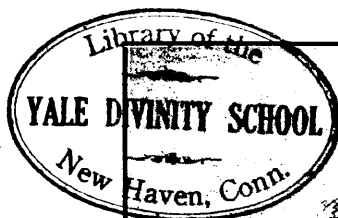


COMMEMORATION AND COOPERATION



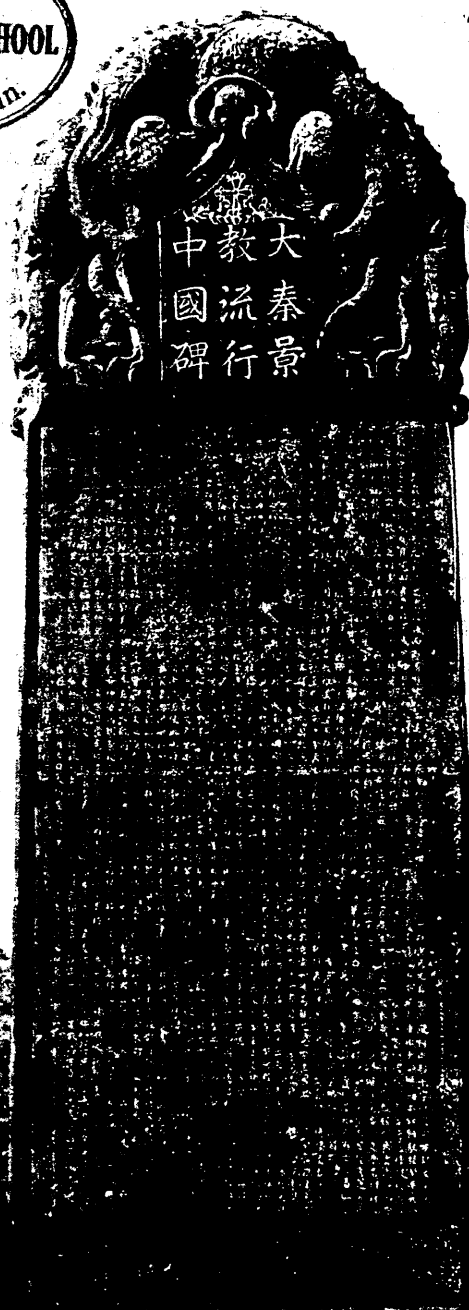
THE
REPORT
1934-1935
OF THE
WORK IN
CHINA
OF THE
RELIGIOUS
TRACT
SOCIETY



The Tablet at
Sian, Shensi,
Recording the
Coming of the
First
Missionaries
to China
in 635 A.D.



A Tract
in
Stone.



Bdj
R28
v.60

COMMEMORATION AND COOPERATION



The 1934-5 Annual Report of the Religious Tract Society, and the Sixtieth Annual Report issued since the first Religious Tract Society in China was founded at Hankow in 1876.



Head Office and Press:
Religious Tract Society Building, Hankow
China.

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. In 1935 the Religious Tract Society of London united with the Christian Literature Society for India and Africa to form the United Society for Christian Literature. Their work in China, however, is carried on under the former name, which is a subtitle of the new Society.

The Religious Tract Society

Officers, General Committee and Sectional Committees for 1935-36

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1933-1936

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REV. G. KANGER	REV. S. WITHERS GREEN

1934-1937

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REV. W. ROWLEY	MR. C. H. CHEN

1935-1938

DEACONESS J. CLARK	REV. STEPHEN TSANG
DR. T. GILLISON	MR. K. L. YANG

Committee for Emergencies

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MR. J. C. F. ROBERTSON	DR. MCKILLOP YOUNG

Auditors

MESSRS. THOMSON AND CO.

Foundation Principles.

In view of the union in London of the work of the Religious Tract Society and that of the Christian Literature Society for India and Africa—a revision of the declaration of Foundation Principles became necessary. The work in China, however, is continued under the old name to avoid confusion. The declaration which follows, appears in the Report of the Parent Society, and is printed here for the information of those readers of the China Report who do not see that of the London Society.

Declaration of Union

It was an occasion of historical significance when the One Hundred and Thirty-Sixth Annual Meeting of the Religious Tract Society marked the inauguration of

The United Society for Christian Literature.

This new union comprises the Religious Tract Society and the Christian Literature Society for India and Africa.

The following declaration was read and subscribed :

“The Religious Tract Society, in its 136th year, and the Christian Literature Society for India and Africa, in its 77th year, join together to form one united body for the more effectual dissemination, through the use of the printing press, of the ‘faith once for all delivered to the saints.’

“The uniting Societies have both adhered to the Protestant Evangelical doctrines of the Church of Christ, receiving and teaching the revelation of the Father in His Son, Jesus Christ, the one Mediator between God and men, Himself both God and man; the perfect obedience of His life, His atoning death, His resurrection and ascension; His promise to come again; the abiding presence of the Holy Spirit in the Church as the Sanctifier, Guide and Teacher of all believers; and the inspiration and authority of Holy Scripture.

“The union shall be known as The United Society for Christian Literature. By its organisation it will make available for the Churches at home and in their missionary activities abroad, as well

Foundation Principles

as for the newer Churches overseas, the means of setting forth the Christian faith in all its variety of application to the needs and problems of mankind. These needs and problems call most urgently for help to-day, in view, on the one hand, of the increasing opportunities for the positive proclamation of the truth which God is opening to His Church in different parts of the world, and, on the other hand, of the intensified opposition to the faith from rationalistic literature and from the world-wide programme of a militant, missionary atheism."

This Declaration epitomises the "Foundation Principles" as set forth in previous Reports of the Society.

A Thanksgiving for Christian Literature.

O God our Saviour, in knowledge of whom standeth our eternal life, we give Thee thanks for the fulfilment at many times and in many places of Thy promise, that the entrance of Thy word giveth light. For the multitudes who have found, through the printed message, the peace of pardon, the secret of power and the joy of service, we praise Thy name. For all that has been good and useful in the sixty years' work of the Religious Tract Society in China, we glorify Thee.

Grant the increase of Thy grace to the colporteurs, biblewomen, printers, publishers and translators of the Scriptures and other Christian writings, that more and more through their ministry Thy Kingdom may come in many hearts. And to Thy name shall be all the praise, now and for evermore.—Amen.

CONSTITUTION

of the Committee in China.

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

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 were 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

Constitution

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.

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.

CHAPTER I.

Commemoration

Thirteen Hundred Years Ago Christianity Came to China.

“These things are written for our instruction to whom the revenues of the ages have come.”

— *St. Paul.*

One of the earliest Christian tracts in China was written on stone. It was buried in a time of persecution and dug up again almost as fresh as new in the year 1625. It tells the story of the coming of Alopen and his companions in 635 to the then capital of China, Changan (Sian, in Shensi).

The tablet tells of how the missionaries of the Church of the East who came from Syria were welcomed by the Emperor Tai Tsung of the Tang Dynasty. He sanctioned the preaching of the “Luminous Religion”, and promoted the work of the missionaries by making grants of buildings and funds.

The tablet, in addition to declaring the history of the mission up to the date of its erection in A.D. 781, sets forth the main doctrines of the faith and mentions the Scriptures brought by the missionaries.

At the time of its erection it was a “sermon in stone” and after its recovery in 1625, acted as a most valuable piece of evidence concerning the antiquity of the faith and was a proof that the ancients of China had given it a welcome. Rubbings of the inscription are hung up in Christian Church buildings to-day to serve the same purpose, and are a sample of fine writing and style, which act as a commendation of the doctrine thus expressed.

Many Christians of China have joined with missionaries of today from the West in celebrating this great anniversary. It coincides with the thirteen hundredth anniversary of the sending of Aidan to Northumbria to evangelise the wild Saxons of the North of England.

In the Kingdom of Heaven there is no first nor last, yet the last shall be first and the first last. The rough Saxons received the faith and there was thus laid the foundations of 20th century progress. The more cultivated people of China persecuted the faith and it died

Commemoration

out of the land and stagnation ensued. But persecution was not the only cause of the decay of the Luminous religion. Its missionaries had enthusiasm but not the ability to devolve. Of them it has been written "They pitched their tents in the camps of the wandering Tartar, the Lama of Tibet trembled at their words, they stood in the rice fields of the Punjab, and taught fishermen by the Sea of Aral, they struggled through the deserts of Mongolia, the memorable inscription of Sianfu attests their victories in China." They were a missionary people, with a splendid enthusiasm and they laid claim to many lands. But their Church was mainly one of missionary monks—who retained their foreign ways. In England 80 years after the coming of Augustine—there was a native Archbishop of Canterbury. There has never been a native Archbishop or Metropolitan of China; although in recent years both the Roman and Anglican Communions have consecrated Chinese bishops.

The tract in stone suggests other reasons for failure besides that of preponderance of foreign membership. The "Nestorian Cross" at the head of the inscription is represented as resting upon a lotus flower, which is the symbol of Buddhism. The Chinese claimed that they always converted new religions into Chinese forms. This has been done in the case of Buddhism in China and it is known that the early missionaries in the T'ang Dynasty assisted in the translation of Buddhist Sutras into Chinese. The "Nestorian" missionaries were far from their home Churches, and had to live without assistance or encouragement. It was easy to compromise with other religions. Over the Cross there is represented a dragon and about the foot of the Cross clouds are represented with their association with Islam.

The teachers of the Luminous Religion made few contributions to literature that have come down to us—and they did not translate the Bible. Their faith ceased to be based firmly upon historic testimony—so that when they became lax in their missionary work they fell from their high ideals and whilst retaining the Cross as a symbol ceased to retain the Cross in the heart of their religion. The Gospel became for them radiance rather than redemption. The way of the Cross had not controlled either their life or their thoughts.

The so-called "Nestorian Tablet," illustrated in this report, may be described as one of the first Christian tracts in Chinese, for it sets forth the history of the first planting of Christianity in China, and its foundation truths as taught by the missionaries from Syria.

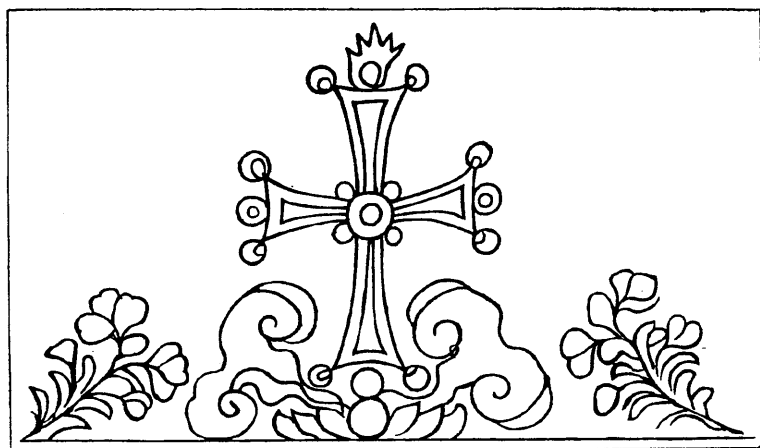
Commemoration

"These things are written" it has been said, "for our instruction. The celebration of the introduction of Christianity into China thirteen centuries ago is one in which we may share with our Chinese people. We share no less in the warning brought by this story of a light which came and faded away, and of a Church which, through centuries, lived and grew and witnessed for Christ in China, and then died, leaving scarcely a trace behind."

In our modern planting we base our preaching more firmly upon the Scriptures, and therefore the Church is built upon the foundation of Apostles and Prophets, Christ Himself being the chief cornerstone.

The work of the Religious Tract Society for the year 1934-1935 is set forth in this, the sixtieth Annual Report. In the light of the past, and taking heed to the warnings and encouragements of history, without compromise we repeat our guiding rule:

"The aim and object of the Society in all its work is to proclaim to all people by means of the printed page the unsearchable riches of the Lord Jesus Christ."



The cross sculptured on the Nestorian Monument at Sian (Changan). It stands in the middle of a dense cloud which is symbolic of Islam, and upon a lotus which symbolises Buddhism; its position indicates the triumph of the Luminous Religion of Christ over the religions of Muhammad and the Buddha. The sprays of flowers, one on each side, are said to indicate rebirth and joy.

CHAPTER II.

Cooperation in Harvest.

We can only publish what is sent to us and even then we depend upon the distributors to place the printed message into the hands of readers or to affix posters where they will be seen.

We are united in service with all "workers together with God" to secure the fruits and testimonies recorded in this chapter.

How Suggestions Come to us :

"Just a line to let you know what a tremendous asset your posters are in our work of rural evangelism. They are invaluable for gaining attention in street meetings and enforce the message much more vividly than our words.

"Almost without exception the posters which we find most helpful are those with the Cross. So it has occurred to me to suggest that for the Week of Evangelism 1936 perhaps your good artists might prepare a series centering on the Cross. I haven't given further thought to the subject so cannot yet suggest themes; perhaps those may come later."

FLORENCE L. LOGAN.

Tracts Among the Tribesmen :

"It seems that this past year the tribesmen are responding to the Gospel appeal more readily than they have done before and we were glad to see at one outstation where the Christians themselves had been very active in witnessing for the Lord, that 27 of the tribespeople men and women—were waiting for baptism. In fact there were more than that waiting, but 27 were accepted and baptized by our Chinese pastor when we tarried with them for a day or two.

"Our evangelistic band workers have been doing splendid work in this area. They have visited the villages repeatedly and their work is now bearing much fruit. At another place 14 Chinese were baptized and so the good work continues. Throughout the entire trip the tracts which you so kindly sent were used extensively and we trust that the reading of them may prepare many other hearts for the acceptance of the Gospel message, sheaves to be garnered at some later visit."

W. H. OLDFIELD.

Cooperation in Harvest

"Thanks for a free grant of tracts which reached me last year. These have been used in work in the town here, at the Bus Station, and given to shopkeepers, and village people who have come to town. A band of workers is at present doing work near the FuhKien border, hoping to reach the Miao tribe which lives in villages there, and they have a supply of tracts.

"Two young Christian men also had a share, as they planned to do village work during their New Year holiday."

L. E. MOODY.

Tracts in Tent Missions.

"The workers of Hungtung and Kuwo wish me to most heartily thank you for the generous grant of literature made for the Tent Missions in these two centres. We had some great crowds and many were blessed. The literature was most helpful, particularly the posters. These were used very effectively as preaching subjects, and, through their use, quite a few were helped to a knowledge of sins forgiven through faith in a Crucified, Risen Lord. Besides this, posters were posted up on the walls of buildings quite near to the Tents and I, personally, saw scores of people study them with great interest. They are silent preachers of the Gospel and have proved to be a powerful instrument, when rightly used, to win men to the Lord Christ."

WILLIAM HY WEBB

Note: *Since this report was written the district has been over run by Red armies and missionaries have been compelled to flee.*

Mr. R. S. Hamilton of Kwoyang, Anhwei writes:

"Many thanks for the grant of five dollars of books and tracts received some time ago. We use a considerable quantity of literature in connexion with our Gospel Tent work and the grant which your Society has made is deeply appreciated.

"This is a new station opened only a year ago and only a very small percentage of the 570,000 in this country have ever heard the Gospel. We were surprised during our tent work in coming across the superstition that the foreigners use the hearts and eyes of people to make medicine. Our autumn tent work lasting over a period of three months has just concluded with very encouraging results in

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four centres. In each place the little group of believers gather together in the home of one of their numbers. Two of these groups were in-existence a short time prior to the tent work and the other two were established as a result of it. Most of your free grant of literature was used in connexion with this work and was extremely useful."

Letters of General Interest from our Friends.

Rev. W C. McLauchlin of Haichow, Ku., tells of a splendid preacher. "Just to-day I delivered a set of the books to one of our most selfdenying preachers who is located at one of the most isolated and most dangerous points in the field—not far from the place at which Mr. Vinson was killed three years ago by bandits. You should have been here to have seen his gratitude expressed in his face as well as to have heard the hearty and sincere ring of his words of thanks. He has long needed to have his stock of reference books replenished, but his slender salary has kept him from making any purchases. He voluntarily takes a much smaller salary than the other men of his class, because he wants the Chinese Church to pay his salary and be independent of outside help. He has been a great help in pushing self-support in this section, and the books are going to help him to grow in his preaching power."

Amy and Percy Moore tell of the result of One Tract !

".....About three years ago when the Elder was taking a trip into the South Mountains he passed through a village called Pan-mien-kai (One-sided street). He had some tracts called "Good Words to Exhort the world" which is a popular tract in rhyme. He gave out a number of copies and then continued his journey. This happened in the spring, and the following winter an old man came into Sisiang and asked to be taught "The Way." He stayed for three days and after leaving a gift of walnuts he went back to his home in Pan-Mien-Kai. This continued once a year for three years and then old Mr. Chiang invited the Bookseller up to his home. Imagine the surprise of the Bookseller when he met a company of about ten professing believers—all of whom had thrown away their idols. He stayed for a while teaching them and then at the August Conference last year a party came to Sisiang, out of whom the Church received seven for baptism, and last January another five

Cooperation in Harvest

were received into Church fellowship. Twelve Christians as a result of One Tract!—and the number is increasing. They are now talking of building their own Church. It will not be a massive stone edifice, but will be fir-trees off the mountains for pillars, bamboos covered with mud for the walls, and straw for the roof. The work all through has been not of man but of God's Spirit—and it is our prayer that we way not hinder Him in any way."

Rev. R. W. Porteous writes about Preaching Bands:

"The Yuanchow District Preaching Band began work in the city of Wantsai, on March 1st. The city which was full of refugees from the surrounding towns and villages, made a good field for such an effort. The men went out two by two each day, preaching the Gospel from house to house,—the evenings were devoted to largely attended evangelistic meetings. On an average the workers entered forty homes each day, preaching Christ to old and young. They sold, or gave away, some 4,678 Gospels, 5,000 Gospel folders, explaining the Way of Salvation, and some 40,000 sheet tracts. The number of those influenced by the Message (according to their carefully kept diary) was 157. Of that number, the leader reported there were only 37 who were really brought to definite decision. Three of these were healed in answer to prayer. 17 of the 37 have since been baptized."

"An Ex-Buddhist priest pastes up posters!" So tells Mr. F. J. Hopkins.

"The many friends who have been praying for and enquiring after the ex-Buddhist Priest, now known as Wang Yung Sheng (Everlasting Life) will rejoice to know that he has come right out in service for the Lord.

"Several days a week, he, with others, goes forth into the country districts preaching the Word, scattering tracts and pasting up Scripture Posters. He does not object to performing the most menial service such as carrying the large pail of paste, suspended from the long pasting-up-brush which he places across his shoulder, and it is he who applies the paste to the posters and then sticks them up on the walls and houses, or any other place where it is not violating the law to do so, When preaching, he removes his cap so that all can see on his head the scars with which he was branded when

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he became a priest of Buddha. The small Preaching Band has been greatly encouraged of late by the numbers who are willing to stand and listen to the Message; some with tears streaming down their faces as they are convicted of sin, and, we trust, turn to God for salvation."

The Gospel in the Post Office.

Mr. A. P. Smith of the China Branch of the International Post Office Christian Association has received and circulated 16,000 copies per month of our magazine "GOSPEL MESSAGE." *He writes:*

"When it is remembered that each of these papers is sent direct by post to a separate individual in the Government Service it will be realised that this is not an indiscriminate distribution, and, although the postage and labour is considerable, results are proving that this method of regularly and systematically bringing the Gospel before the notice of an intelligent and busy class of men in such an interesting and attractive form is abundantly justified. We trust that it may be possible for the R. T. S. to accede to this request for 4,000 additional copies and thus enable us to undertake this important extension of Gospel witness."

"He Being Dead Yet Speaketh":

The widow of Mr. Harry Price, a former Editorial Secretary, writes:

"Let me tell you of a recent encouragement that we have had in this branch of our service. The tract entitled THE SOURCE OF TRUE HAPPINESS (by Mr. Price) was given to a young fellow who looked to us to be an extraordinary young man (especially for this district). Two days after, on the Sunday, we saw the same young man standing outside the Street Hall and we invited him in. Without hesitancy he came in, and sat through the two meetings that we have on Sunday mornings. He afterwards appeared at this house here for further talks on spiritual things. On the Thursday evening he was present at the Bible Reading together with other friends of his in the Military.

"That night we had the deep joy of hearing this young man ask: 'Will your Saviour receive me now after all my years of wanderings and opposition to him?' He then produced from his pocket a classic of Buddha, and we then learned that he had been a follower of Buddha for four years. Now that he had met with THE TRUTH

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for which he had been seeking for some years, he was quite prepared to part with the false, and we have every reason to believe that Mr. Koh accepted Christ that night.

“Surely such a case is encouraging to you who issue tracts, these silent messengers that speak for themselves in places and in hearts that the missionaries may never reach.”

Miss Helen Clark, the designer of many of our posters, writes:

“In November we visited a busy little river port and distributed tracts far and wide for miles inland. Those who received them would often stand just where they were, and read the leaflet handed to them, making comments as they proceeded. One man, after perusing a lengthy folder, exclaimed,” *Now I can understand what the preacher was explaining to us on the market a few minutes ago. This puts it so plainly.*” He asked for a sample of each tract we had on hand, so we took him to the local inn, and soon found that his heart was hungry for the Word of Life.”

An Educationalist (but not too much so) writes:

“I have really made very good use of them but as I am in the school I do not make so many contacts and use less than an evangelistic worker who is constantly at it. The books I was so glad for and they are in the Girls’ Library and are used hard—hardly recognizable, some of them. The tracts I gave out in my medical work which I carry on with the school work, for there is no doctor here, and women and children for miles around come here for eye, etc., treatments. Then I shared some with the Bible Woman and now this Fall I am using the balance among the thousands of flood refugees that are allotted to this district. I am sure God has blessed the messages for the interest in the Gospel is good and several have asked for baptism.”

ELVIRA M. STRUNK.

In Manchuria-Fruit after many Years.

Miss Rose A. Huston of Heilungkiang writes:

“Last October Miss McCracken and Mrs. Li were in Meng Shui where we have a growing work. For several evenings they noticed an elderly man eagerly listening to the Gospel talks, and Bible lessons. But he always went out before anyone had a chance to talk with

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him. One evening he went out, then came in again, rather wistfully and Miss McCracken spoke to him. He said he just had to come back and learn more about this Doctrine. He had once heard the Gospel at Shanhaikwan—more than 40 years ago—but he was a young man, and though interested “was too timid to go and speak to the foreigner” who had been preaching. Shortly afterwards, he came to this country where he has lived ever since. Last spring, when the bus came through his village, a very tall young man (Rev. J. G. Vos) got out while the bus stopped and distributed tracts. Fortunately he got one, and from that day he was determined to find “the place of Blessing” Hearing of the church being started at Meng Shui, he went there and heard for the second time in forty years, and he believed and registered for baptism. He is over sixty years old and is eagerly studying the Bible.

“The more we see of the life of the people here, the more appalling seems the need. I think it is worse than I ever knew it in the South, if possible. There is also an open door wherever you go for the Gospel of Jesus Christ. The R. T. S. is on my prayer list, and I am sure the prayers of the many others, bring blessing to us all.”

Mr. Charles A. Leonard says:

“Over the past several years, from one million to two million good gospel tracts and booklets have passed through our hands annually. The attitude of the people toward Christianity throughout this wide area has constantly grown better, due largely to this extensive dissemination of Christian literature. Free grants were made by tract societies and individuals in China, England and America; not however, so liberally the past year. But a feature of work has been added, which, we believe, will prove a great blessing; namely a Travelling Library for Harbin—Christian books being loaned to the upper classes by a consecrated man who visits in homes and stores and exchanges the books from time to time. He also sells Scripture portions and Bibles, distributes tracts and invitations to the daily evangelistic meetings, and preaches at one of the Gospel halls in the evenings.”

“Here is another example of how God can use money consecrated to His service. Had a small country church in the State of Louisiana, U.S.A., not designated a few hundred dollars for evange-

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lism in Manchuria, these people would not have been saved; we could not have opened work at Antachin. Tracts furnished by the Religious Tract Society, and others, have been sent frequently to the regions mentioned and have had their part in giving the Gospel favourable hearing by the people, and have caused many to believe. We are hoping that more tracts can be had, for the way is open there as never before, for spreading the Word by the printed page; God honours and uses His Word however given."

Work Amongst Prisoners (Christmas Letters to Prisoners).

Miss Lily Atkinson of Hangchow, Che., writes:

"Thank you so much for sending me the tracts for prisoners which have arrived safely in 3 parcels.

"I am indeed very grateful for them and think the little booklets of "Prisoners in the Bible" are just splendid for my work in the military prison. They will all be given out with a number of other Scripture portions next Saturday when we have our weekly service. We have only just begun work in this large prison in Hangchow and every time we go, the men ask for books."

Rev. G. Ahlstrand of Kienchow, She., reports the following:

"We have been able to have regular services twice a week and as the Holy Spirit has worked with the Word, hearts have been opened for the truth. Many have, with the fetters round their legs, come forward and knelt down, confessed their sins and prayed the Lord to forgive and cleanse them. One of the managers (who is a Christian himself) says there has been a real change in many lives and they are surely eager to learn.

"In December last year there came an order from Nanking that such prisoners who had given proof of good conduct should be released. The day this great event took place the manager sent for us to come and be present when the chains were loosed from their feet and they were set free. To my joy I found that most of the 32 who were given their freedom were men whom we have prayed with, and who had confessed that they believed in Christ as their Saviour. It was a joyous sight to see them freed from their outward fetters too."

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Amidst Reds and Dangers:

Miss Rose L. Fecker writes :

".....You will pardon the irregularity of these orders I know. I lost order blanks, catalogues, etc., at Chenki. The Reds made a bonfire out of our evangelistic supplies. We were in the midst of our fall evangelistic meetings, going about from station to station, when the Reds started our way. We left Chenki at daylight Nov. 25th and the Reds entered the city during the night of the 26th. They went first to the Protestant and Roman Catholic Churches, asked for foreigners and then for native preachers. Next door neighbours (not Christians) guarded our workers from the morning of the 27th to December 1st, when the Reds were chased by the soldiers.

"Our Pushih preacher was taken, tied with another man. Friends interceded and our preacher was released—the other man was killed. Our preacher sent a letter by the man who went up to enquire at Pushih, he wrote: "The Lord delivered us from their hands, Hallilujah!"

"Our Supu preacher we have not heard of. The volunteer who went up to enquire has not yet returned. One day we hear the Reds have been driven out of Supu, and the next day we hear they are still there. These are days for much prayer, and intensive work where and when possible."

Amongst Flood Refugees.

Miss B. Smith of Tsining, Shantung writes:

"I received the 24 parcels of tracts from you valued at \$50.00 for distribution among the Flood Refugees who have been in camp here. It is impossible to estimate the value of your liberal gift. Daily ten or twelve Christians from our church, mostly laymen, as we have only one paid evangelist here, spend half a day, talking to groups and giving out the tracts. I have never seen such eagerness to hear anywhere. The tracts which you sent were all suitable material. Some of the laymen who were free to go daily had had no experience in preaching, some of them were new Christians but they could get a message from a tract to give, and then pass out the tracts to those who could read.



POSTERS DISPLAYED ALONG THE OLDEST HIGHWAY IN CHINA.



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“Three hundred thousand refugees have passed through here enroute to other counties. Some of them had to wait here for a few weeks, for train space, others just a few days. Perhaps all that many got of the Gospel was just the tract as they were distributed on the trains. When your tracts arrived forty thousand people were sitting out in the open mostly, a few hundred being covered by mat sheds. With their autumn crops ruined, houses fallen, and no hope for the winter, and no knowledge of the Saviour, who gives eternal life, they presented a heart breaking state. It was surely a joy to go with your tracts and tell them of hope for the future.”

Mr. Frank H. Connely tells the following :

“Daily, with groups of Christian men & women volunteers, we are spending hours with these suffering multitudes, pointing them to Christ as their only hope, as earthly things are not to be relied on. How eagerly they listen. Everyone who goes to preach to them is inspired by the hungryness of the people for the Gospel Message. This is a wonderful opportunity for sowing the seed. We don’t have to go to the country to seek the multitudes, for they have come to our door in greater numbers than we could ever reach in the country.”

Posters Along the Oldest Highway in China.

Rev. Earl R. Peterson tells of the use made of our posters :

“The thought occurred to me that you may be interested in the use made of posters on our front walls—the main street running east and west in the city—along what is said to be the oldest highway in China.

“It seems most remarkable to me that while other places are filled often times with public and military posters we have few pasted on our walls. God is in it to be sure. These are not all the posters we have for near the east end of the city, in the front of our hospital quarters, there are about twenty more posters. Hundreds read those posters every day; less read these posters for we are near the west end of the city, but yet, during the course of a day, we often see not a few read them. Dr. Beauchamp of the C. I. M. said that in all his travels in China he had never seen such a good array of posters. Of the book room kept here, he called it a “Young R. T. S.” I had better call a halt here for I have started tooting very loudly !”

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Willing Listeners.

Miss Beth Okey of Chuyi, Anhwei writes:

"We are using your posters and tracts here constantly and finding many willing listeners. This place was only opened last year and so there are only a very few Christians, but the Lord is giving us wonderful opportunities of seed sowing.

"Yesterday we had a women's meeting from three until five and when we dismissed them there seemed to be so many who wanted to remain and who had not been there for all of the first meeting that we began another session which went on until six. Your posters depicting the way of salvation are most helpful."

Tracts Among Wounded Soldiers in Government Military Hospitals:

Rev. R. W. Porteous states:

".....Are you a Christian?" I asked another sufferer. "Yes," was his *prompt reply*! "Where did you find Christ?", "Right here," was his immediate rejoinder, pointing with his finger to the bed on which he lay. These are but a few brief instances of the many striking cases of conversion which, if given in detail, I'm sure, make quite a little volume.

"Our hearts are greatly cheered to find how the men treasure their own little library—consisting of a pocket testament, sometimes a whole Bible given only to those who have read through the New Testament, other books such as Traveller's Guide, Pilgrim's Progress, and various Gospel booklets. They are usually kept under the pillow and occasionally when we offer a new book, the pillow is turned back and the treasure is gone over to see whether or not they have already received a copy."

Miss B. C. Rowe of Nanchang, Ki., writes:

".....And now I thank you most heartily for the gift of tracts. We appreciate them very much, and if you saw how the soldiers look for tracts and booklets asking "what have you to-day for us?" you would feel it was well worth while. We can only be at the hospitals a short time each week, but the printed page is left there and kept by their bedside or pasted up on the wall, and so speaks to them continuously."

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From Nanchang comes another letter written by Miss Frances Woodruff.

"We have received the prison letters for which we thank you. The tracts and books are in constant use and bring much joy to our friends in the hospitals. Just two weeks ago one sick boy begged for several tracts and booklets and placed his finger on the name of Jesus. He repeated the name over and over and found such content in Him. The next time we went, he had gone to be with Jesus."

Note. Many Soldiers have been converted as a result of this work in the Government Hospitals which is shared by all the missions.

Re Individual Publications and Service.

Mr. H. W. Guinness of Hiangcheng, Ho. writes :

"Very many thanks for the free grant you so kindly sent us. The New Life Movement booklets are attractive and popular, and the Student Series which I hadn't seen before, are good. I am looking forward to the time when you will be putting out something in the poster line, especially designed for schoolboys, and am also waiting to get some good Gospel Lantern slides. Will you be having any on the Life of Christ? I should like to know when to get a good series."

Another writes :

We have found the booklet "Thirty Important Texts" very good for women and have also had the children memorize the verses because of the fine selection of Scripture. Our women enquirers have also been using Miss Nowack's "Ten Easy Reading Lessons." This is the best set of readers I have used. The women enjoy them and make fast progress. After a few lessons they are able to start reading the Bible. Mrs. Chang who had no interest in learning to read, is now very earnest.

"You will see from our letter that a number here give of their tithe. We have used the following tracts with profit: "The Tithe in Scripture," "How Tithe and Why," "Six Questions in Stewardship." These tracts have been a great help in presenting this subject.

"Recently Mr. H. A. J. Lea and party have been here for special meetings with young people. Between 20 and 30 young men

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have confessed Christ. Some are desirous of breaking off Opium. We are using Pastor Hsi's life, and also "An Opium Sot Saved" to encourage them."

MARION E. CLEVELAND.

Mr. Joshua C. Jensen of Kiating, Sze., says:

"The pamphlet "The New Life & Scripture" is especially well liked here. Folks outside the church as well as members speak very highly of it. You are to be congratulated upon having produced so good a tract on so timely a subject."

Miss Minne Kent of Chengkung, Yunnan writes:

"We are especially delighted with the V E. Posters for 1936 and believe they are going to be a great help to us, especially in our village work."

And Miss Geneva Sayre of Kihsien, Honan states:

"I do thank you ever so much for the free copies you sent me of "The Birth of Jesus." I am only glad to have been able to pass on that Story Picture Series and glad you can use them. We find these very useful to pass to our in-patients in the hospital."

Christie's Old Organ, and A Child's Dream.

Extract from the circular letter of the Braille Literature Institution for China.

"It was hoped that the brailling of these books would be undertaken by Miss Branscombe who has assisted the Association so willingly and ably in the past, but, to our great loss, her expert Braille pen has had to be laid aside owing to failing eye-sight and doctor's orders." Mrs. Terrell, Dr. R. Massey and Mrs. Arnold Foster, retired missionaries, are now doing this work.

Service.

Miss Lottie S. McRae's letter of February 14th, 1936 gives an appreciation. ".....I have been most delighted with the services I have had from the Religious Tract Society. I believe it has been the most satisfactory dealings of any firm out here."

CHAPTER III.

Collaboration in Publication

The following list of New Publications speaks for itself. Some are original compilations such as that which seeks to meet the needs of simple women who were seeking guidance from the Scriptures in superstitious ways. Several Chinese authors have recorded their thoughts on the meaning of the way of life or the implications of the faith for conduct. One has traced a connexion between the Three People's Principles of Sun Yat-Sen and the Trinity. Others have translated well known books.

New Publications.

7. **Scripture Guide to Human Need.** 特殊環境的經文

Muriel Boone & Cheng Suen I. Edited and improved by Miss F. E. Gooch and E. C. Rao.

iv. 22 pp. $7\frac{1}{2} \times 5$ copy .05

A missionary found women opening Bibles at random for guidance on problems of present day life—hence this booklet was prepared to guide them to an intelligent search for light on daily need.

8. **Life Standards.** 聖經中之生活準則

Paul H. Bartel and E. C. Rao.

iv. & v. 40 pp. $6 \times 4\frac{1}{4}$ copy .05

A series of Bible Readings in the Teachings of Scripture. Themes suitable for addresses or for use in discussion groups.

189. **The Gist of the Epistle of James.** 雅各書信精研錄

Sun Kuei Kuo and E. C. Rao.

iv. 42 pp. $7\frac{1}{2} \times 5$ copy .10

A Chinese study of the Epistle which Chinese Christians find very helpful at the present stage of growth of the Church in China.

Collaboration in Publication

206. **The Way of Life.** 人生途徑
Elder Feng Yi Hsien.
iv. 22 pp. $7\frac{1}{2} \times 5$ copy .08
A fresh setting forth of the Way of Life by an experienced Chinese leader.
- 208A. **The New Man.** 新人
Cap. Reginald Wallis. Translated by Prof. F C. H. Chen.
iv. 100 pp. $7\frac{1}{2} \times 5$ copy .12
The Chinese version of these well-known talks to Christian young men.
210. **Essays in Christian Doctrine.** 論道彙錄
Meng Chao-han.
iv. 134 pp. $7\frac{1}{2} \times 5$ copy .15
A collection of meditations on such subjects as "The Power of the Gospel"—"Christ's view of human personality"—"The three people's Principles and the Trinity"—"The cost of a new world," etc. Another useful book from Mr. Meng's pen.
242. **How to Receive the Holy Spirit.** 受聖靈的方法
By M. R. H. Translated by F. G. Onley and E. C. Rao.
Folder. iv. 4 pp $7\frac{1}{2} \times 5$ per 100. .40
Receive, Recognize, Rely, are the themes of this simple tract.
273. **Road-Makers and Road-Menders.** 兒童講壇
Dr. John Macbeath. Trans. by F. E. Gooch & E. C. Rao.
iv. 118 pp. $7\frac{1}{2} \times 5$ copy .15
Addresses to children by a famous preacher. This is a timely issue for Children's Year and will help preachers to speak helpfully to children.
288. **A Lamp to the Feet.** 腳前明燈
T. Gillison.
iv. 42 pp. $4\frac{1}{2} \times 3$ copy .03
Consecutive Readings in the Life of Christ with references to parallel passages. Designed to help Middle School Stu-

Collaboration in Publication

dents and others follow a connected course of reading the Four Gospels. The booklet has grown out of experience with Bible Classes in a large school, and is interleaved.

328. Ten Minutes A Day. 靈修指南

A devotional folder $8\frac{3}{4} \times 2\frac{3}{4}$

English per copy, .10 Chinese per copy .05

On stiff paper prepared by Rev. Leslie Weatherhead, M.A., A much needed aid to reality in prayer.

370. Marriage Certificate Forms. 結婚證書

$22'' \times 11\frac{1}{2}''$ 25 Sheets. per copy \$2.50

A book of handsome forms prepared in accordance with present day Christian ideas, bound in red stiff paper cover that will travel safely through the mails. Each certificate has two sections and a counterfoil. Separate sheets sold at 15 cents each.

372. Staff Notation for "Texts Set to Chinese Tunes."

(in MSS. reproduced by hand) for the tunes in No. 373 vols. 1-3.

46 pp. $9 \times 7\frac{1}{2}$ per copy .60

415. The Faith of Famous Men. 名人的信仰

Cheng Ren-ping (son of Rev. Marcus Cheng)

iv. 86 pp. $7\frac{1}{2} \times 5$ copy .10

Five chapters dealing with groups of famous persons who were distinguished for their faith in various circumstances. A book to put iron into the blood.

467. The World One Family. 天下一家

Women's Missionary Service League.

iv. 70 pp. $7\frac{1}{2} \times 5$. 4 Illustrations. copy .12

Another book in the series for stimulating interest in missions. The chapters deal with the life stories of Raymond Lull, Canon Apolo, Schweitzer, and Dr. Aggrey—all of Africa. Four illustrations and a cover containing the famous shield of Achimota School, with white and black notes, together necessary for harmonious music.

Collaboration in Publication

511. **Mimosa.** 臘梅

Miss Carmichael. Translated by Miss F. E. Gooch and Mr. E. C. Rao.

iv. 126 pp. $7\frac{1}{2} \times 5$. 15 illustrations on art paper. copy .25

A true story of India by a wellknown authoress. Suitable for girls and young women, it has already brought inspiration when read to a group in a Bible School in China. The many illustrations help to make the story vivid.

536. **How Samb kept Christmas.** 老珊的聖誕節

By Rev. P. B. Power, M.A., and Trans. by Miss F. E. Gooch.

iv. 14 pp. $5'' \times 3\frac{3}{4}''$ copy .03

549. **The Children's Kingdom.** 兒童國

By Miss Gwendoline Watts. Trans. by Miss F. E. Gooch.

iv. 104 pp. $8\frac{1}{2} \times 6$. M. coloured picture cover. .50

A book of Praise and Prayer adapted from the English version. Illustrated by 30 black and white and five coloured plates. A sumptuous gift book for children—printed horizontally in the new Fong Sung type—profusely illustrated.

634. **The 1000 Character Old Testament History.** 舊約歷史
千字課

By Chih Teh-ping and Wong Tao-lung.

iv & i. 100 pp $6\frac{1}{2} \times 5$ M copy .12

A much needed book for illiterates. All new characters printed with phonetic symbols.

642. **Gospel Teaching In 52 Lessons.** 耶穌的教訓五十二課

By Miss F. E. Gooch and E. R. Rao.

iv. 192 pp. $7\frac{1}{2} \times 5$. Kueh-yü copy .20

The material contained in No. 1951. A course of lessons. Suitable for ward prayers and station classes. The book form is suitable for teachers and leaders, whilst the sheets may be distributed to the patients or pupils. The material follows on that contained in No. 1950 GOSPEL STORY, 52 Sheets.

Collaboration in Publication

645c. **Good News Reading Lessons—Vol. 3** 識字福音進階

By Miss Ruth Nowack, B.A.

i & ii. 41 pp. 7 x 5. copy .04

The last volume of this series, which has now been adopted by the Kansu missionaries in place of the former HOME STUDY COURSE. The pupil begins thereafter the study of St. Matthew's Gospel.

Note. The price of this series is now:

Vol. 1	per copy .02
„ 2	„ „ .03
„ 3	„ „ .04

1049B. **The Human Heart.** 明心圖

By Dr. Ernest Faber. Revised 1935 by E. R. Rao.

iv. 32 pp. 7 $\frac{3}{4}$ x 5. copy .05

A booklet in explanation of No. 1049A—the Human Heart Cartoons—with new illustrations prepared from the Cartoons. A popular book whose copyright we have secured and revised to suit present day needs.

1164. **Hygiene in the Home.** 家庭衛生

T. H. Leo. iv. 26 pp. 7 $\frac{1}{2}$ x 5. copy .05

A revised and rewritten version of a very useful book. Additional material has been included, making this an admirable book for use in Homecraft classes and training schools. Now in Kueh Yü. Note the increase in price.

1165B. **Vaccination.** 快種牛痘

Mrs. W. Rowley. iv. 6 pp. 6 x 3 $\frac{1}{2}$ per 100 \$1.00

Written by an experienced woman doctor, it combines good advice about health with a Gospel Message. A new kind of tract.

1165c. **Care of the Eyes.** 眼睛瞭亮嗎

Mrs. W. Rowley. iv. 8 pp. 6 x 3 $\frac{1}{2}$. per 100 \$1.00

A warning to mothers and friends of the family. The booklet also points the way to obtain sight for the spiritually blind.

Collaboration in Publication

1245. **The Central Criterion of the New Life.** 新生活之中心準則

By E. C. Rao.

per 100 \$1.10

The ancient virtues of Propriety (I,i), Justice (Yi), Integrity (Lien) and Sense of Shame (Chih). Selected by Marshal Chiang and treated from a Christian standpoint.

1951. **Jesus's Teaching.** 耶穌教訓五十二課單張

By Miss F. E. Gooch and E. C. Rao.

52 sheets. Sold in sets of 520 sheets

\$2.00

A course of lessons suitable for use in ward prayers and station classes, in the form of lesson sheets for the use of pupils. For book form see No. 642.

2027. **Concerning The Sabbath.** 論安息日

By Dr. E. Witt. Sheet

per 100 .20

A brief statement of the Christian view of the Sabbath in its New Testament use. Suitable for widespread distribution among congregations troubled by strange teaching. Suitable for use with our No. 297—THE LORD'S DAY & THE JEWISH SABBATH.

2002B. **The Bible as Daily Food.** 最須要的問題

Rev. D. K. Steybe. iv. folder. 7½ x 5. per 100 .40

An exhortation to use the Bible thrice a day as spiritual sustenance. Specially written for the use of Colporteurs in following up their sales of Scripture Portions.

Pictures and Cartoons.

1020. **Antithetical Preaching Themes.** 變字講題

6 Sheets 28 x 20 per roll .60

With two celophane masks for blotting out the green and red characters in turn and revealing a contrasted character. "Sin" and "Righteousness" "Death" and "Life" etc., are emphasised. This is new material for forceful presentation of saving truth.

Spare Celophane Masks. each .08

Collaboration in Publication

1030. **Stewardship Cartoons.** 受託主義

Mrs. J. Kitchen. 6 sheets with cover 28 x 20 per roll .50

A roll of six pictures in 4 colours with texts. Beautifully drawn to illustrate three pairs of people who refused to respond to the call of stewardship, and those who did.

Sheet Tracts.

2217-2222. **Week of Evangelism Tracts for 1936.**

Sheets. iv. 10 x 8. With picture. per 100 .15

A set of 6 tracts with reduced line illustrations of the V. E. posters Nos. 3307—3312.

Shansi Pictorial Folders. 兒童畫片

A series of pictorial tracts with a special appeal to women and children. A new kind of tract more artistic than anything yet produced in China—having material to be seen, sung and sought after.

2091. **Series "F"**

Fourteen folders $3\frac{3}{4} \times 5\frac{1}{4}$ per 100 .30

This new series is based upon the Parables of our Lord according to St. Luke and are arranged in two sets of seven each. They are marked — — = =

1 to 7 and 1 to 7 and

contain the features of pictures to see, choruses with tunes in numeral solfa to sing, and teaching suitable for women and children of school age.

Calendars.

3007A. **Gospel Calendar.** 福音月份牌

Sheet 24 x 18 Red paper copy .80

The Society endeavours to issue an attractive calendar each year that may serve as a tract or may be pasted on the doors of homes in place of the "door gods" formerly used.

Manchurian Edition with date of the Christian era same prices as above.

3007B. **Art Calendar 1936.** 彩色月份牌

Copping coloured picture on art paper. per copy .03

Sheet. $20\frac{1}{2}'' \times 15\frac{1}{2}''$ per 100 \$2.50

Manchurian Edition with date of the Christian era. Same prices as above.

Collaboration in Publication

3113. Bible Searching Calendar for 1936. 查經月份牌

Arranged by Miss A. H. L. Clarke.

iv. 24 pp. $7\frac{1}{2} \times 5''$

per copy .05

A text for every day in the year. A well-known aid to daily spiritual progress.

Floral Texts. 綴花對聯

3120A. Red. 2 Perpendicular strips $43'' \times 7\frac{1}{2}$

1 ,, ,, $29'' \times 7\frac{1}{2}$

1 Horizontal strip $24'' \times 7\frac{1}{2}$ set of 4 .12

3120B. Black.

Texts made from petals of flowers arranged as Chinese characters. With red background, they form a new kind of decoration for the New Year. With black background, these make a charming set of scrolls for any time.

Pictorial Preaching Series

(Miss C. F. Tippet's Cartoons)

3251A. Journeying Heavenward. 往天堂

2 sheets. $30 \times 43''$

set .20

3251B. Explanatory Booklet in English.

copy .15

3251C. ,, ,, ,, Chinese. 往天堂

,, .10

This is number two in this series by the wellknown evangelist.

Posters for 1936 Week of Evangelism.

3307—3312. See Sheets Nos. 2217—2222.

3307. Sin As Barrier. 罪的阻擋

By Mrs. Weller and Mr. Chow Chih Chen.

$43'' \times 30''$

4 colours.

each .10

A wall of which each brick contains the name of a sin, separates a person from the jewel of salvation, each facet of which reflects the effects of the Gospel. Mercy is announced to the penitent. See Tract No. 2217.

Collaboration in Publication

3308. The Substitute. 代替者

By Mr. Chow Chih Chen.

33'' x 30'' 4 colours. each .10

Portrays an old story of a man offering his life in place of that of his brother who has been captured by a bandit chief. The love of God is shown in that while we were yet sinners, Christ died for us. See Tract No. 2218.

3309. Sin The Enemy Of Man. 人的仇敵

By Mr. Chow Chih Chen.

43'' x 30'' 4 colours. each .10

Sins are represented by a pile of money attached to a prostrate man's neck: wine, lust, gambling, opium, and a man with a mask and spear (the false word of slander). "The way of sin is death." See Tract No. 2219.

3310. The Cross as Gate. 得救門

By Mr. Chow Chih Chen.

43'' x 30'' 4 colours. each .10

The burden of sin includes murder with violence (confessed by so many to-day) and is brought to the cross as the gate of mercy. See Tract No. 2220.

3311. The Life Saver. 救命良法

By Mr. Chow Chih Chen.

43'' x 30'' 4 colours. each .10

Sinking men cling to a branch (natural goodness) and it does not sustain, or their sins, like a bag of silver, and then sink—but the cross sustains and saves for "it is the power of God unto salvation." See Tract No. 2221.

3312. The New Man. 穿上新人

By M. Chow Chih Chen.

43'' x 30'' 4 colours. each .10

Having landed, the saved one puts on the new robe of righteousness and walks the heavenly road of faith and virtue. See Tract No. 2222.

Christmas Letter to Prisoners for 1935.

The Gospel Message. 福音月刊

12 issues.

CHAPTER IV.

Cooperation at Home and in China, and Commemoration of A Promoted Writer...

The Declaration of Union found at the beginning of this Report indicates the union of forces and resources at the Home base that we trust will bring added strength to the work in China as well as in India and Africa. We have behind us the United Society for Christian Literature—which is a very good rendering for our name in Chinese 中國基督聖教書會. We are not changing our name in English in order to avoid confusion with a Society at work in China with a similar name in English. We are still the Religious Tract Society.

But the cooperation to be recorded this year does not consist only in an union of Societies. We are glad to announce that the Church Missionary Society, with the cordial consent of Bishop John Holden of West China, has agreed to set aside the Rev. Albert L. Lutley, M.A., B. Th., for work on the Mandarin Bible Commentary in collaboration with the Rev. F. C. H. Dreyer. This is a most generous contribution to the upbuilding of the Church in China and brings us within sight of the completion of the series, of which seventeen volumes have been published.

With the welcome to the new Editorial Secretary we record the passing and promotion to higher service of the Rev. H. J. Mungeam, of the China Inland Mission, who was formerly a member of the Editorial Committee of the Religious Tract Society. Mr. Mungeam prepared a series of tracts on the teaching of Scripture on cardinal doctrines and his last piece of work was a booklet on the meaning of the Jewish Sabbath and the Lord's Day which has had a large circulation. We contemplate gathering the clear writings of this student and expositor of Scripture into a memorial volume.

The report of additions to our co-workers and of home calls seems to need a further word. For many years the R. T. S. had the services of the Rev. Joshua Vale as a writer and translator, who, in collaboration with Mr. Chai Lien-fu, produced a steady stream of

Cooperation at Home

books and tracts. Since Mr. Vale's retirement five years ago no one has been appointed by his mission to take his place.

Another prolific writer was the late Mr. Harry Price, who speaks still through his written words as Mrs Price records on page 12. As Mr. Price shared in producing several volumes in the Mandarin Bible Commentary, Mr. Lutley's coming may be regarded as God's answer to our prayers for a successor. But we need badly a worker who could give relief to the burden of business detail, and set the Secretary free for attending to the wider interests of the Society and to planning developments. Let all the friends of the R. T. S. continue in prayer that all our needs may be supplied.

"It is no small thing to be supplied with material means for the carrying on of God's work, but to be enriched with the fellowship of a company of likeminded fellow-workers is a far greater favour. The two are inseparable, but Hudson Taylor always placed men before money, believing that if God gave the greater, He would not withhold the less."

From "the Answer of God," by Marshall Broomhall.

Prayer

O God, who by the ministry of the printed page hast made known to the sons of men the riches of Thy grace towards them in Jesus Christ our Lord, we pray for all who are engaged in the publication and distribution of the Message of Life, so that Thy way may be known upon earth, Thy saving health among all nations. Let thy manifold blessing rest upon the Religious Tract Society in its headquarters at home, and in its agencies in other lands. Prosper with good success the literature provided for the National Churches in the Mission Fields of the world, especially in China. Raise up fresh helpers to take the place of those who, having served their own generation by the counsel of God, have fallen on sleep; and grant that there may never be wanting men and women with consecrated gifts who, by the use of pen and pencil, shall set forth the way of life and the beauty of holiness, till all come to know Thee from the least to the greatest, through Thy Son Jesus Christ our Lord.—Amen.

CHAPTER V.

The Past Ten Years The Diamond Jubilee And Beyond

(a) *The Contribution Of The R. T. S. to The Building Up of The Chinese Church in The Last Decade 1925-1935.*

During the past ten years the Religious Tract Society has circulated eighty-seven million copies of its publications. These have contributed largely to the evangelistic work of the Church, and that work always proves to be a large factor in upbuilding the Church itself.

Deepening the Spiritual life of Christian Congregations has also been one of the main interests of the R. T. S. Many Churches have sung their praises from hymn books issued by the Tract Society. A famous preacher of the West said "If I provide the hymns of a people, I do not care who writes their theology." He knew that hymns provide popular theology, and a theology to be popular must be singable.

The Mandarin Bible Commentary has provided Scripture exposition for preachers and lay workers at a cheap price. There has also been the "Through the Bible by Chapters" Series for simple Bible readers.

One of the clearly outstanding pieces of work has been the contribution made to the training of women in the Church. By means of the series of "Short Steps to Great Truths"—thousands of simple women have learned to read and to understand the great truths of the Bible and of human existence. Of the women members of the early Church in the Roman empire it was said "Even our women have learned to philosophise" The same may be said of the women of the Chinese Church. Perhaps the most remarkable change that has taken place in the life of the Chinese people during the past ten years has been the rapid change in the place of women in Society, and their share in the New Life of the people. In this change the R. T. S. has borne a noble share.

The Past Ten Years

Formerly a large proportion of the publications issued were school books—but, during the past ten years this part of the work has ceased and there has been a concentration upon evangelistic materials such as *posters*. At least six new ones are issued each year with tracts to match. The Gospel is now placed upon the walls of cities and the walls of the Christian homes. "A picture is better than ten thousand words."

In the training of the Church's enquirers we have issued eighteen different kinds of catechisms and this section of the catalogue shows a list of 64 different books. One such book has had 32 editions—and must surely be the Christian "best seller." It is Volume one of "Short Steps to Great Truths."

Many devotional books have helped Christians to study the Bible and to pray.

During the past two years more than 130 new publications have been issued—of which many of the best have been for the use of women and children.

The contribution of the R. T. S. to the work of the Church has not been small. By means of the New Life Movement Series of tracts we have also shared in the progress of the nation.

Not only so, the R. T. S. Press has been an example of Christian business enterprise in the Service of the Church. With its more than forty workers, it has provided a model of good working conditions with a Sabbath Day of rest and clean hygienic premises for work and for living quarters. We have provided medical treatment for employees—and some have shared in the care of the garden of the Griffith John Memorial Church, as recreation. Surely the R. T. S. has been an all round factor in the upbuilding and extension work of the Church!

(b) *Circulation*

We rejoice in the large total circulation for the past year. The circulation of copies of all publications has reached the figure of 8,223,744, a decline of 229,681 but still higher than that for 1932-33.

The drop was due to a fall of nearly a million from the Shanghai Depot. But, in spite of this decline, there has been a gain in value of \$465.94 which indicates the sale of a larger proportion of books.

The Past Ten Years

The record of the year may be compared with the circulation for the past five years.

In 1930-31	we circulated	13,609,689	publications,	valued	\$62,587.11
1931-32	„ „	8,815,717	„ „		49,600.12
1932-33	„ „	7,967,607	„ „		48,720.95
1933-34	„ „	8,453,425	„ „		47,809.82
1934-35	„ „	8,223,744	„ „		48,275.76

In the early days the fathers and founders rejoiced at a circulation of 9,000 at the end of the first year. In Shanghai a few years later they used to count the number of pages issued and they folded a sheet Calendar into four as the equivalent of four pages of reading matter. We have always counted a sheet in Hankow, however large, as one unit, and even a stout book only counts one.

For the first	25 years	the RTS	circulated	...	16,102,627
„ „ „	50 „	it	totalled...	...	73,000,000
During the past	10 years	it	totalled	...	87,000,000
„ „ „	60 „ „ „	„ „ „	...	...	162,640,320

This illustrates “the accelerated momentum of truth”—but, even with this vast circulation there has not even been one sheet tract available for every fifth person in two generations of the population of China. Each year only one in 55 persons can receive a copy.

It is estimated that “during the nineteenth century, the greatest missionary epoch of history, while three to four million souls, roughly computed, were brought to Christ, the world’s population grew by two hundred million—a sevenfold increase of the darkness over the light.” Most of the above increase took place in China, where to-day, after more than a century of Protestant missions—there are now nearly twice as many non-Christians as in the days of Robert Morrison.

(c) *Diamond Jubilee.*

Does not this fact come to us as a challenge in the year of our Diamond Jubilee to enlarge our borders and increase our plant?

Our Press building is too small. The compositors jostle each other in the alleys between the racks of types. We need some extra machines and space for the storage of paper and blocks. More and

The Past Ten Years

more pictures are in demand to illustrate the Gospel story. We should raise our press building one storey higher.

The increase in our stocks of posters and new books requires more room in the Depot building. More office space is required. The Committee is considering details, but, probably an additional storey will be needed on the Depot building.

To meet these needs the Society is making a Diamond Jubilee appeal for the sum of \$30,000.00 to enable us to meet the immediate pressure on our space and to be prepared for the future. We trust that all our friends will come to our aid in 1935-36 as they did at the Jubilee in 1925-26.

The appeal for funds to be expended on buildings is not merely one for plant. The increased accommodation will have its effect upon distribution—and, ultimately, upon production of more attractive books and pictures. We need more space for our artists and writers—as well as room for storage of a wider range of pictures. We are in negotiation with another organization to produce a series of over 200 coloured Bible pictures,

The closing of our Shanghai Depot and godown, which had become uneconomical—has increased pressure on the storerooms at Hankow. The growing number of new publications also taxes our space in the Depot building.

It is practically decided that we take over the tract work of another organization. There is also an overture to us looking to printing books for Miao tribes in the Pollard Script. This needs more room in the Press, both for types and storage of paper, to meet the needs of tribesmen now pressing into the Kingdom, as our Report testifies. To meet these already pressing needs and also to provide for future growth, the Committee of the R. T. S. has unanimously decided to ask its friends for \$30,000.00 as a Diamond Jubilee Gift to celebrate the sixty years of service by the R. T. S. to the whole of China. Sixty years is a "Cycle of Cathay"—and a time for a new effort to keep pace with the new opportunities which the Church under God has helped to create, and to which this Report bears witness.

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 Hopei, Shansi, Shantung, Kansu, Shensi, Suiyuan and Ningsia, and Manchuria.

Balance from 1933-34 \$1,040.72

Amount received during 1934-35 \$1,875.00

Amount used during 1934-35 \$2,312.82

At the close of the financial year \$602.90 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 province 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 1934-35, but there was a balance in the fund of \$61.96. During 1934-35, \$118.00 were received from a friend, and expenditure amounted to \$840.50.

At the close of the financial year \$600.54 was a debit against this Fund.

The East China Fund

This Fund is maintained by the interest earned on the sum of \$12,916.66 received when the accounts of the former Chinese Tract Society were closed. This income is to be used in such ways as the East China Committee of the Society shall approve in promoting the work of the Society in the provinces of Kiangsu, Anhwei and Chekiang.

Funds for Free Grants

Balance from 1933-4 \$711.99

Amount received during 1934-35 \$684.58

Amount used during 1934-35 \$1,100.54

At the close of the financial year \$296.03 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 capital sums invested by Miss Tinling and by gifts.

Balance from 1933-34 \$923.02.

Amounts received during 1934-35.

1934 Sept.	30th—Gain on Exchange	\$ 33.22
1935 Jan.	30th—Interest in China S.M.C. Debentures ...	83.92
March	30th—London Investment Interest (£11-13-1)	155.40
July	30th—S.M.C. Interest, China	83.92
Aug.	31st—London Investment Interest (£11-13-1)	155.39
,,	,, —Tax recovered (£6-15-4)	90.22
		<hr/>
		\$602.07

Amount used during 1934-35 \$686.82

At the close of the financial year \$838.27 remained to the credit of this Fund in the hands of the Society.

GENERAL FUND

Grants from Societies, and Donations from Individuals, 1932-33

American Church Mission	...	...	...	...	...	...	...	\$250.00
China Mission of Reformed Church	...	...	...	...	...	...	...	200.00
London Missionary Society	...	...	...	...	...	...	...	333.33
Lutheran United Mission	...	...	...	...	...	...	...	625.00
Methodist Missionary Society	Two years	...	...	...	...	...	...	475.00
Total								<u>\$1,883.33</u>
Donations from Individuals	...	...	...	...	...	...	...	<u>745.63</u>
Grand total								<u><u>\$2,628.96</u></u>

Grants from Societies, etc., 1933-34

China Mission of Reformed Church	...	...	...	...	...	...	...	\$100.00
London Missionary Society	...	...	...	...	...	...	...	387.50
Lutheran United Mission...	...	...	...	...	...	...	...	150.00
\$ Methodist Missionary Society	...	...	...	...	...	...	...	...
Swedish Mission	..	..	...	...	...	...	...	150.00
Total								<u>787.50</u>
Donations from Individuals	...	..	...	...	...	...	...	<u>176.06</u>
Grand total								<u><u>963.56</u></u>

Grants from Societies, etc., 1934-35

Ebenezer Mission	...	...	...	...	...	...	...	\$ 25.00
London Missionary Society	...	...	...	...	...	...	...	355.00
Lutheran United Mission...	...	...	...	...	...	...	...	300.00
Methodist Church	...	...	...	...	...	...	...	237.50
Reformed Church of U. S. A.	...	...	...	...	...	...	...	60.00
Swedish Mission in China	...	...	...	...	...	...	...	100.00
Total								<u>\$1,077.50</u>
Donations from Individuals	...	...	...	...	...	...	...	<u>350.33</u>
Grand total								<u><u>\$1,427.83</u></u>

The R. T. S., London, in addition to providing the salary of the General Secretary, transmitted payments represented in the list of Funds for Free Grants.

\$ Paid in 1932-33

The Religious Tract Society in China

Diamond Jubilee, 1936.

**To the General Secretary,
Religious Tract Society,
Hankow.**

In response to your Diamond Jubilee Appeal
please enter me as a subscriber of the sum of.....
I now enclose a..... for this amount.

Name { *Mrs. Miss* }
 { *Rev. Mr.* }

Address

.....

Date.....1936.

All remittances should be made payable to the "Religious Tract Society,"
and sent to the General Secretary, Religious Tract Society, Hankow, China.

Remittances from outside China may be made most conveniently by
Cheque or Draft, in British or American currency. It is inadvisable to purchase
Chinese dollars as gold sells to advantage in China.

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RELIGIOUS TRACT SOCIETY—HANKOW & SHANGHAI BRANCHES
DEPOT TRADING ACCOUNT & PROFIT & LOSS ACCOUNT
for the year ended 30th., September 1935.

<i>Dr.</i>				<i>Cr.</i>			
To Stocks on hand 30th September				By Sales—Hankow \$36,666.57			
1934 Hankow	\$41,070.94			Shanghai	10,428.49	\$ 47,095.06	
Shanghai	13,508.14	\$ 54,579.08		,, Stock on hand 30th September			
„ Purchases		38,652.43		1935 Hankow	\$41,041.23		
„ Discounts and Commissions		1,845.19		Shanghai	11,817.73	52,858.96	
„ Old Stock distributed free of charge... ..		5,000.00		,, Stock Reserve to cover Old Stock distributed			
„ Gross Profit carried down		4,877.32				5,000.00	
			\$104,954.02				\$104,954.02
<i>To Depot.</i>				By Gross Profit brought down \$ 4,877.32			
Freight, Postage Losses				,, Donations and Grants			
and Packing	\$ 3,147.42			Societies	\$ 1,745.10		
Salaries and Wages	8,598.53			Individuals	350.33	2,095.43	
Light, Heat, Water & Telephone... ..	505.58			,, Property Rent Received. ... \$ 2,860.00			
Office Supplies Advertising & Accountancy	2,661.71			Less: Redecoration Expenses	1,800.73	1,059.27	
Taxes on Land and Building	1,045.19			,, Interest and Exchange 41.37			
Medical and Sundries	415.80			,, Free Grants Fund... .. 3,590.48			
„ Property.				,, Donation from Press 10,000.00			
Insurance on Building and Stock	210.56						
Upkeep and Repairs	212.64						
Rent of Shanghai Office	843.74						
„ Free Grant Fund—Others	3,590.48						
„ Interest on Staff Deposit	24.00						
„ “Friends of R.T.S.”	136.59						
„ Net Profit carried forward	271.57						
		\$21,663.81				\$21,663.81	

RELIGIOUS TRACT SOCIETY—HANKOW & SHANGHAI BRANCHES

DEPOT

Balance Sheet as at 30th., September, 1935.

LIABILITIES				ASSETS			
CAPITAL ACCOUNT.		\$30,000.00		CASH AT BANKS AND ON HAND.			
GENERAL RESERVE.		10,000.00		Hongkong & Shanghai Bank—			
STOCK RESERVE.				Hankow Branch	\$	406.03	
Balance as at 30th Sep. 1934.	\$	7,000.00		Associated Mission Treasurers, S'hai			
Less:—Transferred to Profit				Hankow Branch.		1,972.32	
and Loss Account.		5,000.00	2,000.00	Cash on Hand—Hankow Branch.		69.44	
FLOOD RENOVATION RESERVE....			2,500.00	Associated Mission Treasurers, S'hai			
STAFF DEPOSITS....			600.00	Shanghai Branch.		1,815.47	
PUBLICATION ACCOUNT.			2,000.00	Cash on Hand—Shanghai Branch.		31.90	\$ 4,295.16
SUNDRY CREDITORS.				SUNDRY DEBTORS.			
“Friends of Religious Tract				Hankow.	\$	4,999.76	
Society”	\$	500.00		Shanghai.		2,409.34	
Book—Shanghai.		538.46				7,409.10	
Book—Hankow.		4,170.31		Less: Reserve for Bad and			
Newspaper “Evangelism” ...		6.34		Doubtful Debts.		1,262.32	6,146.78
Trade—Hankow.		9,917.87		STOCK ON HAND as valued by the Secretary.			
London—£10-16-11 @ 1/6 1/8		143.70		Hankow.	\$	41,041.23	
Reserve for Currency Depreciation.		133.21		Shanghai.		11,817.73	52,858.96
London Special Grant of £50-0-0				PAYMENTS IN ADVANCE—Insurance.			142.60
for Pilgrim Progress....		713.75	16,123 64	METER DEPOSIT.			21.31
PROFIT AND LOSS ACCOUNT.				FURNITURE IN SHANGHAI.			123.00
Balance as at 30th Sep. 1934.	\$	92.60					
Add: Net Profit for year							
to date.		271.57	364.17				
			\$63,587.81				\$63,587.81

AUDITORS' REPORT:

We have audited the above Balance Sheet and have obtained all the information and explanations we have required. In our opinion such Balance Sheet is 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, 29th., November, 1935.

THOMSON & Co. }
Chartered Accountants. } *Auditors.*

RELIGIOUS TRACT SOCIETY—HANKOW BRANCH.
Arthington Press Working and Profit & Loss Account
for the year ended 30th., September 1935.

Dr.

To Stocks on hand 30th September 1934. ...	\$13,870.62
„ Purchases	17,638 30
	<u>\$31,508.92</u>
Less: Stocks on hand 30th September 1935. ...	9,417.96
„ Cost of Materials used... ..	<u>\$22,090.96</u>
„ Wages	20,390.51
„ Power, Coal, Light, Ash and Water ...	2,053.57
„ Rent paid to Depot	1,725.00
„ Insurance... ..	680.88
„ Repairs and Renewals	1,502.87
„ Office Postage, Packing, Stationery & Tel.	1,226.53
„ Sundries and Medical Expenses	478.64
„ North China Fund Interest	1,875.00
„ Interest on Staff Deposits	10.00
„ Exchange... ..	5.79
„ Profit for year to date carried down... ..	10,922.39
	<u>\$62,962.14</u>
To Donation to Depot... ..	\$10,000.00
„ Profit for year to date	922.39
	<u>\$10,922.39</u>

Cr.

By Sales and Orders executed	\$62,852.07
„ Bank Interest... ..	110.00
	<u>\$62,962.14</u>
By Profit for year to date brought down ...	\$10,922.36
	<u>\$10,922.39</u>

Balance Sheet as at 30th September 1935.

[illegible]**AUDITORS' REPORT:**

We have audited the above Balance Sheet and have obtained all the information and explanations we have required. In our opinion such Balance Sheet is 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, 29th., November, 1935.

THOMSON & Co. } *Auditors.*
Chartered Accountants. }

