Abounding opportunities

The 1929-30 Report

of

The Religious Tract Society

for China

Printed at
The Religious Tract Society Press, Hankow
1930
Abounding opportunities


Head Office and Press:
Religious Tract Society Bldg, Hankow
Branch Depot:
Missions Building, Shanghai
HISTORICAL NOTE.

A Tract Committee associated with the Religious Tract Society of London was formed in Shanghai in 1844. The Central China Religious Tract Society was founded in 1876, and in 1915 united with the North China Tract Society, which had been founded in 1883, to form the Religious Tract Society of North and Central China. The Chinese Religious Tract Society was founded in 1878, and in 1895 united with the East China Tract Society, which had been founded in 1885, to form the Chinese Tract Society. In 1920 the Religious Tract Society of North and Central China united with the Chinese Tract Society to form the Religious Tract Society for China, with headquarters and printing works in Hankow, and a depot in Shanghai. The former Manchuria Tract Society has ceased to function. The united Society has a Board of Directors meeting in Central China (Hankow), with Committees in North China (Peking), East China (Shanghai) and Manchuria (Moukden). It works in association with the West China Religious Tract Society, which has its headquarters at Chungking.
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Foreword

*O teach me, Lord, that I may teach*

*The precious things thou dost impart;*

*And wing my words, that they may reach*

*The hidden depths of many a heart.*

The Annual Reports of this Society must serve a twofold purpose. On the one hand they must tell the constituency in China what the Society has been doing to facilitate their work of evangelism and of training the members of the Church. This constituency is familiar with the political situation and aware of the needs and possibilities in their work. They look to the Report to tell them what fresh material has been placed at their disposal as they face the tasks which have been entrusted to them by the Master. Their questions are answered in the section which states how the work of 1929-30 has been done.

**The wider constituency.**

But on the other hand the Reports must be addressed to the wider group of friends in the lands from which the missionaries have come, and this group asks for information about the country where the work is being done, about the reasons why work in this form should be undertaken, and above all about its suitability as a method of making Christ known. Such information as is given cannot be divided into sections addressed in turn to the two constituencies, nor can it be rigidly separated under the questions which head the various sections. The question where the work is done merges into the question why it is done, since the religious situation of the people furnishes the real reason for the work. But as a guide to thought the questions which head the five chapters will serve our purpose, which is to show that the work we are doing in the Master's name is indeed reaching the hidden depths of longing for things divine in many a Chinese heart.
CHAPTER ONE

Where?

In peopled vale, in lonely glen,
    In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee.

The obvious answer to the question where the Religious Tract Society for China does its work is that it is done in China. The Headquarters and the Press are in Hankow, and Hankow is as nearly as possible the centre of the country, almost equidistant from the North and the South and not far distant from the centre of a line cutting through the map from East to West; while the Depot in Shanghai is located in the very centre of the nation’s trade. But the obvious answer is not entirely true, because the work of the Society extends to the Straits Settlements, to the Malay Archipelago, to Japan and Korea and the Philippines, to Australia and Canada and the United States, and to Great Britain. It is always easy to be over-confident about one’s own work, but the records of the Head Office justify the statement just made; and even during the year under review our publications have been ordered from almost all the quarters where Chinese are to be found.

A growing population.

But suppose we limit our reply by saying that the Society’s work is done for the most part in China, what impression does that statement make on the mind of the reader? Can he in any wise accomplish the mental feat of visualising four million square miles of the surface of the globe inhabited by at least a fourth of the world’s entire population? Does he realise that the population is estimated to have increased by about eighty millions in recent years despite famine and floods, despite wars and pestilences? Since the study of medicine and hygiene has made such marvellous strides in Japan the population of that land and her dependencies has increased by leaps and bounds, and it seems quite likely that even the limited amount of work that has been done in China in fighting disease and promoting child-welfare will result in a growth of the population of China to about five hundred millions. The areas which are cultivated have increased rapidly as migrants from the Central Provinces have
Where?

trekked to the rich wastes of the North East and settled there as farmers. The advance of Chinese peasants into Outer Mongolia has been hindered for a time by the machinations of the Soviet Government, but nothing can permanently stem the tide of invasion and the rolling plains will in due time be furrowed by the ploughs of Chinese farmers now in search of a place where they can live without constant fear of starvation. And though it may come more slowly for a time, the indications are that the Government may solve the problem of over-population in South and Central China by persuading farmers and artisans to move to the North West. A glance at an up-to-date map will show what a vast area is covered by the province of Sinkiang which has not ranked as a province for very long.

A new problem.

Viewed from the standpoint of its area and population, China is not merely presenting the problem which she did in the days when our Society was founded, but one that is infinitely more extensive. The work of Christian Missions is facing a crisis in that it is not sufficiently mobile to cope with these new problems. It has concentrated too much on the development of all forms of Christian activity in the centres where the population was dense and the need apparent in the earliest days, and has failed to make the trek with the migrants to the newly-developed areas. Some of the Missions and Churches have realised the serious nature of this problem and have sounded the note of alarm in their home constituencies, but the stern fact remains that the need is not as yet being met in any adequate way as far as preaching centres and heralds are concerned.

Increasing Literacy.

Viewed from the aspect of language the work of the Society is absolutely unhampered. Differing totally from India or Africa in this respect, China presents a marvellous opportunity to the tract distributor. Variations of dialect are indeed serious, for the man from Ningpo cannot converse easily with the man from Hankow, and the native of Canton would only partially understand either of them. But the use of the easier forms of Wenli and of the Mandarin dialect is so widespread in all parts of the land that the worker endowed by the Holy Spirit with ability to write a tract may find his message influencing men and women in all parts of the land. And though the use of the Phonetic Script has not made the progress which was expected when that excellent system was adopted by the
Nationalist Government, the extension of the use of the characters has been wonderful. Newspapers are seen in circulation everywhere; books of doubtful moral value are to be found in the hands of villagers all over the land. And every increase in the literacy of the people increases the opportunities of the Christian Church to reach the masses.

The religious Life.

When one tries to determine the position of China in the field of comparative religion, difficulty begins. It used to be true that China would have to be entered under Animism, Ancestor-worship, Magic and Idol-worship; and this is largely true today. But there have been changes and developments, and the influence of Christianity and Islam is growing. Recent investigations have shown that Sun-worship, and Animism in the form of stone-worship, have a wider range than has been believed, and these more primitive forms of religious thought still need to be challenged with the message of the Sun of Righteousness, in Whom all things consist. Confucianism has lost its hold to a large extent on the minds of the student class, and attempts have been made this year to rob the shrine of the Sage of its unique sanctity. This system of cold morality, with its insistence on the rights of the dead at the expense of the living, was often mentioned in the earlier Reports issued by us as one of the barriers to the spread of Christianity, but the breaking of the fetters imposed by Confucianism has in recent years not meant freedom, but license. There probably has been no period in the life of the Chinese race when general morality has been at so low an ebb, when the sanctity of home life has been so seriously endangered, and when parental authority was so little regarded. The disintegration of the home in itself constitutes a call to the Christian Church to come to the help of China by showing her the true nature of the freedom which Christ came to bring to men and women.

Taoist Magic.

Like Confucianism the Taoist religion is under a cloud. In this case the situation is one to be viewed with satisfaction, for Taoism is superstition and magic run riot. It has no message and no moral value. It is a fetter which binds human minds, and more particularly the minds of illiterate women. Its teachings lead to despair and the outcome of its mystic rites is often terrible. During the year under review a number of cases have been noted where the devil
Where?

has operated through evil minds under the guise of Taoist instruction, Taoist monks have been convicted of immorality and Taoist nuns of serious charges. Several cases have come to light in Hankow alone where little children have been killed by their parents on the advice of these chartalans in order to avert the wrath of the gods. And one cannot but rejoice that the authorities are evincing much determination in their efforts to bring all such offenders to book. Here is a definite call to the Church to proclaim the purity which the Christian faith demands and the freedom from fear of bewitchment which Christ can give.

Reformed Buddhism.

Alone of all the religions which sway the masses of the Chinese people, the Buddhist religion has accepted the challenge of the age and is making efforts to purify its practices. The widespread criticism which has been aimed at the priesthood as idle drones and itinerant beggars, the demand from the Government that the revenues of the temples over what is needed for religious purposes shall be used for education, and the prohibition of mendicancy among the priesthood,—these stings of adverse fate have led sincere and thoughtful minds among the Buddhist laity to enunciate a new programme. Idolatry is to be sublimated into the worship of the god rather than the idol; purity and abstinence are to be observed by the priests and nuns in act and not in theory; uneducated beggar priests and nuns are not to be assisted and boys and girls may not be received as novices by these parasites; and the principles of the founder of the faith are to be studied and taught. It is evident that any wholesale suppression of Buddhism is no longer contemplated and that there is a real determination among the Buddhist laity to place a reformed Buddhism before the people of China as the one religious faith suitable to their needs, this programme being greatly helped by the admiration and reverence which the women of China bestow on the one goddess in the Buddhist pantheon, the Goddess of Mercy. This challenge has to be faced. It becomes increasingly clear that the final struggle in China will be between Buddha and Christ, because the forces which disintegrate morality and so place Confucianism in a hopeless position, and the forces which enlighten the mind and so bring Taoism into ridicule and disgrace, are not the forces which can overthrow the spiritual appeal of a reformed Buddhism. That appeal can only be met by the presentation of a faith which leads to the feet of One who is purer than Buddha ever was and gentler than the Goddess of
Mercy is said to be. The task of the Church is to reveal to hearts anxious for salvation from sin, for deliverance from the bondage of the flesh, and for freedom from the terrors of the life beyond, the transcendent spirituality and the unique saving grace of our Lord Jesus Christ, Who opens the kingdom of heaven to all believers.

A wonderful field.

Viewed, then, as a land of vast areas and dense populations, as a land that is united by the bond of a common tongue and as a land where the grosser forms of religion are losing their hold and the more spiritual desires of man are being stressed, China presents a wonderful field of opportunity to the herald of the Cross. It only remains to add that the Mahommedan sect in China seems to be increasing in numbers and in activity. Whilst the Nestorian Church and the Jewish colony failed to maintain their individuality and have become merged to the point of extinction with the pagans around them, the followers of the Prophet maintain their faith and witness to those who worship many gods that God is one. But as they go on to teach that Mahommed is the prophet of God, the Christian Church finds another call and another challenge in this land of many faiths and much sorrow.
CHAPTER TWO

Who?

Christ for the world! we sing:
The world to Christ we bring
With loving zeal;
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

The second of our questions has already been answered in part by the description which has been given of the sphere in which we work. The man who heeds the last great command of the Master needs no reason for offering the Christian faith to the Chinese people beyond the fact that they represent a large part of the persons to whom the Church is sent, and that the majority of them are not only in spiritual bondage but also earnestly seeking for release. But it is nevertheless permissible to mention some of the subsidiary reasons for our work.

The sorrow-worn.

China is still a land of sorrows. The end of another year sees no end to the ravages of famine, the folly of civil war or the cruelty of the communist-brigands; though there are signs that the 1930-1 year may witness much improvement in the general situation. This is not the place for a discussion of the political repercussions of these three great evils, but it may be permissible to say that the internecine strife has aggravated the terrors of the famine and facilitated the operations of the communists. While the Nationalist army has been busy attacking the Northern generals there has been no possibility of taking adequate steps to carry relief to the starving millions who were, unfortunately for them, in the Northern area. And there can be no question that the Soviet agents have seized every opportunity furnished by the preoccupation of the Government to further their own nefarious purposes. The terrible plight of the Central Provinces, where communists and brigands have operated almost without challenge during the year under review, is due to the withdrawal of every available soldier to the battle-fields in Honan. It is sad be-
yond words that 60,000 soldiers should have been killed and that there should have been 240,000 other casualties in the civil war, but it is far sadder that the war which has involved these casualties has facilitated the infliction of gross atrocities on hundreds of thousands of innocent persons in the regions denuded of all protectors.

A message of hope.

Famine brings men to the point of utter despair, and the man who is without hope needs above everything else the message of the Gospel. Civil war brings suffering to the soldiers and to the civilian population in the affected areas, and those who are suffering need the solace of the Man of Sorrows. Communism means the overthrow of order, the disintegration of society, the desecration of the home and the perversion of the young, and when these evils come upon a people the only effective challenge comes from the One Who by teaching and example upheld all that the communists try to overthrow and purified all that they try to debase. The prevailing situation is one of the additional reasons why our work should be continued.

Our primary objective.

There is hardly any need to state that there is no other Publishing Society at work in China besides ourselves which has as its primary objective the dissemination in tract form of the truths which save men from sin and enable them to withstand evil. A good deal of publishing is done privately, of course, and there are agencies created by some of the Mission Boards for publishing purposes, but none of these concentrate on evangelism through the printed page. Our friends of the Christian Literature Society would be the first to admit that their publications do not aim to meet the needs of those who are in our minds as we appraise the suitability of manuscripts. And since we stand practically alone in preparing posters and handbills which will bring the man in the street face to face with the claims of the Gospel, it is obvious that our work must be continued as energetically as possible while the opportunity remains. And as we shall point out in a later section of this Report the present time seems to be the day of opportunity.

Is it worth while?

If it should be questioned whether the work we do is work which is worth while, the answer must be furnished by some statistics.
Who?

Before giving them it will be well to recall the fact that banditry has been far more serious this year than last with the result that intitnerations by Christian workers have been seriously hampered. Then too communism has been rampant, and in large areas for longer or shorter periods the proclamation of the Gospel has been very difficult and the distribution of Christian tracts has been attended with danger. And when the civil war was renewed with fresh vigour in April last the transmission of printed matter through the mails to the North and the North-west was interrupted. All these things have been against us, but in the goodness of God we have to record that the total output from our Depots has been even larger than that in the previous statistical year. The figures for the last five years may be of interest to our friends.

1925-26. 5,958,479 publications of a value of $38,568.19
1926-27. 4,813,814  24,273.62
1927-28. 7,119,835  35,078.58
1928-29. 11,172,208  48,699.38
1929-30. 11,505,802  46,222.48

No explanation of these figures is correct which does not ascribe all the glory to God. He, and He alone, in this troubled period of the history of China, has enabled us to send out the words of life in such large numbers. And if He has thus helped us, who are we to ask why this work should be continued or whether it is worth while?
CHAPTER THREE

How?

O touch our lips, that we may speak
To guard the tempted, help the weak,
And guide the wandering to retrace
Their steps, and seek a Father’s face.

The question how we have fulfilled our task during the current year must be answered as in previous years in two ways. It is an obvious truth that an uneducated church membership is not likely to face with success a situation such as exists in China today. A reasonable answer to the questions that are being asked can only be given by those who are well-grounded in the faith that is being defended; and if the questioner is one who has given time and thought to mastering the tenets of his own religion, the Christian apologist must be well prepared too. So our first task has been to provide additions to our list of commentaries and devotional books which will strengthen the faith of the workers. But our second task, which is no sense a secondary task, has been to publish the posters and tracts which the preacher can use in attracting hearers and in impressing the thoughts on which he has been preaching. Our total output this year has been nine books, fourteen booklets, two posters and fifty tracts and handbills, in addition to the monthly issue of the ‘‘Gospel Message’’ An annotated list of these follows.

New Publications

Books for Bible students.

3. Chronology of the Bible. J. VALE AND CHAI LIEN-FU.

With the ready consent of Mr. Philip Mauro and his publishers this translation of an important series of lectures by this barrister-apologist has been prepared. Mr. Mauro states in his preface that he is not concerned to reconstruct a world chronology and to relate Biblical dates to that; but rather to show that the Bible has a chronology of its own and that the setting out of this chronology in orderly fashion helps materially in the reading of the Book.
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耶穌聖蹟合參 iii, iv, v. 28 pp. 7 x 5. M. 100, 4.50


This booklet, which is based on the Harmony of Stevens and Burton, was prepared for use in Station Classes and Bible Schools. It is followed in the volumes on the Gospels in the "Mandarin Bible Commentary", which volumes do not deal with the Gospels one by one but with the four in harmony.

Commentaries.

官話利未記註釋上冊 iv. 140 pp. 10 x 6. M. Copy, 0.15


官話利未記註釋下冊 iv. 160 pp. 10 x 6. M. Copy, 0.15


It is with great pleasure that we announce the addition of these two volumes to the series of commentaries which we are issuing for the use of pastors and church members, in which accurate exposition is allied to homiletical helps. The success of the volumes already issued has been so gratifying that we are encouraged to press on with this task.

Devotional Books.

基督徒必須的商榷 iv. 54 pp. 7 x 5. M. Copy, 0.07

209. The Young Believer—his possessions, his faith and his duty. Meng Chao-han.

The titles of the six chapters will indicate the content of this work. What the believer has done. What he is. What he possesses. What he believes. What he does. What he becomes. The teaching is very practical and ample Scripture references are given.

生命充足論 v. 8 pp. 6½ x 3½. M. 100, 1.20


A little booklet dealing in a heart-searching manner with the question of the dissatisfaction which characterises the lives of so many believers, and with the blessed results that follow when one enters on the life which is full of true satisfaction in Christ. In other words it deals with the hindrances to, and the joys of, entire sanctification.
How?

以斯帖记之精神 iv. 46 pp. 7½ x 5. M. Copy, 0.07

239. Esther—a treasury of things new and old.

MISS F. E. GOOCHE AND CHOW CHIH-CHENG.

The aim of this book is to reveal the truths which lie hidden in the pages of the Book of Esther, such as the omnipresence of God, the true value of glory, the power of God, the outcome of sin, the prefiguring of Christ, the value of prayer and the protection enjoyed by the saints. It is essentially a devotional manual, though full of homiletical material.

(聖經摘句)樂捐六篇 Sheets. ii. 8 x 7½ M. 300, 0.40

309. Six questions on Stewardship. ARR. MRS. W. F. JUKIN.

Six small sheets dealing with some questions on Stewardship in the words of Scripture. The questions are: Are you giving with liberality? Are you robbing God? Do you truly love Jesus? Are you tithing? What will Christ say when He reckons with you? Where are your riches? The sheets are being used for distribution among believers when the topics raised are dealt with in a meeting or in a station class, and are not intended for general distribution. The packet of 300 contains 50 of each sheet.

Spiritual Songs.

國語經歌 22 pp. 10½ x 6½. Copy, 0.10

373. Texts set to Chinese Tunes. MISS E. K. HOOPER.

In introducing this booklet it seems wise to quote at some length from a letter in which Miss Hooper explains its object so that the full value of this new venture may be realised. The tunes are given both in Chinese notation and in the Tonic Solfa. There are in all twenty-five texts set to music in this booklet.

"It would seem that I should give you some particulars about the reason for compiling the little book. I found from experience that in teaching women, more especially illiterate women, it was often a very wearisome business trying to get them to learn and repeat Scripture; but I found that if I could sing a text and get my women to learn to sing it, it was mastered in a very little time. And what was best of all, if I could sing it to a Chinese tune it was a delight to learn. Therefore, I set about trying to pick up tunes and write them down, blind fiddlers', flute players', burden carriers', water carriers' children's 'lesson chants', etc., in fact anything
How?

that could be easily sung by simple folk. In this way, I have gathered a few, and have more in preparation, setting to them such words of Scripture as seem specially laid upon my heart to give out. The one set to 1 Tim. 2.5 has been specially used in giving out the Gospel message. One tune is not Chinese, that set to John 11.25, but has been much used up here. It is the tune of the Zionist National Hymn, in Hebrew, which the pioneers, returning to the Land, sing, and has for its theme the resurrection of the Land,—"The Land that was dead is now living." To this I have set the true resurrection message in two parts.

"My incentive to issue the little book is that during revival meetings at Newchwang in September these singing texts, which had been taught to the Christians and two schools there for some time previously, were much used and the 300 or so delegates who attended have now carried them back to many parts of Manchuria, but they have not the written tunes. During the United Conference of Danish Lutheran, Scottish and Irish Presbyterian Missions at Mukden in January, I was asked if it would not be possible to have these singing texts made into a little book and printed and circulated all over China.

"At Liaoyang Mr. Findlay tells me that his delegates has been taking copies from the one manuscript book I had sent him, in order to take them back to their districts with them. It is a great joy to me if they can be used in this way, to get the Word of God into the hearts of people, and bring them to know the Saviour."

374. Spiritual Songs.  

A volume of one hundred hymns and choruses compiled by Pastor Han, so widely known for his work as an evangelist and as a speaker at Conventions. The Rev. C. K. Lee of the Chinese Home Missionary Society says that these songs have several special features. They are for the most part expressed in Scripture phrases. Only three tunes are needed for the whole series. Repeated phrases make the learning of the words easy. And they are "spiritually indigenous."

The sale has already been excellent. We have had orders for more copies from a number who have already bought, and better still we have had testimony that the Songs have been found of
value in Station Classes and Conventions. We honestly believe that nothing which we have published in the way of hymnals and choruses equals this volume for use in conventions.

**Bible Testimony Series.**

392. The Book which the World needs. Miss F. E. Gooch.

This is the twelfth booklet in the "Bible Testimony Series" and is based on an address by Miss L. Owen of the British and Foreign Bible Society.


Based on an article by the Rev. J. McNicol, B.D., Principal of Toronto Bible College. It points out that the apostles were not propagating new ideas; they were proclaiming new facts. God had done something new. In the death and resurrection of Jesus Christ He had removed the guilt of human sin and made a new kind of life possible to man.


An address given to the London Inter-faculty Christian Union by Sir Ambrose Fleming, M.A., D.S.C, in which he urged his hearers "not to be satisfied with plausible theories or unproved hypotheses but to Search the Scriptures."

**Biography.**

407. A Jew who was led to Christ. J. Vale and Chai Lien-fu.

This is a translation of the Testimony of Mr. J. S. Flacks to the convincing and converting power of the Word of God and to the saving grace of our Lord Jesus Christ. When shall we get some similar testimonies from our Chinese brethren?


This is a reprint of the account of his experiences during the Boxer Year which has been prepared by the Rev. A. H. Saunders.
How?

It is a narrative full of those marvels which can only be wrought by a wonder-working God. The present edition of the Chinese text, to which is appended Mr. Saunder's booklet. "Two Child Martyrs", has been revised by Mr. Chai Lien-fu.

Children's Books.

兩兒尋天堂 iv. 24 pp. 7½ x 5. M. Copy, 0.04
508. Two children seeking Heaven.
I. GENAHR AND CHOW CHIH-CHENG.

It seemed a pity to leave this story embedded in Wenli, even though the Wenli be that of Immanuel Genahr. So the new edition is issued in a simpler form which will appeal to the child of today. Cover design.

等一會 iv. 54 pp. 7½ x 5. M. Copy, 0.06
510. Wait a minute. MISS F. E. GOOCH AND CHOW CHIH-CHENG.

A story on the evils of procrastination, showing the result not only on the life of the child at fault, but also in the lives of others whose affairs are interfered with. Cover design.

第五個博士 iii. 10 pp. 7½ x 5. M. 100, 2.50
533. The Fifth Wise Man.
MISS F. E. GOOCH AND CHOW CHIH-CHENG.

The Story of the Other Wise Man as told by Dr. Van Dyke and translated into Chinese by Mrs. M. M. Fitcû is already on our catalogue. This is yet another story of the coming of the Wise Men specially suitable for use at Christmas.

好兄弟 iv. 24 pp. 7½ x 5. M. Copy, 0.04
546. The Good Brothers—a tale of Africa. CHOW CHIH-CHENG.

This is a children's story based on a book by Miss Gertrude Pain. Mrs. Arnold Foster in her retirement at home wrote out the story in Chinese, and Mr. Chow gave it its final form. Cover design.

Training Enquirers.

福音初步 ii. 17 pp. 7½ x 5. M. 100, 1.80
607. Step by step. Compiled by Miss S. M. ROMCKE.

A booklet comprising choruses, texts, prayers, the Commandments and other material for use in classes for women who need very
elementary teaching. It has already been much used and we have added it to our catalogue to facilitate its yet wider use.

608. The Doctrine handed down. Liu Tzu-fang.

This is a catechism prepared by a Chinese pastor in consultation with a number of other pastors. The group felt that the doctrine once delivered might be presented in a different way from that followed in ordinary catechisms. So they begin with China's real need and pass on to the truths of the Bible through this gateway.

609. Catechism and Texts reprinted from Twenty Four Stories for Mass Movement Workers.

The "Twenty-four Stories" are now so well known (See no. 81 in our Catalogue) that is is sufficient to say that this little booklet contains the Catechism and Texts from that volume. We anticipate that many workers will be glad to have this separate booklet for distribution to interested hearers.

1005. Passages of Scripture illustrated in the "Broad and Narrow, Way" cartoon.

This booklet has long been needed so as to facilitate reference to the Scripture passages which should be familiar to those who use the cartoon of the "Broad and Narrow Way" in teaching the way of salvation. Its publication is made possible as one Mission has undertaken to purchase a large number of copies.

The Lord's Day.

Poster. 28 x 21. M. Copy, 0.03
Yü Liang.

Pastor Yü Liang is the artist who designed the very popular "Woman at Work and Prayer" and other cartoons. He provided the drawings for this poster and they have been altered for reproduction by Mr. Chow Chih-cheng, who has added the necessary letterpress. The central picture is naturally a church interior during service time. The other ten pictures illustrate preparation for worship, Sunday
school, teaching illiterates, open-air preaching, etc. The idea is to show how the whole day can be employed in worship and service. Its primary message is of course to enquirers.

**Opium.**

1133. **On breaking off Opium.**  
CHENG CHIH-KWANG.

A booklet which has already enjoyed a good circulation in certain districts for many years and is now reprinted by us because of the growing need for instruction as to the one real way of escape from the opium habit. The author was one of the stalwarts of the C. I. M. work in Kweiyang.

信 者 得 救 iv. 4 pp. 7½ x 5. M. 100, 0 30

1674. **Belief unto salvation.**

The writer of this tract makes use of an incident, when the advice of a celebrated physician, Pien Ch’iao, was rejected by the Duke Huan of Ch’i, to enforce the importance of faith in the teaching of the Great Physician.

**Tracts.**

論四福音和行傳書 iv. Sheet. 11 x 7½. M. 100, 0.30
1719. **About the Gospels and Acts.**  
T. TORRANCE.

A very simple introduction to the Gospel portions which are so widely distributed by colporteurs, serving to guide the reader to the great central truths for which he should look as he reads.

救 世 真 道 ii. Sheet. 11 x 7½. M. 100, 0.25  
1783. **Truths about Salvation.**  
H. J. MUNGEAM.

論 上 帝 ii. Sheet. 11 x 8. M. 100, 0.20  
1784. **Truths about God.**  
H. J. MUNGEAM.

論 耶 稣 基 督 ii. Sheet. 11 x 8. M. 100, 0.20  
1785. **Truths about Jesus Christ.**  
H. J. MUNGEAM.

論 罪 惡 iii. Sheet. 11 x 8. M. 100, 0.20  
1786. **Truths about sin.**  
H. J. MUNGEAM.

出 死 入 生 iii. Sheet. 11 x 8. M. 100, 0.20  
1787. **Truths about death and life.**  
H. J. MUNGEAM.
How?

1788. **Truths about cleansing the heart.**

A series of tracts in the words of Scripture which deal with the great verities of our faith. Each one is divided into sections, thus furnishing material for an address or a conversation.

1878. **Seek not the riches which perish.**

The title indicates the message of this tract, which is written by a lieutenant in the Chinese army. It was addressed in the first place to his men, but is now addressed to all.

1879. **Peace is happiness.**

The thought of the reader is led on from the world’s ideas as to what constitutes peace to the peace which Jesus gives.

1887. **The way of Life manifested.**

This tract was written by Mr. N. H. Camp and is for the most part in the words of Scripture. It is divided by a "road" leading downwards through the world, the devil, sin and death to the foot of a Cross printed in red. At the Cross the road divides, the broader section continuing on through judgment and eternal punishment to hell and the narrower section rising through life and Christ to Heaven.

1888. **Earth! hear the words of the Lord.**

A tract which has already been widely used in calling the attention of passers-by to the laws and the promises of Jehovah. Beginning with the Ten Commandments, it passes on to Deut. 30. 10-20 and 9-10, and thus arrests the thought of the reader with truths which are easy to read and yet challenging in their content.

1906. **Jesus is the priceless possession.**

A careful statement of the priceless value of Jesus Christ to the human soul.
How?

應當不 罣 慮 i. Sheet. 8 x 4 \(\frac{1}{2}\). M. 100, 0.15

2022. In nothing be anxious.

An addition to the Nanking series, which gives Phil. iv. 6 in 5.5.8.10.10. metre

Calendars.

福音月份牌

Sheet. 25 x 18. 1000, 8.00

The Gospel Calendar.

The Gospel Calendar was issued as usual for 1930. It was designed and the letterpress was written by Mr. Yang Dao-yung of the Lutheran Theological Seminary. He took as his theme the works of God in nature and used five pictures of the scenery in the Kuling mountains as illustrations. As orders had been issued by the Government that the dates according to the old-style Chinese Calendar might not be inserted, Mr. Yang seized the opportunity to emphasise the wisdom of this change and the break that it involves with geomancy. The Calendar proved to be an effective tract.

查經月份牌

12 sheets. 16 x 9 \(\frac{1}{2}\). Copy, 0.12

Bible Searching Calendar.

The Bible Searching Calendar for 1930 was arranged for hanging and gave a text for each day with a partial indication where it could be found in the Bible. We have of course no means of telling how far the Calendar accomplished its purpose of sending the reader to the Bible to discover the exact setting of the verses.

A Monthly Tract.

福音月刊

4 pp. 10 x 6. Subscription rates.

The Gospel Message.

The monthly tract in the form of a news-sheet has been issued throughout the year with a monthly circulation of 17,000 copies. As has already been mentioned, the late Mr. Harry Price was responsible for writing the entire contents of each issue and was never at a loss for suitable matter. The paper has been issued as before at the low price of 60 cents for ten copies per month for a year.
How?

It is not our custom to announce in advance the publications which we have in hand for the coming year, but we can assure our supporters that we have already secured a number of useful manuscripts for 1930-31 and that we expect to make some very important additions to our range of posters for Gospel preaching. We rejoice in what we have been able to do during the year that has gone, and pray that all that has been published may be used to the glory of our Master and Lord.
CHAPTER FOUR

When?

Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch, and wave it wide,
The torch that light's time's
thickest gloom.

That may seem a strange question and yet it seems to us as we review the 1929-30 year that it has pressed itself upon our attention very emphatically. In each year there seems to be an underlying note in the thoughts of our constituency. Last year letter after letter emphasised the increasing conflict between Secularism and Evangelism, and that conflict continues with much acerbity in some places. But this year the emphasis has been on the fact that opportunities abound which may not continue. A wave of business prosperity following on the stress and strain of recent years might easily turn the thoughts of the people away from the things which are eternal to the pursuit of the riches that perish. Trials have made men all through the land ask where a real peace can be found, but an era of outward quiet might easily lead to indifference to spiritual concerns. It therefore seems to us that those who are keenly interested in the proclamation of the Gospel should face this question of helping our work in more liberal ways at this juncture. And while we should deprecate any wasteful or unnecessary distribution of tracts, yet we do feel that gifts which would enable us to make far more free grants than we do at present would be especially valuable now.

Sales at Half-price

A word as to this work of free distribution may not be amiss. The prices of all the tracts which we publish are fixed at a reasonable trade price which does not allow of any profits to us but does include necessary overhead expenses. But we seek for contributions from our friends which will enable us to allow liberal discounts from these prices, and the gifts which we have had during the year under review have enabled us to offer fifty per cent discount from our catalogue prices to all purchasers of tracts. This concession has called forth many expressions of gratitude as it has enabled workers to
double their supplies without increasing their expenditure. It is specially gratifying to note how many Chinese Christians appreciate this help in their work. We can see our way to continue this large discount during the first quarter of the 1930-31 year. What about the remainder of the year?

**Need for Free Grants.**

But there are many special occasions when a very large distribution of tracts is not only possible but also wise. While the great idol festivals have been frowned upon by the Government, which in this matter is under the domination of the members of the party who have been trained on Soviet lines, there are still many occasions when large crowds of worshippers can be reached by the tract distributor. Where a small Church finds itself able to purchase the tracts which it needs for its regular evangelistic programme but finds it impossible to secure the larger quantity that is needed to meet the special opportunity, it is surely our privilege to help with a Free Grant of suitable tracts and it is the privilege of the friends of the Society to make this work possible. Who will help?

**Our letter bag.**

So many of our friends have thanked us for the extracts from our correspondence which have been printed in previous reports that we cull the following messages from letters received during the current year. It will be noticed that the value of the posters in our "Visual Evangelism" series is often mentioned. We feel that this is a line of work which ought to be stressed and developed, but it is not easy to get really effective new designs and not easy to secure the capital needed for the preparation of the plates.

**A general's wife saved.**

"We are getting in some country work these days, though banditry is a menace." So writes one who was driven out in 1927 and unable to get back to her station till this year. "Our Biblewoman, Mrs. Liu, did yeoman service in our absence, and made extensive use of the literature you sent to her. Among those she won for Christ while we were away is the wife of the local general, who is a well-educated woman and intends to enter a Bible School soon."

**Arrested as spies.**

From bandit-ridden Hunan comes a message that two members
When?

of one of the Evangelistic Bands had been arrested and accused of being communist spies. The military authorities decided to execute them at once, but an evangelist boldly went to their rescue and convinced the court-martial of their innocence.

A new field of work.

"The Posters have been of great help to us in beginning this new work in Anhwei. Several were pasted up on the walls of the room we used as a preaching hall, facing the street, and have often been the means of drawing the curious into the room, thus giving us an opportunity of conversation with them, and a point of contact in telling the Gospel message. In preaching to people, particularly to the country people, I have found these posters to be a great help in illustrating the point and in making the message clearer to dull minds. One evening soon after we opened our preaching hall here several of our neighbours dropped in for a talk and a look around. On the wall was the poster 'New Clothes for Old Clouts' and after a while an opportunity occurred to draw attention to this and use it as a starting point in speaking of the Saviour. One neighbour, a Mr. Fang, got the sense of the message from the beginning, but his companion, Mr. Ting, seemed to be wool-gathering, and only half listened. Toward the close of the talk Ting became more interested, but only had half the truth. Finally turning to Fang he exclaimed, "Oh, this Jesus religion is a doctrine of Hygiene!" He had taken the picture altogether too literally. This mistake of his was soon corrected, but unfortunately he has not been so quick to accept the doctrine that cleanses the heart. On the other hand his companion, Fang, sometime ago confessed the Lord as his Saviour and since then has been very attentive to reading, coming every evening to prayers with us.

"Posters were also put up on the walls of temples at the city gates, where they met the eye of all passersby, and we have had a number call at the Hall to talk with us as a result of seeing these posters, or as a result of having read the messages on the Handbills which we have stuck up on temple walls and in the rest-houses on all the roads leading into the city. In our trips into the country to visit the villages and sell Gospels we also carry a tin of paste and a number of these Handbills which are liberally pasted on all prominent wall surfaces, close to the roadside. This pasting up of bills often draws the attention of nearby people and travellers, and it is
seldom that we do not draw a crowd which gives a grand opportun-
ity for preaching and distribution of literature. One day when in-
tending to decorate the wall of a temple outside of the north gate, I
was perplexed because I had no method by which I could get the
picture high enough on the wall to be out of the reach of mischievous
schoolboy hands. I appealed to the caretaker of the temple for the
loan of a bench upon which to stand, but when he perceived my pur-
pose he kindly produced a ladder and insisted on going up and doing
the pasting himself, taking great delight in displaying the picture to
best advantage high on the wall."

The Open Door.

"Many thanks for your free grant of Handbills and Posters re-
ceived by mail this week. Some of them have been distributed
already and they will be a great help to our men as they do tent
preaching from village to village. Those who were out preaching
and distributing them yesterday came for a fresh supply today. We
are thankful for the open door for Gospel preaching in Honan in
spite of the war clouds which are again gathering over this Province.
The people are most friendly and receptive to the truth. We have
been having an average of five hundred attending the services here
and smaller gatherings of one or two hundred in various other cen-
ters in the district. These tracts will only last us for a couple of
months so please remember us again when it is possible."

Out of a Dustbin.

"The four Evangelistic Bands have done very good work. The
women's band has been used by God in a special way. Several hun-
dred bibles have been sold and some five hundred thousand tracts or
booklets given away. This printed word will bring eternal fruit.
At our outstation Yushuwan we saw a woman always coming to the
meetings, who had with her a little testament from which the cover
had been torn off. We asked her the reason for this and she told us
that she had found that book in a corner of a street with the cover
torn off. She took it home with her and since that time has been
reading it and is coming to the meetings. She is one of the few
women who can read.

"At our out-station Mayang some soldiers had received the small
booklet: 'Avoid the wrong, follow the right.' After those soldiers
left, other soldiers came to the barracks. A secretary to the officer
When?

saw such a booklet in a dust-bin. He took it and read it. Soon he came to the preacher and asked for other books, and now he has given his heart to the Lord and was baptized a few weeks ago."

Times of Reviving.

"The new 'Spiritual Songs' were used very much. Our Christians simply love these wonderful, simple songs and choruses. The 'Two Hearts' Poster was very effective in a revival at a station two months ago, where about thirty people were saved by grace—getting a 'right' heart. The power of the Holy Spirit being very manifestly revealed, we saw something of the glory of God. You will rejoice with us in the happy news that this kind of revival spreads throughout our Danish Lutheran Missions in Manchuria."

Poster Preaching.

"I have recently received four packages which I am glad to have in my work. I have been doing 'Poster Preaching' for several years now and find it makes its own opportunities. I have had several posters (notably the 'Horrible Pit' and 'Victory over Sin') mounted on scrolls which I carry in a bag from my shoulder. As they are quite conspicuous they cause curiosity and I am often requested to open them up and explain them."

"In prison and ye visited me."

"It is fitting to acknowledge with gratitude the help given to prisoners by the Religious Tract Society in their liberal grants of tracts for this work. For a considerable time past a weekly visit has been made to three police stations where prisoners are kept for a short time and to the Hsiakow Fah Yuan Prison where some of the prisoners may have to stay as long as two years before judgment is given on their cases, because of delays in getting evidence, etc. A Gospel Message Magazine with two or three sheet-tracts are folded neatly together and handed into each cell in which there may be up to six men. A few pocket Testaments are given out now and then to those who will fill up the cards.

"Last Saturday the following notes were handed to me from the men in the cells. Mr. Tien Wen Fuh wants a Bible. Mr. Lee Hai Ching wants a New Testament. Mr. Chang Yu Kwen wants a Bible. Mr. Lee Siang wrote, 'I seek for salvation but I don't
know how to keep myself in the right way. Please kindly advise me and give me a Bible. I shall carefully read it and shall expect to be saved by reading through that Book.'

"It should be borne in mind that the tracts lead these men up to the desire to possess the Word for themselves and direct the readers, not to call for more tracts, but to go to the Word of God for their hopes of salvation. We thank God for the clear, searching messages of the tracts."

Wonderful Opportunities.

"We have received safely all the eight parcels of tracts and I wish to send you this short note to express our sincere thanks to you for this free grant. It is good to see the New Series of tracts and I can assure you they will soon be judiciously put into circulation. We seem to get through a great number of tracts, what with the Colporteurs and our own work of distribution.

"At our newly opened outstation at Chung An Kiang we are having most wonderful opportunities for preaching and for getting the Word and tracts into the hands of the people. I do not ever remember seeing any place when first opened up so willing to receive the message as the people are up there in Chung An. Truly it does seem as if we have opened up this place in His good time. The hearts of the people seem prepared. Praise the Lord with us for this. You might remember that it was at Chung An Kiang that the first C. I. M. martyr, William Fleming, was killed on Nov. 4th, 1898. Some of the after generation of those implicated in his death are now showing signs of interest. The wrath of man shall praise Him."

Unevangelised Areas in Shansi.

"There are thirteen counties in this district. In each there is a Christian church in the county town. Two of these county churches are each endeavouring to carry out the responsibility of evangelising the two hundred villages in their own county.

"There are over a thousand villages where no Gospel light shines, big villages with towering palatial homes of well travelled merchant princes, villages where big officials enjoy their leisurely old age and crowds of "Young China" lads look forward to careers that will take them far afield in China and abroad as modern trends may lead. There are mountain hamlets of a dozen cave homes where
When?

a stranger cannot discover a road and the people have never seen a wheel barrow or cart. There are the little new towns where every night the inns are crowded with motors and every kind of up-to-date merchandise passes, and there are sordid dirty little market towns where the shops are chiefly drug stores opened by herbalists and quacks, suggestive of incalculable suffering around.

"Our Forward Evangelistic effort is carried on by four evangelists with two tents. Experience shows that permanent results are seldom attained by a residence in a village of less than two months, three or four being even more desirable. Deducting busy harvest days and freezing icy weeks in Winter, not more than ten centres can be evangelised in a year. But even if each centre touches half a dozen other villages present methods cannot bring the message by the living voice to this generation. But we have a valuable auxiliary in Tracts and Posters, as well as Gospels. Hence at every place visited as many posters as possible are stuck on the walls and tracts given to all who can read. What should we do without the Tract Society? Long after tent and preacher have gone the tracts and the posters continue the witness."

And so we say—Now.

The last quotation brings us back to the starting point of this chapter. It states clearly the urgent need for more work to be done in those parts of China where Christ has not yet been preached, and at the same time it shows that the work of our Society tends to supply that which is lacking in the witness-bearing of the Churches. It is ours to buy up the opportunities and to use the printing press in presenting the message of the Cross to the sin-sick and sorrow-worn, whom Christ can heal.
CHAPTER FIVE
Whom?

Happy we live, when God doth fill
Our hands with work, our hearts with zeal;
For every toil, if He enjoin,
Becomes a sacrifice divine.

Humanly speaking, the success of a Society such as ours depends very largely on the work of the Editorial Secretaries. Whilst a glance at a previous chapter shows that we have received and used quite a number of manuscripts which have been offered to us by various friends, yet the main burden falls on those who are in a position to act as whole-time literary workers. And in this respect our Society is somewhat unique, for it has never been in a position to engage salaried workers. The salary of the General Secretary is provided by the parent Society in London and so does not figure in the Balance Sheet which appears on a later page of this Report, and the Editorial Staff have either been members of Missions or able to support themselves. It has not been our custom to refer in detail to the work of each Secretary, but so many changes have taken place in the year under review that this custom must be set aside for once.

The late Mr. Harry Price.

And we must first of all place on record our tribute to the memory of Mr. Harry Price, whose unexpected death on July 4th. after a few days illness caused us profound sorrow, though we also praised God, and still praise Him, for the exceptional work which this quiet, retiring missionary did during the last forty years for the Churches of China.

Mr. Price arrived in China in 1891 and acquired an exceptionally accurate knowledge of both spoken and written Chinese, having a large fund of those proverbs and sayings which are used so freely by the Chinese in conversation and which so few foreigners are able to memorise.

During the greater part of his first thirty-four years in China Mr. Price worked in Kiangsi, itinerating over a large area and at the same time producing a steady stream of books and tracts on evangel-
Whom?

Ical themes. Incidentally he brought relief to many a sufferer in inland stations by the skill which he had as a dental surgeon.

It is not possible to mention here all the books which Mr. Price wrote and translated, but special mention must be made of his rendering in Chinese of the well-known Notes on the Pentateuch by "C. H. M." and of his original work on the Psalms and on Romans and other of the Epistles. His series of tracts on "Common Sayings" and "Familiar Words" have enjoyed an enormous sale as each catches the eye with a title taken from the daily speech of the people. It may be mentioned that the 128th thousand of his translation of "The Reason Why" has been issued this year.

Five years ago Mr. Price found that his health would not allow of continued work in the Kiangsi plains and he decided to live at Kuling and devote all his time to Editorial work for the Religious Tract Society. His judgment on manuscripts submitted to him was never challenged, even those whose work was rejected realising the justice of his criticisms. Perhaps his most remarkable effort was the founding of a small paper containing no news but the "Good News" which had been running for nearly five years when he died and had attained a monthly circulation of over 17,000 copies. One of the chief problems created by his unexpected death is to find another man with the gifts needed to continue this paper.

Those who knew Mr. Harry Price best would say that his outstanding characteristics were his deep devotion to his Lord, the gentleness of his disposition, the sagacity and brotherliness of his counsel and the business-like way in which he ordered his life. Calm in times of uncertainty, sympathetic in times of sorrow, firm when principles were at stake, he leaves a memory that will be treasured by the many who enjoyed his friendship, whether Chinese or foreigners.

The late Miss S. J. Garland.

We also mourn the loss of Miss S. J. Garland of the China Inland Mission, who was never a full member of our staff but who has for many years been our principal guide in the preparation of material for Visual Evangelism. Whether toiling at her work in Kansu or detained for a time in Shanghai through political conditions, Miss Garland was ever thinking of the best way to place the claims of Christ before the people of this land, and the duty of Bible study
REV. JOSHUA VALK.
Whom?

before the Christian community. Many of the suggestions she made were carried out by others and her name was not allowed to be mentioned, so that a study of our Catalogues does not reveal in any adequate way the help which she rendered for so long.


Though the passage of the years had made it certain that our senior Editorial Secretary would be retiring from the field very soon, the Board of Directors was none the less sorry when the Rev. Joshua Vale decided that his long term of service must end when our 1929-30 year ended.

It is only fitting that we should place on record our sense of gratitude to Almighty God for the gift which He bestowed on the Christian Church in China when He called the Mr. Vale to its service in 1887 and for the preservation of the life of His servant during the intervening forty-three years of unremitting work.

After a long period of successful service as an evangelist and Bible teacher in the far-inland province of Szechuen, Mr. Vale was loaned in the year 1911 by the China Inland Mission, of which he is a member, to the service of the Religious Tract Society, the China Sunday School Union and other agencies making use of literature, so that he could use to the full those unique gifts as a writer of devotional books and evangelical tracts which he had already used as far as the pressure of his other work would allow. Among the books which he has translated with a sympathetic grasp of the author's meaning and a close understanding of the needs of his Chinese brethren and sisters special mention should be made of the Devotional Commentaries on Genesis and Romans.

But his name will be remembered rather as the writer of numberless effective tracts than as the translator of books. Such series as the Direct Gospel Talks, Truth in Ancient Symbols, and Simple Bible Stories have been circulated by the million and still maintain their popularity for use in broadcast evangelism, while the more recently issued series of posters and tracts entitled "Bible Maxims" and the tracts to accompany the Visual Evangelism Posters are now being circulated in large numbers and meeting with a ready welcome from evangelists and their audiences.
Whom?

It is for others to speak of the work which Mr. Vale has done for the Sunday School Union and the Christian Endeavour Movement and as a teacher in Bible Institutes. We speak only of his gracious personality, and of the brotherly co-operation and the unswerving loyalty to the evangelistic purpose of our work which have characterised the twenty years during which Mr. Vale has worked for the Religious Tract Society and through that Society for the Christian Churches of China. We pray that in the years of retirement Mr. Vale may be richly blessed in such work as he may yet undertake. We pray also that he and Mrs. Vale may enjoy a quiet eventide full of happy memories of the purposeful years which have been spent in China.

Mr. Chai Lien-fu.

Advancing years also make it necessary that Mr. Chai Lien-fu, who has been Mr. Vale's co-worker for at least twenty years and has given to the Society the benefits of his rich scholarship and practical mind should retire at this time. We tender to Mr. Chai our thanks for all that he has done to advance the work which is as dear to his heart as it is to ours, and pray that in his retirement he may still find opportunities for service.

Miss Florence E. Gooch.

Our hope that Miss Gooch would be able to continue to give her whole time to the preparation of literature for women and girls have been disappointed. As it is not possible for Miss Gooch to return to China at present, the Wesleyan Methodist Missionary Society is unable to set her apart for further work in connection with our Society. We are grateful for the work which Miss Gooch has been able to do during the three years in which she has served as one of our Editorial Secretaries.

Rev. Dr. John Darroch.

Coincidentally with the retirement of Mr. Vale and Miss Gooch, Dr. Darroch retires from the field. He arrived in China at the same time as Mr. Vale and so has a long period of service to his credit. Whilst he has never been on the staff of our Society, we desire to pay tribute to the help which he has rendered to us in his capacity of Agent for the Religious Tract Society of London in China, Japan and Korea, and to assure him of our good wishes as he takes up
fresh duties bearing on the production of literature on the Mission field.

**A note of certainty.**

As we think of these changes, expected and unexpected, in our staff of workers we find ourselves wondering what good things the Master has in store for us. He has the necessary men and women in training. Of that we have no doubt. And in due course it will be made plain to them and to us that this is the work in which He would have them engage. With a depleted staff there are of course difficulties, but those who still remain at work will be sustained in some special way by the Holy Spirit and the great work in which the Society is engaged will not suffer.

We close our Report on that note of certainty. His purposes for the Society will be revealed. His leading will be continued. His hand will still be upon us for good.
ACCOUNTS

1929-30
Funds for Free Grants

The North China Fund

This Fund is maintained by the interest earned on the sum of $31,250.00 received when the property of the former North China Tract Society in Tientsin was sold. This capital sum is invested in the Press Building at Hankow, and the interest is to be used in such ways as the North China Committee of the Society shall approve in promoting the work of the Society in the provinces of Chihli, Shansi, Shantung, Kansu, Shensi and Honan (North of the Yellow River), and Manchuria.

Amount received during 1929-30, $1,875.00

At the close of the financial year $1,109.18 remained to the credit of this Fund in the hands of the Society.

The Upper Canada Tract Society Account

which forms the Central China Fund.

This Fund is to be used for making free grants of tracts to workers in the provinces of Honan (South of the Yellow River), Hupeh, Hunan and Kiangsi, and in the Mandarin-speaking parts of Kwangsi.

Amount received during 1929-30, $1,605.06

At the close of the financial year $56.38 remained to the credit of this Fund in the hands of the Society.

The East China Fund

This Fund is maintained by the interest earned on the sum of $12,916.66 received when the accounts of the former Chinese Tract Society were closed. This income is to be used in such ways as the
Funds for Free Grants

East China Committee of the Society shall approve in promoting the work of the Society in the provinces of Kiangsu, Anhwei and Chekiang.

Amount received during 1929-30, $1,022.89

At the close of the financial year $47.77 remained to the credit of this Fund in the hands of the Society.

Tinling Fund.

This Fund was founded by Miss Christine I. Tinling for the distribution of evangelical literature at the discretion of the Directors of this Society. It is maintained by the interest on a capital sum invested by Miss Tinling and by gifts.

Amount received during 1929-30, $328.00

At the close of the financial year the sum of $65.32 remained to the credit of this Fund in the hands of the Society.

Special Gifts.

Mr. Cecil Polhill made a gift of $138.68 for the distribution of Advent Testimony booklets in Chinese, and the Religious Tract Society made a gift of $364.50 for the free distribution of tracts.
GENERAL FUND

Grants from Societies, 1929-30.

Ebenezer Mission—Press Machinery ... ... ... ... $1,400.00
London Missionary Society ... ... ... ... ... 250.00
Lutheran United Mission ... ... ... ... ... 250.00
Swedish Mission in China ... ... ... ... ... 200.00
Reformed Church in U.S. ... ... ... ... ... 200.00
Religious Tract Society—for Editorial Dept. ... ... 2,974.26
, , , —for Publications ... ... ... 1,330.14
Wesleyan Methodist Missionary Society ... ... ... 345.04

$6,949.44

In addition to the grants for Editorial and Publication work mentioned above, the Religious Tract Society has provided the salary of the General Secretary of our Society as in former years, thus greatly facilitating our work.
## RELIGIOUS TRACT SOCIETY FOR CHINA
### Depot Trading Account
for the year ending 30th. September, 1930.

<table>
<thead>
<tr>
<th>1929</th>
<th>1930</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>To Stock on Hand</strong></td>
<td><strong>By Sales</strong></td>
</tr>
<tr>
<td>Hankow</td>
<td>$25,396.14</td>
</tr>
<tr>
<td>Shanghai</td>
<td>$9,997.33</td>
</tr>
<tr>
<td><strong>Purchases</strong></td>
<td><strong>Stock on Hand</strong></td>
</tr>
<tr>
<td>...</td>
<td>35,445.54</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>8,443.46</td>
</tr>
<tr>
<td><strong>Discounts and Commissions</strong></td>
<td><strong>Old Stock Distributed Free of Charge</strong></td>
</tr>
<tr>
<td>618.51</td>
<td>618.51</td>
</tr>
<tr>
<td><strong>Gross Profit transferred to Profit and Loss Account</strong></td>
<td>$6,125.99</td>
</tr>
<tr>
<td><strong>$86,026.97</strong></td>
<td><strong>$86,026.97</strong></td>
</tr>
</tbody>
</table>

## RELIGIOUS TRACT SOCIETY FOR CHINA
### Depot Profit & Loss Account
for the year ending 30th. September, 1930.

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>To Editorial Department</strong></td>
<td></td>
<td>$2,974.26</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Depot</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freight, Postage, Losses &amp; Packing</td>
<td></td>
<td>2,894.96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wages</td>
<td></td>
<td>6,283.47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Light, Heat, Water and Telephone</td>
<td></td>
<td>629.71</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office supplies, Advertising &amp; Accountancy</td>
<td></td>
<td>1,294.45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rent of Shanghai Office</td>
<td></td>
<td>789.95</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taxes on Land and Building</td>
<td></td>
<td>895.65</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sundry Expenses</td>
<td></td>
<td>134.84</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Property</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Depreciation on Buildings and Fittings</td>
<td></td>
<td>1,200.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Insurance on Building and Stock</td>
<td></td>
<td>1,598.41</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Free Grants Funds</strong></td>
<td></td>
<td>5,334.10</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Miscellaneous</strong></td>
<td></td>
<td></td>
<td>101.43</td>
<td></td>
</tr>
<tr>
<td>Loss on Realization of Investments</td>
<td></td>
<td></td>
<td>1,400.00</td>
<td></td>
</tr>
<tr>
<td>Donation to Press (Machinery)</td>
<td></td>
<td></td>
<td>3,060.00</td>
<td></td>
</tr>
<tr>
<td><strong>Balance Profit transferred to Capital Account Balance Sheet</strong></td>
<td></td>
<td><strong>$27,391.23</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>By Membership Fees</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Donations and Grants</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From Individuals</td>
<td></td>
<td>$1,035.34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From Societies (see list.)</td>
<td></td>
<td>6,949.44</td>
<td></td>
<td>7,984.78</td>
</tr>
<tr>
<td><strong>Free Grant Funds (see notes.)</strong></td>
<td></td>
<td>5,334.10</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Property Rent Received</strong></td>
<td></td>
<td>1,725.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Interest and Exchange Account</strong></td>
<td></td>
<td>1,201.36</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Balance Gross Profit from Trading Account</strong></td>
<td></td>
<td>6,125.99</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Donation from Press</strong></td>
<td></td>
<td>4,400.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>$27,391.23</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**OVER**
# RELIGIOUS TRACT SOCIETY FOR CHINA
## DEPOT BALANCE SHEET
### as at 30th, September, 1930.

<table>
<thead>
<tr>
<th>LIABILITIES</th>
<th>ASSETS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Deposit Account—Staff</strong></td>
<td><strong>Land Lot No. 87 S.A.D. No. 3 Hankow</strong>&lt;br&gt;H. $15,000.00</td>
</tr>
<tr>
<td><strong>Sundry Creditors:</strong>&lt;br&gt;Trade Creditors</td>
<td><strong>Building &amp; Fixtures as per last account</strong>&lt;br&gt;... $43,200.00</td>
</tr>
<tr>
<td>Book Creditors, Hankow</td>
<td><strong>Less Depreciation @ 2½% per Annum on</strong>&lt;br&gt;... 48,000.00&lt;br&gt;... 1,200.00&lt;br&gt;... 42,000.00</td>
</tr>
<tr>
<td>... Shanghai</td>
<td><strong>Furniture at Shanghai</strong></td>
</tr>
<tr>
<td><strong>North China Fund Account...</strong></td>
<td><strong>Sundry Debtors:</strong>&lt;br&gt;Hankow</td>
</tr>
<tr>
<td><strong>Special Reserve Funds:</strong>&lt;br&gt;Tiling Fund Account</td>
<td>Shanghai</td>
</tr>
<tr>
<td><strong>General Reserve Accounts:</strong>&lt;br&gt;Permanent Reserve</td>
<td><strong>Less Reserve for Bad Debts...</strong>&lt;br&gt;... 1,416.42&lt;br&gt;... 4,245.75</td>
</tr>
<tr>
<td>Plate Glass Reserve</td>
<td><strong>Miter Deposit...</strong></td>
</tr>
<tr>
<td>Publication Reserve</td>
<td><strong>Special Sundry Debtors:</strong>&lt;br&gt;Donation from Press</td>
</tr>
<tr>
<td>Furlough Reserve</td>
<td><strong>Payment in Advance:</strong>&lt;br&gt;Insurance Premia</td>
</tr>
<tr>
<td>Stock Reserve</td>
<td><strong>Stocks on hand:</strong>&lt;br&gt;At Hankow</td>
</tr>
<tr>
<td>... ... 657.76</td>
<td>Shanghai</td>
</tr>
<tr>
<td>... 8,347.63</td>
<td><strong>Trust Funds Investments:</strong>&lt;br&gt;<strong>Tiling Fund</strong>&lt;br&gt;S.M.C. D'tures @ 8% $2,000.00&lt;br&gt;— do. @ 7% 500.00</td>
</tr>
<tr>
<td><strong>Building Reserve Account</strong>&lt;br&gt;as per last A/C</td>
<td>$11,271.23&lt;br&gt;<strong>Eastern China Fund:</strong>&lt;br&gt;S.M.C. D'tures @ 8% $8,800.00&lt;br&gt;— do. @ 7% 500.00</td>
</tr>
<tr>
<td>Add Land Purchase Reserve transferred</td>
<td><strong>Capital Account:</strong>&lt;br&gt;<strong>$9,300.00=12,916.66 16,416.66</strong></td>
</tr>
<tr>
<td>10,000.00</td>
<td><strong>General Investments:</strong>&lt;br&gt;Cash in National City Bank Fixed Deposit&lt;br&gt;@ 3½% $4,309.00</td>
</tr>
</tbody>
</table>
| **Less Cost of Repairs, etc. during the year...**<br>2,241.48<br>9,029.75<br>23,838.75 | Shangh. Municipal Debentures @ 6% $6,100.00<br>do. @ 7% 500.00<br>do. @ 8% 300.00 | **General Account:**
| ... 2,241.48<br>9,029.75<br>23,838.75 | Hankow Municipal Debentures S.A. D. No. 3.<br>@ 7% 2,000.00 |
| **Capital Account:**<br>**Cash on hand and in Bank:**<br>Hongkong & Shanghai Banking Corporation<br>... ... ... ... $856.03<br>Cash with Associated Mission Treasurers, Shanghai<br>... ... ... ... 3,931.89<br>Cash with Treasurer, Shanghai<br>... ... ... ... 924.18<br>Cash on hand, Hankow<br>... ... ... ... 150.24<br>Cash on hand, Shanghai<br>... ... ... ... 161.20<br>**5,023.54** |
| **$11,271.23** | **$8,900.00=12,642.80 16,951.80** |
| **$80,097.30** | **$151,293.68** |
| **Add Profit for year as per Account**<br>3,060.00<br>83,757.30 | **Auditors:**

**$151,293.68**

### AUDITORS' REPORT:

We have examined the above Balance Sheet as at 30th, September, 1930, and have received all the information and explanations we have required. The investments are entered at par value as formerly. The Stocks on hand have been certified correct by the Rev. G. A. Clayton. Subject to these remarks the above Balance Sheet is, in our opinion, properly drawn up so as to exhibit a true and correct view of the state of the Society's affairs according to the best of our information and the explanations given to us and as shown by the books of the Society.

Thomson & Co.,
Chartered Accountants,

Hankow, 4th, November, 1930.
## RELIGIOUS TRACT SOCIETY FOR CHINA
### PRESS BALANCE SHEET

**as at 30th. September, 1930.**

### LIABILITIES

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sundry Creditors</strong></td>
<td></td>
</tr>
<tr>
<td>Trade Creditors</td>
<td>288.34</td>
</tr>
<tr>
<td>Depot—Donation from Profits</td>
<td>4,400.00</td>
</tr>
<tr>
<td><strong>Deposit Account</strong></td>
<td></td>
</tr>
<tr>
<td>Staff</td>
<td>250.00</td>
</tr>
<tr>
<td>Machinery Reserve Account</td>
<td>5,000.00</td>
</tr>
<tr>
<td><strong>Capital Account</strong></td>
<td></td>
</tr>
<tr>
<td>as at 1st October 1929</td>
<td>38,063.80</td>
</tr>
<tr>
<td>ADD Machinery Reserve Account transferred. This reserve has been used in purchasing new Machinery</td>
<td>3,168.99</td>
</tr>
<tr>
<td><strong>ADD Net profit for year as per account</strong></td>
<td></td>
</tr>
</tbody>
</table>

**Total Liabilities:** $54,009.26

### ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plant Account</strong></td>
<td></td>
</tr>
<tr>
<td>as at 1st. October 1929</td>
<td>5,000.00</td>
</tr>
<tr>
<td>ADD Purchases during the year</td>
<td>3,927.31</td>
</tr>
<tr>
<td><strong>LESS Depreciation</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>973.31</td>
</tr>
<tr>
<td><strong>Sanitation and Heating Plant</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3,000.00</td>
</tr>
<tr>
<td><strong>Sundry Debtors as per Schedule</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8,597.53</td>
</tr>
<tr>
<td><strong>LESS Reserve for Doubtful Debts</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>800.00</td>
</tr>
<tr>
<td><strong>Payments in Advance</strong></td>
<td></td>
</tr>
<tr>
<td>Fire Insurance paid in advance</td>
<td>237.45</td>
</tr>
<tr>
<td><strong>Stock on hand</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>18,626.70</td>
</tr>
<tr>
<td><strong>Machinery Reserve Investment Account</strong></td>
<td></td>
</tr>
<tr>
<td>Shanghai Municipal Council Debentures S. $3,500.00 @ 6%</td>
<td>5,000.00</td>
</tr>
<tr>
<td><strong>Cash on hand and in bank</strong></td>
<td></td>
</tr>
<tr>
<td>National City Bank Fixed</td>
<td></td>
</tr>
<tr>
<td>Deposit dated 23/6/30 ...</td>
<td>5,765.33</td>
</tr>
<tr>
<td>National City B. Current Account</td>
<td>4,008.13</td>
</tr>
<tr>
<td>do. Private Ledger A/c</td>
<td>1,185.18</td>
</tr>
<tr>
<td>Cash on hand</td>
<td>388.94</td>
</tr>
<tr>
<td><strong>Total Assets:</strong></td>
<td></td>
</tr>
</tbody>
</table>

**Total Assets:** $54,009.26

### AUDITORS' REPORT:

We have examined the above Balance Sheet as at 30th. September, 1930 and have obtained all the information and explanations we have required. The stock on hand has been certified correct by the Rev. G. A. Clayton. Subject to these remarks the above Balance Sheet is, in our opinion, properly drawn up so as to exhibit a true and correct view of the state of the Society's affairs according to the best of our information and the explanations given to us and as shown by the books of the Society.

**Thomson & Co.,**
Chartered Accountants

Hankow, 4th. November, 1930