month and to impart religious instruction and leave such Tracts as each case may seem to need; and by the sale of Books and Tracts and the collection of money to secure the means for extending the work.

V.—The officers shall be elected annually by the members at the Annual Meeting, though the Board may fill vacancies and appoint new Distributors.

VI.—Each person subscribing to the funds of the Society.......cash or upwards per annum, shall be considered a member and be entitled to hold office and vote at the Annual Meeting.

VII.—Each person who subscribes at one time.......cash or upward, shall be considered a member for life.

VIII.—An Annual Meeting shall be held on the first TUESDAY in September, at which reports by the Secretary and Treasurer shall be presented, and on the following Sunday an Annual Sermon shall be preached in Chinese, and if practicable in English.

IX.—A copy of the Annual Report shall be forwarded to the Corresponding Secretary of the parent Society at Shanghai.

* Here designate the town city, or district the Society proposes to occupy.