These from the Land of Sinim


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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CONSTITUTION.

Scheme for Constituting the General and Sectional Committees which will assume control of the work of the Religious Tract Society in China on Oct. 1st, 1931.

1. The work formerly carried on by the Religious Tract Society for China shall be known as the Religious Tract Society in China and shall be controlled by a General Committee meeting at the Head Office in China and by Sectional Committees meeting in other important centres.

2. The membership of the General and Sectional Committees shall be composed of persons who accept the Foundation Principles of the Society and are anxious to promote its work.

3. At present the Head Office is located in Hankow and membership of the General Committee shall be limited to persons residing in the Wuhan cities and neighbourhood. Sectional Committees consisting of from twelve to six members shall be appointed for the present in North China (Peking or Tientsin), East China (Shanghai) and Manchuria (Moukden).

4. Vacancies in the General Committee shall be filled by the remaining members of that Committee and shall be subject to review by the Committee of the Parent Society. Vacancies in any Sectional Committee shall be filled by the General Committee on the advice of the remaining members of that Sectional Committee.

5. The General Committee shall consist of twenty members, of whom eight shall rank as Permanent Members and twelve as Elected Members.

6. Permanent Members of the General Committee shall be chosen in the first place by the Committee of the Parent Society through its representative from the 1931 Board of Directors of the R. T. S. C. and shall remain in office till they resign or cease to reside in the Wuhan area. Absence of a Permanent Member on regular furlough shall not be regarded as a cessation of residence if he or she expects to return to the Wuhan area after furlough, but a substitute may be appointed by the General Committee to serve during the furlough period. After the first selection in September 1931, all
vacancies in the list of Permanent Members shall be filled by the vote of the remaining members of the General Committee from among those who are serving or have served as Elected Members.

7. Elected Members of the General Committee shall be elected for three years and be grouped in three sections of four each, the members of one group retiring each year. Retiring members shall be eligible for re-election. Absence on furlough or cessation of residence in the Wuhan area shall involve resignation. The election shall be held in September of each year, and at the election in September, 1931, when the present members of the Board of Directors of the R. T. S. C. will be the electors, the twelve persons shall be grouped for retirement.

8. Members of Sectional Committees shall be elected for an indefinite time but furlough or removal from the centre concerned shall involve resignation.

9. The Secretary or Secretaries appointed by the General Committee shall be ex-officio members of the General and all Sectional Committees, and if the Committee of the Parent Society appoints a Representative in China who is not a Secretary of the General Committee he also shall be ex-officio member of the General and all Sectional Committees.

10. The General Committee shall elect such officers and sub-committees as it deems necessary and shall assign their duties. Persons who are not members of the General Committee may be elected to serve on sub-committees, and in particular as Readers of manuscripts.

11. The meetings of the General Committee shall ordinarily be held in the Committee Room at the Office of the Society in Hankow, and may only be held elsewhere with the consent of a clear majority of the members.

12. Seven members personally present shall be a quorum of the General Committee. One-third of its membership shall be a quorum of each Sectional Committee.

13. A Copy of the minutes of each meeting of the General Committee shall be sent to each member of the Sectional Committees, and any matter dealt with in such minutes shall be reconsidered at the next meeting of the General Committee on the request of not less than three members of the Sectional Committee.

The above scheme as a whole was accepted on Sept. 23, 1931 by the Board of Directors of the R. T. S. for China.
SECTION ONE.

A Glance at the past.

The year covered by this Report began on the 1st. of October 1931 and ended on the 30th. day of September 1932. As I arrived in Hankow to take over, temporarily, the duties of the General Secretary on July 23rd. 1932, and have consequently been in charge of the business a few days more than two months of the official year, it seems somewhat presumptuous for me to write this record. I am cheered, though, by the recollection of my interview with the then Director of the China Inland Mission when I was appointed to take charge of my first station in China more than forty years ago. That shrewd Scotsman began by telling me that I had excellent recommendations when I joined the Mission in London. That I had made good progress with my studies in the Language School and he was sure that I was gifted with plenty of commonsense. Then, perhaps noticing how I was burgeoning under this eulogy, he added, truthfully but uncomplimentarily, “and we have nobody else to send.” So it is once again. There is no one else to take the job in hand and, though I remember that for more than twenty years the Reports issued by this Society have come from the incisive pen of the Rev. G. A. Clayton, who did nothing badly and most things superlatively well, I must carry on and endeavour to show how the good hand of the Lord has been upon us, and that though, in this year of interregnum, half a dozen different hands have held the plough, yet the furrow has been plowed, if with some wavering, yet ever towards the goal;—the glory of God and the provision of sound, soul saving literature, to put in the hands of those who are in the front line trenches. Those who are in journeyings often, in perils of waters, in perils of robbers, in perils in the city, in perils among false brethren, in weariness and painfulness beside that which cometh upon them daily, the care of all the churches. If this report can show that, in any degree, we have made their task easier, or even attempted to make it easier, we should be, and we are, well content and honoured to be counted their fellow labourers.

Then and Now.

Twenty years ago I was in Hankow for two years in charge of the R. T. S. Depot. I visited Hankow at various times since that
The Present.

date but only for a few days at a time and have not been here since 1927. Thus it is that I find myself looking at the city and comparing it with what I remember best—the Hankow of twenty years ago.

The Double Tenth.

On the 10th of November 1910; the date that is now celebrated as "the Double Tenth," we were told that an explosion had taken place in the French concession and that two or three men had been killed. Later, it was ascertained that a bomb had exploded and that some revolutionaries had been involved. Next day we learned that 52 or 53 students from Shanghai, who had been implicated in this affair, had been handed over by the French concession authorities to the Viceroy at Wuchang, under promise that they would be given a fair trial as political prisoners. Towards evening the news came through that all but one, and he the grandson of the famous Hunan General, Tseng Kwo-fan, had been executed. Those with a turn for that kind of thing reckoned that, excluding the time spent in crossing the river from Hankow to Wuchang and getting to the Viceroy's Yamen, the time available for the trial of these prisoners could not be more than two minutes for each man. That was the first blow struck for the Chinese Republic and such was the "fair trial" given to China's first batch of political offenders.

Nemesis.

A year later, again on the 10th day of November, the garrison at Wuchang revolted. Their leader, Colonel Li Yuan-hung, explained to a writer of the North China Daily News, that he was awakened from sleep in the early morning of that day and found his room full of armed men. He was informed that the troops demanded a Republic. His superior officers had one by one been challenged to head the revolution and declined. One by one they had been shot. It was his turn. Would he lead them or die. Li decided that a living dog was better than a dead lion and became the first Provisional President of the infant Republic.

The Manchu Viceroy, who had so summarily decapitated the young revolutionaries just a year previously, had escaped to his launch and was steaming up and down the river, watching anxiously to see whether the tide would turn in his favour. He learned, near nightfall, that the Manchu garrison, men women and children, were being put to the sword. The little steamer turned her head and slowly churned her way down stream and he vanished, with such thoughts as can be
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imagined, into vacuity. The "Double Tenth" has been observed as a national holiday ever since but this year the government decided that it be given no official recognition. The glorious revolution, as is the way of revolutions, had failed to bring about the millennium.

Now.

The first Sunday we were in Hankow we saw a pretty sight when on our way to Church. We met a group of children marching, en-crocodile, to morning service. We counted them. About one hundred and seventy, as bright and as nicely dressed as a similar band would have been in any Christian land. One or two waved us a friendly greeting as we stood waiting for them to pass. One was impelled to think that this was only one of, perhaps, half a dozen different contingents of happy school children wending their way to Church. They represented Christian homes and these again suggested that there was already in China a Christian community that it is impossible to regard as a negligible quantity. And as it is in Hankow so it is in many other cities where Christian missions have celebrated their jubilee. In other places, where the Christian Church is yet weak and immature, the seed has been sown and the harvest is sure. We thank God and take courage.

A Chinese Church.

Two Sundays later we were invited to be present at the opening of the Griffith John Memorial Church. A building erected by Chinese Christians who support their own Pastor, conduct their own services and manage their affairs quite independent of foreign aid, though they welcome the cooperation of missionaries of all nationalities, and more especially of the London Missionary Society, which is the rock out of which they were hewn. The church is very well built, a handsome structure and is seated for about one thousand people. It is replete with class rooms, auditorium and all the conveniences of a modern building. On the opening day it was packed to the door and more people were unable to obtain entrance than those seated within. The crowd outside behaved splendidly and listened quietly to as much of the service as was audible. I remembered my early experiences of preaching to a handful of converts and enquirers with a crowd of riff raff standing round the door, or peering in through the wooden lattice that served as
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window. The distraction and rude exclamations of the rabble made an orderly service impossible and was a severe strain on the patience of the Christians who were suffering the ridicule of their neighbours. The religion of Jesus Christ is no longer a derision. The communion service is not an occasion when we give our converts a pill to bewitch them and make them believe our preposterous doctrines. Nor do we take out the internal organs of our dead converts to make medicine, and our blue eyes do not see three feet deep into the earth so that we can gather up the precious things that lie hidden there and carry them off to enrich our foreign country. In fact, it would not be too much to claim that Christianity is now the only religion that is treated with respect in China. Superstition remains, and will long remain, but the old gods have fallen from their pedestals. The contest is not now between Christianity and idolatry but between Christianity and Atheism.

1927.

Before 1927 there was a British, as well as a French, Russian, American, German and Japanese, concession in Hankow. By the Chen-O'Malley agreement, Concluded in that year, the British Concession has become, S. A. D. No. 3. Special Administration District number three. The German and Russian Concessions reverted to China as the spoils of war—the great war. The other concessions remain as they were before that memorable event. British residents regarded that agreement as a "base betrayal," a "black surrender." Ichabod written on the gates of the prosperous Settlement they had built up in the course of more than sixty years of fluctuating trade but honest municipal administration. By the new agreement S.A.D. No. 3 was placed under the control of an Administrative body of three Chinese and three foreign members, with a Chinese chairman appointed by the government. It has now been under this jurisdiction for five years and 1, who remembered the old government, looked with interest on Hankow under the new dual control. Certainly the prophecies of black disaster have been negatived. The Bund, the pride of Hankow, is now open to Chinese as well as foreigners and is usually crowded at the evening hour when people are accustomed to stroll there. Too crowded to be pleasant but, on the other hand, it is only reasonable that Chinese, living in the Administration District and contributing to the expense of government, should be free of its amenities. And if
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some Chinese why not all? They need fresh air as much as we do and are well behaved and, with rare exceptions, courteous.

The roads are better lighted, better kept and better policed than in former times, Business, to be sure, is bad. The great godowns that once were thronged with busy workmen and work women are now pressing but a small proportion of the cotton they used to deal with. But the floods last year destroyed that years cotton crop and curtailed this years. And business is bad the world over and we cannot blame the dual control for this.

The Acid Test.

Financial administration, I am told, has to be carefully watched and that is as it should be. Pessimists point to the mal-administration of the Dyke tax, first inaugurated in the time when Chang Chih-tung was Viceroy of this Province, by a tax voluntarily paid by foreign merchants to build and maintain this necessary safeguard against flood. Many millions of taels contributed, in the course of years, for the upkeep of the dyke disappeared and when the flood came the inevitable happened. The dyke was “yu ming wu shih,” a simulacrum, and gave way at the first impact of the waters. “There” said the critics, “you see what Chinese control amounts to.” Yes, it must be admitted that no Chinese official can handle public funds without some part slipping through his fingers and finding a resting place in his pocket. But it should also be admitted that no Chinese official gets his salary paid promptly when it falls due. In many cases he gets no salary paid at all. His superiors assume that he has sufficient “pickings” to live without salary and more often expect a share of his spoil than think of paying him for the work he has done. The man must be treated honestly if you expect him to act honestly. One man has been executed for maladministration of the dyke tax and another is under arrest. Progress is slow in China and cannot be said to be swift elsewhere, but progress is being made and for every blink of the blue sky we should be thankful.

Mr. Clayton.

A section of last years report was devoted to the announcement that the Rev. G. A. Clayton was retiring from the post of General Secretary of the R. T. S. in Hankow. A well deserved encomium was written on the unique service Mr. Clayton had rendered to the Society and, through it, to the whole work of missions in China. But though Mr. Clayton went home with the intention of leaving Hankow it was
not supposed that his work in China was ended. He was meant to come back as China Agent for the R. T. S. He would have had his headquarters in Shanghai and would have visited Hankow as, while here, he visited and superintended the work of the Shanghai Depot, from Hankow. There were strategic reasons for this move. Hankow is certainly a great city. As its residents claim it is the "hub" of China. North, South, East and West lines of communication radiate from this centre. But every great mission has its headquarters in Shanghai. The National Christian Council is located there and, if one desires to be in touch with the pulse of missionary activity that is where he must be. A glance at the concluding paragraph of page 33 of last year's report will show that those who knew the state of Mr. Clayton's health, and the handicap under which he had carried on his unceasing activities, were well aware that those projected plans were contingent on a big "if". On his arrival home Mr. Clayton went straightway into a London Hospital and underwent an examination by specialists. The Doctors immediately vetoed a return to China under any circumstances. Mr. Clayton's energy was not to be repressed. He would take a church at home. The General Synod of the Methodist Church welcomed his decision. He would do deputation work for the R. T. S. A tour was organised for him in the South of England, under the most favourable circumstances, but the effort exhausted, him and so our good friend and fellow worker has to down tools and consent to a well earned respite from labour.
SECTION TWO.

A look at the present.

The year under review has certain interesting characteristics of its own but it falls short of last year's remarkable record of an increase of more than two million issues over the preceding years circulation and more than $16,000, increase over the preceding years sales. The issues for four years were as follows:

1928–29 11,172,208 $48,699.33
1929–30 11,505,802 publications of a value of 46,222.48
1930–31 13,609,689 62,587.11
1931–32 8,815,717 49,600.12

This shows a remarkable drop in our circulation for one year but it also indicates that we sold more books and Posters and proportionately less tracts for, while our circulation is less than that of the four preceding years, the value of the stock sold is, with the exception of last year, our annum mirabilis, the highest on record.

Another striking difference between this and last year is that whereas last years profit and loss account closed with a loss of $681.24 on the years trading, this year shows a loss of $8,597.43. It is plain that unless there is an explanation of this condition of affairs we are heading straight for bankruptcy. Let us look at our accounts. Last year the Depot bought stock to the value of $40,861.09. This year our purchases (we purchase our books and tracts from our own Press but our pictorial stock from Shanghai) amounted to 48,299.29.

When we closed our books last year we had on hand stock to the value of $2,032,72. This year we have stock in hand valued at 38,711.64 and have therefore a credit in stock of $6,677.92 to set against our debit balance in cash.

Last year our receipts in membership fees, donations from individuals and grants from Societies to $12,143.20

This year our grants from Societies were $1,325.00 and donations from individuals were 1,245.82 leaving us the poorer as compared with last year by $9,572.38. But we are all poorer this year and being poor together we can be happily poor.
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The heavy expenditure indicated by the above figures is due, primarily, to the high cost of the coloured cartoons and posters we are issuing for evangelistic work and for providing something creditable to take the place, in Christian homes, of the idolatrous or ancestral scrolls that are hung in the place of honour by their non-Christian neighbours. These cartoons should also be liberally used in preaching halls and chapels. Eyegate is a much more direct route to the heart than Eargate and the picture will remain in the mind long after the words spoken have faded from memory. We are striving to provide the preacher and teacher with tools for their work. We do not regret that our accounts do not show a profit on our years working. If the loss in cash has on the credit side a consciousness that work has been made easier for those seeking to expound Christian truth to people who have never seen the glory of God in the face of Jesus Christ, then our reward is more than ample.

The Great Flood.

The Chinese Recorder notes that "the inundations in Central and East China were not only extraordinary in the extent of the areas submerged but also in their duration. The waters at Hankow reached their crest on August 19." Our financial year runs from September 30 of one year to the same date twelve months later. The flood, therefore, affected us for six weeks of last year, but it affected us for six months of this year and, indeed, so far as the sale of our books is concerned, its evil influence is not yet at an end. The evil floods do live after them and several harvests will be reaped before the devastated districts will recover their financial buoyancy.

The dampness of the flood waters crept up our walls and made them good conductors for the electric fluid. The lead wires lost their insulating property and transmitted the electric current to the walls instead of to the light bulbs. We were charged for the electricity that passed through our meter and this and the price of installing new wires cost us about three hundred taels.

Manchuria.

Manchuria, with its 30,000,000 people used to take large orders of our tracts but it has been closed to us for many months, on account
The Great Flood.

of the lack of Postal facilities but a limited number of places have now been placed on a permitted basis and we may hope that this barred door will soon be open.

The Two Hundred.

Last year the Society marked its appreciation of the great act of faith of the China Inland Mission in sending two hundred new missionaries to China at a time when most missions were reducing their staff. A free grant of five dollar's worth of tracts was made to fifty four of the first band of new missionaries when they were ready to leave the Training Home and launch out into the deep. We append appreciative letters out of the many received from the recipients of these gifts.

Mr. Purchas writes from Szechuan.

"Let me first thank you for the grant and say what a joy and delight was mine in doing this work; especially when my words were few. One could hand on the word of the Lord in this way without saying a great deal. As the six months has progressed one has found increased liberty in the use of your poster. I am anxious to get more and enclose an order accordingly. We have a "chiang t'ang" here and most of my free grant tracts were distributed there. I was much struck with the tracts to correspond with the poster and asked my senior to preach from the poster in order that my tracts might be used. One could see how the people became interested in the picture and the tracts helped to imprint the message on the hearts of the listeners. The little tracts, "Gospel Arrows" which give an invitation to the reader to purchase a New Testament, are excellent. I gave one each to a crowd of students one day and, to my joy, they returned and asked what a "Hsin Yoh" was, and then bought testaments and gospels."

Mr. Carpenter writes.

"There is another way in which I have had the joy of using the tracts—that is, on one day visits to outlying markets. We have had wonderful encouragement in this work, especially in the great numbers who come round and listen so willingly to the gospel message. On our return journeys we have stopped at passing villages for a short rest, pinned up a poster on a convenient wall, and the Evangelist expounded the message while I have handed out the corresponding tracts to the inhabitants and to passers by along the road."
The Present.

Miss Nesland writes.

Some time ago I wrote to Shanghai for a Free Grant of tracts for work in a new district. The other day I received from Hankow several parcels of tracts and take this as the answer. It was with much pleasure I unwrapped those parcels and pray the Lord to bless the scattering of these messages. We are having three meetings daily and always have good quiet listeners. The market places also are visited and good attention is manifested by the people.

Mr. Lea writes.

"As well as the usual occasions such as street chapel preaching there have been two main occasions where a great many tracts were put into the hands of the people. The first was the Dragon Boat Festival. We found, that with very few exceptions, people were willing to accept the tracts. In fact were anxious to get the printed leaflet. The second time was when I went for my first real trip into the Country to visit a market held there. Tracts were distributed in that place and in the North suburb of this city on our return. I am most grateful for this supply and have kept samples so that when I have made more progress in the language I may make my own selection."

These testimonies must suffice, but it is more blessed to give than to receive, and our Society rejoices that it has been able to place a few stepping stones in the way of these young missionaries for whom our prayers go up that the Lord's blessing may rest upon them and that they, in their time, may see developments of God's work in this land such as some of us old and crabbed workers may have dreamed of but never seen.

Demon Possession.

This is a phenomenon often encountered by the missionary but seldom made reference to in his letters, or even in speech, except when he is speaking with his intimates. It is a mystery into which we are not anxious to look too curiously. However we append here one, out of many, instances that might be cited and forbear to express an opinion on a manifestation the explanation of which is hidden from our ken.

"The conflict for some souls, of which we could not give details in our last letter, may now be referred to more fully. A man named Rang, of North Valley, who for years was a devotee of certain evil
The Great Flood.

spirits, began to experience their oppression in an alarming degree. They made him their involuntary medium and he describes their coming upon him as an army falling upon its prey. Next, his wife, at such times, was attacked with terrible internal pain which no doctors could diagnose or relieve. Christians urged them to believe in the Lord as doubtless the conditions described were not disease but from the devil. They were unwilling to risk giving further offence to their evil spirits but conditions became worse and, for over a month, the woman was in an agony which was unremitting, until in desperation the husband had her carried here, both willing to make the surrender. We prayed for them, but little could be done until all idolatry and the paraphernalia of spirit worship were removed from their home and persons. Mr. Ch'en and Mr. Field, Jnr. went to the home and helped with this, preaching Christ more fully to them, singing and praying in the Name of the Lord Jesus. Immediately relief came, "and she arose and ministered to them." The Lord's power and glory has been manifested but they are very ignorant and poor. Whilst they are trusting the Lord to keep them free from Satans' attacks there is little realization of personal sin and the need to trust Christ for their souls' salvation. They have proved His power to deliver; shall it be only for this life?"

Prize Tract Contest.

We have on our catalogue three series of prize tracts. The name indicates that some considerable time ago we issued a notice that we would award prizes for tracts that presented the gospel in an attractive form. This year we again reverted to this method of replenishing our stock. The old tracts are still good and useful but, in recent years, so many new terms have come into use that the very language has undergone a change and we want new tracts for a new people. Moreover, the Christian community is growing in strength as well as in number and we have a larger clientele to draw upon than ever before. The task of proclaiming God's message to men which, in pioneer days, was undertaken by the foreign missionary, now devolves, chiefly, on Christian Chinese. The response to our appeal has been most gratifying. The competition does not close until the end of the year but already we have a pile of excellent material which we hope to have on our catalogue early in the new year. It is gratifying to see the way in which the Chinese church is awaking to the need of broadcasting the gospel to those who yet sit in darkness.
Section Three.

New Publications.

由浅入深 Short steps to Great Truths. It is many years since Dr. P. F. Price, President of Nanking Theological Seminary, wrote this series of booklets in simple language for the training of enquirers. I asked our Press Manager how many times these books had been reprinted. "Oh" he said I have forgotten long ago." I enquired "Twenty times?" "More, many more than twenty times he said. "Now, Dr. Price is giving the books a thorough overhaul. Not changing the substance but bringing the manner of presentation and the language in which the lessons were written up to date. We have no doubt but that a new lease of life has been given to these useful books and we anticipate for them many more editions before they are superseded by newer new books.


This part of the Commentary deals with the Passion week of our Lord's Ministry. Mr. Dreyer tells us that the successive bands of students in the Shansi Bible Institute invariably regarded this portion of scripture as the very heart of the whole Bible. Six years have passed since Vol. 3 of the Gospels was published. When he reached this section Mr. Dreyer felt baffled by the many conflicting theories sponsored by different commentators and took up other translation work that he might have more time to study this. At long last it is issued in lucid Mandarin and the Preacher who has not read it, is so much the more poorly equipped for his work. It is the largest of the four commentaries, contains 146 pages and is sold at the extremely low price of 15cts.

Through the whole Bible by chapters. Exodus. By the Rev. C. K. Lee, Swedish Mission, Wuchang. These are not only new books, They are a new kind of books. Mr. Li is an experienced Bible teacher and has prepared these books for his own use and has tested his plan before committed it to the press. The books may be used with a resident class, or could serve for a correspondence course. Each separate
The New Publications.

book of the Bible has a booklet devoted to it but the plan is the same in every one. First there is a preface which explains the method of study. The rest of the booklet is lined in perpendicular columns like a Chinese ledger. For each chapter four questions are set. The first is 主题 What does the chapter tell us? That is, does it tell of the creation. Of the crucifixion, or of Jacob and Esau. What are the contents? The second question is 道 What does the chapter teach us? That God created the world? That Jesus died for our sins? The third question is 責節 What is the most important verse in the chapter? Different readers may give different answers and both be good. The Last 名字 is not a question. It is write down the names that occur in this chapter. There are as many sections as there are chapters in the book and the same four questions are asked of each chapter. The student fills in his book and returns it to the teacher who marks, corrects and returns it to him. Price 4 cts and no other equipment is necessary. Just a book and a pencil.

楊格非博士傅書 Life of Griffith John  by Dr. T Gillison
It is a compliment sometimes to write a man’s name without his honorary titles. The Rev. Griffith John, D.D. is a name that should be remembered in the history of Christian Missions in China. It is not too much to say that the early church in Central China is built on the foundation of his work. Two books, one in Wenli (beloved of John) and one in Mandarin commemorate his name and fame. No church in the Yangtse valley should fail to have this book on its library shelves. 10 cts.

福音標語 Christian Slogans, by Rev. R. Gillies. Fourteen Slogans or pithy sentences in bold type suitable for posting on telegraph poles or any vacant spot where they will attract attention. They are meant to awaken the passer by to the fact that he has a soul to be saved and that the Jesus religion has a message for him. Of various colours. 10 cts, per set.

校長的覺悟 The Schoolmaster’s discovery. A Schoolmaster surprised his scholars by his crushed demeanour in school but in a few days was able to tell them that he had found the great secret of forgiveness of sins and he and they might get rid of their burdens through Christ. 30 cts, per 100.

福音指南 The heart of the Gospel. A series of excellent short tracts, written by three Chinese scholars Just what is needed for a country air or for door to door distribution. 15, cts, per 100.
The Present.

三個問題 Three Questions. Where do we come from at birth? Why were we born? Where shall we go when we die? Written by 李志青 A good tract to give to an awakened listener.

愛神爱人 Love to God and Love to man A short tract setting forth in a diagram the whole duty of man. Written by a Chinese scholar. Will appeal to a thoughtful person. It summarises in few words what God desires of man and what man’s conduct should be to his brother man.

注重你自己的靈魂 How much for your soul? What shall a man give in exchange for his soul? Many sell their souls for nought but there is redemption to be had through Christ. 30 cts, per 100.

靈魂得救歌 The Soul’s Salvation. A simple rhyme written by a simple man. It has had already a large circulation and is intelligible to the simplest reader. 50 cts, per 100.

罪人的救星 The Sinner’s Star of Hope. Tells of two women in America who became drug addicts and sank as low as human beings can go before they sink into the bottomless pit. But they were saved by the gospel. Has two photographs showing the change from degradation to a new and happy life, A good thing to give to opium smokers. $1, per 100.

今日聚集 Today we come to praise the Lord.

來聚會 Come let us praise the Lord. Two new choruses. Reminds one of the small boy who was punished for going about whistling. He said through his tears “It whistles itself.” These choruses will sing themselves. Each 10 cts, per 100.

Cartoons Posters and Scrolls.

When the Commercial Press was demolished in the Japanese bombardment of Kopei, the plates from which most of our Cartoons were made were buried in the debris. We have since been informed that some of the plates survived the destruction but, up to the present, the Commercial Press has not been able to hand any of the remnants over to us. Whether, in any case, the plates would be of any value is problematical. And in the meantime we must go on with our printing. We regard the production of these Cartoons as a most important branch of our work. They are costly to produce and they
The New Publications.

do not swell the total of our circulation to any great extent. They are not distributed in hundreds like some of our tracts, for the missionary buys only a few at a time. Nevertheless, we believe that one good poster makes a deeper impression on a crowd than many tracts. Eyegate is a more direct route to the heart than Eargate. Here is one testimony from a lady worker.

"We have used the Pilgrims Progress pictures with great success. In many out-stations and Bible Schools, we have given one session a day to the Pilgrims Progress, showing the pictures at the same time, and they have been the means of much blessing."

The Principal of a girl's Boarding School writes;—"For many weeks the Pilgrim's Progress was studied, at evening prayer. The portion was illustrated by the new series of Cartoons issued by the R.T.S. and this was provocative of deep interest and sometimes of discussion. As when, for example, the fearless child of a theological student declared that he and his sister did not believe in the Devil. But the majority of the women, remembering their own temptations, expressed themselves as being only too convinced of his existence."

This testimony could easily be multiplied many times over. These pictures are a "missionary's help". They not only provide him with a text but they help him to preach it and often hearers ask questions that help him to make his message still clearer. The large number of posters we have now on our catalogue have been an expensive investment but souls are more precious still and, if we can tempt them with a picture to learn the way of salvation, it will have been a profitable expense.

New robe & New chance  
Sin & death  
New year Scroll  
Visual Evangelism Poster  
Sin Salvation, Purity, Glory  
Two hearts  
V. E. Posters 1932  
Lotus & Rich Fool  
New Robe  
Lotus

15
The Present.

Rich Fool
Horrible pit
Peace & Trouble
Human Heart Cartoons
The Ten Commandments
The Parable of the Sower

In the Press.
Pilgrim's Progress Cartoons
Foxes have Holes
From Death unto Life
Christian Cartoon's
Broad & Narrow Way
Consecration Hymn
The Chain, "True Freedom"
The path of Safety, "The Bridge"
Beware "The Precipice"
The Snake, "Satan's Snare"
Welcome, "The Wedding Feast"
The Blind Man, "Take Heed"

免去貪心.03
救出禍坑.07
山水屏條.14 set
明心圖掛.50 set
十條誡命
道種畫屏.08

天路歷程圖1.00 set
狐狸有洞圖1.00 set
出死入生.07
基督女徒,70 set
寬窄路圖.35
尺頁屏條.18 set
真自由
平安路
謹慎
撒但的迷惑
受歡迎
小心
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 the 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 truths, 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
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

1931-32
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, $1,996.62

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 1931-32, $798.46**

At the close of the financial year $798.46 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, 330.47**

At the close of the financial year the sum of $330.47 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, 1931-32**

<table>
<thead>
<tr>
<th>Mission</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Church Mission</td>
<td>$250.00</td>
</tr>
<tr>
<td>Ebenezer Mission</td>
<td>25.00</td>
</tr>
<tr>
<td>Lutheran United Mission</td>
<td>625.00</td>
</tr>
<tr>
<td>Swedish Mission</td>
<td>400.00</td>
</tr>
<tr>
<td>Wesleyan Mission</td>
<td>250.00</td>
</tr>
</tbody>
</table>

Total: $1,350.00

Donations from Individuals: 1,220.82

Grand total: $2,570.82
# RELIGIOUS TRACT SOCIETY

## DEPOT TRADING ACCOUNT

### Profit and Loss Account for the year ending 30th., September, 1932.

#### 1931

<table>
<thead>
<tr>
<th>October 1st.</th>
<th>To Stock on hand:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hankow</td>
<td>$21,446.72</td>
</tr>
<tr>
<td>Shanghai</td>
<td>10,586.85 32,033.57</td>
</tr>
<tr>
<td>&quot; PURCHASES</td>
<td>$48,299.29</td>
</tr>
<tr>
<td>&quot; Discounts and Commission</td>
<td>10,665.83</td>
</tr>
</tbody>
</table>

| To Loss brought down | 2,687.03 |

| " Depot: |
| Freight, Postage, Losses and Packing | 2,906.63 |
| Wages and Salaries | 6,827.46 |
| Light, Heat, Water and Telephone | 619.82 |
| Office Supplies, Advertising and Accountancy | 2,095.46 |
| Rent of Shanghai Office | 802.63 |
| Taxes on Land and Building | 1,152.69 |
| Sundries, Medical | 212.66 |

| " Property: |
| Insurance on Building and Stock | 429.97 |
| Fittings and Repairs | 457.83 |

| " Legal Expenses | 313.30 |
| " Free Grant Funds | 4,922.24 |

| " Miscellaneous: |
| Loss on Realization of Investments | 28.73 |
| Secretary Salary | 261.00 |
| Loss on Sale of reinvestments | 601.80 |

**$24,319.15**

#### 1932

<table>
<thead>
<tr>
<th>September 30th.</th>
<th>By Sales:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hankow</td>
<td>$35,360.58</td>
</tr>
<tr>
<td>Shanghai</td>
<td>14,239.54 49,600.12</td>
</tr>
<tr>
<td>&quot; Stock on hand:</td>
<td></td>
</tr>
<tr>
<td>Hankow</td>
<td>$26,420.90</td>
</tr>
<tr>
<td>Shanghai</td>
<td>12,290.64 38,711.54</td>
</tr>
<tr>
<td>&quot; Loss carried down</td>
<td>2,687.03</td>
</tr>
</tbody>
</table>

| By Donation and Grants: |
| From Societies | $1,350.00 |
| From Individuals | 1,220.82 2,570.82 |

| " Property: |
| Rent Received | 2,283.90 |
| Interest and Exchange | 916.69 |

| " Free Grant Funds Account | 4,922.24 |
| " Old Stock Free Grant | 28.07 |
| " Donation from Press | 5,000.00 |

**Loss for the year | 8,597.43**

**$24,319.15**

OVER
## RELIGIOUS TRACT SOCIETY DEPOT
### Balance Sheet as at 30th., September, 1932.

<table>
<thead>
<tr>
<th>LIABILITIES</th>
<th>ASSETS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deposit Account—Staff</td>
<td>Land Not No. 87 S.A.D. No. 3 Hankow</td>
</tr>
<tr>
<td>North China Fund Account</td>
<td>$15,000.00</td>
</tr>
<tr>
<td>Special Reserve Funds:</td>
<td>Building &amp; Fixtures as per last account 42,000.00</td>
</tr>
<tr>
<td>Tinling Fund...</td>
<td>Meter Deposit...</td>
</tr>
<tr>
<td>East China Fund...</td>
<td>Payment in advance—Insurance Premia... 298.26</td>
</tr>
<tr>
<td>Reserve Accounts:</td>
<td>Sundry Debtors:</td>
</tr>
<tr>
<td>Permanent Reserve</td>
<td>Shanghai ... $2,250.33</td>
</tr>
<tr>
<td>Plate Glass Reserve</td>
<td>Hankow ... $4,351.53 $6,601.86</td>
</tr>
<tr>
<td>Publication Reserve</td>
<td>Less Reserve for bad debts ... 1,262.32 5,339.54</td>
</tr>
<tr>
<td>Stock Reserve</td>
<td>Stock on hand:</td>
</tr>
<tr>
<td></td>
<td>Shanghai ... $12,280.64</td>
</tr>
<tr>
<td></td>
<td>Hankow ... 26,420.90 38,711.54</td>
</tr>
<tr>
<td>Building Reserve Account</td>
<td>Trust Fund Investments:</td>
</tr>
<tr>
<td>General Reserve Account</td>
<td>Tinling Fund...</td>
</tr>
<tr>
<td></td>
<td>East China Fund...</td>
</tr>
<tr>
<td>Sundry Creditors: Book—Hankow $9,382.12</td>
<td>General Investments ... 12,239.18</td>
</tr>
<tr>
<td></td>
<td>Furniture in Shanghai ... 123.00</td>
</tr>
<tr>
<td>Capital Account</td>
<td>Cash on hand and in Banks:</td>
</tr>
<tr>
<td></td>
<td>Hankow:—Hongkong &amp; Shanghai</td>
</tr>
<tr>
<td>Banking Corp. ... $3,303.02</td>
<td></td>
</tr>
<tr>
<td>R. T. S. Press Loan</td>
<td>Cash with Associated Mission Treasurers Shanghai... 2,348.66</td>
</tr>
<tr>
<td></td>
<td>Cash on hand ... 225.37 5,877.05</td>
</tr>
<tr>
<td></td>
<td>Shanghai:—Cash with Associated Mission</td>
</tr>
<tr>
<td></td>
<td>Treasurers Shanghai ... $2,573.38</td>
</tr>
<tr>
<td></td>
<td>Cash on hand ... 262.84 2,836.22</td>
</tr>
<tr>
<td>Fixed Deposit ... 859.09</td>
<td></td>
</tr>
<tr>
<td>Profit and Loss Account:</td>
<td></td>
</tr>
<tr>
<td>Balance from 1931 ... $681.24</td>
<td></td>
</tr>
<tr>
<td>Loss for the year ... 8,597.43 9,278.67</td>
<td></td>
</tr>
</tbody>
</table>

$155,118.19

**AUDITORS' REPORT:**

We have examined the above Balance Sheet as at 30th September 1932 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 Dr. J. Darroch. 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.

Hankow, 24th., October 1932.

Thomson & Co.,
Chartered Accountants.

Auditors.
# RELIGIOUS TRACT SOCIETY PRESS

## Balance Sheet as at 30th., September, 1932.

### LIABILITIES

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>SUNDRY CREDITORS</td>
<td>$141.40</td>
</tr>
<tr>
<td>Deposit Account - Staff</td>
<td>$250.00</td>
</tr>
<tr>
<td>Reserve for Bad Debts</td>
<td>$571.56</td>
</tr>
<tr>
<td>Jubilee Fund - Machinery Reserve Account</td>
<td>$5,075.00</td>
</tr>
<tr>
<td>Special Machinery Reserve Account</td>
<td>$6,000.00</td>
</tr>
<tr>
<td>General Reserve Account</td>
<td>$8,103.81</td>
</tr>
<tr>
<td>Capital Account</td>
<td>$30,000.00</td>
</tr>
</tbody>
</table>

### Profit and Loss Account:

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance from the year 1931</td>
<td>$6,445.55</td>
</tr>
<tr>
<td>Profit for the year 1932</td>
<td>$9,097.17</td>
</tr>
<tr>
<td></td>
<td>$15,542.72</td>
</tr>
</tbody>
</table>

### AUDITORS REPORT:

We have examined the above Balance Sheet as at 30th September 1932 and have obtained all the information and explanations we have required. The stock on hand has been certified correct by Dr. J. Darroch. 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.

Hankow, 24th., October, 1932.

---

### ASSETS

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
</table>
| Plant Account:
  as at 1st., October 1931                   | $8,854.63 |
  Add Purchases during the year                | $8,989.76 |
  $17,314.39
| Sanitation:
  as at 1st., October 1931                   | $3,000.00 |
| Stock on Hand:
  as at 30th., September 1932                | $13,556.40|
| Sundry Debtors as per Schedules              | $3,774.24 |

### Jubilee Fund - Machinery Reserve Investment:

| Cash in Bank:
  National City                                | $2,894.81 |
|                                              | $5,075.00 |
| Payments in Advance:
  Insurance                                     | $424.00   |
| National City Bank of New York - Fixed        |           |
| Deposit                                         |           |
|                                              |           |

### Cash on Hand and in Banks:

| Cash on Hand with National City Bank of N.Y. | $14,238.56 |
|                                              |           |
| Less: Applicable to Machinery                |           |
| Reserve Account                              | $2,894.81 |
|                                              | $11,343.75|
| On hand                                      | $146.71   |
| Depot Loan                                   | $5,008.00 |

$65,634.49