R. T. S. and Society of Friends of the Moslems (note Arabic script) Posters on the inside of the city gate Sining, the capital of the Province of Tsinghai, which was formerly Northern Tibet.

Head Office and Press:
Religious Tract Society Building, Hanyow

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 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 all reports since describe the work of the Parent Society in China instead of that of an independent Society.
The Religious Tract Society
General Committee and Sub-Committees for
1933-1934

Officers

Hon. Chairman
Hon. Vice Chairman
Hon. Editorial Secretary
Hon. Secretary
Hon. Treasurer

Rev. R. J. Gould
Mr. Y. H. Tang
Rev. F. C. H. Dreyer
Rev. Ralph Mortensen
Mr. F. C. Brown

General Committee

Eight Permanent Members

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Rev. A. J. Hansen
Mr. Lewis Jones
Rev. C. K. Lee

Rev. Ralph Mortensen Ph. D.
Mr. L. Todnem B.A.
Mr. Y. H. Tang
Miss E. M. Wagstaff

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Mr. A. P. Smith
Rev. C. L. Pickens
Mr. C. H. Chen

1932-1935
Miss F. E. Gooch
Dr. T. Gillison
Rev. Edward Ling
Mr. T. C. Liu

1933-1936
Rev. H. B. Rattenbury
Rev. G. Kanger
Dr. P. E. Keller
Rev. E. F. Steward

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The Hon. Chairman
The Hon. Secretary
The Hon. Treasurer

Rev. A. J. Hansen
Mr. L. Todnem B. A.

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Rev. P. E. Keller
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Rev. S. C. Cheng
Rev. I. Daellin

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The General Secretary
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MESSRS. THOMSON AND CO.
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 six to twelve 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 of 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, a 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

The Year in China

1933, the 22nd year of the Republic, has been an inauspicious one for China. Those who lightheartedly pulled down the monarchy and loosened bonds that had held China together for many centuries little realised what a herculean task they were taking on their shoulders by that action.

I saw the city of Shanghai, the Chinese city, not the foreign Settlement, fall to the revolutionaries in 1911. I happened to be near the south gate of the city and, looking across the moat, saw half a dozen students, in long gowns, standing on the city wall. Their actions seemed peculiar and I drew nearer to see what was taking place. There was no crowd and no sign of anyone paying attention to the little group. Presently, one lad ran up a flag on a bamboo pole. Two or three produced revolvers and fired a few shots into the embankment of the city wall. (Wall and moat have long since disappeared and a broad road occupies the place where once they were) Another of the inconspicuous group stepped forward and said "In the name of the Chinese Republic I take possession of the city of Shanghai." The others gave a faint cheer and they dispersed. I suppose the same ceremony took place at each of the four gates of the city but the tide of life flowed on undisturbed. I had seen more exciting scenes when two wheelbarrows collided in a narrow street. But I had a shock and asked myself if Empires fell making no greater commotion than this.

Twenty-two years have passed and, while much has been accomplished, roads made, railways planned and grandiose schemes announced, he would be a bold man who would say that China's toiling millions are happier now than then. I fear the consensus of opinion would be that there is more misery in China today than at any time within the memory of the oldest inhabitant. This is not to say that anyone hankers after a restoration of the monarchy. That is as dead as the regime of the Pharaohs and as little likely to be revived. Chinese, like the rest of us, prefer self-government even to good government and autocracy in never good.

The war with Japan over the independence of Manchuria was the outstanding event of 1933. There was no declaration of war on either side but the question at issue was as clearly decided as though
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there had been an open announcement of the cause of war. Manchukuo was not, and is not, recognised by China but she is to be left to work our her destiny under the aegis of Japan with no interference from her quondam sovereign state.

When the Manchus made a dash for the Chinese throne in 1644 they were more surprised than their Chinese enemies at their success. Manchuria had conquered China but China immediately set out to capture Manchuria. The pioneers were labourers. After he was well settled with an easy going Manchu master, the labourer asked to be allowed to cultivate a little of his master’s ground to grow food for his own use and for this land he offered to pay rent. Rent had never been paid for land in Manchuria and the Manchu master saw easy money coming his way. Permission was readily granted. In a few years the labourer offered to buy the ground and as ground was abundant, again the Manchu willingly agreed. From that point to the Chinese lending money to the Manchu was an easy step, but the end was that one day the loan was called in, principal and interest, and the Manchu’s house and fields were the property of his one time servant, who had come to him as a barefooted labourer. The Manchu was bewildered. How could these things be? He was like a boy watching a conjurer taking eggs out of a hat. The thing was inexplicable but he would return to his clan and communistic life. But the same process was going on in hundreds of cases. The Chinese tide was sweeping northward. The revolution of 1911 accelerated the process and the tide became a tidal wave. Some of the Manchus took Chinese names and became servants to those who once served them. And now might be seen a man who was once a Prince, or the son of a Prince, learning to pull a ricsha or to balance a carrying pole on his shoulder. There are thirty million Chinese in Manchuria and the comment of the British Statesman’s Year Book “There are no Manchus in Manchuria” became literally true. Then the wheel of fortune took another turn. Manchuria declared its independence and when China sent armies to conquer the recalcitrant “three Eastern Provinces” they were defeated by the combined Japanese and Manchurian forces. Manchuria had become Manchukuo, the Kingdom of Manchuria, and Pu-yi, the last Manchu Emperor of China, who had been deposed by the republican Chinese forces, was named by Japan “Emperor of Manchukuo.”

West of Manchuria is the great territory of Mongolia, having about three times the area of Manchukuo and only one tenth of its population. But the Mongols are a more homogeneous race than the
The Year in China.

Manchus ever were and, moreover, they were never debauched by subsidies from the throne as the Manchus were in the days of their supremacy. The Mongols are a strong and virile race and are now making a demand for autonomy from the government at Nanking. They base their demand on the fact that the Chinese are pressing on their reserves even as they did in Manchuria and that unless they are given power to protect themselves they will be submerged as the Manchus have been. Mongolia may be conceived of as a vast desert, dotted with islands of arable land scattered here and there throughout its area. The Mongol leads his flocks from one of these islands to another. He finds now that when he has gone the round of the grazing ground and returns to where he started that, in the interim, a Chinese has ploughed up the land and his flocks are in danger of starvation. If he appeals to the Mandarin, a Chinese, he gets no redress, for ploughed land pays a tax and grass land does not. If Nanking refuses the request of the Mongol Princes they may remember that their Northern frontier marches with Siberia for about two thousand miles and the story of Manchuria may be repeated with Russia playing the role of Japan.

South of Mongolia is the Province of Kansuh with a climate like Canada and a prolific supply of the fruits and cereals that grow in a temperate climate. This Province has a large Moslem population. These Moslems are Chinese but are not pure blooded. They have something of the Turk in them and arehardier and bolder than the non-Moslems. They rule a territory bordering on Tibet and the Chinese stand in awe of them. Once, a mob of Chinese tore through a village bent on mischief. A missionary stood at his chapel door watching the coming mob. Said a Moslem to him "They will destroy your chapel." The missionary nodded sadly. He continued "They will not lay a finger on our mosque. "You are sheep" we are wolves."

Rev. C. L. Pickens who, with Dr. Zwemer, visited this district a few months ago told me that they stood on a hill which was the dividing line between Chinese and Moslem governed territory. To the East waving fields of gorgeous poppy showed where the Chinese held sway. To the West, under Moslem rule, were only fields of grain. Kansuh depends for its revenue chiefly on its export of opium; hence the difference.

South of Kansuh is Szechuen. The largest and wealthiest Province in China. It is at the moment probably the worst governed
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of the eighteen that comprise China proper. Several Generals have divided the Province into spheres of influence. Each collects taxes within his own district, pays lip service to Nanking but is a petty despot. If the military were to withdraw the Province would be captured by the communists and while the military remain the people are taxed to the bone. And there is no help for it.

Coming to the Provinces bordering on the Yangtse, Kiangsi has been overrun by communists for years. General Chiang Kai-shek, Commander in chief of the Chinese armies, is waging war against them but it seems like the war of attrition on the Western front in 1916. He nibbles a piece of territory then advances his barbed wire entanglement and goes on to nibble some more. Meantime another Province, Fuhkien, has declared itself independent and is joining hands with the communists in Kiangsi.

I have written this survey to show the manifold difficulties that are facing the present government of China. It is probable that the present cabinet is as good a selection as could be obtained by a plebiscite if such a thing were possible, but they are to much of a muchness. They are a kind of self perpetuating body of scholarly men with good ideals and good intentions but the task they have taken in hand would be too much for men of greater caliber and wider experience, and one cannot help thinking that they go on from day to day in a haphazard style hoping that something helpful will turn up.

It will also be evident from what I have written that business cannot possibly be good in such a distracted country and our own business is sadly hampered by the fact that such a large part of the country is either overrun by bandits and communists or harried by militarists who are little better than the robbers they are sent to suppress.

We turn with pleasure from this disappointing review to the report of our year's work.
SECTION TWO

Important Publications

PRIZE TRACTS

Some thirty years ago we issued a series of Prize Tracts which has done good service for more years than any but those styled “old” missionaries can remember. This year we issued a new challenge to the Chinese Church or, at least to all that we could reach with our magazines, and offered a money prize for the best three tracts, 1st, 2nd and 3rd, in each of seven subjects. Tracts addressed to Materialists, Buddhists, Mohammedans, Socialists, Atheists. Common People and Students of Natural Sciences. We received in reply 190 essays which came from 16 of the 18 Provinces of China. So evidently our net was cast wide. The prizes have been awarded and the tracts are now on sale and are being appreciated by those for whom they were written. At least so we judge from the repeat orders that we have received and we are glad of this addition to our stock for our customers keep asking us for the latest thing we have in tracts.

New Tune Book

The R. T. S. Hymn Book, in Chinese, is one of our “best sellers.” The Chinese Church is being nourished on its hymns; most of them translations of favourite hymns in our English hymnals. But there is also a good sprinkling of hymns composed by Chinese Christians. The need for a Tune Book was “a long felt want” and it has been met by the publication of the R. T. S. Tune Book which contains 250 tunes. Most of them are familiar to the universal church but a fair number are Chinese melodies which are beloved and sung with great fervour and sometimes with an approach to correct time and harmony. This book has taken more than a year to print. The work was done in Shanghai as we have no type for the music here. The cost will be more than $2,000. A heavy outlay which we shall get returned but slowly.

While on the subject of music we may note that the Chinese language lends itself easily to rhyme and we get many Mss. in metre few of which we are able to publish. But these unpolished rhymes have their use. The earliest gospels in England were in rhyme and the Lollards who followed Wycliffe often went to the stake chanting just such doggerel as the Chinese love.
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The Calendar.

We made a distinct break with tradition with our calendar this year. For many years we have printed a large sheet with some picture such as Big Ben in London or the Sydney Harbour Bridge as our bait, to induce non-Christians to buy and read the letter press, which contained, beside the usual days of the month, Sundays etc, some good gospel exhortation. This year we issued a totally Christian calendar. The picture was Harold Copping’s “Christ blessing little children.” The printing was on art paper and, what letterpress there was room for, was religious. We have been much encouraged by the good sale we have had for this production. It will hang for the best part of next year in thousands of Christian homes and we may hope that many non-christians will see it, and ask what the picture means, and so get to know something of the Saviour who desired that little children should come unto him.

Week of Evangelism Posters and Tracts.

It has become the custom of the Chinese churches to keep the first week of the New Year as a week of Evangelism. It is a good custom and we prepare specially for it by issuing a series of six large coloured Posters with six tracts explaining the lessons the pictures are meant to teach. These posters are 40 by 30 inches and are printed in vivid colours so that they are visible at a considerable distance from the platform. We reckon the production of these posters and tracts as our most important enterprise in the year. And our missionary friends support us loyal by purchasing the Posters in large quantities and the accompanying tracts by the thousand.

The Posters for 1933 and 1934 were prepared by Miss H. M. Clark of the Alliance Mission, Pengshui, Szechuan. The themes of the 1933 Posters were:

1. True Freedom. A man bound by the chains of sin. Copy .10
2. The Path of Safety. A man crossing a bridge to safety, another rushing to destruction. Copy .10
3. “Beware” A man pressed by a great rock towards death. On the other side he finds safety at the Cross. Copy .10
4. “Satan's Snare” A globe of the world with a serpent coiled round it. The serpent crushed by the cross.
Important Publications.

受歡迎 5. “Welcome” The King welcoming the wedding guests. Copy .10

小心 6. “Take Heed” A blind man groping his way towards a precipice. His eyes open, his feet on sure ground.

The Posters we have prepared for the 1934 Week of Evangelism are.

走錯了路 1. “Gone Astray” Picture of a man who has cast away his lantern (his conscience) and is heading for destruction. Copy .10

除了我以外不可有別的神 2. “Thou shalt have no other gods before me” A Woman kneeling at an idol shrine. Copy .10

腳踏兩支船 3. “Between two opinions” A man standing with each of his feet on a different boat. Copy .10

寶珠玉不如寶善 4. “What shall it profit a man” Picture of a man whose spectacles are dollars. He can see nothing but money. Copy .10

種的是甚麼收的也是甚麼 5. “Be not deceived” Ploughing and sowing. Whatsoever a man sows. Copy .10

罪人到天城之四級 6. “Messiah the Lamb of God.” A picture in 4 colours. Black 1, the heart. Red, 2 sacrifice, The cross. 3 White, purity, 4 Gold. The golden City. Copy .10

聖書註釋卷四中 Mandarin Bible Commentary This is part 5 of Rev. C. H. Dreyer’s exposition of the four Gospels. It deals with the Last Supper, our Lord’s discourse to his disciples and his predictions regarding Jerusalem. It is a notable contribution to the literature on this subject in Chinese and is probably the fullest discussion of this sacred subject in the language. Mr. Dreyer bases his theme on Stevens and Burton’s Harmony of the Gospels. Copy .20

鄉村講道第一集 Village Evangelism by Wang Shang-Chih, Evangelist. In this book a successful Chinese Evangelist tells of his experience in village preaching and gives valuable hints to his fellow workers on how to approach and win the masses of rural Chinese. Copy .10

抵擋他 Whom Resist. The English original of this book was written by Mr. F. J. Perryman and he was so anxious to get it translated into Chinese that he gave a generous contribution toward the cost of printing and publishing it. China might be described, like the Church in Pergamos, as the place where Satan’s seat is. This
The Present.

book should go a long way to awakening Christians to the wiles of the enemy and arm them to resist. Copy .10

得勝之路 The Way to Victory. This book is by the noted American Evangelist James McConkey and it was translated by an equally famous Chinese Evangelist and Pastor, the Rev. Marcus Ch'eng. How few of us live the victorious life. But there is a path that no fowl knoweth and few can excuse themselves as did the disciples at Ephesus who said "We have not so much as heard whether there be any Holy Ghost." Those who read this book cannot make that statement any more. Copy .10

基督中心的研究 "The Credentials of Jesus" by Rev. H. Sundquist. This is a valuable little book of apologetics which takes the straight line of defining and expounding the authority of Jesus. It is a book that should be in the hands of all Chinese Pastors and Evangelists. It is simple but forceful. Copy .10

聖經中的福音 The Gospel of the Bible. What are its themes? How should it be taught? The author's main argument is that the Gospel of the Bible is that Jesus Christ, the Son of God became man and dwelt among us and we beheld his glory. If we can make our readers and hearers see the glory of God in the face of Jesus Christ they will need no further argument for the truth of the Gospel. Copy .09

約拿書與傳道之研究 Lessons from the Book of Jonah by Li Chih-ts'ing. A Chinese Pastor who has found the book of Jonah an enthralling study seeks to expound its lessons to those who have not yet given much attention to the old world parable and its teaching. A useful little book. Copy .04

闡道故事 Illustrations for Preachers by Wang Shang Chih. He—the world’s most famous preacher—opened his mouth and spake to them in parables, and this Chinese Evangelist gives, out of his own experience, a number of parables which he calls "illustrations" for the use of other preachers whose minds are less fertile. A very readable and useful book. Copy .06

基督二次降臨與千年聖年論 When will Christ return? Before the Millenium or after. by Rev. F. C. H. Dreyer. One of our most gifted teachers takes up this well worn theme and expounds his view on a subject which, judging by one's own experience, is little understood and little thought of by the majority of Chinese
Important Publications.

Christians. And yet we should look for that blessed hope, the appearing of the great God and our Saviour Jesus Christ. Copy .08

Scripture words set to Chinese Music. This is the third tune book that Miss E. K. Hooper has written for us. There surely can be no easier and pleasanter way of impressing the great words of scripture on the hearts and minds of our Chinese fellow believers than to set them to sing these words to some of their own familiar melodies. This Miss Hooper has done and if her book was as widely used as it should be the Chinese church would be as vocal as the Lollards in England or the Psalm singing covenanters in Scotland. Copy .10

Booklets.

Through the Whole Bible by Chapters. A series of booklets written by the Rev. C. K Lee, a member of the Swedish Mission who has been set apart for the work of organising conferences and evangelistic campaigns. Experience taught Mr. Lee that much of the impulse to a higher christian life, developed in the conference, was dissipated for lack of follow up work and he designed these booklets, the first of which propounds four questions of each chapter of the book discussed, and the other leaves a blank space for the readers answers to the questions set. We now have, of the old Testament, Genesis to Samuel and of the new the four Gospels and Acts. Copy .03

Good News Reading Lessons by Miss Ruth Nowack B. A. Miss Nowack teaches her Chinese women enquirers to read and to read the gospel. This is her second volume of gospel lessons. Copy .02

How shall we escape. By J. McConkey. Translated by P. H. Bartel. An awakening booklet. Copy .03

The Rudiments of the Gospel by Tsai Fuh-tsu. A Chinese Pastor tells what the gospel is, why there is a gospel, and why we must believe it.

The Fifth Sparrow by J. McConkey, Translated by P. H. Bartel. A charming little book enshrining the truth of God's love for the sparrows and me. Copy .03

A letter to my Countrymen by Cheng Ming-lin. An impassioned appeal printed in the form of a
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letter in which a Chinese appeals to all Chinese to repent and believe the gospel. 100.60

中国守法朋友 A letter to prisoners in Chinese gaols. The Prisoners Aid Society in England sent us a request to publish in Chinese a letter to those unfortunate in prisons on Christmas day. We have had pleasure in doing so and the letter is now in process of distribution. (no charge.)

不可不答的問題五種 Five inescapable questions. All scripture questions are inescapable; these five particularly so. Printed in red and black characters. Set of 5.03 Set of 50.25

耶稣历史歌 The Wonderful Birthday. A simple rhyme for children telling of the wonderful birthday of Jesus. 100, 0.50

天國小孩歌 Christian Child's song. Illustrated, telling what a Christian child should be. 100, 0.60

回头是岸 Anti opium song. A stirring rhyme printed in black and white. 100, 0.18

灵魂得救歌 The Soul's Salvation. The gospel in rhyme. 100, 0.30

莫忘了歌 Do not forget. Satan is active. Beware. 100, 0.20

作道诗一首 All must trust Jesus. There is no other way to be saved. 100, 0.40

With our Week of Evangelism Posters—referred to in an earlier part of this report—we issue tracts to go with each poster. These tracts expound the theme of the picture and are of great assistance to Chinese Pastors and Evangelists in out-stations who, often have little help in the line of expository literature. They are also sold to those who come into the meetings and hear the gospel. These carry the tracts back to their homes and repeat the story to their households and friends. The tracts sold during the week of Evangelism, held in the first week of January 1933, amounted to 660,000 sheets. We hope we shall be at least equally successful with the posters for the first week in January 1934.

Harold Copping Pictures from London.

Cartoons, Posters and illustrated material now take such a large place in our circulation that it seemed to us at the beginning of this year that we ought to have on hand a stock of pictures of better quality than anything we can produce in China, and that would give
Important Publications.

a more accurate representation of scenes in the Holy Land, the place where our Saviour lived and died. We therefore wrote to London and received a consignment of pictures that were painted, by a well known artist, in the Holy Land itself and as nearly as possible on the very spot where the theme of the picture was enacted. The cost of the consignment was £51.13.9 a very large sum for us to lay out, but we believe it will be justified, for we think every mission station should have, at least, one or two pictures that are artistic representations of real scenes and not only the posters which after all are crude drawings that serve their purpose admirably but have very definite limitations from an artistic standpoint.

These pictures are much appreciated and are having a rapid sale. We have two large pictures de luxe that represent the Last Supper. The price is $60.00 each. One of these would beautify a Cathedral. There are only two. Hurry if you want one.

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Even a bad man if he purifies himself and repents may become a servant of God.

Mencius 3d Cent B.C.
SECTION THREE

They say
What do they say?

The Rev. Marcus Ch'eng, who is one of the foremost leaders in the Chinese church and who conducts a flourishing Institute for Christian students in the Province of Hunan writes, "I am using a gift of $20.00 to buy this book (The Way to Victory) for distribution to my students."

From the King-Chow Theological Seminary another friend wrote—"I also want to express my appreciation of your free grant of 20 copies of 'Credentials of Jesus.' I gave one copy to our Chinese teacher here in our Theological Seminary, and he came in the other day beaming with joy saying:—"Muh-si pa na ih pen shu shih-tsai hao teh-hen." (The book which you gave me, Pastor, is truly excellent!)

Another wrote:—"The Hanshow Church is sending you $2 out of the X'mas offering as a gift to your work."

From Changsha came another letter saying:—"We hope to have 3 or 4 days of special evangelism at each of 20 chapels, and therefore request a grant of tracts. We are perfectly satisfied to have you make the selection. One of our members at Liling is doing considerable voluntary itinerating, preaching and tract distribution. He gave me $5 and the list enclosed for posters and tracts."

The Braille Literature Association for China also wrote for advice on books in easy Mandarin, preferably of the story class, suitable for Braille readers who are not very expert, and we were glad to make some recommendations.

Another missionary wrote—"I want a tract which will be likely to lead those who know the Gospel to immediate decision. I have been looking round for it, not a lengthy one, but a pithy one, with few characters, but a living, loving drawing message—I am ever so glad you have translated that "Whom Resist." You are right. It has a message for every Christian. Truly we are much indebted to the Tract Society for such a good supply of ammunition."

A Szechuan missionary wrote gratefully as follows—"5 out of 10 parcels came to hand. We had been praying that these tracts
What do they say?

would come to hand, as we had run so short. Your Quarterly letter letter also I was particularly thankful for. It is a real help. We wish we had known about your calendar earlier, and there are other things that we have learned."

An appreciation of our work is as follows:—

The Hunan Mission of the Presbyterian Church in the U. S. A. held its annual meeting recently and I was asked to send the Mission's thanks for the generous grants of tracts and for the work of the Tract Society in Central China.

Our stations and Missionaries are indebted to you for so much good literature. It is well-nigh unthinkable to do Evangelistic work without literature, so as Secretary of the Mission I take this opportunity to thank you and your society for grants of tracts and for the fine cooperation you have made during the past year with our Missionaries in Hunan.

Chinese Tracts in other Land.

Our publications travel far afield and requests from abroad are constantly reaching us.

A friend in Changsha sent an order to be mailed to Holland, where a missionary is working among some 1,800 Chinese, mainly unemployed. "Now he is wanting good Gospel tracts for these men. Kindly supply more or less according to postage, but do not leave out the Calendars."

Posters for the Week of Evangelism were also mailed to Canada (Vancouver)

And to London, where a Secretary of the C. M. S. desired especially those posters showing the "Family at Prayer" and "The Man and Woman at Work"—"to show how Chinese men and women pray during their ordinary duties."

Other missionaries on furlough have made similar applications for posters etc, to be used on their deputation tours. One wrote from German-town, Philadelphia—"I am a C. I. M. Missionary and have been asked to take part in some Summer Conferences. I think it would be helpful if we could show some of the books we use for propagating the gospel in Inland China. Please mail at once some V E. Posters, and also copies of "Pilgrim's Progress"
The Present.

An interesting letter came from Korea, saying "People seem to be more ready to buy books and to subscribe to magazines than in the past. There are comparatively few people out of work. I believe things are steadier here in Korea than in most parts of the world." We are rejoiced to hear of a Christian bookshop flourishing in Korea.

From New Zealand a missionary on furlough wrote to order books (copies of a small life of Christ) to be sent to her station as Christmas presents. (Verb. Sap.)

A C. I. M. worker on the way to Tanpa also sent a request for tracts, suitable for the opening up of work among the Tibetan people.

Pilgrim's Progress

The letters received from many missionary-friends make frequent reference to the undying value of this book, and to the great usefulness of the two sets of R. T. S. Cartoons.

One writes:—"I am so glad you have got the Pilgrim's Progress Part II Cartoons in print. We have used Part I, pictures, and they have, with the accompanying explanations, attracted crowds of outsiders to our open-air meetings, and now we will follow with the Second Part."

Shansi Pictorial Folders and Slips—

"A C. I. M. missionary sent me a lot of these and I am delighted that you are selling them. They are truly beautifully got up and attractive, and so useful to young people. We teach the slip Choruses wherever we go."

"The Heart Cartoon Pictures have this week helped in the conversion of two women, one over 70 years of age, and the other over 60."

Still another worker in Huang-yuan, Tsinghai Province wrote—Please let me know if you stock Pilgrim's Progress in Tibetan. I have a friend working among the Tibetans on the Indian border: he says how this book is appreciated among Tibetans, and how helpful it is in bringing the Gospel to the Tibetans.

A Lanchow correspondent also asks for the Ten Commandments in Tibetan and Mongolian, so more and more we are reaching a wide constituency.
What do they say?

Similar thanks have reached us from Taonan, Manchuria:—

"The new style of calendar seems just what our Christians have been enquiring for, something to remind them when the Lord's Day comes round. Some around these parts seem so busy taking advantage of the brisk business opportunities all around us here that they need reminding to come to the Lord's house on His Day—I'll have to trust to your Scotch keenness for the penny combined with your Christian benevolence to decide what to charge me. !!!"

Another missionary in Tungwei, Kansu wrote:—"We are opening up a new preaching shop on the street, and hope to have your V· E. Posters to decorate the exterior and interior walls."

Newly arrived missionaries, feeling their sore limitations through lack of the Chinese language, make increasing use of our tracts.

One in Tsunyi, Kuei Chow, wrote of his visits to the market towns, and tracts distributed there, sending an urgent request for posters, and picture-rolls.

Prison Work.

This year through the kindness of the Rev. G. A. Clayton and the Prisoners' Aid Society in England we are enabled to distribute 5000 Christmas Letters to Chinese prisoners, among whom many missionaries have been doing regular work. One writes from Tai-yuan:—"We go every week to the large prison, where there are several hundreds of prisoners, also to a place where others are awaiting trial, many of them able to read, and so glad to receive tracts." Another writes from Wuchang:—"We regularly visit a thousand inmates in the Model Prison. The authorities are most kind and and do everything they can to help us, the warders accompanying us to wards and workshops, summoning men and women from their tasks to hear the message, and also helping to give out Scripture portions and tracts. We can use a great deal of literature in this way. Many many thanks for your grants."

The Vicissitudes of the year.

Torn by civil war and oppressed by bandits in many districts, the country sends to us many tales of distress and of the loss of parcels, precious long-expected tracts having failed to appear. e.g. A Szechuan worker wrote:—"We lost all our books and tracts by soldiers looting the place in our absence during the last 2½ years. Please send............"
The Present.

From Tihwa Sinkiang an August letter said:—"Neither have the tracts arrived, presumably having been held up somewhere between Lanchow and here, owing to the severe trouble which broke out in the S. E. of this province early this year. Since January the overland postal route from Lanchow to Tihwa via Hami has been closed, therefore I send another order. Please send via Siberia!!!"

A C. I. M. missionary in Nanch'ang, Kiang-si wrote:—'Recently at the request of Madame Chiang (The wife of Generalissimo Chiang Kai-shek) we have begun work among the wounded soldiers in Nanchang. A little band from here and the Brethren Mission visit, once a week, a large Hospital in which are several hundred patients. We first hold a Gospel meeting in the Central hall of the Hospital for patients who are able to leave their beds, after which we visit the wards. We aim to have a fresh tract or booklet to distribute each week. While a few are indifferent, the majority listen well, and take the tracts readily. Needless to say, literature is no small item. I wish therefore to apply for a Free Grant.'

We were very glad to receive this testimony to the Christian activities of Madame Chiang, and very readily made a grant of nearly forty dollars' worth of tracts for use among these wounded men.

A young missionary writes.

There was one case of outstanding interest of which we thought you would like to know. There was a young Chinese doctor who, with his wife, had recently come to live in Pinglo. He was a man of exceptional mental powers and was possessed with a strong desire to investigate the problems of life. As a boy he had studied Confucianism and later Buddhism and Taoism, but to use his own words "could not find a place to put his heart." In other places he had come into contact with Christianity but had never felt drawn to investigate it; he had even joined with others in laughing at the foreign preacher.

But he was unsatisfied and generally miserable, though he found he could forget himself over the intricacies of Chinese chess. He would spend days and nights over the chess table. It told upon his health and he broke down. He treated himself by fresh air and good food and gradually recovered. In Pinglo, one day last Autumn, he had a tract given to him. This time he read it. Some weeks later I was on the street selling Gospels and he came and bought some together with a statement of doctrine. Slowly the light came. There was something that satisfied in this new doctrine. A few
more weeks went by and be seemed to be quite clear, and openly testified in the Preaching Chapel. One day Mr. Ward had been talking with him about the Trinity and had drawn a triangle to illustrate what he was saying. The day following he came round excitedly; he had remembered an incident of years gone by. When he had been enquiring into Taoism he had been introduced to the planchette. The apparatus, when he helped to hold it, had written something in what they took to be English, and then had drawn a triangle. "What does that mean?" Our friend had asked them. "Oh, that is the Jesus doctrine", one had replied. Now Dr. Wang, for that is his name, wanted to know if the triangle was a symbol of Christianity.

But the tale is not finished yet. Dr. Wang's frequent visits suddenly stopped. We thought he must be busy so did not call to see him for some days. When we did go it was to find him lying seriously ill of what we suspected must be typhoid. Three more weary weeks of illness went by and then he was taken to be with the Saviour he had so recently come to trust.

So now I leave it with you. Was your $5's worth of tracts worth while? I think so.

While we were in Pinglo a young man was called in by our hostess and he sat down with us while the elder exhorted him in the Gospel. This last Sunday one of our elders went to visit the Christians there, and during their gathering this young man came and signified his desire to follow the Lord. He handed the following clear declaration of faith in the Lord to the elder written in Chinese:

I, Yang Chi, in the presence of the Omniscient and living God have now decided to accept the Lord Jesus Christ into my heart. I earnestly trust Him and clearly know that I have Eternal Life, having the Lord's own Word as evidence. He says, "Verily I say unto you, He that heareth My Word, and believeth on Him that sent Me hath everlasting Life, and shall not come in to condemnation, but is passed from death into Life" That day in which I was at Hsiakuan, I was given a copy of The Reason Why and have read it through. I sincerely believe my Lord dearly loves the salvation of men and I this day establish my covenant that with all my heart, mind, breath and strength. I will believe in the church and do sincerely and willingly accept and will practise Christianity, spreading it among my fellows.
The Present.

Believer—Yang Chi Ho. Age 35 years Place of residence, Yunnan, Tali.

A Honan missionary wrote.

"Every Sunday afternoon I give out tracts here and invite the people to the evening service. They do not all come to the service, but they all gladly receive the tract, and almost all of them read it. If you would follow them along the street, you would see in each shop a man reading, often reading aloud to an appreciative audience."

A Swedish missionary in Loyang, Honan wrote.

"Last year we distributed somewhere about 70,000 tracts in our evangelistic work" and a C. I. M. missionary in Menghwa, Yunnan writes "I would like $70 worth of tracts. It is my desire to make a large and extended campaign in this region during the fine weather from November to May. Our rainy weather prevents our travelling, but after that time we have wonderful weather in Yunnan and it is for such a time that I want to be about my Father's business in a special way."

Again a worker in Shunking, Szechuan said.

"The majority of our tracts are distributed during the Fifth Month Festival when visiting the largest temples on different days. Others on the streets and outside the city, and still others on country trips in various markets. The Posters have been lent to colporteurs for constant use in city and country."

I write to report on the preaching effort at the time of the Goddess of Mercy Festival here, for which you kindly sent a grant of literature, and reduced the price of that for which we paid.

Great numbers of pilgrims come every year to worship at the two great temples, outside the city.

All men and women were very polite—the exceptions were a few soldiers—and we were well pleased with the courtesy with which our message was received.

"Gospel Message" Testimonies.

Mr. A. P. Smith, who very ably conducts the Post Office Christian Association in China, gets a monthly grant of 12,600 copies of our little Chinese paper the "Fuh-yin Yueh-kan" or "Gospel Messenger"
What do they say

He gives the following testimonies from Postal employees to whom the paper is sent.

A more potent and penetrating little paper than the R. T. S. "Fuh In Üeh K'an," or monthly "Gospel Message," would be hard to find. Started as an experiment in May, 1925, by the gifted pen of the late Mr. Harry Price, and continued by able successors, it has gradually won its way into the hearts of thousands of readers until, to-day, its circulation has reached over 19,000 copies per month, and its influence extends not only to every one of China's 18 provinces but also to most of its towns and remote villages. In short, its far-flung circulation is co-extensive with the ever-increasing postal service whose wonderful net-work of communications is made the channel for evangelising China's postal and telegraph servants by the Post Office Christian Association which, from the beginning, has been the largest distributor of the "Gospel Message."

That this Gospel paper is read and appreciated by these men is evidenced by the numerous letters of thanks received, and that a spirit of enquiry is awakened is proved by the hundred of requests made for the Scriptures. In not a few cases this paper is the only ray of Gospel light that has ever penetrated the spiritual darkness of many a distant and obscure village and there are authenticated instances where it has proved to be the seed from which has sprung a living church.

From a sheaf of this year's letters the P. O. C. A. makes the following brief extracts.

A Peiping postal clerk writing to thank us for the "Messages" says that he and his colleagues in the office often discuss the Christian religion but, as they do not possess a Bible, he asks for twenty to be sent.

A postmaster in the Canton district expresses his appreciation in the following quaint, but evidently sincere, English.

"I sincerely acknowledge with best thanks the receipt of your Journals sent to our office successively. So tender, impressive and reasonable are your writings that of them no one can read without a feeling of respect and admiration of you.

Because I am still a novice, I should be much obliged by your favouring me with constant instructions and assistance. Perhaps there would be some books about the Gospel, the Bible, and the Cross stored and sold in your Association; and, if that be so, as I
The Present.

wish to buy some, I should thank you very much by your telling me the prices of the above things.” (A list of 20 suitablen R. T. S. books was sent this dear fellow).

A most remarkable letter was received a week ago from the postmaster of a 3rd class office in Hopeh. Baptised twenty years ago whilst at a larger office he had back-slidden and fallen into sin through the temptations of the office and the city. He is now in a much quieter and less busy office. Quite recently he had a dream in which he heard a voice distinctly exhorting him to awake and return to the Lord. He immediately awoke, but, finding there was no one in the room, he realised that God had spoken to him. On his pillow he was surprised to find a packet of our papers, which had evidently arrived whilst he was asleep. On reading them, and especially the “Sermon by a lost Soul,” in No. 90 “Message,” he knew that God had sent them to warn and help him. He immediately wrote us for a New Testament and for a continuance of the “Message,” with prayer for his spiritual recovery. We at once acquainted the Mission in that city.

When one considers the infinitesimal cost of these sound yet arresting Gospel heralds the marvel is that every Christian worker in China is not making full use of them, both for intensive individual evangelism, and also for broad-casting the Gospel seed throughout the length and breadth of their respective fields. When once this is done the harvest will not be long delayed.

A. P. Smith.

Wang-mee secretly brought ten pounds of gold to bribe Yang-chen. He said “It is a dark night; no one will know of it.” Yang-chen replied “Heaven knows, the gods know, you know and I know. How than can you say no one knows?” Han dynasty 25 A.D.
SECTION FOUR

Circulation

From what has been written above it will be seen that the R. T. S. has on hand a larger, more varied and better stock than ever before in its history. From the commendatory letters which we have received it is evident, too, that our customers are well satisfied with the literature with which we supply them and yet we note, during this year and last, a steady drop in our circulation.

In 1929-30 we circulated 11,505,802 publications
1930-31 ,, 13,609,689 ,, 1931-32 ,, 8,815,717 ,, 1932-33 ,, 7,967,607 ,,  

Our aim is to increase our usefulness year by year and, while we are not satisfied with these results we are by no means discouraged. In a business such as ours there must be seasons of ebb and flow. But if we were asked how we account for this malignant drop we would be tempted to reply in the words of the epitaph on the tomb of Sir. Christopher Wren, the famous architect of St. Paul’s cathedral London “Si monumentum requiris circumspice.” If you ask for the cause look around at the condition of China. Floods, famines, bandits, wars and rumours of wars. In only a few oasis is there peace. A secondary cause, but a real one, nevertheless, is that the world depression has hit the missionary body. “Who goeth a warfare any time at his own charges?” But the missionary must provide, out of his usual remittance, the ammunition, the books needed for the instruction of his converts who are often too poor to buy them and the tracts needed for wide distribution on his evangelistic tours. Many missionary societies societies have exceedingly reluctantly we may be sure - had to make cuts in the remittances they are able to send to the field and when this occurs in a missionary home retrenchment must be the order of the day. Cheerfully borne as are these inconveniences they have their reactions and may quite possibly have cast their shadow on the figures of our circulation.
SECTION FIVE.

Finance.

Circulation being down the income from sales naturally follows though in this case the fall is not so steep as the returns from circulation would suggest.

In 1929-30 we sold publications to the value of $46,222,48
1930-31 ,, ,, ,, ,, 62,587,11
1931-32 ,, ,, ,, ,, 49,600,12
1932-34 ,, ,, ,, ,, 48,529,95

There is nothing here for discouragement. Rather should we thank God and take courage for that He has in this time of world depression enabled us to do so much. We have no need to curtail our activities and no intention of doing so. Already our returns from sales since our accounts were closed show an upward trend. And in any case “It is required in stewards that a man be found faithful” If we are doing the will of God He will will take care of all the rest.

To God be the glory, great things He hath done
So loved He the world that He gave us His Son
And it is our exceeding privilege to proclaim the gospel of His grace and in so doing we find that He is our shield and our exceeding great reward.

If a man can look up to heaven and in the face of his fellow men without shame he is a good man and, after all, what ten eyes (all men) see, what ten fingers point at: How can a man’s character be hid?

_Tseng-tze 4th Cent. B.C._

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于 目
于 視

22
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, as 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 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 full and constantly maintain "that there is but one living and true God, the Maker andPreserver 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.'

Before the Yin dynasty (B. C. 1766) lost the heart of the people it was able to stand before God. Take warning from Yin. Heaven's decree is not to be easily obtained. If you win the people you win the Empire. If you lose the People you lose the Empire.

The Book of Odes. Very ancient. Collected and arranged by Confucius. 4th Cent B. C.
ACCOUNTS

1932=3
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 193-33, $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. Nothing was received from this Society during the year 32-33.

At the close of the financial year $1208.29 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 1932-33, $788.32

At the close of the financial year $671.59 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 1932-33, $216.99

At the close of our financial year we had overdrawn this fund to the amount of $114.26. This was because our other funds are limited to grants given to certain Districts. The Tinling Fund has no such limitation and we can give grants from it to places that otherwise we would be unable to assist.

The above debit balance of $114.26 is covered by the sum of £27.18.8. paid to R.T.S. Hankow account through the R.T.S., London, as interest on Tinling funds invested in England. This was reported by London too late for inclusion in the Financial Statement ending Sept. 30.
## GENERAL FUND

### Grants from Societies, 1930-31

<table>
<thead>
<tr>
<th>Organization</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>R. T. S. London</td>
<td>$6,713.24</td>
</tr>
<tr>
<td>Wesleyan Methodist Missionary Society</td>
<td>$250.00</td>
</tr>
</tbody>
</table>

Total: $10,312.48

### Grants from Societies, 1931-32

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>*London Mission 1930-1 and 1931-32 grant</td>
<td>$425.00</td>
</tr>
<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>$200.00</td>
</tr>
<tr>
<td>Wesleyan Methodist Missionary Society</td>
<td>$250.00</td>
</tr>
</tbody>
</table>

Total: $1,775.00

Donations from Individuals                                $1,220.82

Grand total: $2,995.82

### Grants from Societies 1932-33

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Church Mission</td>
<td>$250.00</td>
</tr>
<tr>
<td>China Mission of Reformed Church</td>
<td>$200.00</td>
</tr>
<tr>
<td>London Missionary Society</td>
<td>$333.33</td>
</tr>
<tr>
<td>Lutheran United Mission</td>
<td>$625.00</td>
</tr>
<tr>
<td>Methodist Missionary Society Two years</td>
<td>$475.00</td>
</tr>
</tbody>
</table>

Total: $1,883.33

Donations from Individuals                                $745.63

Grand total: $2,628.96

Paid in 1933.
### DEPOT TRADING ACCOUNT

**Profit and Loss Account for the year ending 30th., September 1933.**

**1932**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>October 1st. To 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</td>
</tr>
<tr>
<td></td>
<td><strong>38,711.54</strong></td>
</tr>
<tr>
<td>Purchases</td>
<td><strong>42,417.40</strong></td>
</tr>
<tr>
<td>Discounts &amp; Commissions</td>
<td>8,402.82</td>
</tr>
<tr>
<td>Gross Profit carried down</td>
<td><strong>4,464.10</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>To Depot:</td>
<td></td>
</tr>
<tr>
<td>Freight, Postage, Losses &amp; Packing</td>
<td>3,413.17</td>
</tr>
<tr>
<td>Wages and Salaries</td>
<td>7,824.30</td>
</tr>
<tr>
<td>Light, Heat, Water and Telephone</td>
<td>511.74</td>
</tr>
<tr>
<td>Office Supplies, Advertising &amp; Accountancy</td>
<td>1,592.67</td>
</tr>
<tr>
<td>Rent of Shanghai Office</td>
<td>885.19</td>
</tr>
<tr>
<td>Taxes on Land and Building</td>
<td>1,120.11</td>
</tr>
<tr>
<td>Sundries, Medical</td>
<td>155.47</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Property:</td>
<td></td>
</tr>
<tr>
<td>Insurance on Building and Stock</td>
<td>408.00</td>
</tr>
<tr>
<td>Fittings and Repairs</td>
<td>723.82</td>
</tr>
<tr>
<td>Free Grant Funds</td>
<td><strong>2,880.31</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest:</td>
<td></td>
</tr>
<tr>
<td>Interest on Deposit</td>
<td>24.00</td>
</tr>
<tr>
<td>Secretary Travel</td>
<td>100.00</td>
</tr>
<tr>
<td>Prize Contest</td>
<td>350.00</td>
</tr>
<tr>
<td>Net Profit for the Year</td>
<td><strong>3,003.85</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>$93,995.86</strong></td>
</tr>
</tbody>
</table>

**1933**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>September 30th. By Sales:</td>
<td></td>
</tr>
<tr>
<td>Hankow</td>
<td>$34,388.99</td>
</tr>
<tr>
<td>Shanghai</td>
<td>14,147.38</td>
</tr>
<tr>
<td></td>
<td><strong>48,536.37</strong></td>
</tr>
<tr>
<td>Stock on hand:</td>
<td></td>
</tr>
<tr>
<td>Hankow</td>
<td>30,000.00</td>
</tr>
<tr>
<td>Shanghai</td>
<td>15,459.49</td>
</tr>
<tr>
<td></td>
<td><strong>45,459.49</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>By Gross Profit brought down</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>4,464.10</strong></td>
</tr>
<tr>
<td>Donations and Grants:</td>
<td></td>
</tr>
<tr>
<td>From Societies</td>
<td>$3,071.61</td>
</tr>
<tr>
<td>From Individuals</td>
<td>745.63</td>
</tr>
<tr>
<td></td>
<td><strong>3,817.24</strong></td>
</tr>
<tr>
<td>Property—Rent Received</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1,725.00</td>
</tr>
<tr>
<td>Interest and Exchange</td>
<td></td>
</tr>
<tr>
<td></td>
<td>105.98</td>
</tr>
<tr>
<td>Donation of R.T.S. London—Free Grants</td>
<td></td>
</tr>
<tr>
<td>Funds Account</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>2,880.31</strong></td>
</tr>
<tr>
<td>Donation from Press</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10,000.00</td>
</tr>
<tr>
<td></td>
<td><strong>$22,992.63</strong></td>
</tr>
</tbody>
</table>

|                                    |              |
|                                    |              |
|                                    | **$22,992.63**|
**RELIGIOUS TRACT SOCIETY**  
[Hankow and Shanghai Branches]  
**DEPOT**  
Balance Sheet as at 30th September, 1933.

<table>
<thead>
<tr>
<th>LIABILITIES</th>
<th>ASSETS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DEPOSIT ACCOUNTS—STAFF</strong></td>
<td><strong>METER DEPOSIT</strong></td>
</tr>
<tr>
<td><strong>PUBLICATION ACCOUNT</strong></td>
<td><strong>PAYMENTS IN ADVANCE</strong></td>
</tr>
<tr>
<td><strong>STOCK RESERVE</strong></td>
<td><strong>SUNDARY DEBTORS</strong></td>
</tr>
<tr>
<td>Book—Hankow...</td>
<td>Shanghai</td>
</tr>
<tr>
<td>Book—Shanghai...</td>
<td>Hankow...</td>
</tr>
<tr>
<td>Trade Creditors...</td>
<td>Less: Reserve for Bad Debts</td>
</tr>
</tbody>
</table>

**GENERAL RESERVE ACCOUNT**

<table>
<thead>
<tr>
<th>Add:</th>
<th><strong>STOCK ON HAND</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer from Capital Account</td>
<td>Shanghai...</td>
</tr>
<tr>
<td></td>
<td>Hankow—Estimated</td>
</tr>
</tbody>
</table>

**FURNITURE IN SHANGHAI**

| Cash on hand... | **FURNITURE IN SHANGHAI** |
| Shanghai... | Associated Mission Treasurers |
| Hankow: Hongkong & Shanghai | Shanghai... | $2,131.02 |
| Bank... | 2,131.02 |
| Associated Mission Treasurers Shanghai | Less: Applicable to London Fixed deposit as per A.M.T. Shanghai | $897.60 | 1,233.42 |
| Cash on hand... | |
| Shanghai: Associated Mission Treasurers | |
| Cash on hand... | 242.66 | 5,582.17 |

**PROFIT AND LOSS ACCOUNT**

| Balance as at 1st October 1932... | **PROFIT AND LOSS ACCOUNT** |
| $9,278.67 | |
| Less: Donation from Press for the year 1932 | 5,000.00 |
| | 4,278.67 |
| Less: Profit for the year | 3,003.85 |
| | 1,274.82 |
| Less: Transfer to General Reserve—Contra | | 1,274.82 |
| Total | $58,293.47 |

**AUDITORS' REPORT:**

We have examined the above Balance Sheet as at 30th September 1933 and have received all the information and explanations we have required. The Stocks are only estimated, and have not been verified by us. The Land, Property, Machinery and Trust Investments have all been transferred to a London Account, and are incorporated into the London (Head Office) Balance Sheet. 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, 21st November 1933.
## Balance Sheet as at 30th September 1933.

### Liabilities

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Capital Account</td>
<td>$30,000.00</td>
</tr>
<tr>
<td>Deposit—Staff</td>
<td>250.00</td>
</tr>
<tr>
<td>Reserve—for Bad Debts</td>
<td>521.56</td>
</tr>
<tr>
<td>Sundry Creditors</td>
<td>436.24</td>
</tr>
</tbody>
</table>

**Jubilee Fund Machinery Reserve Account:**
- Balance as per report of 30th September 1932: $5,075.00
- Less: Transfer to General Reserve: $1,449.54
- Balance as per report of 30th September 1933: $3,625.46

**Special Machinery Reserve Account:**
- Balance as per report of 30th September 1932: $6,000.00
- Less: Transfer to General Reserve: $3,363.97
- Balance as per report of 30th September 1933: $2,636.03

**General Reserve Account:**
- Balance as per report of 30th September 1932: $8,103.81
- Add: Interest to date: $185.15
- Balance as per report of 30th September 1933: $8,288.96

**Profit & Loss Account:**
- Balance as at 1st October 1932: $15,542.72
- Less: Donation to Depot for the year 1932: $5,000.00
- Add: Net Profit for the year: $2,063.17
- Less: Transfer to General Reserve: $12,605.89
- Balance as at 30th September 1933: $25,523.21

### Assets

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stock on hand as at 30th September 1933</td>
<td>$10,344.39</td>
</tr>
<tr>
<td>Sundry Debtors as per Schedule</td>
<td>7,433.44</td>
</tr>
<tr>
<td>Jubilee Fund Machinery Reserve Investment:</td>
<td></td>
</tr>
<tr>
<td>Hongkong &amp; Shanghai Bank Fixed</td>
<td>$1,339.00</td>
</tr>
<tr>
<td>National City Bank of N.Y. Fixed</td>
<td>$880.19</td>
</tr>
<tr>
<td>Current Account</td>
<td>1,406.27</td>
</tr>
<tr>
<td>Payments in advance—Fire Insurance</td>
<td>210.13</td>
</tr>
<tr>
<td>Special Machinery Reserve Investment:</td>
<td></td>
</tr>
<tr>
<td>National City Bank of New York—Fixed</td>
<td>$2,821.18</td>
</tr>
<tr>
<td>Cash on hand and in banks:</td>
<td></td>
</tr>
<tr>
<td>Cash in National City Bank of New York</td>
<td>14,828.83</td>
</tr>
<tr>
<td>Less: Aplicable to Jubilee Fund</td>
<td></td>
</tr>
<tr>
<td>Machinery Reserve</td>
<td>1,406.27</td>
</tr>
<tr>
<td>Cash on hand</td>
<td>24.71</td>
</tr>
<tr>
<td>Total</td>
<td>$37,881.87</td>
</tr>
</tbody>
</table>

### Auditors Report:

We have examined the above Balance Sheet as at 30th September 1933 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 this remark 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, 21st November, 1933.

Thomson & Co., Chartered Accountants.

Auditors.