Challenge and Success

The 1930-31 Report

of

The Religious Tract Society for China

Printed at
The Religious Tract Society Press, Hankow
1931
George A. Clayton

General Secretary, 1917-31.
Challenge

and

Success

The 1930-31 Annual Report of the Religious Tract Society for China, & the Fifty-sixth Annual Report issued since the first Religious Tract Society in China was founded at Hankow in 1876.

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 ceased to function. The united Society has had a Board of Directors meeting in Central China (Hankow), with Committees in North China (Tientsin), East China (Shanghai) and Manchuria (Moukden). It has worked in association with the West China Religious Tract Society, which has its headquarters at Chungking.

On the 30th. September, 1931, the work of the united Society was amalgamated with that of the Parent Society in London and future reports will describe the work of the Parent Society in China rather than that of an independent Society.
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 SECTION ONE.

The Present.

a. The peril to the State.

In attempting to envisage the conditions under which the work of the Christian Churches in China has been carried on in recent years, attention has been drawn in a guarded way to the spread of unrest, the development of the secular spirit and the heavy burdens imposed on the people owing to the prevalence of civil war and political disunion. It was necessary to speak guardedly as the presence even in Government circles of persons sympathetic with, if not actually allied to, the Communist Movement might easily have involved the Churches in another conflict such as that which marked our 1927-8 year. The Government of China has now definitely dis-associated itself from Communism and has, at the risk of a breach with its supporters in South China and at the cost of active warfare in Central China, attempted the suppression of active communistic propaganda in China.

A remarkable document.

It is difficult for a Western observer to write all that might be written about events that have happened and which are happening as this Report is prepared, and so we quote somewhat extensively from a remarkable document which has been prepared at the request of President Chiang Kai-shek by Mr. Yang Chien, the Assistant Director of the National Research Institute and one of the stalwarts of the Government party. The quotations we make are somewhat disconnected, but the whole document is far too long for reproduction.

"There is now raging in Kiangsi a bitter and bloody struggle between thirty divisions of Government troops and the communist armies. The struggle not only will decide the fate of the National Government, but represents the life and death struggle between the Chinese social and economic system and the communist system introduced from Russia."
The Present.

"Yet one finds curiously little interest taken by the bulk of the populace, whose fate is being decided in the crucible of Kiangsi. For this apathy the populace is less to blame than the Government, which has been lacking in candour. Official reports have been directed chiefly to allay the fears of the country; they have been concealing reverses and exaggerating petty successes. We have been fed with stories of the wonderful victories of Government troops and have been told lurid tales of the remnants of the communists being driven to extinction. Every time we were told that three months would see the end of the communists; three times three months have passed, and the Chairman of the National Government has been forced to lead personally an army of thirty divisions to deal with these frequently 'decimated remnants.'

"Government communiques have also been confining their attention to the terroristic tactics of the communists as if that were the end, and not the means, employed by the communists; but the ideology, the technique, the organization and the programme of the communists were ignored. Small wonder is it, therefore, that the communist situation in Kiangsi has caught the people of the country unawares, although their very existence is being menaced.

A grim picture.

"The time has come to be frank and open with the people, so that the extent of the Red danger will be realized, however damaging this exposure may be to individual reputations. We are presenting a dark and grim picture, but if we had brought the people to face the situation squarely and courageously, progress would have already been made.

"The course of Chinese history has shown that at the end of every political period, such as the fall of a dynasty, the country is beset for years with widespread banditry......It is, therefore, but natural to find that, with the collapse of the Manchu Dynasty and the inauguration of the Republic, a prolonged period of unrest has followed.

"The present communist outbreak which finds its culminating points in Kiangsi, therefore conforms to the usual rule. But the historical phenomenon, which, in the present case, finds its expression in communism is of a nature far more serious than the usual bandit outbreak, because this time the forces of anarchy are directed by the Third Internationale, which finds in China only one more episode in its programme of world revolution.
The peril to the State.

Growth of Communism.

"We are not concerned now whether it is the economic and social distress consequent on the impact of the West on China that has caused the downfall of the Manchu Dynasty, or whether it was the political collapse of the Manchu Dynasty that has brought in its train widespread economic and social distress. It is sufficient only to note that the distress is there and furnishes rich soil for the growth of communism.

"Another incident of the communist movement in China may be found in the maladjustment of education to meet the demands of the time. Educational institutions throughout the country turn out annually tens of thousands of young men and women who have acquired an outlook entirely different from that of their surroundings and find themselves utterly unprepared to enter society and face conditions they have perforce to encounter. It is because of this situation that apostles of the Marxian Doctrine have so readily been found among the intelligentsia.

The first period.

"The history of the growth of communism in China falls naturally into three periods.

"The first period, from 1920-23, may be called the stage of incubation. Intellectuals, notably Chen Tu-hsun and Li Tai-chao, who are known as the founders of the Chinese Communist Party, conducted a carefully planned Soviet propaganda in the guise of the 'new learning.' The 'Chinese Renaissance Movement,' hitherto a purely literary and philological movement, was successfully diverted and utilized as a movement advocating socialistic doctrines.

"At this stage the movement was merely doctrinaire, and the Third Internationale rapidly grew tired of its theoretical character. The Kuomintang, in spite of its temporary eclipse under the warring tuchuns, was still the only virile political force in the country. The astute minds of the Third Internationale saw that the only way to political power was in temporarily merging themselves with the Kuomintang. The Chinese Communist Party was, therefore, directed to join the Kuomintang and M. Joffe was sent to China to effect the merger.
The Present.

The second period.

"This leads to the second period (1924-27), during which the Communist Party, now admitted into the Kuomintang, secretly plotted to capture the Kuomintang and divert it into communist channels. This was the period when Michael Borodin, for a time, dominated the communist scene. The astounding activities of this Bolshevik master mind we need not enter into, but it is necessary to note that it was Borodin who first laid the foundation of the Communist Party in Hupeh, Hunan and Kiangsi."

The present.

The party purification movement which began with the successful attempt of the Kuomintang to divorce itself from the communists marked the third period. Henceforth the policy of working indirectly through the Kuomintang was perforce changed to a direct inculcation of communism, and disguise was no longer possible.

"The first major manifestation of this new order was the revolt of the communist generals, Ho Lung and Yeh T'ing, who formed part of Chang Fa-kwei's Ironsides, in Nanchang in July, 1927. Then quickly followed the communist coup in Canton in December; and in July, 1930, Changsha was also captured by the communists.

"At the same time, innumerable insurrections broke out in the towns and countryside in Hupeh, Hunan and Kiangsi. According to authentic reports, compiled at the end of 1930, during the peak of the Soviet sway in Kiangsi, out of the eighty-one hsien of the province, thirty-three hsien were wholly sovietized, twenty-three hsien affected, making the total number of hsien completely and partially under communist influence seventy-six. In Hupeh fifty hsien out of the sixty-nine hsien of the province were, at one time and another, affected by communist terrorism. More than fifteen hsien were sovieted in southern Hunan. Bands of communist bandits were also roaming in Anhwei, Szechwan, Fukien, Chekiang, Honan and Shantung.

"The activities of the Communist Party in China after its repudiation by the Kuomintang have been, as a whole, very successful. It is here necessary to note that while their success has undoubtedly been partly due to their organizing ability and the fruitful soil they found, the main cause of their success has been the frequent outbreaks of civil war in China, which compelled the attention of the Government to meet other opponents."
The peril to the State.

Attack on Churches.

We must not follow Mr. Yang Chien through his intensely interesting description of the organisation and principles of the Chinese Communist Party. He shows conclusively that the terrorism, brutality, lust and cruelty which have marked the progress of this movement are not excresences, but are part of the attempt to force the people to join the movement. Of special interest to us is the fact that among the avowed objects of the campaign, alongside the destruction of all title deeds and the removal of all boundary stones, is one which places all estates owned by ancestral temples, idol temples and Christian churches at the disposal of the local Soviet Council for redistribution among the peasants. The reports of the various Missionary Societies working in the regions overrun by these iconoclasts show how often this policy has been carried out, especially in the cases of small chapels in villages.

The Red Army.

A quotation as to the growth of the Red Army may well be included here for the information of our readers.

"The rapidity of the growth of the Communist Army during the last three years has been phenomenal. As an example, in 1927, Fang Chi-min and Tsao Shih-ping left Nanchang for Yih-yang in South-eastern Kiangsi with only seven rifles between them. Fan Chi-min, the Commander of the 10th Red Army, has now 12,000 men under him with about 3,000 rifles. Chu Teh, when he was driven from Kiangsi in 1927, entered Hunan to join Mao Shih-tung with only about two hundred to three hundred rifles. He has become the Commander-in-Chief of the Red forces, with about 30,000 men and 15,000 rifles directly under his command.

"What was a handful of bandits three years ago has now grown into a huge and formidable organization, requiring the mobilization of thirty divisions for its suppression. The disastrous mismanagement of incompetent officials, who failed to nip the trouble in the bud in time, were only partially responsible; more fundamental reasons are to be sought in the inherent weakness of the social and economic conditions of the region and the pre-occupation of the Government forces in the suppression of concerted rebellions elsewhere in the country. The Government was not permitted to make any serious preparation for the suppression of the Communists in Kiangsi until after the close of the Yen-Feng War."

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Gen. Chiang’s decision.

After referring to the difficulties of the Central Government at the close of that war, and the political dissensions which imperilled the stability of the State, Mr. Yang Chien goes on to refer to the decision of Gen. Chiang Kai-shek to suppress communism.

“Throwing all other considerations aside, he poured every available soldier into Kiangsi and himself left for the front. So far the result of his campaign has been very encouraging. According to the latest report three converging columns of Government troops, have all made substantial progress and are forcing the Communists to give battle. We have good reason to believe that the drive will in the near future succeed in shattering the main body of Communist troops.”

An ominous conclusion.

Our last extract shall be the concluding words of Mr. Yang Chien’s report. And when it is remembered that he is writing as a Government official after an extended survey of the situation it will be seen how ominous is the conclusion to which he is driven.

“The acute phase of the struggle against Communism calling for military action is, we may hope, drawing to an end. But the destruction of the main body of the Communist forces does not prevent the Red Army from splitting into smaller units to harry the countryside and rally again as soon as the military pressure is relaxed. More difficult by far are, however, the social and economic problems in the wake of the Communist scourge. Two-thirds of Kiangsi province has been all but destroyed, and vast sums of money must be poured in for rehabilitation of the devastated areas......

“Far more important than all these, however, is the problem of the conditions that make for Communism. All these things are but incidental: objectively necessary for the growth of Communism are the miserable economic conditions that drive famished and exploited humanity to despair. What is happening in Kiangsi may well happen to any province in China, and it is nothing short of a miracle that the famished and backward regions of the North-west, which are contiguous to Soviet Russia, have not become infected with the virus of communism. If that happens not alone the National Government and the Kuomintang, but the very integrity of the Chinese race will be threatened. For who can doubt but that beneath
The peril to the State.

the patter of world brotherhood of the proletariat, the plotters of the Kremlin are scheming the installation of the 'independent' Soviet Republic of China, an entity in the Union of Soviet Socialistic Republics just as independent as the 'Independent' Buriat Mongol Republic?"
SECTION TWO.

The Present.

b. The year in our Depots.

Working under conditions which are sufficiently indicated by the previous section of this Report, for of course the unrest and disquietude have made themselves felt through the whole land, the Christian Church has shown initiative, zeal and resourcefulness in its task of evangelism. Early in the year under review the Post Office was able to announce the resumption of mail services to all parts of China and we were able to meet the needs of our customers without hindrance till the military activities against the communists and the slight recrudescence of civil strife near the Yellow River caused some dislocation of the mail services. Even so, the postal authorities developed alternative routes at heavy cost to the service, and our work went steadily forward till the beginning of August.

Disastrous floods.

That month was marked by the most disastrous floods ever chronicled in the Yangtse Valley, and for the first time in all our history as a Society the ground floor of our premises was covered with water to a depth which made all work impossible. The stocks in the Depot were removed as rapidly as possible, but the fittings were damaged and discoloured during their immersion. Matters were much more serious in the Press, where the stocks of paper were not all saved and where the machinery, though coated with grease by the men as the water rose, will take a long time to recover its usual polish. A bath for several weeks in water mixed with oil, grease and ink left our machines in a state of filth which nearly broke the hearts of the men who take such pride in the sheen of the metal. But the most serious aspect of the flood was that the post office and the railways to the North and the South were all involved in the disaster and for the space of nearly a month at the time when our annuals are due to be sent out their activities were hampered and ours of course suffered too. And as not only the Yangtse River, but also the Yellow River and the West River have overflowed their banks, there has been a widespread dislocation of communications to the detriment of our work.
The year in our Depots.

Circulation, 13,609,689.

But out of all the Lord has brought us by His love, and there is no tremor in the note of praise that rises from our lips. For how could one be cast down when the record of the last five wonderful years stands thus:—

<table>
<thead>
<tr>
<th>Year</th>
<th>Publications</th>
<th>Value</th>
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<td>4,813,814</td>
<td>$24,273.62</td>
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<td>1927-28</td>
<td>7,119,835</td>
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<td>48,699.38</td>
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<td>1929-30</td>
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</tr>
<tr>
<td>1930-31</td>
<td>13,609,689</td>
<td>62,587.11</td>
</tr>
</tbody>
</table>

Growing momentum.

The year 1926-27 was the one when the Communists were doing their worst in Central China and when the activities of the Christian Church were seriously hampered almost everywhere in the land. The progress indicated in the figures for the other years marks the growing momentum of the Forward Movement which is the Christian answer to the challenge of Communism. Mr. Yang Chien recognises the challenge of Communism to the State, but not more fully than we recognise its challenge to the Church. He realises its growing menace, and we are feeling its increased vindictiveness. He rightly feels that the forces of the Government have to be applied to the suppression of this vicious movement, and we who believe that “whosoever resisteth the power, resisteth the ordinance of God” feel that the forces of the Government must be arrayed as a “terror to the evil.” He feels that it is only by the solution of social and economic problems that the attraction of Communism will diminish; we press on the national consciousness the fact that there is a depravity in the hearts of men that will not be overcome till the soul has realised its standing in the sight of God and sought from Him the mercy which He has provided at such tremendous cost.

Increasing population.

The battle is not over. In one sense it has hardly begun. For the Church is facing a more serious situation than even a year ago if government records are to be accepted. Take first the fact that we have been carefully estimating the membership of the Christian Church and weighing that against the reputed “four
The Present.

hundred millions”, while the latest figures show that China’s popula-
tion is at least 485 millions and probably even more than that. As the
Rev. Albert Lutley, who is so generously helping us in our Editorial
department as a voluntary worker, has written in “China’s Millions”:—
“It is a sad thought that on account of the increase in population,
and the constant change in personnel through death, there are
probably more persons today without an intelligent knowledge of
the way of salvation, living within a radius of thirty miles of exist-
ing mission stations, than there were twenty or more years ago, in
addition to those in great areas which are still entirely without any
witness for Christ.”

Communist propaganda.

And then take as the second fact the statement in Government
reports that the Communist propaganda has reached every
part of the land, and has specially appealed to the young.
Repression is being pushed to the limit, but repression creates
martyrs in the eyes of these misguided youths and maidens. And
where the missionary used to meet forms of superstition with which
he could easily become familiar and whose foundations were on the
sand, he now has to face subtle arguments about the cramping effect
of religion on the lives of individuals and nations, and suggestions
that the progress of Christianity is due to the support which it has
given to imperialistic methods of government. The teaching on
these matters that emanates from Russian sources is accepted by the
youth of China as positive truth, while these same young folks have
no historical knowledge and no sense of historical perspective to which
the missionary can appeal as he challenges their assertions. It
seems, and probably is, far harder to argue with a hot-headed youth
who has just swallowed what he believes to be the most up-to-date
truth than it was to argue with the old-style scholars on their
theories of creation and of ethical truth.

But the 1d problem.

The miracle of our work is that when the herald can get away
from the endless round of words and bring our Chinese brethren and
sisters, young and old, learned or simple, face to face with the needs
of the soul, then the problem proves to be the same that it has ever
been, the problem whether sin shall be allowed to have dominion in
the heart. And for this reason we have spent our strength through
The year in our Depots.

another year in emphasising the heinousness of sin and the wonder of the salvation which there is in Christ Jesus. For what we all need is the deliverance that Jesus brings to the penitent soul. When that is obtained, all other matters are viewed in the right perspective and theories cease to be welcomed simply because they are new.
SECTION THREE.

The Present.

c. The new publications.

It has been gratifying to find how interested our supporters in the homelands, who have no personal knowledge of the Chinese language, are in the lists of our new publications with the annotations which indicate their contents and purpose. Whilst we have not secured any manuscript of a unique quality during the year, we would specially note the publication of Pastor Han Feng-kang's "Expository Commentary on Exodus", because this is a purely indigenous work based on the material which the Pastor has used so successfully in conventions for deepening the spiritual life. An increase in the number of such publications is eagerly awaited by the Churches.

Our gratitude to those who have helped us by writing and editing manuscripts is not lessened by mention of the fact that we have been seriously handicapped through our inability to find successors to Messrs. Joshua Vale and Harry Price. While we shall ever depend on the pens of those who are impelled by the Holy Spirit to record the messages which have been given to them in the course of their regular ministry for valuable manuscripts, we must perforce have available the whole time of some few men who are gifted in the production of books such as the Mandarin Bible Commentary and of special series of tracts. And of course there is always a heavy burden of editorial work and proof-reading which can only be carried by men who have leisure from other tasks. The discovery of two such men should be a matter of prayerful thought on the part of all our constituency.

New Publications.

Books for Bible Students.

80. Successful Personal Work. J. VALE AND CHAI LIEN-FU.
A translation of part of a booklet by Oscar Lowry, which is
The new publications.

issued by the Bible Institute Colportage Association. "Everywhere I find people living under the delusion that they cannot memorise the Scriptures," says Mr. Lowry. "I once thought the same thing concerning myself, but O, happy day, when the Lord brought me out from under that delusion. I consider that next to my conversion and salvation, the greatest blessing that has ever come to me, came when I began to memorise the Scriptures." In this booklet Mr. Lowry gives a list of helpful passages which all personal workers should have in their hearts and upon their lips. "That," he says, "is my only apology for adding another personal worker's book to the many that have already been published."

Commentaries.

151. Devotional Commentary on Philippians. 

Dr. Spencer Lewis.

An abridged translation of the volume prepared by Dr. F. B. Meyer for the series of Devotional Commentaries issued by our Parent Society.


We have already two large Commentaries on Exodus and also a translation of C. H. M's Notes on it. But this is a study of the teaching of Exodus on the great theme of Salvation. Its contents have been preached as well as written, and have brought blessing.

Devotional Books.


The reception given to Mr. Lutley's translation of "The foundations of the Christian Faith by Sir Amorose Fleming (published by us) has been so gratifying that we are issuing a translation of another booklet by the same distinguished scholar by the same translator. It is essentially a booklet to be given to thoughtful men since it is addressed to University men and not to the general public.
The Present.

229. What the Bible means to me.

Joshua Vale and Chai Lien-Fu.

"We need to realise that the Eternal Spirit can, and does, speak to the hearts of men, irrespective of race or nationality, through the written Word. The present series of articles illustrates this truth." These are the words used by the Editorial Secretary of the B. F. B. S. about articles which have been translated in this booklet and they will serve to introduce the Chinese edition.


Joshua Vale and Chai Lien-Fu.

In announcing the addition of no. 267a to this series it will be well to give the complete list, and to explain again that these booklets by Miss Marston dealing with the subject of our Lord's Return are issued at the request of a large section of our constituency and that the first five have already had a large circulation.

263. Signs of Christ's Coming Again. 再來預兆
264. Suddenly Removed. 尋人不見
265. What is going to happen? 將來如何
266. This concerns you. 與你有關
267. Have you ever thought? 你要思想
267a. I wonder. 向我說甚


Joshua Vale and Chai Lien-Fu.

An adaptation of a booklet issued in England in which each of the ordinary working hours of the day is linked to a passage of Scripture. This type of booklet, which is suited for inclusion in letters to Christian friends rather than for general distribution, has a large circulation in Christian lands and we are trying to find out what demand there is for it among the Christian community in China.

298. The Lord's day in Scripture.

Sister M. C. Welzel and Steven Lo.

A careful translation of the chapters in Carright's book on
The new publications.

Seventh Day Adventism which contain constructive teaching on the question of the Lord's Day as contrasted with the Jewish Sabbath.


In response to requests for a booklet giving the teaching of Scripture on the duty and methods of worship and on its benefits, we have reprinted one of the sections in Mr. Dreyer's great work on "Bible Doctrines" which is published by us.


The large sale of the first part shows that it has met a vital need effectively, and the first edition of the second part was sold out before publication. These books should be examined by all who are training women to create Christian homes. Their motto is. "The whole family for Christ."

Gospel Choruses.


A collection of forty-three tunes selected for their simplicity from Chinese and foreign sources for use with the collection of Gospel Choruses mentioned below. The air only is given, and as the book is intended for use for the most part by Chinese workers the notation is the 1.2.3 system taught in all Chinese schools nowadays.


It is impossible to assign an author, editor or compiler to this collection of choruses. It came into being when the Society published the first of its choruses, a sheet of fourteen characters in a 3.3.4.4. meter, and even that chorus had been used for years by missionaries. With the help of many friends it has grown till it is
The Present.

possible to select ninety choruses for inclusion in this booklet. Its publication will serve several purposes. It will enable our customers to see what choruses we publish; it will perhaps standardise this type of work; and it will introduce a wider range of choruses to many workers. The characters are large enough for use at the organ, and the number of the appropriate tune is given in each case.

R. T. S. C. Gospel Choruses on loose sheets.

Each of the ninety choruses included in the Chorus Book will be issued in sheet form. The size of the sheets will vary considerably. Each sheet will be sold separately in such quantities as are ordered. For details of sizes and prices please refer to the Tract Catalogue.

Bible Testimony Series.

The Veracity of Holy Scripture. A. Lutley.

A booklet by Sir Ambrose Fleming prepared for the London Inter-faculty Christian Union.

For the young.

Peter and his Dog. Miss F. E. Gooch AND CHOW CHIH-CHENG.

A short story telling how Peter heard of the needs of a school in Africa, and despite discouragement from his elders sold his beloved dog and gave the money to the school. His action had great results.

Moses, a True Patriot. Albert L. Lutley.

The book is the outcome of a suggestion of the late Miss S. J. Garland. It has been written primarily for young people, for whom the lessons of Moses' life and the foundations of his character have been briefly sketched, but references have been added throughout for those who would care to make the booklet a basis for further study.
The new publications.

For Semi-literates.

識字福音進階 ii. 20 pp. 7 x 5. M. 100, 2.50
645. Good News Reading Lessons. MISS RUTH NOWACK.

That is a cumbersome title, but it is an attempt to indicate the twofold purpose of this book. It is a series of reading lessons for illiterates or partially literates, but it is so arranged as to set forth the Gospel message. Of course there have been other such books, but each has its place and finds its sphere.

For Young Believers.

聖靈寶劍（聖經文勵五十二課）iv. 70 pp. 7½ x 5. M. Copy, 0.08
654. The Sword of the Spirit, a classified selection of passages of Scripture. ARR. BY J. F. STEINER.

We are publishing this book because we find that there is a steady demand for classified selections of Scripture passages which is not met by publications that merely give a verse for each day. Here are quotations dealing with 52 themes and there is sure to be a welcome for this helpful guidance to important verses.

Cartoons.

1017. "Where two or three." MISS H. M. CLARK.

This Roll of Thirteen coloured Cartoons, illustrating simple texts, has been heartily welcomed. The themes are:

The Spirit helpeth. The fire shall try.
God is our refuge. Set your mind.
The wages of sin. Who shall deliver?
I will not forget. I thank God......through.
Father forgive them. Trust in riches.
The snare of the devil. Peace......destruction.
Faith as the key.

Like the other series already issued the pictures are drawn in crayon and are therefore helps to black board work.
The Present.

Book Tracts.

1302. *A believing Husband exhorts his Wife.* FENG YI-HSIEN.

A companion to a very old favourite, no. 1303, only this time the tables are turned and the husband does the exhorting. This booklet ought to be widely circulated among village Christians whose wives cannot often make the journey to the central chapel, so that they may see the importance of leading their wives to Christ.

The Week of Evangelism, 1931.

After much prayerful thought the Rev. Joshua Vale and the Rev. E. G. Tewksbury, in consultation with others, selected a theme which is closely allied to the work that is being done in connection with the scheme to secure a Bible Reading Church. The well-known Bible Banner Poster issued by the Phonetic Promotion Committee was the theme of the whole series. The six posters which illustrate the tracts prepared for the six days deal with the six thoughts on the Banner—Hear, Believe, Search, Meditate, Preach, Obey.

Six Posters.

The six posters are twenty-one by fourteen inches in size and are printed in four colours. The background of each is a banner, with a pair of scrolls forming its borders. In the upper half there is an ear, a heart, an eye and so on over which is written the character for the day's Message, hear, believe, search and so on. Great care was taken in selecting the illustrations so that they are both effective and artistic. In the lower half is an open Bible and on its pages a suitable message such as "He that ears to hear, let him hear." These posters were prepared under the direct supervision of Mr. Tewksbury.

Six Tracts.

The six tracts corresponding with the posters were prepared by the Rev. Joshua Vale and Mr. Chai Lien-fu and are printed on cheap paper so as to allow of widespread distribution. Each tract bears a reproduction of the Bible Banner and each deals with one of the topics in an effective way, not hesitating to refer the reader to the Scriptures in confirmation of the message.
The new publications.

Six Choruses.

These are of course the choruses prepared by the late Miss Garland to the tune "Onward Go" which have been so widely used. With their repetition of the character for the day they are easily learnt by comparatively illiterate people, and children delight to sing them.

We did not receive any special funds for use during the 1931 campaign, but we fixed the prices of all this material as low as we possibly could.

<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>One Bible Banner Poster</td>
<td>.06</td>
</tr>
<tr>
<td>One each Six 1931 Posters</td>
<td>.12</td>
</tr>
<tr>
<td>100 each Six 1931 Tracts</td>
<td>.80</td>
</tr>
<tr>
<td>50 each Six 1931 Choruses</td>
<td>.40</td>
</tr>
</tbody>
</table>

The extent to which this series was used shows that this annual evangelistic effort is still being made in many centres.

Sheet Tracts.

1875. Ho Ssu's Jewel.  CHOW CHIH-CHENG.

When Ho Ssu, according to the legend, brought a valuable jewel to the Emperor, that autocrat listened to the opinion of those around that the stone was worthless and ordered that Ho Ssu be maimed. Ho Ssu later had his honour vindicated. The legend is used to illustrate the attitude of the world to Christ.

1889. Giving better than receiving.  T. TORRANCE.

A tract which aims to show that the spirit which prompted Christ's gift of Himself is the only real basis for patriotism and the service of man.

1902. He who knows not God.

Divided into five sections dealing with ignorance about God and His plan of salvation.
The Présent.

1933. The Door of Grace.

A very simple exhortation.

1937. The unknown God.

The title indicates the theme of the tract. It is enjoying a very wide circulation.

1908. An explanation of the New Year Tablet.

This tract refers to a North China custom, but probably has a message for other parts of China.


After bringing out the difference between the earthly idea of happiness and the spiritual idea of blessing, the writer enlarges on spiritual blessings and shows how they may be attained.

2021. Everybody should know.

A very brief catechism on the Way of Salvation.

2022. What difference will it make?

An adaptation of an English tract dealing with the question of the temporal and the eternal, the present and the future.

2023. The Greatest Question on earth.

The question is "Who is Jesus?". It is answered in the light of man's need for salvation now and for life hereafter.

2024. The World's Greatest Bridge.

A tract which arrests attention by its use of a great engineering feat as its illustration.
The new publications.

敬告衆位弟兄姊妹

2025. Information for all. MRS. W. ROWLEY.

The Gospel is not foreign. It is as easy for a Chinese to accept it as to accept Western inventions, and more beneficial.

Calendars.

The Gospel Calendar.

We chose as the theme for the 1931 Gospel Calendar the Eight Happinesses announced by our Master when He was preaching on the hill-side overlooking the Lake. We placed them in contrast with the Five Happinesses for which the non-Christians so ardently seek. The usual information about the Christian festivals was included. The dates were of course only given according to the Calendar recognised by the Government.

Bible Searching Calendar.

For two years we have issued the Bible Searching Calendar prepared in conjunction with workers of the China Inland Mission in such a form that it could be hung up in the home and serve as a reminder of the duty of memorising the chosen verses and hunting for them in the place indicated. The Calendars were of necessity expensive and were difficult to send through the post, and the sales last year showed that a similar production for 1931 would be unwise. But we made the experiment of issuing the daily verses for 1931 in the form of a small booklet, leaving the necessary spaces as before for the entering up of the chapter and verse when found. The largely increased circulation showed that the change in form was a wise one.

A Monthly Tract.

The Gospel Message.

The monthly tract in the form of a news-sheet has been issued throughout the year with a monthly circulation of 20,000 copies. The manuscript needed for three issues had been prepared by Mr. Harry Price before his death; three were written by Mr. Alfred Cuff; and the remaining six by Mr. Ernest E. Clarke and Mr. Bao Djuh-an in collaboration.
The Present

This list of twenty-four books and booklets, one set of cartoons, seven posters and thirty-six tracts (counting the "Gospel Message" as twelve tracts) will serve to show that we have concentrated on the task of making Christ known. Even the one book we have issued on the controversial subject of the Sabbath deals constructively with the question, emphasising the example and teaching of our Lord. The manuscripts which we have accepted have come from many and different sources, but their writers are one in purpose. Jesus must be proclaimed if China is to be lifted from the Slough of Despond and brought back to her ancient belief in God. Buddhism is proclaimed and it obscures God. Atheism is acclaimed and it denies God. Communism is propagated and it challenges God, Christ must be uplifted and He will reveal God.
SECTION FOUR.

The Present.

d. The work in the field.

Having tried to explain the prevailing conditions in China and to explain what books and tracts we have published, we proceed to make a selection from the correspondence which we have received. It does not all refer to the work of 1930-1, nor does it only refer to tracts published by us. The work of the Bible Society always runs parallel to that of our Society. No worker would feel fully equipped who did not carry with him New Testaments or other portions of the Word of God to give to those who become interested in the Truth. There always comes a time in the progress from superstition to faith when the words of man, however instructive they may be, must give way to the words that were written under the inspiration of the Holy Spirit as our infallible guide.

The Forward Movement.

We have also made use of some quotations from "China's Millions," the monthly magazine of the China Inland Mission, as that Mission is engaged in a great Forward Movement and we know that not a few of the tracts that are being used have been prepared by the Rev. Joshua Vale and others connected with that Mission and published by our Society. The workers in this Forward Movement, like those in the Five Year's Movement which has been adopted by other Missions, assure us that tracts and posters are so essential a part of their equipment, that if our Society did not exist men and women would have to be set apart at once to prepare what is needed. We can claim that it is an economy for all the churches to have this work done co-operatively by a Society like ours.

A hundredfold.

The usual statement is made on a later page about the sums received from our supporters and from invested funds for making free grants of tracts. The amount at our disposal is not large as compared with the needs that are placed before us. Our first extracts will show how much these free grants are appreciated.
The Present.

"I have the pleasure of acknowledging the receipt of four parcels of tracts. I am very pleased to receive these, as our colporteur is daily in the street chapel for the purpose of distributing tracts and selling scriptures. I cannot give any details as to results, for we have a floating population who carry the message to many parts. I heard of one man who heard the gospel in our chapel as he passed through here. It was new to him and went home. He took the message to a far away village in Szechwan and from his witness 100 people have become church members. So your gift of tracts will help in this manner to send the word far and wide."

Among soldiers.

"Some days ago I received the parcel of tracts. I want to thank you for them. You will remember that you also sent some tracts against Cigarettes, Opium and Gambling. I was glad to have them. During the last two months, thousands of troops have passed through this city to the south to fight against the reds. So we prepared suitable tracts for them. With the tracts against gambling and cigarettes, we included the spiritual tracts, so that they received both at one time. I was very glad to see that the tracts thus prepared were not only gladly taken but also read. The soldiers went off, but I am sure, that many of them took the booklets and tracts with them and will look at them again."

Two baptised.

"Many of the last consignment of tracts were used by our mission evangelistic band at a place called Lung-Kow about ninety miles up the Yangtse river. The band succeeded in gathering together a group of enquirers there, two of whom have since been baptized. There is no other Christian work in this town. The tracts must certainly have played a part in influencing this little group. In the autumn of this year the Chinese pastor and I distributed some of your tracts during a country trip, and we found the non-Christians extraordinarily ready to show an interest in our message. By means of the tracts we were able to leave that message behind us in a permanent form."

Read and re-read.

"Many who have got one tract have come to ask for more because they have found them so good. One man who got a tract
The work in the field.

came to me afterwards and said that he has been reading that tract every night in his home and knows it already by heart and now he would like to get another kind.''

Tracts as themes.

"At the stall on the street where we sell portions we need a constant stream of attractive tracts and in the twice weekly open air preachings in various parts of the town the best way we find is to preach from some tract and so have a definite starting point and a memento in one. For this work my tract bill is by no means small and this relief is a great one."

Buddhist opposition.

"The Lord gave us fine weather so that very many came to the meetings. At the end of the week, over one hundred had asked for New Testaments, and more than forty men had given their names, signifying that they wanted to learn more about Jesus. On the second day a man from the country asked for something more to read, saying that he had never heard of this before. He came to every meeting. The Buddhist priests bestirred themselves and held open air meetings to warn the people that our books would harm them. It was encouraging to have the enemy take notice. We believe that much eternal fruit will come from this seed-sowing as we faithfully follow up those who were interested."

"I received your parcel of tracts some days ago and I want to tell you how much I appreciated it. I was just starting out for the river side here where I find a fine opportunity to distribute tracts and to sell Gospel portions. The boatmen and the soldiers were quite willing to take them and to listen to the message I brought."

These extracts will suffice to show that the Free Grants which we have been able to make have been not only appreciated, but also used. Let us now give series of extracts from a journal letter written by the Rev. W. H. Oldfield who has been doing pioneer work for the Christian and Missionary Alliance in the vast, unoccupied areas in Kwangsi province.

Equipment.

"When completed the party was composed of two Chinese Evangelists, one volunteer colporteur, Mr. Woerner and myself."
The Present.

We also secured four carriers who could speak both Mandarin and Chwan, making a company of nine all told. We also engaged six special carriers. Two carried books to Sze-En, three to Nan-Tan, and one man carried a load for eight days, all the way to the border of Kweichow Province.

"It was necessary to have such a large number of carriers for we took with us an enormous amount of Christian literature. We had ten thousand Gospel portions, fourteen thousand five hundred tracts and booklets, one thousand five hundred Christian calendars, and one hundred and thirty whole New Testaments, besides a number of larger Christian books to be given to enquirers, making a total of one million nine hundred and fifty thousand pages of Christian literature. Besides these, several thousand Gospels were sent ahead by post to a strategic point to await our arrival. What the scattering of this vast quantity of books and tracts among the throngs of neglected peoples may mean, only God can tell, but we can rest assured that He will water the seed thus sown, and in due time cause it to bring forth an abundant harvest."

Aim and Method of Work.

"Since our journey was to lead us to vast tracts of territory into which the Gospel had not yet entered, and which was little known by missionary agencies, it was our aim to literally sow the land down with Gospel seed, and to so tell the Story that all those who heard might understand the Way of Life or could later read intelligently the message which the books contained. With each Gospel Portion that we distributed we gave away a sheet tract, while with every set of Gospels we gave several tracts and a small booklet which explained the way of salvation. As we travelled through the country we often tarried by the wayside at towns or villages, anywhere where a crowd could be gathered together, and held an evangelistic service. Usually we spent a day or more in walled cities or large centers, where preaching and Gospel distribution were carried on both day and night. On entering a place it was our custom to first prepare a parcel containing one New Testament, and some good tracts, and these we presented with our cards to the village elder, market chief or city magistrate, as the case might be, announcing to him the object of our visit, and then with his consent going out upon the street to carry on our work."
The work in the field.

Down from the Skies.

"Thoughout the entire journey of 4,225 li we did not meet with a single official who refused to accept the books thus given. One official remarked as he thanked us profusely. 'It seems you have dropped down from the skies, for no white man has ever before penetrated these districts.'"

Horses Lost but found the Gospel.

"One afternoon while passing through the country we sat down by the roadside to rest. We had not been seated long before a man came leisurely walking toward us and when he drew near he enquired if we had seen two horses on the road over which we had passed. He said that two of his horses purchased a day or two before had wandered away, and he was afraid he would lose them. Then as if tired of his search he too sat down by the roadside and we entered into conversation.

"He did not know there was a living God; had never heard the name of Jesus; did not know anything about Christianity save as he had seen the name of Christ printed on anti-Christian posters that had been pasted up at nearby markets a few months previously. It grieved us to think that the enemy had sown tares before the good seed had been planted. But perhaps it had helped to arouse this man's interest, and made him more anxious to know the truth. He seemed to understand much of what we said; now asking a question, then acquiescing in the thought that sinful man needed a Saviour. As his horses were lost so is man wandering ever farther from God, and holiness and heaven, and just as he was out seeking his lost horses and desiring to bring them back, so God was seeking lost men, desiring to find them, and bring them to the shelter of the Father's home.

"Slowly we talked to him; quietly he listened, until not caring to be away from the crowd too long, we gave him a booklet, and with a parting exhortation passed on, rejoicing that while the man had temporarily lost his horses it had brought him in touch with the Gospel, and with the message, 'The Son of Man is come to seek and to save that which was lost.'"

"Remember the Name."

"We met many hungry hearts along the way. The months of famine through which the people had passed had made them
The Present.

more receptive and it was a joy to be the first to convey the message to hearts thus prepared. One farmer especially was most interested. This man overtook us as we were descending the mountain and he travelled with us most of the afternoon keeping us on the right path; and drinking in the Good News as we tramped along together. Faithfully the message was given; attentively was it listened to, until we had reached diverging paths and were about to separate. Then once again we urged him to pray; and as we parted, possibly never to meet again, the last words shouted across the intervening space were. 'Remember the Name, for it alone brings peace and pardon !’

Outstretched Hands.

"One day we stopped to rest at a small village up on the mountain and in the shade by the roadside while we ate the cold cooked rice, the remainder of our breakfast. Then as Brother W. played the accordion, men, women and children came running from all directions to whom we spoke briefly and then distributed Gospels and tracts for which they seemed most grateful. A few more words and then we started up the wooded hillside, while the people in scattered groups, watched us intently as we ascended the trail. We had reached the mountain top, had crossed over the summit, and were half way down the farther side when a man, bare-headed and breathless, came bounding down the hillside after us, and with outstretched hands asked us for some more of the Gospels like we had distributed, as some of the villagers had not been present, and so had been missed. Gladly the carriers were halted, while Gospels, tracts and Christian calendars were taken out and handed to the breathless stranger, and he was exhorted to read the books diligently, for in their teaching was real happiness and blessing. The young man seemed so like the rich young ruler, who came running to Jesus, that we solemnly offered a silent prayer that the outcome might be different, and that the books given might enable the young man to find the way of life."

Hungry Hearts.

"Another day in the market town of Loh-Si other hungry hearts were met. One aged man with grey hair and flowing beard, who seemed to be a leader among his people bought a set of Gospels, and then carried the books around to show them to his friends. Later we met him and by this time he had persuaded others to ask for the
The work in the field.

Gospels, and when they had received the books he tried to impress them with their worth. Many times that day we passed the old man in the busy market square, and each time he greeted us with such an earnest, eager look that finally we gave him a New Testament with an assortment of tracts. When we told him that these books explained more fully the Way of Life, and that we were giving them to him free, he could hardly believe his ears. But his eyes feasted on his new possessions as he grasped them in both hands and lowly bowed his fervent thanks. We walked slowly away, but stopped further down the street and looked back at our old friend. There he was in the middle of the street surrounded by a motley crowd. Some were reading the books while others were looking on and listening to the old man who was still talking, and trying to impress them with the value of his prize.

After many days.

"Later that same evening just as we were preparing to go to bed three men entered the inn and asked for literature. One of the men had heard the Gospel some years previously from Mr. Elmer Jones in a city two hundred miles further south, and now he and the others wanted to buy a copy of every book we carried so that they could read the whole story. Mr. Jones has been absent from China for over ten years, and yet some of the seed sown by him in Poopeh over a decade ago, though blown far afield, is now beginning to germinate, and may yet bring forth an abundant harvest."

A typical programme.

Our last two extracts are taken from "China's Millions" and will serve to show the type of work which is being done in connection with the concerted effort by the Churches to carry the Gospel more rapidly to every part of the land.

"Looking at the district as a whole, twelve places have been visited during the past year. On market days (eight monthly) special evangelistic efforts have been made to reach the women who have been spoken to individually in guest halls, and a number have in this way been brought to the Lord, including one vegetarian woman at Yingshan who brought along several others. In the twelve places, Miss Allen writes, 'the whole city or market has been visited;"
The Present.

we have spent more than one hundred days visiting or holding cottage meetings.' Many open air meetings have been held. Besides this there has been the roadside work; the ladies have had nineteen days' journeying on foot. chiefly in order to reach the isolated homesteads and hamlets, often staying from half an hour to an hour teaching the women while they rested from their labours in the fields or in their homes. This branch of the work has been fruitful in the salvation of souls.' Whenever possible special meetings for children were held. At Sinchenpa one of the bigger boys decided to follow the Lord and gave in his name as an enquirer.

"Several thousands of Scriptures have been sold and many thousands of tracts given away. During the year four self-supporting Bible Schools have been held. Fourteen new enquirers have been enrolled at Sinchenpa."

Active Evangelism.

"After breakfast we began the day with a united gathering for Bible study, when I took them through Galatians, and we had some helpful discussions on this wonderful epistle. Then we repaired to the street with books, tracts, and posters. Finding a suitable stand we put up our posters and began to sing choruses. Most of the band could sing quite decently, and we made not only a joyful, but I believe a melodious noise! Certainly it attracted the crowd, for they came helterskelter from all directions up and down the street, as soon as we tuned up. We took it in turns each day to lead the meeting, the leader appointing speakers.

"On market days the streets were crowded with country people buying and selling, this market village being the centre of a very populous district. The crowds were enormous. I have seldom seen such a busy market, and it was difficult to push one's way along the street. On these days we managed to rent a teashop for a preaching hall, and arranged it with seats, and hung up our posters all round. This place was packed with people all day long. The crowd was so great it was hardly possible to sit, the place being jammed with people standing. While preaching went on inside, some of the band went out in turn on the street bookselling and preaching where it was possible. Quantities of Gospel literature were thus placed in the hands of the people."
A radiant year.

In the goodness of God the year has been as full of blessing as any that have gone before, and at its close we can raise our Ebenezer and rejoice that though we have spent part of the time climbing Hill Difficulty, yet by the grace of God we have also been dwelling in the Delectable Valley. The year has been radiant with the presence of the Master.
SECTION FIVE.

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e. The retiring Secretary.*

The closing event of the year is the resignation of the Rev. G. A. Clayton from the position of General Secretary of our Society. Under his guidance the Society has developed amazingly both in area of operations and in numerical circulation of its publications. During Mr. Clayton's connection with the Tract Society we have seen the completion of the series of amalgamations between the various Tract Societies in China mentioned in the Historical note at the beginning of this Report. This development has issued in the growth of the present Society to a position of great strength and influence, with its central Depot and Press at Hankow, and its branch depot at Shanghai. His wisdom and gifts have been instrumental in building up and maintaining the largest Tract Society in any Mission Field.

Mr. Clayton's gifts have been so numerous, and his training so varied that had he chosen to enter into business life he could have become easily a great captain of industry or a commercial magnate. Trained in the law, his knowledge has been of the greatest service in the various amalgamation schemes that have been completed, and not least in the final transfer of the Society's interests to the Parent Society in London. Mr. Clayton's business acumen has been shown in the direction of the Press and the purchase of machinery and materials, so that it is one of the few self-supporting Mission Presses.

The work of publication has involved the organisation of the editorial department and the knowledge of the needs of the field to see that usable and saleable books and tracts are being produced. This has involved a considerable amount of reading of Chinese manuscripts himself. His training as a Minister of the Methodist Church has enabled him not only to scrutinise the manuscripts sent in with a view to agreement with the Foundation Principles of the Society, but he has also exercised a pastoral function amongst the

*Written by the President of the Society at the request of the Directors.
The retiring Secretary.

staff and maintained the Christian tone of the enterprise amongst the large staff of workers in the office and printing works.

In addition to all the full strength of any ordinary person, Mr. Clayton has found time by early rising and by redeeming the opportunity to do a considerable amount of literary work in the nature of translation and original composition. He has translated a Bible Dictionary and Commentaries, and many helpful books issued by our Society and other Societies. He compiled an Index in English and Chinese of Protestant Christian Literature in Chinese, which is now being brought up to date by another worker for the service of the whole Christian community. The first draft of the New Testament section of a Commentary on the Bible is now awaiting sufficient leisure for completion.

Such a combination of gifts in one man is very rare, and the quality of service is all the more remarkable when it is remembered that as a result of an accident in the press some years ago, Mr. Clayton has worked ever since under the handicap of almost constant pain which continuous medical treatment has done little to alleviate.

In all his labours, Mr. Clayton has had the loyal support and cooperation of Mrs. Clayton, who has several publications to her credit in the Society's catalogue. Doubtless the Society owes much to Mrs. Clayton's efforts to make her husband's abundant labours possible. Such services are not capable of being indexed, even by so expert an indexer as Mr. Clayton!!

The last period of service at Hankow coincides with a period of great political unrest and turmoil such as has been described in the Reports of the past five or six years. Mr. Clayton leaves for furlough at the close of a significant period in the history of the Society, when the regime is about to be changed as indicated on a later page. For his so conspicuous and faithful service during a very trying time we praise God, and call on all the friends of the Society to pray that his successor may be found soon. For Mr. and Mrs. Clayton, we desire a refreshing furlough, and renewed strength to complete the editorial and literary work now in hand, if it be within the Divine will that they should return to China.
Section Six.

The Past.


The year 1931 is notable in the history of Christian Missions in China as it marks the hundredth anniversary of the birth of Dr. Griffith John and the seventieth anniversary of his arrival in Central China. As his long years of service were all associated with the work of producing Christian Literature and as he was one of the founders of the Hankow Tract Society, from which the present work has been developed, it is fitting that some reference should be made to this great worker in our Report.

Morrison, Milne and Liang.

The first Protestant missionary to China, Dr. Robert Morrison, who arrived in 1807 and his colleague Dr. Milne, who joined him in 1813, were both great preachers. But the conditions which prevailed at the time when they arrived in China prevented them from heralding the Gospel very widely by the voice and drove them to make use of the pen as their medium of approach to the Chinese. Dr. Morrison wrote a few tracts, but he wisely concentrated his energy on the translation of the Bible. Dr. Milne on the other hand put his strength into the production of tracts, and his famous tract on "The Two Friends" has enjoyed a steady circulation ever since its publication in 1819. A most remarkable Cantonese Christian named Liang A-fa was associated with Dr. Milne. He was by trade a cutter of the wooden blocks from which Chinese books were printed in those days, and he also had literary gifts. The first tract which he wrote and printed involved him in trouble. It was a simple Gospel tract, but it was made the pretext for arresting him, beating him, and fining him as well. He had to fly to Malacca when he was released from the prison, but he kept on with his work of evangelising his fellow-countrymen.

Dr. Medhurst.

The two great missionaries just mentioned were the founders of the London Missionary Society's work in South China. In 1817
The centenary of Griffith John.

the same Society sent Dr. Medhurst to Malacca as colleague to Dr. Milne. In 1843 he was transferred to Shanghai to begin the work in East China. Having been trained as a printer and having a gift as a writer, Dr. Medhurst soon emulated his predecessors and became the author of many tracts. When Griffith John arrived in Shanghai in 1855 Dr. Medhurst was still at work, and inspired by his example as well as by that of Drs. Morrison and Milne, the newcomer not only devoted himself to preaching—his great gift which he exercised in Welsh, English or Chinese with equal facility—but also to literary work. During the six years he spent in Shanghai he had already become known as a writer in Chinese.

Dr. John's work.

On his transfer to Hankow in 1861, as the first Protestant missionary to reach Central China, he commenced his work by producing the first hymnal used there. It was only a collection of thirty hymns, but it was the nucleus from which the excellent "R. T. S. Hymnal" sprang. It the year after his arrival he published his "Guide to Heaven", a book-tract which still sells steadily. It was followed year after year by tracts on all the great themes of the Gospel. In 1879 he published a book entitled "The Gate of Virtue and Wisdom" in which he gathered the teaching of his tracts into an ordered presentation of the Gospel. This book ranks as one of the greatest spiritual forces in the world. Its sale has run into hundreds of thousands. Year after year in the earlier days it was distributed to the candidates at each examination for the B. A. degree held in Central China, and its influence among the literati was immense. Just to quote one well-known and outstanding example of the good it does—for its sale continues steadily to this day—it may be mentioned that the father of the world-renowned Dr. Cheng Ching-yi, the Moderator of the Church of Christ in China, was brought to Christ through reading Dr. John's "Gate of Virtue and Wisdom."

Hill and Archibald

In the year 1865 there arrived in China another of the missionary stalwarts, the quiet, unassuming David Hill. A man of ample means, fired with a great love for the Christ Whom he so closely copied, David Hill put his strength into preaching and practical works of mercy such as the School of the Blind. But he knew the
The Past.

value of tracts, and not only wrote himself but also by offering prizes secured some excellent tracts from Chinese writers. This is not the place to mention all who united in 1876 to found the Hankow Tract Society, but it ought to be said that to the great literary gifts of Griffith John and the generosity of David Hill, the Master added in 1878 a man endowed with business ability and practical knowledge of the printing trade, John Archibald, for so long connected with the National Bible Society of Scotland. This unique combination gave the Hankow Society a splendid start, and it was not long before the liberality of Mr. Hill provided Central China with its first Mission Press, so that Mr. Archibald could publish the tracts as needed. The Press passed almost at once into the hands of the National Bible Society, but it continued to do all the printing for both Societies till it could not cope with their output, and then our Society secured from the Arthington Trust the means to establish its own printing works.

Dr. John's success.

Every morning year after year from 8.30 till noon Dr. John could be found in his study with his Chinese assistant writing his books and tracts or preparing his translation of the New Testament. And the worth of that work has perhaps never been better expressed than in the words of Mr. D. E. Hoste, the Director of the China Inland Mission, when he said:

"These (books and tracts) are used universally by the missionaries of the China Inland Mission in our stations throughout the interior, and it is found by all workers of competent experience that they form a Christian literature of unique value, both for circulation amongst the more thoughtful Chinese outside the Church, and for the use and instruction of Church members and enquirers. It is no exaggeration to say that this particular branch of Dr. John's work has provided China with a clear, concise statement of sound, evangelical doctrine, the value of which cannot be over-estimated."*

*See "Griffith John" by R. Wardlaw Thompson. page 332.
The retirement of the Rev. Joshua Vale, after 44 year's service in China, reminds us that his Chinese co-worker in the Religious Tract Society of China, Mr. Chai Lien-fu, has also retired from the work. The striking story of his conversion is told by the Rev. A. R. Saunders in "China's Millions" and we are allowed to reprint the article here.

"It was only a little book, and it had lain unheeded for many years on a dusty shelf. Moreover, it was a foreign book, and why should any notice be taken of it? It was quite true that several decades before, when the father of the Chai family was engaged in the suppression of the Taiping rebellion, this particular little book had been given to him by a British officer, but what of that? Because of the family respect for the father together with the respect held by General Chai for the giver, it had not been thrown out on the rubbish heap to be burned, the sacredness of the Chinese character being an added link in the chain of preservation, but this proud Confucian family had no use for either the foreigner's religion or its book.

"The Taiping rebellion had been suppressed at last. The armies of the rebels had almost won the day, and the Manchu dynasty might have been overthrown but for Britain's timely aid. General Gordon was loaned to China's ruling power, and with his 'ever-victorious army' he had checked the advance of the 'Tien Wang' (Heavenly King) and the tide was turned, Gordon being known ever after as 'Chinese Gordon.' The rebellion quelled, General Gordon was recalled, but before parting from the Chinese officers who had served under him so faithfully, he was minded to give to each a memento of the campaign. Gordon never hid his light under a bushel, and what more appropriate gift could there be than a copy of the Word of God? Along with others General Chai came into the possession of a nicely bound copy of the New Testament.
The Past.

but more from the regard he had for his former chief than for the book itself the little volume was carried all the way to the Chai mansion in Southern Honan.

"Years had rolled by, and the small volume had so far attracted no attention. The time drew near for the provincial examination for the much-coveted literary degree, and aiming at official appointment the two brothers Chai (sons of the General) were casting around for books that might help in the examination. Was not the despised foreigner's book noted for its ethical teaching and might not some help be got from it without any compromise of their position as Confucianists? It was worth a try, and the neglected book was taken from the dusty shelf on which it had lain for years. It was searched for matter that was an aid to a better understanding of Confucian ethics, but the object of the One about Whom the book was written was missed. Ultimately the elder of the two brothers did succeed in getting official promotion, and in the process he attained a great proficiency in Chinese literature. More than once he turned for help to the little book, but the cross to him was foolishness, and he stumbled at the sufferings of Christ.

"Almost four decades had passed since General Gordon had put the little book into the hand of Chai Lien-fu's father, and there had arisen in China a fierce persecution of the religion for which the little book stood. The missionaries from all parts of China were compelled to take refuge in the international settlement of Shanghai, and in some districts numbers of missionaries were killed by the Boxers. The Chinese Christians, under the threat of immediate death, were ordered to recant, and for refusal hundreds were put to a cruel death while others had to go into hiding. All restraint of law removed by Imperial edict, the missionaries, as well as the Chinese Christians, were at the mercy of the mobs, and but for ways of escape mercifully opened by the interposition of God, few, if any, of the missionaries in the interior of China would have escaped.

"It was at this time that 'the Saunders' party' after being rioted at two mission stations in Shansi were driven by the mobs right through the province of Honan on towards Hankow. When we had been more than a month subject to this treatment, emaciated and with swollen feet and with bodies blistered from long exposure to the scorching rays of the sun, and after two out of the fourteen men, women, and children had succumbed to the terrible sufferings,
we entered the city of Sinyangchow, and for the first time an official dared to treat us kindly. It was there that we joined the Glover party of three adults and two children who had been detained on account of soldiers passing through, and because the road was still unsafe the friendly official entertained us for several days more. One evening three Chinese young gentlemen came to see us. They were clad in spotlessly white linen gowns, such a marked contrast to us who were in worse plight than even the beggars, but from first to last they treated us with the utmost respect. It was by no means the first time on the never-to-be-forgotten journey that we had told the Gospel to little groups, but their kindly manner lent a special interest to this occasion. The danger from soldiers on the march was passed, and we were once more on the move, and the conversation with the three young men was but a passing incident.

"The revolution of 1911-12 was in full swing, and in Yangchow an unprecedented opportunity to preach the Gospel to large military units had been given to the writer by Hsu Pao-san, the military dictator of North Kiangsu, and the uniqueness of the work attracted visitors from other parts. Among those who rendered much appreciated help was Mr. Vale, who spent a week-end in our home, and he was accompanied by a Chinese gentleman. During a conversation on the Saturday evening I was asked if we had passed through Sinyangchow in 1900, and the answer being in the affirmative Mr. Vale's friend brought his hand down on the table and said, 'Ah! I thought so, but what a change!' It turned out that he was one of the three young men who, on that evening of August 1st, 1900, had talked with us at Sinyangchow, and indeed none other than Mr. Chai Lien-fu, whose father had received from General Gordon the gift of that little book—the New Testament. Our sufferings at the hands of the Boxers was the key that unlocked the mystery of CHRIST's sufferings, and when we told them the simple gospel story this erstwhile proud Confucian was convinced by the Holy Spirit, and when we had moved on he accepted CHRIST as his Saviour. The offence of the Cross had been removed, and Mr. Chai himself knows now what it is to have fellowship with CHRIST's sufferings. He had to go into hiding, for his confession of CHRIST had made him a marked man, but in his exile he led others to CHRIST, and the following year, as the first missionary to return to the province of Honan drew near to the city gate of Sinyangchow, he was met by Mr. Chai and five others, all of whom desired baptism.

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The Past.

"Thirty years have gone by since then, and Mr. Chai Lien-fu has not only stood firm but is one of the foremost leaders in the Chinese Church. For twenty years he has collaborated with the Rev. Joshua Vale, of the China Inland Mission, in the production of gospel literature for the R. T. S. of London, and this work has been so appreciated by Chinese and foreign workers alike that the gospel tracts produced by them have been distributed in all parts of China by millions of copies. We suffered loss in 1900 but our loss became China's gain, and had not the Boxers driven us from our home and all the way through Shansi and Honan to Sinyangchow who could estimate the loss to China?"
SECTION EIGHT.

The Future.

Union with our Parent Society.

It seems strange to end the Fifty-fifth Report of the Religious Tract Society for China with the statement that it will be the last such report, though such is the fact. Founded as mentioned above by Griffith John, David Hill and other missionaries resident in Hankow in 1876 as an independent organisation, our Society from the very commencement of its work acknowledged the Society in London as its Parent Society. And as the very first money used in the work was a gift of £50 from that Parent Society, and as gifts have been forthcoming year after year in gradually increasing amounts, the relationship between our Society and the Parent Society has grown more and more intimate as the years have passed. And during the year now under review, 1930-1, the Directorate of our Society has accepted a scheme for the organic union of the work in China with that of the Parent Society, under which the latter will assume the final responsibility for financing and developing our work along those lines which are so well known.

So far as we can foresee, our constituency will not know that any change in our organisation has taken place. All the existing work will be maintained; all the publications for which there is a continued demand will be kept in print. The editorial work will, we trust, be performed as faithfully in the future as in the past. The "Foundation Principles" of the Parent Society are identical with ours, for the simple reason that we copied their Statement verbally; so there will be no change there. The great change will be that the work in China will become a definite part of the work of the oldest of the Tract Societies throughout the world, a Society with has for over one hundred and thirty years maintained a consistent witness to the foundation truths of our faith and strenuously defended the liberty for which Luther, Tyndale, Cranmer, Latimer and others so nobly fought.

The point on which the gravest emphasis must be laid is that this change, which became effective when our 1930-1 year ended on
The Future.

Sept. 30th., does not lessen in any degree the obligation which rests on the missions and churches in China to support the work. It would be a poor return for us to make to the gracious act of the Parent Society in underwriting all our obligations and promising to further our work if we on the field were to show less interest in or less generosity to the work. The old system of membership in the local Society must perforce be abandoned, but we trust at least as much will be given in donations as has been given in membership fees, and that all annual grants from Missions will be continued. If we can maintain our present income from grants, donations, and membership fees, such sums as the Home Committee may be able to place at our disposal will be available for the extension of the work we love.

We look back over a long period of years during which the hand of our God has been upon us for good. We have waited upon the Lord and we have not lacked any good thing. We look out into the future and prayerfully claim even richer blessings in the years to come as we work with the Parent Society in London for the evangelisation of China. We wait upon the Lord; we are of good courage. And we are confident that He will teach us His way in the coming years and lead us in a plain path.
Foundation Principles

of the

Religious Tract Society.
SUPPLEMENT.

Foundation Principles.

The declaration which follows appears in each Report of the Religious Tract Society of London and is binding on the Religious Tract Society for China under the terms of its Memorandum of Association. It is printed here for the information of those readers of our Report who do not receive the Report of the Parent Society.

In the preparation of the Society's tracts, it is the desire and aim of the Committee that all such publications shall, as far as possible, contain a clear statement of the method of a sinner's recovery from guilt and misery, by the atonement and grace of the Redeemer. So that, if a person were to read a tract even of the smallest size, and should never have an opportunity of seeing another, he might be plainly taught that, in order to attain salvation, he must be born again of the Holy Spirit, and justified by faith in the perfect obedience unto death of our Lord and Saviour Jesus Christ.

To prevent, however, the possibility of any misunderstanding respecting the nature of the Society's works, the Committee feel it necessary to state that they clearly and fully set forth the important truth, that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; that, being justified freely, we are made the sons of God by adoption; made like the image of His only-begotten Son, Jesus Christ, we walk religiously in good works, and at length, by God's mercy, we attain to everlasting felicity." In publishing the truths of the Gospel, the Committee adhere to the Holy Scriptures as the only, but sufficient standard of faith. Their publications flow from this sacred fountain; and the Committee hope, so far as it may be said of human productions, that they contain pure truth, uncontaminated with error, and undisturbed with human systems. The constitution of the Society precludes it from entering into the respective peculiarities of the varied denominations of Protestant Christians that hold the doctrine of Father, Son, and Holy Ghost—the one living and true God; but it everywhere joyfully makes
Foundation Principles.

known the great essential truths in which the followers of the Lamb are fully agreed, who are "looking for the mercy of our Lord Jesus Christ unto eternal life."

If it be necessary to give a more concise and particular description of the religious truths contained in the works which the Society adopts and distributes, the Committee would state that, by pure truth, when not expressed in the words of Scripture, they refer to the evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer were generally agreed. On this large portion of common ground, which the Churchman, the Dissenter, and the Foreigner jointly occupy, they conceive that Christian union may be established and strengthened, Christian affection excited and cherished, and Christian zeal concentrated and rendered proportionately effective. The common ground thus occupied by the Society has enabled it to unite in its efforts "all who love our Lord Jesus Christ in sincerity;" nor has this union ever prevented the Committee from fully making known all the saving truths of the Gospel.

The works of the Society fully and constantly maintain "that there is but one living and true God, the Maker and Preserver of all things, both visible and invisible; and that in unity of this Godhead there are three Persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost." They set forth the Divinity of Him who is "the brightness of His Father's glory and the express image of His person"; and they make known to all the "one God and one Mediator between God and men, the man Christ Jesus." In reference to the publications of the Society on Romanism, the Committee feel it most important to state that, "without reference to points of a secular or merely controversial nature, they consider the Luthers, the Melanchthons, the Tyndales, the Cranmers, the Latimers, and the Bradfords of former days as their patterns in sound doctrine and active exertion."

The proceedings of the Society, thus conducted on the principles of Christian union, have been extensively useful; and the Committee have reason to conclude that such union has been in accordance with the spirit of the Redeemer's prayer for His disciples, "That they all may be one." Sincerely would they adopt the sentiments contained in the Preface to "The Harmony of the Confessions of the Reformed Churches":—"Let us not think it much to take them for brethren whom God vouchsafeth to take for sons. There hath scarce been
Foundation Principles.

any age which hath seen all churches following altogether one thing in all points, so as there hath not always been some differences, either in doctrines, or ceremonies or in manners; and yet were not Christian churches throughout the world therefore cut asunder. Let us not suffer the poison of discord to spread; but let us kill this hurtful serpent, that we, being by a friendly league united together in Christ, may vanquish all antichrists, and may sing that hymn to the Lord our God, 'Behold how good and joyful a thing it is for brethren to dwell together in unity.'
ACCOUNTS

1930=31
Funds for Free Grants

The North China Fund

The 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 1930-31, $1,875.00

At the close of the financial year nothing 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 1930-31, $2,466.35

At the close of the financial year $ 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
Funds for Free Grants.

Society were closed. This income is to be used in such ways as the 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 1930-31, $1,024.23**

At the close of the financial year $1,024.23 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 1930-31, $603.70**

At the close of the financial year the sum of $603.70 remained to the credit of this Fund in the hands of the Society.

**Special Gifts**

Mr. R. A. Laidlaw made a gift of $762.88 for a further large edition of "The Reason Why" in Chinese.

The Arthington Trustees made a gift, through the R. T. S., of $2,274.24 to provide for the production of the "Human Heart" and the "Pilgrim's Progress" Cartoons, and some tracts.
**GENERAL FUND**

**Grants from Societies, 1930-31**

<table>
<thead>
<tr>
<th>Society</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Church Mission</td>
<td>$250.00</td>
</tr>
<tr>
<td>Arthington Trust through R. T. S</td>
<td>$2,274.24</td>
</tr>
<tr>
<td>Ebenezer Mission</td>
<td>$25.00</td>
</tr>
<tr>
<td>Lutheran United Mission</td>
<td>$500.00</td>
</tr>
<tr>
<td>Swedish Mission in China</td>
<td>$100.00</td>
</tr>
<tr>
<td>Reformed Church in U.S.</td>
<td>$200.00</td>
</tr>
<tr>
<td>Religions Tract Society</td>
<td>$6,713.24</td>
</tr>
<tr>
<td>Wesleyan Methodist Missionary Society</td>
<td>$250.00</td>
</tr>
<tr>
<td></td>
<td><strong>$10,312.48</strong></td>
</tr>
</tbody>
</table>

In addition to the grant 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, 1931.**

<table>
<thead>
<tr>
<th>Oct. 1.</th>
<th>To STOCK ON HAND:--</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hankow ... ... $28,487.79</td>
</tr>
<tr>
<td></td>
<td>Shanghai ... ... 11,316.70 $39,804.49</td>
</tr>
<tr>
<td></td>
<td><strong>Purchases... ... ... ... 40,861.09</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Discounts and Commissions ... 10,884.34</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Old Stock distributed FREE of charge ... ... ... 2,680.94</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Gross Profit transferred to Profit and Loss A/c ... 386.32</strong></td>
</tr>
</tbody>
</table>

1931

<table>
<thead>
<tr>
<th>Sept. 30.</th>
<th>By Sales:--</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hankow ... ... $44,955.24</td>
</tr>
<tr>
<td></td>
<td>Shanghai ... ... 17,628.37 $62,583.61</td>
</tr>
<tr>
<td></td>
<td><strong>Stock on hand:-</strong></td>
</tr>
<tr>
<td></td>
<td>Hankow ... ... $21,446.72</td>
</tr>
<tr>
<td></td>
<td>Shanghai ... ... 10,586.85 $32,033.57</td>
</tr>
</tbody>
</table>

1931

|          | $94,617.18 |

## RELIGIOUS TRACT SOCIETY FOR CHINA
### DEPOT PROFIT & LOSS ACCOUNT
**for the year ending 30th. September, 1931.**

<table>
<thead>
<tr>
<th>To Depot</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freight, Postage, Losses &amp; Packing... ... $ 3,821.41</td>
</tr>
<tr>
<td>Wages ... ... ... ... ... ... ... ... ... 6,912.40</td>
</tr>
<tr>
<td>Light, Heat, Water and Telephone ... ... 573.83</td>
</tr>
<tr>
<td>Office Supplies, Advertising &amp; Accountancy 1,302.31</td>
</tr>
<tr>
<td>Rent of Shanghai Office ... ... ... ... 788.38</td>
</tr>
<tr>
<td>Taxes on Land and Building ... ... ... 1,093.86</td>
</tr>
<tr>
<td>Sundries, Medical and Flood Expenses ... 554.06</td>
</tr>
<tr>
<td><strong>Property:</strong></td>
</tr>
<tr>
<td>Insurance on Building and Stock ... ... 335.60</td>
</tr>
<tr>
<td><strong>Free Grants Funds.</strong> ... ... ... ... ... 5,983.38</td>
</tr>
<tr>
<td><strong>Miscellaneous</strong></td>
</tr>
<tr>
<td>Loss on Sales of Debentures ... ... 127.47</td>
</tr>
<tr>
<td>Secretary Travel and Furlough Expenses... 1,035.00</td>
</tr>
<tr>
<td>Stocks damaged by Flood ... ... ... ... 900.00</td>
</tr>
<tr>
<td>Legal Expenses ... ... ... ... ... ... 185.26</td>
</tr>
<tr>
<td>Plate Glass Account ... ... ... ... ... 180.19</td>
</tr>
</tbody>
</table>

$23,793.15

<table>
<thead>
<tr>
<th>By Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership fees ... ... ... ... ... ... ... $ 563.85</td>
</tr>
<tr>
<td><strong>Donations and Grants.</strong></td>
</tr>
<tr>
<td>From Societies ... ... ... ... ... ... $10,312.48</td>
</tr>
<tr>
<td>From Individuals... ... ... ... 1,268.87 $11,579.35</td>
</tr>
<tr>
<td><strong>Furlough Reserve Transferred</strong> ... ... 1,000.00</td>
</tr>
<tr>
<td><strong>Property:</strong></td>
</tr>
<tr>
<td>Rent Received ... ... ... ... ... ... 1,725.00</td>
</tr>
<tr>
<td><strong>Interest and Exchange</strong> ... ... ... ... ... 874.01</td>
</tr>
<tr>
<td><strong>Publication Account</strong> ... ... ... ... ... 1,000.00</td>
</tr>
<tr>
<td><strong>Free Grant Funds</strong> ... ... ... ... 5,983.38</td>
</tr>
<tr>
<td><strong>Balance Gross Profit from Trading A/c</strong> 386.32</td>
</tr>
<tr>
<td><strong>Loss for the year</strong> ... ... ... ... ... ... 681.24</td>
</tr>
</tbody>
</table>

$23,793.15

**OVER**
# RELIGIOUS TRACT SOCIETY FOR CHINA

## DEPOT BALANCE SHEET

**as at 30th. September, 1931.**

### LIABILITIES

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sundry Creditors...</td>
<td>$4.76</td>
</tr>
<tr>
<td>Deposit Account Staff</td>
<td>600.00</td>
</tr>
<tr>
<td>North China Fund Account</td>
<td>31,250.00</td>
</tr>
<tr>
<td>East China Fund Reserve A/c...</td>
<td>12,916.66</td>
</tr>
<tr>
<td>Special Reserve Funds:</td>
<td></td>
</tr>
<tr>
<td>Tinling Funds</td>
<td>3,500.00</td>
</tr>
<tr>
<td>Reserve Accounts:</td>
<td></td>
</tr>
<tr>
<td>Permanent Reserve</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Plate Glass Reserve</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Publication Reserve</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Stock Reserve</td>
<td>5,000.00</td>
</tr>
<tr>
<td><strong>BUILDING RESERVE A/C as per last a/c</strong></td>
<td><strong>9,029.75</strong></td>
</tr>
<tr>
<td>Less cost of repairs etc. during the year</td>
<td>1,017.47</td>
</tr>
<tr>
<td><strong>GENERAL RESERVE</strong></td>
<td></td>
</tr>
<tr>
<td>Shanghai</td>
<td>664.04</td>
</tr>
<tr>
<td>Hankow</td>
<td>6,317.34</td>
</tr>
<tr>
<td><strong>SUNDAY CREDITORS Book—Shanghai</strong></td>
<td></td>
</tr>
<tr>
<td>Shanghai</td>
<td>664.04</td>
</tr>
<tr>
<td>Hankow</td>
<td>6,317.34</td>
</tr>
<tr>
<td><strong>CAPITAL ACCOUNT</strong></td>
<td></td>
</tr>
<tr>
<td>Shanghai</td>
<td>50,000.00</td>
</tr>
</tbody>
</table>

### ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land Lot No. 87 S.A.D. No. 3 Hankow</td>
<td>$21,126.76</td>
</tr>
<tr>
<td>Buildings &amp; Fixtures as per last account</td>
<td>42,000.00</td>
</tr>
<tr>
<td>Meter Deposit</td>
<td>21.31</td>
</tr>
<tr>
<td>Payments in Advance—Insurance Premia</td>
<td>183.78</td>
</tr>
<tr>
<td>Sundry Debtors:</td>
<td></td>
</tr>
<tr>
<td>Shanghai</td>
<td>$3,194.25</td>
</tr>
<tr>
<td>Hankow</td>
<td>4,650.77</td>
</tr>
<tr>
<td><strong>LESS Reserve for bad Debts</strong></td>
<td>1,251.05</td>
</tr>
<tr>
<td><strong>STOCK ON HAND</strong></td>
<td></td>
</tr>
<tr>
<td>Shanghai</td>
<td>$10,586.85</td>
</tr>
<tr>
<td>Hankow</td>
<td>21,446.72</td>
</tr>
<tr>
<td><strong>TRUST FUND INVESTMENTS</strong>:</td>
<td></td>
</tr>
<tr>
<td>Tinling Fund</td>
<td>$3,500.00</td>
</tr>
<tr>
<td>East China Fund</td>
<td>16,416.66</td>
</tr>
<tr>
<td><strong>GENERAL INVESTMENTS</strong></td>
<td></td>
</tr>
<tr>
<td><strong>FURNITURE IN SHANGHAI</strong></td>
<td></td>
</tr>
<tr>
<td>Shanghai</td>
<td>123.00</td>
</tr>
<tr>
<td>Hankow</td>
<td>2,029.49</td>
</tr>
<tr>
<td><strong>CASH ON HAND AND IN BANKS</strong>:</td>
<td></td>
</tr>
<tr>
<td>Shanghai: Cash with Associated Mission</td>
<td>$1,991.46</td>
</tr>
<tr>
<td>Mission Treasurers Shanghai</td>
<td>9,732.26</td>
</tr>
<tr>
<td><strong>Loss for the year</strong></td>
<td>681.24</td>
</tr>
<tr>
<td><strong>TOTAL ASSETS</strong></td>
<td><strong>$147,105.72</strong></td>
</tr>
</tbody>
</table>

### AUDITORS' REPORT:

We have examined the above Balance Sheet as at 30th. September 1931 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.,*  
Auditors.  
Chartered Accountants.

Hankow, 29th, October 1931.
**RELIGIOUS TRACT SOCIETY FOR CHINA**  
**PRESS BALANCE SHEET**  
**as at 30th September, 1931.**

<table>
<thead>
<tr>
<th>LIABILITIES</th>
<th>ASSETS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sundry Creditors</strong></td>
<td><strong>Dollars</strong></td>
</tr>
<tr>
<td></td>
<td>55.66</td>
</tr>
<tr>
<td><strong>Deposit Account—Staff</strong></td>
<td>250.00</td>
</tr>
<tr>
<td><strong>Reserve for Bad Debts</strong></td>
<td>800.00</td>
</tr>
<tr>
<td><strong>Jubilee Fund—Machinery Reserve Account</strong></td>
<td>5,000.00</td>
</tr>
<tr>
<td><strong>Special Machinery Reserve Account</strong></td>
<td>5,967.11</td>
</tr>
<tr>
<td><strong>General Reserve Account</strong></td>
<td>8,103.81</td>
</tr>
<tr>
<td><strong>Capital Account</strong></td>
<td>30,000.00</td>
</tr>
<tr>
<td><strong>Profit and Loss Account—Profit for the year</strong></td>
<td>6,445.55</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>PLANT ACCOUNT</strong></th>
<th><strong>Dollars</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>as at 1st October, 1930</td>
<td>8,000.00</td>
</tr>
<tr>
<td>ADD: Purchases during the year</td>
<td>8,576.00</td>
</tr>
<tr>
<td>LESS: Machinery sold during the year</td>
<td>221.37</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Sanitation as at 1st October, 1931</strong></th>
<th><strong>Dollars</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3,000.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Stock on hand as at 30th September, 1931</strong></th>
<th><strong>Dollars</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>20,614.10</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Sundry Debtors as per Schedules</strong></th>
<th><strong>Dollars</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5,028.98</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Jubilee Fund—Machinery Reserve</strong></th>
<th><strong>Dollars</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Investment. Cash on Fixed Deposit</td>
<td>5,967.11</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Payments in Advance—Insurance</strong></th>
<th><strong>Dollars</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>229.56</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>National City Bank of N.Y.—Fixed Deposit</strong></th>
<th><strong>Dollars</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5,000.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Cash on hand and in Banks</strong></th>
<th><strong>Dollars</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>In Bank with National City Bank of N.Y.</td>
<td>8,274.40</td>
</tr>
<tr>
<td>On hand</td>
<td>156.35</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>AUDITORS' REPORT:</strong></th>
</tr>
</thead>
</table>

We have examined the above Balance Sheet as at 30th September, 1931 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.,**  
Auditors.  
Chartered Accountants.

Hankow, 13th October, 1931.