A CYCLE OF CATHAY

The Griffith John Memorial Building at the front accommodates the Depot. The building at the rear houses the Press.

THE DIAMOND JUBILEE REPORT
1876——1936
OF THE RELIGIOUS TRACT SOCIETY IN CHINA
The Chinese inscription on the pair of scrolls reproduced on our cover may be rendered "China has received benefit for sixty years, The Holy Religion has been propagated amongst myriads of families." The scrolls were presented to the Society on the occasion of the Diamond Jubilee Celebration.
A CYCLE OF CATHAY


Head Office and Press:
Religious Tract Society Building, Hankow
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 1936-37

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1934-1937

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1935-1938

DEACONESS J. CLARK  
REV. JAMES TSANG
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1936-1939

REV. J. J. HEADY  
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The General Secretary

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Manchuria Committee

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Auditors

Messrs. Thomson & 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-one 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 (Peiping 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.
FRONT ROW:—Sir C. Tarring, Dr. Griffith John, Rev. A. R. Buckland.


C.T.S. BOARD OF TRUSTEES & R.T.S. DEPUTATION, 1908

Seated, left to right: - Rev. Dr. Bryan, Rev. Dr. Du Bosh, Rev. Sz Ts-kia, Rev. Yu Koh-tsung, Rev. J. W. Stevenson, Sir Charles Tarring, Bishop Moule, Rev. A. R. Buckland, Rev. E. F. Tatun, Rev. J. E. Cardwell, Mr. Dzung Ts-koh, Rev. Mr. Tsang, Mr. Bao Yen-tsang, Mr. Zee Ving-wai.

Standing, left to right: - Rev. Dr. S. I. Woodbridge, Rev. J. Ware, Mr. A. J. H. Moule, Rev. Mr. Dzung, Rev. Dr. Timothy Richard, Mr. Wong Hang-tung, Rev. W. Nelson Bitton, Rev. C. J. F. Symons, Rev. Dr. Farnham, Dr. B. Y. Wong, Rev. Mr. Li, and Mr. Wong Vung-s.
CHAPTER I.

The Beginnings

The reproduction of the so called "Nestorian Tablet" last year on the cover of our sixtieth Annual Report, shows one of the earliest beginnings of Christian literature in Chinese, for it is a "tract in stone." We still publish a sheet tract written by the Jesuit Premare "On God", which was published first in 1731, and Dr. William Milne's "The Two Friends", first issued in 1819 is another early tract that still survives, and is now available in a Mandarin version.

A Tract Committee associated with the Religious Tract Society of London was formed at Shanghai in 1844, but the Committee seems to have functioned chiefly by helping many individual missionaries to publish their own writings. No minutes exist of the first meeting of our Society at Hankow in 1876, but from later annual reports we gather that one of the chief urges in the formation of the Hankow Tract Society (the first Religious Tract Society in China) was the need for a central organisation to promote the production and distribution of Christian literature.

At Hankow in 1876 and at Shanghai in 1878, the Society started its career by the issue of original works written by one or other of the founders, or with the reproduction of the best tracts and books then available. Distribution, always the more difficult problem, was fostered by raising funds to enable missionaries to obtain supplies at less than cost price. In most cases the Missions did not supply special grants to their workers for the purchase of the printed message, but seemed to rely upon the preached word to accomplish the work. Even today, this is largely true so far as lack of provision for adequate supplies of literature is concerned. In many cases grants were obtained from other sources by the Tract Society to enable missionaries to make free distributions of special editions of many thousands of copies at Government examinations or at other specially favourable opportunities.

In the Fiftieth Annual Report entitled "Remembering the Way", issued in 1925, the Secretary laments the "imperfect records", and says "No records whatever of the work of the Hankow Tract Society, which existed from 1876 to 1883, can be found". The present General Secretary has discovered extracts or transcripts of
The Beginnings

the Reports for 1878 to 1881 embedded in the issues of the "Chinese Recorder" for the years 1880 to 1882, and reprints them herewith as the best method for preserving and making them known, and also as best illustrating the principles and success of the founders. It appears that the Society in its earliest years did not feel itself justified in going to the expense of printing its own reports, but sent them, in part or as a whole, as news items to the journal which then represented the whole missionary body. Possibly a copy of the very first report may be found some day in the archives of the London Society, but the files of the "Recorder" do not seem to contain any mention of the foundation of the Society, even as "News".

Here follow the slender records reprinted from the pages of the "Chinese Recorder" as indicated in each case, and signed by the secretary at the time.

(From the "Chinese Recorder" July-August 1880)

HANKOW TRACT SOCIETY REPORT 1878-79.

Dear Sir:

I have been requested to send you a short summary of the operations of our Hankow Branch of the London Religious Tract Society, for the two years ending December 31st, 1880;* and an account of the gratuitous distribution of Tracts to the students at the last year’s Triennial Kii-jen Examination in Wuchang.

During the past two years 55,135 Tracts and 66,600 Sheet Tracts (amounting to 2,409,880 pages), have been put into circulation by our Society.

With the exception of 325 copies of Martin's Evidences of Christianity all the above have been published by ourselves, and with only one exception have been printed by a native Printer in Hankow.

The publications of our Society have hitherto almost without exception come from the pen of our senior member and President, the Rev. G. John. They comprise the following Tracts 聖教大旨, 傳教大旨, 耶穌聖教問答, and 德慧入門, (The Gate of Virtue and Wisdom), which have all at one time or other been noticed in your

* A misprint, since the Report is dated JULY 1880 and published in the July-Aug. 1880 issue of the Recorder.
The Beginnings

Review columns. We have also published 7 varieties of sheet Tracts, explanatory and hortatory. We are now engaged in printing a new Tract on Vegetarianism, by the Rev. J. Race, and in revising the well-known old favourite, "The Two Friends" We hope to make a few more additions to our list before the year is out.

We are laid under great obligation to the English Religious Tract Society for the aid which they so readily and courteously extend to us in our work. We are in receipt of a yearly grant of £50 from them.

The thought of the vast field opening up to Missionary enterprise in the Western Provinces of China is ever present with us as an incentive to diligence in this department of Christian work. We do the work not merely with the idea of supplying our own need of Tracts, in our ordinary Mission work, but also of helping those who either go out from us or pass by us on their way to the regions beyond. In this way Tracts issued by us have been scattered far and wide through at least 10 of the 18 Provinces. We had further an interesting proof last year that this work of Tract distribution is not altogether in vain. Two of our Hankow brethren on a journey to Ch'ang Teh-fu, in Hunan, were visited by more than one enquirer whose interest in the truth had been awakened by the perusal of Tracts purchased from another brother on a previous journey.

The great event of our Tract Society work last year was the gratuitous distribution of 10,000 Copies of the Tract entitled 德慧入門 (specially prepared for the occasion at the request of the Committee by the Rev. G. John), among the students assembled in Wuchang for the Triennial Examination for the Ku-jen degree. To aid us in this special effort to reach the educated classes we sought and obtained a special grant of £30 from the Home Society.

The work of distribution was entrusted to the Missionaries stationed in Wuchang, who were requested to form themselves into a sub-committee for the purpose. The following report from the pen of the Rev. T. Bryson, gives an interesting narrative of their proceedings:—"When the proposal was first made many difficulties were anticipated by even the oldest and most experienced Missionaries amongst us. It was feared that the greater part of the books would be refused, that they would be torn up and thrown away, that the distributors would be insulted, and possibly an uproar would be created in the city. It is therefore a pleasant duty to record our
The Beginnings

thankfulness to the "Lord of the Harvest" for the peaceable manner in which the work was accomplished, and to note the boldness, prudence and zeal displayed by the distributors in the performance of their self-imposed task.

The distribution was undertaken by Christian Chinamen, each of the four Protestant Missions in the City, including English and American, having agreed to supply a contingent of five men. According to official announcement the students were to leave the Examination Hall for the last time on the morning of the 16th, day of the month; but fearing the gates might be opened somewhat earlier, it was arranged that the Christians should meet on the afternoon of the 15th, and be prepared for a whole night's work, probably extending into the forenoon of the following day. We had hardly laid out the books in order and appointed the men their respective posts, when the cry was raised, "The gates are open, they are coming, they are coming." Those who were ready seized the Tracts, filled their baskets to the full and sallied forth to meet the students. Unfortunately they encountered only a crowd of illiterate coolies, yamen-runners and others who demanded copies of the Tracts, then scrambled and fought for them exclaiming "Have we got no eyes that you refuse us? If we can't read ourselves, we have others at home who can."

In this way we fear several hundreds of copies fell into the wrong hands, and it was necessary to recall the distributors and to reconsider our plans. The open baskets offered too easy a point of attack for the mob, and the capacious sleeves of the distributors' cloaks were used instead. Every one filled his sleeves with 30 or 40 or 50 copies of the tract, returning again and again to have his stock replenished. Thus the work went on quietly and effectively till past 10 o'clock when to our great surprise and delight nearly the whole 10,000 copies had been distributed.

The courtesy of the students in receiving the books was very marked. It is true that one distributor had to report seeing two copies cast aside with the contemptuous remark, "Foreign devil's book!" and another copy which fell into the hands of a petty military official was written over with comments of the most scurrilous character, and nailed to the barricade in front of the great door. One of the christians seeing a crowd and hearing their railing remarks, pressed forward to pull the book down. The bystanders threatened him with violence, but unheeding their taunts and threats,
he succeeded in his purpose, openly exclaiming that if the District Magistrate himself had been there, he would have dared to pull the book down.

These instances of hostile feeling however, were quite exceptional. Most of the students, (doubtless at first unaware of the nature of the book), received it with thanks. One young man loaded with the bedding and basket which every student carries into the Examination Hall, accidentally let fall the copy which had been handed to him. He immediately laid his baggage down, picked up the tract, placed it reverently upon his head as if to propitiate the gods for his carelessness and then carefully put the book away in his breast. After the first distribution was over a man came asking for a copy and when told that they were only intended for students he explained that he had been sent by his Master, who has hastily looked through the book and desired a few more copies for circulation among his friends. Another gentleman from a long distance desired extra copies to give to acquaintances, and several others who happened to leave the Hall after the books were all given away, enquired at the Chapels next day whether copies could not still be had, and expressed their great regret at finding the whole edition was exhausted.

On the day after the distribution nothing of an unpleasant nature could be heard among the gossip of the city. The remarks were mostly in praise of the great liberality of those who had provided such a large edition for gratuitous presentation; and many spoke highly of the contents and scholarly style of the book. Students were to be seen leaving the City with the tract carefully stowed away among their baggage, and there can be no doubt that in thousands of homes throughout the wide extent of this Province these little books remain as Evangelists pointing to the wicket Gate of Virtue and wisdom which leads to Calvary and the Eternal City. And we can confidently rejoice in hope that the fruits of this effort will be gathered into the Church of Christ though it may be after many days.”

Repeated enquiries after this Tract, and also conversations with some who have received and read it go to show that some good was accomplished by this special effort. To say the least it succeeded in awakening interest and exciting enquiry in some minds, and the Tract has won a name and established itself as a book to be sought.
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after, on which account we are now bringing it into general circulation and anticipate for it a wide sphere of usefulness.

The great majority of our books are sold, giving away a book being the exception with most of us. The selling price, generally about one-third of the cost price, is fixed by the committee, and all members of the Society, i.e. the Missionaries stationed in Hankow, Wuchang, Wusueh and Ichang are supplied with Tracts at the selling price with a further reduction of 20% to cover gifts and losses. We have received several applications for Tracts from other and distant places; the Funds at our disposal being barely sufficient for the supply of our own local wants, we can only afford to supply applicants from a distance with Tracts at cost price. These applications however have strongly impressed on my own mind what a great help it would be to many of our brethren, especially those on distant and solitary Stations if a General Tract Society* could be formed which could extend to the whole of China the benefits which we locally derive from our Hankow Tract Society.

I have been moved to send you the foregoing account of our Society in the hope that brethren engaged in similar work in other parts of China will let us know through your pages something about the work done by their Societies or committees. The operations of our various Local Tract Societies may be on too limited a scale to warrant the expense of printing separate yearly reports, etc.: but I doubt not the columns of "the Chinese Recorder" will ever be open to us for the purpose of letting each other know what we are doing either in Tract work or in any other department of our manifold operations, and so to some extent meet the need we all feel of mutual help, encouragement and guidance in our work.

J. W. Brewer, Secy.,

Hankow Tract Society.

Hankow, July, 1880.

* The Chinese R.T.S. founded in 1878 at Shanghai planned to be such a General Society, but at that time each locality seemed to need its own rallying centre. By 1920 the three largest Societies had united at Hankow in what is practically a General Tract Society for the whole of China.
THE Beginnings

(From the Chinese Recorder March-April, 1881)

HANKOW TRACT SOCIETY REPORT 1880

by Rev. J. W. Brewer.

THE Annual Meeting of the Hankow Branch of the Religious Tract Society was held on Wednesday, February 2nd, 1881. The Yearly Report having been read and adopted, the Secretary was requested not only to forward it to the Home Society, but also to send extracts from it for insertion in the Chinese Recorder.

"The year 1880 has been one of unusual activity amongst us both in the publication and in the circulation of the tracts and sheet tracts issued by this Society. We started the year with a balance in hand from 1879 of Tls. 79.94; in February we received our usual grant of £50, which this year realised Tls. 183.20; during the year we have received from purchasers of tracts the sum of Tls. 426.26, so that our total income has amounted to Tls. 689.40. Our total expenditure for the year has been Tls. 691.09; of which Tls. 672.04 have been paid to the native printer in Hankow; who, though he requires very careful supervision, has on the whole done his work well and creditably, and at a much cheaper rate than we could get it done elsewhere.

Publication Department.

New, and in most cases revised, editions of all the tracts and sheet tracts previously published by our Society have been issued during the past year. In addition to this five new tracts and eight new sheet tracts have been approved by the examining committee and published. Two tracts and one sheet tract remain under examination.

We hope during this coming year to publish a series of illustrations of our Lord's Parables with expository letter-press, which we trust will be the means of drawing attention to and exciting interest in our Lord's teaching both among Christians and outsiders.

We have also been offered the copyright of a number of prize tracts now in course of writing (vide prospectus issued by Rev. D. Hill in October last). If we may judge from the first portion of them now passing through the hands of the adjudicators, we have
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herein the promise of a very valuable and useful series, one of its greatest recommendations being that the tracts forming it will be purely native productions.

The following is a list of the new tracts published during 1880:


2. 食齋指述 The Errors of Vegetarianism, 22 pp. Prepared by the late Rev. J. Race to meet the case of the large number of religionists around us who deem the practice of Vegetarianism a moral duty and a means of acquiring religious merit and purity.

3. 勸戒鴉片烟醒世圖 Against Opium Smoking, 34 pp. A tract prepared under the joint authorship of Rev. G. John, Rev. D. Hill and Dr. Dudgeon; consisting of a number of pictures first published by the Canton Native Anti-Opium Association, a moral exhortation and medical directions for those who wish to break off the pernicious habit of opium smoking.

4. 耶穌聖教三字經 Christian Trimmetrical Classic, 44 pp. by the Rev. G. John. Equally well adapted for use as a school book and for general distribution. The easy style, the rhyming and trimetric arrangement of this tract will doubtless make it popular and secure for it wide circulation.

5. 長遠兩友相論 The Two Friends, 48 pp. A new and carefully revised edition of the well-known and very popular tract prepared many years ago by the late Rev. W Milne.

N.B.—As a sample of the cost of production it may be mentioned that the last named tract “The Two Friends” is printed (block cutting, etc., all included) at 24 cents. per copy on the best white paper (竹壹), 18 cents. on the best brown paper (官堆) and 12 cents on ordinary brown paper (十則).

Summary of year's publications.

Tracts (9 varieties) 54,660; Sheet Tracts (15 varieties) 128,500; total 183,160, being the equivalent of 2,676,120 pages. 550 tracts, published in Shanghai, have been purchased.
Circulation. The demand for tracts published by this Society has greatly increased on all sides, so that our circulation during the past year has more than doubled, amounting to 46,445 tracts and 129,700 sheet tracts, giving a total circulation of 176,145, equal to 2,426,190 pages. About one-third of these tracts, etc., have been supplied to various agents of the China Inland Mission, and by them scattered far and wide. A large proportion also has been sold to the agents of the National Bible Society of Scotland, whose work during the past year has been principally in the provinces of Szechuen, Hupeh and Kiangse.

Applications for tracts have come in from many distant places, north and south, east and west; even Formosa and the Sandwich Islands have received supplies of some of our publications. In some cases permission to print for themselves has been sought by and granted to brethren residing at such a distance as to render transport expensive and inconvenient.

Many have been the gratifying testimonies received during the year to the favour gained by our tracts wherever they are known, and doubtless their circulation might be indefinitely extended were we in a position to offer them at reduced rates to all purchasers. Our present grant however will only admit of our selling at cost price to all non-members.

In accordance with the earnest recommendation of an esteemed American brother, it has been decided to make arrangements for the opening of a depository of our publications in Shanghai, so as to place them within more convenient reach of brethren residing at a distance.

The Work and its Needs. Some of our larger tracts are such as would repay careful study on the part of even our most advanced native Christians, tending, we doubt not, to most desirable growth in knowledge and grace on their part. But, as at the formation of our Tract Society so now our first object and aim are to assist in the work of evangelization of the vast extent of territory lying round us as yet unoccupied by the Protestant missionary, but in which Christian work is being begun and developed under ever-increasing encouragement and incitement to diligence on the part of every one of us.

There is a growing conviction in the minds of many amongst us that the publication and circulation of well adapted and carefully
The Beginnings

prepared tracts is a most important and useful department of missionary work at its present stage in China.

Of equal importance is the formation of a Christian literature for our native Christians. We regret that so little has been done in this direction, and should rejoice to hear of any well-concerted scheme put forward for the supply of this desideratum, such as has already been devised for the preparation and publication of a series of educational works.

To this end it would seem necessary to secure united action on the part of all existing tract society agencies in China. A circular was issued from our midst in July last inviting the missionary body to consider the possibility of securing this concerted action and to join in the formation of a central committee, composed of representatives elected by local tract societies, under whose general supervision and direction might be brought the whole of tract-society operations in China. Though this has not as yet issued in any tangible result, yet we are not without hope that it may succeed in bringing into closer association the various societies at work in various parts of the empire, which at present know so little of each other's plans and publications.*

Several responses favourable and otherwise have been received to this circular. The ventilation caused by the sending forth of such a proposal cannot but be of benefit to the common cause. Meantime the only course open to us as a Society seems to be for us to do our best to meet the increasing demands by providing as good and as abundant a supply of tracts as we can for helping ourselves and our brethren in the prosecution of our mission as evangelists and pastors.

(From the "Chinese Recorder" for March-April, 1882)

HANKOW TRACT SOCIETY REPORT 1881.

By Rev. J. W. Brewer.

THE Annual Meeting of the Hankow Tract Society was held on Tuesday, January 17th, 1882, when the following Report was presented by the Secretary and adopted by the Meeting:—

"Our last year's Report spoke of an unprecedented increase in the circulation of the tracts and sheet tracts published in Hankow, * A Christian Literature Conference has met at Shanghai during the Diamond Jubilee year, at which the field of Christian literature was surveyed, and the chief literature producing agencies started planning for filling the gaps remaining. F.G.O.
and it was feared by some that there might have been a serious falling off in the past year. We are happy however to report a year's work on the whole far surpassing that of the year previous.

**Circulation.**—During the year now closed 71,895 tracts and 59,500 sheet tracts have been issued to purchasers. Reckoned by pages this shows a total circulation of 2,525,000 pages, being an increase of 98,910 pages.

"About half of these tracts have been supplied to Agents of the China Inland Mission, with whom we rejoice thus to co-operate in their widely extended work. Upwards of 24,000 have been sold to the Agents of the National Bible Society of Scotland, who have Hankow as their head centre for this part of China. Enterprising and arduous journeys have been made by these brethren during the past year in the Provinces of Hupeh, Hunan, Honan and Shensi. 30,000 tracts have been sent to other parts of China. Since the state of our finances has compelled us to charge full price for these tracts, this large outside circulation is all the more gratifying as a sign that our publications are appreciated and selected for use over such a wide area. The remaining 16,000 have been supplied to various members of our Society for local distribution, and used by us in the various departments of our varied work.

"Whatever we do and wherever we go the tract in China is our unfailing companion and much valued helper. Preaching in the chapel or on the street, whether on long occupied stations where the missionary and his message are so well known that they are too often lightly esteemed, or in places visited for the first time where mere curiosity brings thronging crowds; whether among Christians or among heathens; whether dealing with the Confucianist strong in the pride of learning, or with the many blinded ones around us groping and grovelling in ignorance and superstitions; whether conversing with enquirers or instructing learners and even in training native assistants, we at all times and in all places avail ourselves of the help of the tracts large and small published by this Society, and lengthened experience of their usefulness leads us year by year to rejoice in the development of its operations.

**Publication Department.**—The examination of the thirty-three MSS. submitted to this Society for publication during the past year has made official connection with it no sinecure. Much thought, time and energy have of necessity been devoted to the task, first in
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examining the tracts privately, and then in more than usually-frequent meetings of the Examining Committee for discussion, criticism and decision. It is encouraging however to report that the nine tracts and fifteen sheet tracts mentioned last year have this year been increased to twenty-three tracts and sixteen sheet tracts, while four others already approved for publication remain in the printer's hands.

"One of these new tracts is a reprint or rather a revised edition of a widely known and much esteemed tract entitled the "Mirror of Conscience", written many years ago by a native Christian in Shanghai. 5000 copies of this tract were in September last distributed with good effect at a literary examination in a neighbouring prefectural city. Its style, both of language and thought, has made it a favourite for use on such occasions in other parts of the Empire. We anticipate for it in its form as wide a sphere of usefulness as it has had in older Missions where it has been known and used for many years.

"Four numbers of the Illustrated Parable Series alluded to in the last year's Report have been examined and approved for publication. It was found however that such work was beyond the native printer we employ. It has therefore been decided to ask the Parent Society kindly to bring out an edition for us in England.

"For most of the new tracts published this year we are indebted to a special effort initiated by the Rev. David Hill, who offered prizes for the best tracts on twelve subjects selected by himself so as to form a graduated series of tracts suitable for regular seriatim distribution. "These tracts are intended to present the great and cardinal truths of revelation from the Creation of the world to the manifestation of God in Christ, step by step to the minds of the people, and by this means to do something towards the fulfillment of our Lord's command to disciple the nations." As might have been expected the essays sent in were of a very mixed and varied character and from a wide circle of writers. Protestants, Roman Catholics and even Confucianists joined in the competition. The prizes were however I believe in every case taken by mature Christians employed by various Missions as native helpers. We regret that the series is not complete. On one subject no award was made by the Adjudicators; on two others the essays were deemed by the Examining Committee not quite up to the mark for publication. We have however reaped good fruit from this special
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- effort in the possession of thirteen tracts of more than average merit and some of them of much excellence on nine different subjects, viz.:—The Unity and Sovereignty of God as displayed in Creation; The Law of God, Comments on and Summary of the Ten Commandments; The Worship due to and ordained by God; The Moral Government of God; The Mysteries of Divine Providence; The Vanity of the World; Repentance and Renewal—Nature and Duty; Prophecies fulfilled in the Life of Christ; Jesus, the Saviour of the World, The Holy Ghost the Sanctifier.

"Systematic Tract Distribution.—Many missionaries have from time to time talked of attempting regular tract distribution by native Christians much as it is done at home. Some who have attempted this work have soon found themselves seriously embarrassed by a scarcity of suitable tracts. To meet his want we decided during the past year to publish a series of small tracts suitable for use in systematic tract distribution. In connection with this series we have issued an edition of the tract entitled the "Two Friends" in five sections. Including these and the prize tracts aforementioned, and omitting the larger tracts published by us (which are too large and for other reasons scarcely suitable for such work), we have now an assortment of twenty-two tracts and sixteen sheet tracts, published at such moderate cost, that we are (charging about half price) enabled to offer to all wishing to engage in such regular tract distribution a supply of 100 copies of each of them, i.e., a total of 2200 tracts and 1600 sheet tracts for $7.

"The work of our Tract Society engages the warmest sympathies and has the heartiest confidence of us all. We feel too that we have much to be thankful for and rejoice in when we compare our present position, with a large assortment of cheap and excellent tracts available at any time, with our position some years ago when it was with difficulty we could succeed in getting any tracts at all. Our work too is widening in area and increasing in interest. We hope therefore that the help so kindly rendered by your Committee in the past will be as readily granted for the present year"

The Financial Statement presented with the foregoing Report showed that Tls. 408.57 had during the year been received from purchasers of tracts, which with the grant of £100 from the Parent Society made a total Income of Tls. 782.84. Of this Tls. 671.87 have been paid to the Hankow printer, other minor expenses however reduce the balance in hand to Tls. 101.71.
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75,700 tracts and 68,000 sheet tracts have been printed during the year.

After the adoption of the Report the following were elected to serve as Officers and Examining and Managing Committee for the year 1882:—President, Rev. W. Scarborough; Secretary and Treasurer, Rev. Thomas Bryson; Editor, Rev. W. Scarborough; Committee, Rev. Messrs. Scarborough, John, Bryson, A. Foster, B.A., W.S. Tomlinson and J.W. Brewer.

Among others the following Resolutions were passed by the Meeting:

1. That the publications of this Society be offered at half the cost price to all non-members, who are buying with other than Tract Society Funds.

2. That for the encouragement of systematic Tract Distribution a parcel containing 2,200 tracts and 1,600 sheet tracts be offered for $7 to anyone desirous of engaging in such work.

3. That the Treasurer be requested to apply for permission to draw £50 in addition to the grant of £100, if found necessary during the year in order to meet the probable increase of expenditure.

4. That the Secretary be requested to send a copy of the Annual Report for insertion in the Chinese Recorder and Missionary Journal.

Although many records of the Society were lost in the fire which destroyed the depot in 1892—the circulation figures for the early years are given in the report for 1900, which was the twenty-fifth. The Silver Jubilee year was not specially observed—so that it is somewhat appropriate that some of its information be used in the Report which records the Diamond Jubilee.

The circulation in 1876 amounted to 9,000
1877 12,500
1878 47,010
1879 64,660
1880 176,145
1881 131,395
1882 173,230
1883 310,475

After this year the Society changed its name from the Hankow Tract Society to that of the Central China Religious Tract Society.
Chapter II.

Remembering the Way

The title of this Chapter is that of the Report for the Golden Jubilee year 1924-25, which was the 50th Annual Report. The story told then at length does not need to be repeated, but a rapid review will help those not familiar with the story to enter into the great traditions.

Griffith John declared at the meeting in 1893 that the Central China R.T.S. began "in a dingy native house, in a narrow lane of the native town. On beginning work in Hankow (in 1861) he soon found he could not get along without tracts. His first book produced was an attempt to answer in print the questions which were being constantly asked by them. This book, THE GUIDE TO HEAVEN, was still in circulation. Then followed THE GREAT THEMES of the GOSPEL, and a small Catechism.

In those days he was the only member of the Society, its sole committee, publisher and subscriber.

Then the ambition was to reach a circulation of one million per annum. This was reached in 1889. The 2 million mark was reached in 1903 and 4 million in 1910. In 1931 the circulation exceeded 13 million.

The Hankow Society was fostered mainly by three stalwarts: Griffith John, who wrote the tracts; David Hill, who supplied some of the funds; and John Archibald, who aided with the printing. The early secretaries kept the stock of tracts in boxes under a bed.

The Hankow Society early sought to organize a General Society, that would unite all similar efforts, but not until 1920 was the series of unions consummated that made such a Society actual.

In the meantime, in 1878 the Chinese Religious Tract Society had been founded at Shanghai with Dr. Farnham as its leading spirit and a group of Chinese leaders in cooperation to carry on what was hoped would be an indigenous Society but on lines similar to the Societies in America and London, from whom grants in aid were received. "The Board of Trustees is to be composed of one-half Foreigners and one-half Chinese from the beginning, and it is
hoped that in due time it will pass entirely into the hands of the Natives.’’

In a short time auxiliary or branch Societies were formed in Shansi and other regions, and received grants of books or cash from Shanghai.

The historical note at the back of the title page of this Report gives the chief facts concerning the development of the unifying process which has been a feature of the work. This statement may be amplified briefly by noting that in 1890 the Central China R.T.S. had a branch depot at Chungking and in 1893 one was opened at Chengtu. The latter was destroyed in a riot in 1896. These branches at the suggestion of the Hankow Society later developed into the West China R.T.S. founded in 1899 with headquarters in Chungking.

In our Diamond Jubilee year this Society is in process of liquidation and the great development of communications make its continued existence less necessary.

In 1899 the Society received its first request to prepare and issue tracts for Moslems, but at that time few were competent to prepare this highly specialised literature. In 1934 the Society of the Friends of Moslems, which had been working in friendly cooperation with the R.T.S. for some time, handed over its stock of literature and its publications work to the R.T.S. A short time later, the Christian Literature Society for China, also handed over its stocks and shells of similar literature, much of which had been prepared by the Society of the Friends of Moslems. The R.T.S. is now the largest publisher of such literature in Chinese.

The latest extension is the handing over of the Broadcast Series of tracts by the Broadcast Mission Press of Changsha in 1936.

In this year also there took place the closing of the Shanghai Branch Depot. After the amalgamation of the Societies at Shanghai and Hankow the Shanghai stocks were kindly stored at the offices of the Stewart Evangelistic Literature Fund Committee. On the closing down of that organization in 1934, the maintenance of a separate depot by the R.T.S. became increasingly difficult. In April 1936 the Agency for sale of our publications in East China was handed to the Kwang Hsueh Publishing House in Peking Road, and additional window space and storage accommodation secured. This arrangement provided better facilities than our own branch could supply and it was therefore closed.
Remembering the Way

Special Characteristics of the Literature.

From the first this Society realised the importance of literature for children and was a pioneer in this field. It early realised the "curious fact that religious books intended especially for the young are generally the most interesting also to adults."

Another mark of the insight and foresight of the early founders is another remark of Dr. Wherry made at the annual meeting at Shanghai in 1883:—after speaking of the need for better evangelistic tracts he said "But perhaps still more needed at present is a literature for the Church. Once the hope of China was the missionary. Now the hope of China is the Church." That reads more like a speech in 1923 than in 1883!

In 1882 the Chinese Tract Society assumed the publication of The Child's Paper and the Illustrated News. Christie's Old Organ and The Swiss Boy, the Peep of Day (first issued in 1864) and other Children's books were issued at this time, and prove the point that we were the pioneers in books and papers for Children.

As a result of a visit in 1882, from Dr. Murdock from India, the North China R.T.S. was founded in 1883 and the East China Tract Society in 1885.

The Shanghai Society in 1884 had two officers of the Hankow Society, Griffith John and Thomas Bryson among its trustees, so that even in the early days the two Societies (now united) were in fellowship with each other. They used each other's publications. In 1883 out of 122 kinds listed by the Chinese Tract Society no fewer than 60 were from the publications of the Central China Society.

The Reports year by year are full of stories of how books and tracts have been used in the conversion of scholars and the unlearned, and of how the use of tracts has led to the planting of Christian congregations. These reports show that the issue of literature intended primarily for the masses has been used to bring conviction to the scholars. What offended the old style scholars in Christian literature was really not so much the style in which they were written, but the subject matter, which rebukes pride and points out that the Gospel must be received as little children. It has to be remembered that nearly all the books issued were written with the aid of Chinese scholars. This is why some have been so influential. Dr. Griffith John's tracts and books owed an immense debt to the
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faithful writer Mr. Shen Tzu Hsing (沈子星) who followed him from Shanghai in 1861.

The most popular tract written by a Chinese is the one known as "Exhortation to the World", or "Good Words" by Yao Shang Teh. He was one of the earliest Christians in inland China and his work was introduced to the tract Societies by Mr. C. H. Judd of the C.I.M. It was first published by the Shanghai Society in 1892. It has sold by the hundreds of thousands. Another popular book by a Chinese writer is "Avoid the Wrong, Follow the Right" by Mr. Li Wei Yü, who was one of the assistants to the translators of the Union Version of the Old Testament.

An interest attaches to the tract "The Fivefold Tablet" No. 13427 by Chu Sao An—the first Protestant Convert in Central China and the first Protestant ordained Pastor in that area. He was the first fruits in Hankow of the preaching and writing of Dr. John.

The collaboration for 20 years of the Rev. J. Vale and Mr. Chai Lien-fu (converted through a New Testament given to his father by General Gordon) has been most fruitful in additions to the catalogue. The same may be said of the work of Mr. Harry Price and his Chinese colleague.

Not to be confused with the above is Dr. P. F. Price, whose Short Steps to Great Truths series has been a best seller for many years. This series based on the inductive method was a pioneer effort in this field and by its means thousands of women have been taught to read and to understand. In the Diamond Jubilee year a fourth volume was added and Vol. I had reached its 32nd edition. Dr. Price also was elected Moderator of the Assembly of the Presbyterian Church in the United States during his furlough at this time.

The Rev. F. C. H. Dreyer has made a notable contribution through his preparation of the Mandarin Bible Commentary, and other books which have grown out of his work as a teacher of the Bible.

The Society is the publisher of the only Complete Commentary on the Bible in Chinese. It is that projected by the Missionary Conference of 1890 and is in Wenli. The Mandarin Commentary on simpler lines is designed to help preachers and lay-workers of all kinds who are able to read the Mandarin Union Version of the Bible.

The Societies at Shanghai, North China and Hankow have issued magazines or religious newspapers but these have all been
Remembering the Way

given up as the field was better occupied by other organizations. The longest life was that of the Child’s Paper and the Illustrated News. These were discontinued in 1921 owing to lack of Editorial staff and losses on production. However, the Society now issues a monthly “Gospel Message” which is really a monthly tract. The circulation of this is larger than that of any other religious paper except the S.D.A. “Signs of the Times,” and 30,000 are printed each month. Most of these go to the Postal workers in every province.

Administrators.

The records are incomplete and therefore many worthy names cannot appear in this brief account, but such names as those of Revs. Dr. Happer, Dr. Farnham, Dr. Muirhead and Dr. Edkins of Shanghai, Revs. Dr. Wherry, Dr. Blodget, Dr. Goodrich, S. E. Meech, D. Z. Sheffield, T. Bryson, G. Owen, F. Brown, etc., of North China, claim mention.

In Central China a large number of names have appeared in the Reports—Dr. G. John, President from the first, until 1909. David Hill, co-president for 6 years, J. W. Brewer, G. G. Warren, George Miles, Dr. Joseph Adams, A. Bonsey, C. G. Sparham are prominent. The administrator who rendered the most outstanding service—first as Hon. Secretary and then as General Secretary for 14 years is the Rev. G. A. Clayton. Under his skilled leadership the various Societies were drawn together and amalgamated with headquarters at Hankow.

The Reports for many years spoke of the need for an Editor who would promote the production of new books to meet the needs of the changing times. That post has not yet been filled in its original intention, but the need is being met in part through other channels. In addition to the work of Mr. Dreyer on the Mandarin Bible Commentary the Church Missionary Society has set apart the Rev. A. F. Lutley, M.A. M.Th. to cooperate in this great work. Miss F. E. Gooch has been set apart by the Methodist Church as a half time worker, specially caring for literature for women and children. The American Church Mission has set apart the Rev. C. L. Pickens to foster work amongst Moslems in China and through his secretarship of the Society of the Friends of Moslems cares for the editing of this department of literature, and assists the Society in many other ways. It was hoped that a business manager would be contributed by one of the missions to care for the work of distribution.
and set the General Secretary more free to attend to editorial duties. (Whilst this report was in preparation, the China Inland Mission loaned Mr. & Mrs. G. B. Jackson for this work.)

Since September 1935 the Rev. C. Y. Gwoh, B.A., S.T.B. has been half-time Chinese Editorial Secretary and his coming has marked a great stride forward in the scrutinizing and revision of manuscripts submitted and in the work of the Publications Committee.

For the last few years of the cycle the General Committee at Hankow has had a Chinese Chairman in the person of Mr. Y. H. Tang, whose services as a Chartered Accountant have been most useful in scrutinizing the balance sheets and in guiding the affairs of the Society. For twenty years the Press has been managed by Mr. Cheng Chung-Ren with growing efficiency, and the cashier, Mr. Tsang Tse Sen has handled the financial transactions of the Society over a long period. At the Shanghai Depot most capable service as assistant and manager was given for many years by Mr. B. Y. Chow. We feel that the aims of the Chinese R.T.S. are rapidly being realised.

For twenty years Dr. John Darroch was located at Shanghai as the Representative in China and the Far East of the R.T.S. London. During vacancies at Hankow he resided for a time there and after retirement returned to Hankow to fill a gap until a new Secretary was appointed to succeed Mr. Clayton. As Dr. Darroch's sphere was larger than the bounds of China this is not the place to dwell upon his peculiar service to the home Society, except to mention the many books in Chinese that have appeared in his name.

The greatest inspiration in leadership undoubtedly came through the many years of service of Dr. Griffith John. At Hankow the annual meeting of the R.T.S. was the chief inspirational function of the year and the Reports for many years consistently end with a brief record of this uplift.

Buildings and Plant.

The story of these is briefly told:

In Shanghai, as in other centres, the Depot was located in the home of the Secretary for the time being. In North China it vacillated between Peking and Tientsin, until a building was secured at the latter place. In Shanghai the premises of the Presbyterian Mission Press seems to have been the depository with the longest history.
The first agent at Hankow, Mr. H. B. Stewart, and the second Depot building situated in the press of the National Bible Society of Scotland.

The third Depot at Hankow, being the first building on the present site, and located where the present press building now stands.
An upper storey added to the temporary depot building. This building was the first home of the press, but was demolishad to make way for the present press building.
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In Hankow the Depot in the Chinese city was burned down in 1892 and then premises were obtained in the Mission Press Building of the National Bible Society of Scotland. In 1907 a temporary building was erected at the rear of the site then recently acquired in the Poyang Road. In 1908 an additional storey was placed on top of the building for a residence of the agent. In 1910 the erection of the Griffith John Memorial Building was commenced. This "monumental" edifice at the time of its erection was the finest building in Hankow. Before completion it was used for two months by the Red Cross amidst the fighting that took place during the progress of the Revolution of 1911. The cost of the land was Tls. 15,000, i.e. about $20,833.00, and the Depot building cost Tls. 20,780, i.e. $28,861.00. The godown used as a printing office cost Tls. 5,000 or $6,944.00. On completion of the new Depot Building the premises at the rear became the printing works to accommodate the Press, which was the gift of the Arthington Trustees and cost £2,500, say, $25,000.00. The total cost of the property was $81,638.

In the Report of the annual meeting held to accept the Report for 1912 it is recorded that "the scheme for the building had been proposed by the late Rev. Joseph Adams, and how energetically this missionary had worked for its accomplishment" "In God's good providence neither Griffith John, in whose name the building was erected, nor Joseph Adams, who did so much for it, lived to see it completed. Dr. John died in July and Mr. Adams in December 1912."

In 1915 the North China T.S. united with the Central China R.T.S. to form the R.T.S. for North and Central China. Previous to this time the North China Society had purchased a site and depot in Tientsin. On the union of the two Societies in 1915 the Tientsin property was sold for $31,250 and this sum was used in the erection of a splendidly equipped Press building at the rear of the Depot at Hankow, in place of the temporary building which was demolished.

The provision of the plant needed to carry on the work has been one of the spiritual romances of Missions in China. Now the time has come for further expansion and a new appeal.

The closing of the Shanghai Depot on the maintenance of which we lost money, has required the provision of more storage space at Hankow. The growth of the Press work, the profits of
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which maintain the work of the Depot to so large an extent, requires additional room. It is proposed to add another storey to the existing reinforced concrete Press building, and also to add another storey on part of the Depot building to provide the extra space needed. For this it is estimated that the sum of $30,000 will be required, and for which the Society now appeals.

Funds For Free Grants.

The erection of the Press building by means of the assets of the North China T.S. reminds us of the use to be made of these funds. At the time of the transfer it was arranged that as a first charge on the earnings of the Press, interest on the capital sum at the rate of 6% should be paid to the Depot as a fund for making free grants of tracts to the North China area. This produces the sum of $1,875.00 each year for the purpose. By the use of these funds the objects of the former Society in North China are met in fuller measure than before.

The funds raised by the Chinese R.T.S. for a building, but owing to smallness of amount, never used, on the amalgamation, were invested and the interest on $12,916.66 is used for free Grants in the East China area.

The Central China area was served for 40 years by the income of the Gooderham Bequest to the Upper Canada Tract Society, kindly donated to the Central China Fund. The Upper Canada Tract Society has been unable to continue this help since 1934. This means a loss of about $1,300.00 per annum.

The Tinling Fund has been maintained for nearly 30 years through the gifts of Miss Christine I. Tinling and friends. The scope of this fund is at the discretion of the Committee and is now the only fund available to meet the needs of the Central and Southern provinces for grants of free tracts.

By means of these special funds the Society has been able to carry out one of the chief aims of the fathers and founders. The object was to make it possible for missionaries and others to sow down the country with Evangelical literature at less than cost price. The sower of seed should not be compelled to purchase his own supplies of seed, especially that needed for broadcasting over areas that could not be regarded as his own more limited seed plot.

The reports of the Society are filled with thrilling stories of the
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way in which these tracts have led individuals to discipleship of Christ, have been the means of planting Christian congregations, and have nourished Churches and individuals in our most holy faith. Moreover, the use of this literature by new converts has helped them to bear witness immediately concerning their newfound faith and thus indirectly become established and firm in the way of the truth.

It is estimated that from the first year to the sixtieth—more than 160 million copies have been circulated, and thousands of souls have been led from darkness into light as a fruit of this work. We give abounding thanks to God for so great a work, and in His name thank all those Societies and individuals who in any way have helped to make this possible. In remembering the way, we do not forget the wayfarers, and remember those who by pen and pencil have written, those who by toil have published, and many thousands who in the heat and cold have distributed the silent messengers wherever in the world Chinese is read and understood.

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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 III.

The Story of the Year

The usual account of the year’s testimonies must be curtailed this year in view of the attempt to tell the story of a cycle of Cathay in one Report.

Let the story of requests, fruitage and thanks begin with Manchuria. Thanks to the North China Fund we have been able to respond and have a share in the new opportunities and awakening. Dr. Chas. Leonard writes:

"As you know, we have always tried to do our best towards the dissemination of the Gospel of our Lord in printed form among the people of this district. The Religious Tract Society has greatly assisted us in our effort to meet the great need and the unusual opportunities in this new country of Manchuria.

It is unnecessary to remind you again that here in Manchuria there are some special phases of the situation which present to God’s people special obligations and special opportunities as I have mentioned in former letters to the society.

1. These people have left their old homes in Shantung and have come out into the new land where they are more accessible.

2. They have left their old temples and heathen worship and the influence of superstitious people around about them, thus their minds are more open to the truth.

3. They are pioneer people such as settled North America and later moved on westward. Such people usually think for themselves and have more initiative than those who are unwilling to leave their old habitats.

4. Among these people, especially those who have settled in the towns and cities—and it is among these that we do most of our work—there is a larger proportion of them who can read than found generally amongst Chinese in China proper.

5. Since the organization of the new government in Manchuria people are constantly looking for new things, and want to get hold of anything to read that is worth while. So there is a readiness on their part to read anything we give them.
THE STORY OF THE YEAR

6. The new government, however, is not allowing much printed matter to come in from China. This is largely because of political differences between Manchoukuo and China, but I am glad to say that they are willing to allow Christian literature to come into the new state, and have encouraged the distribution of such literature among the people.

Since the revival meetings and Bible Conference which has greatly moved our Baptist people, we are receiving more requests than formerly for Christian literature to be used in the churches for special evangelistic meetings that are being held and will be held; and for distribution to the people on trains and steamers and at railway stations, and generally throughout this northern country.

We frequently receive requests from people at far distant places, asking for literature to be used by small groups of Christians. We give to all denominations and everywhere, so long as we have literature to so hand out.

At the end of the year the following report was written from Harbin:

"At another of the outstations eighteen were recently baptized. At another twenty-two followed the Lord in baptism, and at still another twenty. Mr. Koon returned a few days past from Anganghsi, one of the hardest places we have known to get work started, but now there is a revival there where forty-one have just been baptized. Twenty or more will be baptized here in Harbin next Sunday. And so the work goes on. Reports from every one of our twenty outstations bring encouragement. The total number of baptisms last year was more than five hundred. We are hoping and praying for not less than seven hundred this year. It looks as though the Lord is going to give that many, or more. But, of course, much preaching and teaching is required, and there are plenty of difficulties."

From Honan comes this testimony written by Miss Martha Kulberg:

"I am just reading through the last Report. It is one of the most interesting stories I have read in a long time, and I praise the Lord with you for the blessed work done by the R.T.S. I was most interested in reading what other missionaries are telling how well tracts and posters are received by the Chinese people. I have had a very pleasant experience in the same line just these past few days."
The Story of the Year

We have an outstation about fifty li from our city that I visit about twice every year. In going to that place we pass through a town where no regular Christian work has been started yet. As we often stop for a meal in this place we have time to distribute tracts, and to talk to the people. The boys in the government school in this town have been interested listeners. They have gotten to know me so soon as they see me the boys come up to me and ask for tracts and books. Last spring when I again passed through the town I went into the government school and saw the teacher, who received me very cordially and said the school boys had often talked about me, and given him tracts they had gotten from me. I gave the teacher a few posters, that he put up at once in the two school rooms, the pupils most eagerly helping in the work.

Last week when we opened our higher primary school here in the city six boys from this government school came to attend our mission school. The boys came right up to me as we met outside the school room and said:—

"Do you remember the pretty posters you gave our school last spring? Now we have come to attend your school and to learn more of the true religion."

From Hopei comes the following:—

"This letter is to let you know that the grant of tracts which were sent to me in May or June have all been distributed. As you suggested, I shared the grant with others in the district. During the summer months we were able to give out a good number on trains and other places. I find that our station in Hwailu affords a fruitful place for tract distribution, I mean the railway station, as we are constantly meeting and sending off friends. In most cases they are gladly received. I cannot write of any special conversions as a result of the work but I verily believe God has and is blessing the Seed sown. I wonder if you could send me another grant if this is not being too greedy? I am taking Mrs. Goforth's advice and trying to "Give the Gospel a chance."

Tract distribution brings martyrdom:—

"On Easter Sunday morning, while we in the city were gathered together our three brethren in a country center 15 miles away were experiencing great trouble. They had been there for three weeks preaching and giving out these tracts you sent us when suddenly on Sunday morning, they found the town was surrounded by com-
The Story of the Year

Communists who had already set their guard making escape impossible. Two of the three men were apprehended and tried on the spot. One, a local man was to be used to lead the communists to the next town and one was to be killed. In the late afternoon, the naked body of our young colleague and friend Mr. James Hsu was found about five miles from where he was captured. Like Stephen the first martyr for Christ he had been stoned to death as he called upon the Lord. The other captive escaped the same night and returned to his home. Mr. Hsu truly loved the Lord Jesus and wholly followed his Lord. Our Chinese brethren recognized in him a man of exceptional spiritual gifts and they hoped that one day he would be the Pastor of the flock."

Flood Relief and Pilgrimage in Shantung:—

"This is to thank you again most heartily for the Free Grant of tracts for use in the flood stricken area. Shortly after the lot which Mr. Chow sent, and the lot you sent, reached here, there were several big gatherings in the flood stricken area, gatherings for incense burning, which drew pilgrims from many parts of China. One of the last of these big gatherings was at Nanchang where several noted temples are located. Several tens of thousands of pilgrims from all this section, including many from far distant sections of China came. We used the opportunity for distributing many of the tracts you sent us. We have also used them in connection with direct famine relief work and also in connection with the Work Relief we are carrying out in this district. We are glad to report that the tracts have been used to good effect, and we are looking for substantial spiritual results from the use of them. Never before have we seen such abundant spiritual success in our work. Along all lines, the work of the Spirit is very definitely apparent."

The East China Fund is appreciated:—

"We greatly appreciate that splendid set of tracts and booklets you have given us for use among flood refugees. We have two preachers set aside exclusively for this work, and your tracts are being used carefully, with good results. The same is true of the first assignment received from your Shanghai depot. We have 2300 refugees on road work alone. Please pray for us."

Süchowfu, Kiangsu.
The Story of the Year

From Nanchang comes news of the work of distribution by Student Preaching Bands:— Here the Tinling Fund has helped.

"The women students went out in 3 Bands this past year, the men dividing up into 7 Bands. Space won't permit in this brief report to detail the work accomplished. The women's bands were instrumental in bringing hundreds into contact with the message of Salvation, whole families destroyed their idols, one family engaged in an idolatrous business, turned to God from idols to serve the living and TRUE GOD! Some of those thus won to Christ, who came in for baptism were exceptionally bright. In one of the districts worked by the men the Leader reported their having got the Gospel message over into 30 villages. 2,000 homes were entered, 3,000 tracts were left in these, 107 books were sold, and a little group of men and women brought to a saving knowledge of the Saviour, some of these are 'very bright and are attending all the services'.

To mention some of the practical results; two of the students' bands were deputed to evangelize two neighbouring market towns about 60 li north of the city. Under the able leadership of Miss Ruth Liu, hundreds were moved by the Gospel message, but those who might be regarded as genuine numbered just over 100. These included quite a few families who destroyed their idols, and one of which, closed their shop, as they had been engaged in making idolatrous paper figures and paper money to burn for the dead. The other student Band, under the leadership of Miss Hanna Chang did good work 60 li to the south, at a market right on the bus route, where 15 professed interest."

From another part of Kiangsi comes the following:—

"At the closing of our Fall work I am glad to report on the literature sent us some time ago as a free grant. The Posters are at present adorning the outstation chapel walls which have recently been reopened after having been stripped and desecrated during years of Communist occupation. This year Community Schools have been organized all over the Hsien and this summer a special short Normal Course was given to them. At the close our Church gave them a tea and held a service for them at which about 70 or 80 of these teachers attended and gave a good hearing to the gospel message. Many of the tracts and booklets you sent were distributed and subsequently on visiting in some of these schools this Autumn.
The Story of the Year

they have been produced and, we trust, they have been a continuous witness in these schools. All the literature sent has long since been out in service."

More Fruitage for the Tinling Fund:—

"This morning the band leader was in, and I had a talk with him about the use of the tracts. Although he had nothing of special interest to tell, he said that the tracts contributed a great deal to the success of their work. The Lord has wonderfully blessed them during the last six months. At the village of Shuitong sixteen have come right out for the Lord, and at T'sai-hsia, over sixty have made a profession. Some of these seem very real.

We do praise God for the work of the preaching band but they could not get on without the tracts, and we are certainly very grateful to you for the grant, and to those who make such grants possible."

H. F. Rowe.

The Tract and the formation of a new county, and the founding of a new county town.

Along the borders of Honan and Hupeh a new county (Hsien) has been carved out—and a new city founded as its capital. The Gospel has been planted there too.

"It was in this temporary Hsien City that the greater portion of the tracts were used. A United Evangelistic Campaign was organized by the Siaokan Presbytery lasting for a month. A building was rented in which the evangelists lived and in which the principal services were held. In addition open air preaching was carried out throughout the neighbouring villages and in the open spaces of the enlarged village. After a time a Bible Class was started. One man came forward and declared himself a Christian, and helped the visiting evangelists considerably by introducing them to his friends, and inviting them to his house. A great interest was aroused and all the meetings were well attended. The Hsien Chang himself showed great interest and attended many of the Bible Classes. The tracts were given out widely and discriminately according to the type of tract, and several times a little group was seen gathered round a man who was reading to them one of the tracts that had been given out.

At the close of the month the intensive effort ended but the work was carried on by one or other of the evangelists for another two months when the Reds entered the district from Hwang An
The Story of the Year

making it imperative for the evangelists to leave. The place has been somewhat disturbed up to the present time and the evangelistic work made almost impossible. Nevertheless even though the evangelists are not there the tracts are, and the ground has been opened up and seeds sown.

Finally the tracts are in regular use in the ordinary evangelistic work in the Hospitals, in the surrounding countryside, and more particularly in the prison. Every Saturday afternoon a group of three or four of us go to visit the prisoners, and are given every encouragement by the authorities. The prisoners listen very well, and are particularly keen to take whatever literature we have brought with us. Here we feel the tracts are of great use, for whereas we are with them for only an hour each week, the tracts stay after we have gone, and supplement what we have said. They can take their time in reading them, and if they are puzzled read them again until they understand.’’

Tinling Fund Tracts help in the reconstruction of Kiangsi.

Miss McQueen writes:—

‘‘Very many thanks for the $10 worth of tracts you sent as a free grant. Most of the tracts were handed over to our Preaching Band which is at present working in a place called Teng Tuen in our Yükan county. The preachers are not finding it a very responsive field. It is only a small place. When they first went there was only one Christian man and he lived a few miles from Teng Tuen. Now there are nine people who have ‘‘turned to God from Idols’’ and they have regular Sunday Services there.’’

Other Needs Met:—

In addition to the grants to individuals we have supplied the Post Office Christian Association, through the Special Funds, with copies of our ‘‘Gospel Message’’ sufficient to be sent to every postal worker in China, together with tracts to meet enquiries sent in as a result of this most effective distribution.

In addition to appreciation of our older standard tracts, we have received commendation of our newer issues:—

‘‘Your 1936 Posters with the tracts are excellent. To me they seem better each year, I have used them since first published: I believe—perhaps not, since about 1924.’’
The Story of the Year

"Our Health and the Gospel Series meets the deepest human needs:—"

"Your recent shipment of books and tracts included three small booklets, two of which have attracted a lot of attention. Several of the people to whom I have shown them are very anxious for more.

The two booklets I have reference to are:

How to Prevent Tetanus and
What an Expectant Mother Ought to Know

I am so pleased to find material along this line. One Mother of our city has had eight children and has lost all. Another has had five or six, losing all. Almost everyone that I am acquainted with has lost at least half, or in the case of one Mother who had fifteen children and lost eleven. This seems to me to be most pathetic. We have a hospital here, but the back-country people such as we have here, do not go to it. While my duty is to preach the Gospel and give them the good News, my heart aches to be able to help these bereaved women who with a little bit of knowledge along the line of cleanliness and care of a small child, could save at least twice as many as they are at present able."

The Generalissimo wrote to the World's Sunday School Convention at Oslo, June 1936:

"We recognize all that Christianity has given and is giving to the people of China and we believe that the Christian church in China will increase a thousand fold its contribution to the enrichment of world Christian fellowship."

We believe one of the greatest and most lasting contributions will be Christian literature for the masses—which we exist to supply.

The remainder of the story of the year will be found recorded in the figures supplied in the remainder of this report read in view of the background of sixty years of similar effort.

The year has seen the launching of our special Diamond Jubilee Appeal for a fund of $30,000 to enable us to enlarge our premises to match the expanding scope of the work in its variety of appeal and presentation of the Gospel Message.

THE TRACT NEEDS NO HALL TO TELL THE STORY

35
CHAPTER IV.

Then and Now

Contrasts are not always encouraging but in the case of the circulation of the Christian Message by means of the printed page—the more contrasts are drawn, the more are we encouraged to go on to make fresh records.

In 1876 the result of the first year of work was a circulation of 9,000 copies. In 1936 the circulation amounted to 7,198,557. In 1885 the North China Tract Society circulated at rate of 67,519 whilst the Chinese Religious Tract Society, 238,800. The Central China Religious Tract Society, 424,000.

\[ \text{a total of } 730,319 \]

In 1898 the year of rapid "reform edicts"—which in many ways was a period of much bookselling, the figures are:

- C. T. S. (after union with E.C.R.T.S.) \( \ldots \) 183,927
- N. C. T. S. \( \ldots \) 338,415
- C. C. R. T. S. \( \ldots \) 1,470,699

\[ \text{a total of } 1,993,041 \]

which is just short of 2 million copies.

At this period there was much sale of each other's stocks, so that these figures are not altogether reliable as a total account of distribution.

In 1915 when the N.C.T.S. concluded its last year of separate existence the circulation from the three centers was:

- N. C. T. S. \( \ldots \) 693,100
- C. C. R. T. S. \( \ldots \) 1,092,145
- C. T. S. \( \ldots \) 1,042,219

\[ \text{a total of } 2,827,464 \]

In 1925 after 50 years of Tract Society work the circulation from the united centre at Hankow was 4,143,828 with a sales value of $50,383.39, a double record.

The peak year of the Society's history for circulation was 1931—at the end of the service of the Rev. G. A. Clayton—when the circulation rose to 13,609,689 and the sales value was $62,587.11.
Books presented to the Royal Family by the Chinese Tract Society
FRONT ROW. CENTRE:—General Secretary, Rev. F. G. Onley,
To the right:—Secretary’s Assistant, Miss H. Filippetti;
Press Manager, Mr. Cheng Chung-Neu,
To the left:—Artist-writer, Mr. Chow Chih-Chen;
Cashier, Mr. Tsang Tse-sen.
A portion of the Press building in background.
Books presented to the Royal Family by the Chinese Tract Society
FRONT ROW, CENTRE:—General Secretary, Rev. F. G. Onley,
To the right:—Secretary's Assistant, Miss H. Filippetti;
Press Manager, Mr. Cheng Chung-Ren,
To the left:—Artist-writer, Mr. Chow Chih-Chen;
Cashier, Mr. Tsang Tse-sen.
A portion of the Press building in background.
Then and Now

The unprecedented floods of the year 1931, and the political disturbances in Manchuria and East China reduced the circulation in the following years. The world-wide economic depression is still with us and those who purchase tracts, do so from limited resources.

In 1884 the catalogue was one of 4 pages and contained a list of 26 books and 24 sheet tracts. This was the result of eight years' work. In one year we now issue 40 new books and over 50 new tracts and posters. The new Diamond Jubilee Catalogue is expected to contain over 330 pages and to list 610 books and booklets published by us and in addition many for which we are selling agents. The catalogue lists over 1200 sheet tracts, folders, pictures and posters.

At the beginning all issues were in Wenli. Now most are in National language (Kuo yu)—based upon the Mandarin dialect of Peking. (Peiping.)

In 1899 the Society at Shanghai listed 25 publications in Shanghai Colloquial and in 1916 there were 33. Now only a few copies remain of the Hymn book which will not be reprinted. The adoption of a form of Mandarin as the National language (kuoyu) and the fact that it is taught in the schools not only of China but also in the Chinese schools of Siam and Singapore, makes most of our publications readable wherever Chinese are learning to read.

About 1917 the Government devised a scheme for the use of Phonetic symbols and the Bible Society issued a New Testament and Gospel portions in this form. Recently the Government has intensified its use of the Phonetic printed in parallel column with the character, and in this form we have already issued Pilgrim's Progress and other books and the demand is increasing for more such books which help illiterates to read, and also to go on to learn the character.

The Government is carrying on a 6 years' campaign against illiteracy and this is a call to us to supply Christian reading matter to the thousands of newly literate people.

In 1826 Dr. Medhurst published a Child's Primer, and this is probably the first book specially written for children in Chinese. In 1864 Dr. Griffith John issued a Child's Catechism—so that individual effort preceded the action of the Chinese R.T.S. which was the first Society to publish a Children's Magazine called the Child's Paper, although this was privately published a few years earlier.
Then and Now

The Peep of Day issued in Peking in 1864 was one of the earliest books placed upon the Shanghai catalogue.

Now the R.T.S. publishes no Child's Paper but has a large number of books suitable for children, the latest of which is a book of Prayers.

In 1915 the Report states that no more use was found for the anti-opium tracts that had been a feature of all catalogues. In 1936, unfortunately there is as much need as ever for this type of exhortation and some old tracts have been re-issued in improved format. The Society is glad to cooperate with the Government in its six year plan for the eradication of opium from China.

Sixty years ago the Society had no home of its own nor any whole time staff. Now the staff of workers in Depot and Press exceeds sixty.

The first Hankow depot was burned down in 1892, and the Peking building was wiped out in the troubles of the Boxer uprising in 1900. Indeed the North China Tract Society recovered with difficulty, yet the land and buildings secured later on at Tientsin, when sold, was the means of providing the press building at Hankow, where the plant is large and valuable, but yet not big enough for the work to be done.

Then, the state of communications in the country required many local centres—now orders are received by ordinary mail from all quarters, and even from Lanchow in Kansu, and Chengtu, in Szechuen, Air-mail orders are received and goods despatched with minimum lapse of time.

In 1925—during a period when many missionaries were compelled to leave their stations, a special committee of the China Inland Mission prepared a set of twentyone coloured Posters and Scrolls which were a very great advance on anything previously available. The series was entitled, "Visual Evangelism" and the Committee used as its slogan "Through the Eye to the Heart".

The cost of the venture was met from funds allocated by the China Inland Mission and later the plates and property in the series was handed over to the R.T.S.

Since that time—a new series of six has been added each year for use during the Week of Evangelism that has become a regular
Then and Now

feature of the work of the Churches in China. There is now a list of fifty-two posters available as well as corresponding handbills and tracts to go with them.

The Posters appeal not only to Chinese but are used in many other lands.

The latest testimony comes from the South Sea Island of Malaita where a customer says "You may be interested to know that as a result of a lesson on one of the pictures seven boys came under deep conviction of sin and received the Lord Jesus as their Saviour."
CHAPTER V.

The New Publications

Last year the new publications totalled 130 of which 26 were books and booklets. The year under review has seen 40 books and booklets come to the light and 58 tracts and posters.

A large part of the work of the year has been occupied in the compilation of the Diamond Jubilee issue of our Catalogue, which it is hoped will be ready about July 1937, and in which the following new issues will be included.

New Publications.

Through the Bible by Chapters Series. by C. K. Lee.

1848 加拉太至歌羅西等卷逐章綱要課
Galatians to Colossians,
Students' Forms per copy .05

1848a 加拉太至歌羅西等卷逐章綱要
Galatians to Colossians,
Comparison Notes per copy .05

1852 帖撒羅尼迦至腓力門等卷之逐章綱要課
I Thess. to Philemon,
Students' Forms per copy .08

1852a 帖撒羅尼迦至腓力門等卷之逐章綱要
I Thess. to Philemon,
Comparison Notes per copy .05

2084 怎樣引人信主
By Marcus Ch'eng. iv 100 pp. 7½ x 5 per copy .12

First published by the author at Changsha. A series of 31 daily studies in the art of winning others for Christ, by one of the best of Chinese evangelists and preachers.

MANDARIN COMMENTARY—New Volumes.

3406 官話聖蹟合參註釋新約卷四下甲
iv. 116 pp. 10 x 6 copy 0.20
<table>
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<tr>
<th>ISBN</th>
<th>Title</th>
<th>Authors</th>
<th>Size</th>
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<tr>
<td>4238</td>
<td><em>Jesus as the Women Knew Him,</em> by H. G. Tunnicliff. Tr. by F. E. Gooch and E. C. Rao.</td>
<td>iv. 304 pp. 7½ x 5 copy 0.40</td>
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<td></td>
<td>The title describes the book. The women nurses of a large hospital eagerly read the book in manuscript, as a fresh view of the Saviour. Illustrated by line drawings and picture cover.</td>
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<td>4251</td>
<td><em>Lenten Meditations,</em> by Marcus Ch'eng.</td>
<td>iv. 110 pp. 7½ x 5 per copy .15</td>
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<td></td>
<td>31 Daily Meditations on the Passion of our Lord, suitable for reading in Lent. Most of these studies have appeared already in the Magazine Evangelism.</td>
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<tr>
<td>4274</td>
<td><em>The Children's Garden,</em> 25 Talks to Boys and Girls. By Marcus Ch'eng.</td>
<td>iv 98 pp. 7½ x 5 copy 0.15</td>
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<td></td>
<td>Talks to Chinese Children by a Chinese preacher who knows how to hold an audience.</td>
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<td>4278</td>
<td><em>How to Become a Christian,</em> by Marcus Ch'eng.</td>
<td>iv. 98 pp. 7½ x 5 copy 0.15</td>
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<td></td>
<td>A book in great demand, hitherto published privately, now introduced to a wider circle of R.T.S. readers. Any book by Marcus Ch'eng may be recommended confidently to your friends.</td>
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<td>4344</td>
<td><em>The Christian Home,</em> A Symposium, edited by Marcus Ch'eng.</td>
<td>iv. 160 pp. 7½ x 5 copy 0.20</td>
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<tr>
<td></td>
<td>The thoughts and experiences of many outstanding Chinese and foreign Christians are gathered together by the editor for the benefit of Chinese Christian homes.</td>
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</tbody>
</table>
The New Publications

4345 A Child's Book of Prayers,
iv. 176 pp. $5\frac{1}{2} \times 3\frac{1}{2}$ copy 0.10

A book of prayers for boys and girls compiled from books by Margaret Cropper and E. M. C. Wightman and put into Chinese. This book should help the practice of prayer in Christian families to become real and varied in interest for the Children, who may use the book for themselves.

5915 The Road to Bethlehem, Whitehouse.
Translated by S. Withers Green & Hsiao.
iv. 28 pp. $7\frac{1}{2} \times 5$ copy .05

A Nativity play by the Warden of Bembridge School. This fills a gap in our No. 5916, and is an useful mode of setting forth the story of the first Advent.

5920 The Real Presence, An Easter Pageant,
By Lilian E. Cox, B.A.,
iv. 34 pp. $7\frac{1}{2} \times 5$ copy 0.05

A dramatic representation of the Easter story suitable for schools and other groups.

Story Picture Series I.

7080 The Birth of Jesus,
No. 1. The Birth of Jesus,
32 pictures in two colours with short story.
v. 16 pp. $5\frac{1}{2} \times 4\frac{1}{4}$ copy .03

A new kind of picture story. The original was published in Madras by U.S.C.L.
### The New Publications

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Translator</th>
<th>Format</th>
<th>Price</th>
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<tr>
<td>7082</td>
<td>The Last Supper, Tr. by C. Y. Gwoh.</td>
<td></td>
<td>v. 16 pp.  $5\frac{1}{2} \times 4\frac{1}{2}$</td>
<td>0.03</td>
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<td></td>
<td>32 pictures with short story, originally published in Madras by U.S.C.L. The story of Palm Sunday to the upper room.</td>
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<tr>
<td>7083</td>
<td>Calvary, iv. 16 pp.  $5\frac{1}{2} \times 4\frac{1}{2}$ per copy</td>
<td>C. Y. Gwoh.</td>
<td></td>
<td>0.03</td>
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<td></td>
<td>The story of the judgement hall to the sealing of the tomb. A panorama of the Crucifixion.</td>
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<tr>
<td>7084</td>
<td>The Risen Lord, Tr. by C. Y. Gwoh.</td>
<td></td>
<td>v. 56 pp.  $5\frac{1}{2} \times 4\frac{1}{2}$</td>
<td>0.03</td>
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<tr>
<td></td>
<td>The story, told in pictures and letter press, of the open tomb to the Ascension. Originally published in Madras by the U.S.C.L.</td>
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<tr>
<td>7500</td>
<td>A Dream of a Christian China, (Illustrated)</td>
<td>Miss Louise Strong Hammond and Rev. L. H. Kuo.</td>
<td>iv. 108 pp.  $7\frac{1}{2} \times 5 $</td>
<td>0.15</td>
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<td></td>
<td>This book was originally planned as a course of studies in connection with the Women’s Missionary Service League of the C.H.S.K.H. It has now been rewritten and is issued as a result of the generous urgency and faith of the late Mrs. A. A. Gilman. It is written in the form of a dream, but its purpose is very practical—to show that Christianity, in China, as elsewhere, is a living force which must inevitably result in an outward change of circumstances when it is deeply apprehended.</td>
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### Christmas Series.

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<th>Translator</th>
<th>Format</th>
<th>Price</th>
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<tr>
<td>7637</td>
<td>Did You Listen to the King?</td>
<td>F. E. Gooch and E. C. Rao.</td>
<td>iv. 22 pp.  $6\frac{1}{2} \times \frac{3}{4}$ M.</td>
<td>0.03</td>
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<tr>
<td></td>
<td>No. 2 in this Series which was commenced last year.</td>
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</table>
The New Publications

7638 誰在門外
Outside.
 copy .03
No. 3 in the series for Christmas.

7639 她與聖誕節
iv. 22 pp. 5¼ x 3¾ M. copy .03
No. 4 in the Series for Christmas.

8617 真誠問答易學 纖師母 周師母合著
A Catechism in Mandarin, By Mrs. Gillison & Mrs. Jones.
Completely revised edition. iv 42 pp. 7½ x 5 each 0.04
One of the very best Catechisms ever published now revised after many years experience in teaching. Specially written for women, it is also very suitable for use in teaching men who can read simple books only.

9678 由淺入深 許約中的新生活
Short Steps to Great Truths, Part IV, By P. F. Price.
"New Life in the Old Testament"
iv. 270 pp. 7½ x 5 per copy .25
The latest volume of this famous series, Illustrated.

9690 由淺入深卷一(有羅馬字拼音的寧波音)
Short Steps to Great Truths, Part I, With list of new characters in Ningpo Romanized.
ii. 111 pp. 7½ x 5 copy 0.13
No 9675 with the addition of an 8 page list of characters spelled in Ningpo Romanized.

9691 由淺入深卷一的新字表用羅馬字拼音
List of characters Romanized for Ningpo colloquial contained in Part I. of Short Steps to Great Truths.
No. 9575.) ii 8 pp. 7½ x 5. copy 0.02
The New Publications

9692 由浅入深初阶
Fewer Short Steps to Great Truths, Part I.
ii 20 pp. $7\frac{1}{2} \times 5$ copy 0.04

An abbreviation of No. 9675 by Miss Catherine T. Woods to include only Lessons: 7, 8, 9, 31, 32, 36, 41, 42, 43, 44, 47, the Lord's Prayer, and a short prayer for use at meals.

Phonetic Literature.

10101 聖經國音字課本 任杜氏著
Gospel Phonetic Primer, by Mrs. W F. Junkin.

iii. 30 pp. $7\frac{1}{2} \times 5$
100 copies 2.50
1000 copies 20.00

A simple primer for teaching the phonetic and character by the use of phonetic and character in parallel columns, leading to literacy in the combined type edition of the Scriptures, in a shorter time than by any other method yet known. Large edition of 10,000 selling rapidly.

10701 由浅入深卷一（注音漢字雙行並印） 袁來思著
Short Steps to Great Truths, I, P. F. Price, D.D.

110 pp. $7\frac{1}{2} \times 5$ copy 0.15

Phonetic edition of No. 9675 with character in parallel columns.

10715 注音天路历程
Pilgrim's Progress Part I in Phonetic and Character combined type, Compiled by Miss Leaman. Illustrated.

iv. 290 pp. $7\frac{1}{2} \times 5$ copy .25

If cash is sent with order to Hankow, a special price to teachers of phonetic is offered of 25 copies for $5.00.

A recension of four previous versions in Chinese of John Bunyan's famous story. The excellencies of each version have been combined to get maximum clearness of expression. Phonetic and character in parallel columns. All will enjoy reading this new version. Coloured picture cover.
The New Publications

11179a 基督教勸世良言 姚尚德著
Exhortation to the World, (Christian Good Words.)
By Yao Shang-teh. ii 16 pp. 6 x 4 copy 0.01
One of the simplest gospel rhymes published in Chinese. Old women learn it easily and understand it perfectly.

For Sheet form see No. 13882a.

This booklet and sheet use the term Shangti. No. 11179b and Sheet No. 13882b are in “Shen” The vest pocket size is in “Shen” only.

11179c 禧珍“勸世良言”
v. 12 pp. 3 x 2 per 100 .50
A new format in attractive red covers of a well known booklet tract.

Health and the Gospel Series.

12168 腫風預防法
How to Prevent Tetanus, by Mrs. Ethel Rowley.
iv. 6 pp. 5½ x 3 copy .01
Tells how to prevent lockjaw or tetanus in newborn infants, and points also the Christian lesson in Gospel teaching.

12169 瘴病療治與預防法
How to Prevent Tuberculosis, By Dr. Ethel Rowley.
iv. 14 pp. 5½ x 3 copy .02
Another booklet in this series on Health and the Gospel, by an experienced doctor.

12170 孕婦須知 樂柯亦著
What an Expectant Mother Ought to Know,
By Dr. Ethel Rowley & E. C. Rao.
v. 14 pp. 5½ x 3 copy 0.02
Deals briefly with the condition, health, and ailments of the young expectant mother and shows how the young life may be influenced by prenatal care, in which religion plays a most important part.
The New Publications

12171  How to Keep Children Healthy and Happy,
By Dr. Ethel Rowley & E. C. Rao.
v. 18 pp. $5\frac{1}{2} \times 3$ copy 0.03

The title sufficiently describes the contents of this addition to our popular booklets on Health and Religion. Should appeal to parents and be a tactful medium of advice from friends of the family.

12172  How to Deal With Small Ailments in the Home,
By Dr. Ethel Rowley & E. C. Rao.
v. 18 pp. $5\frac{1}{2} \times 3$ copy 0.03

So much serious sickness in China might be prevented if Chinese mothers only knew what to do at the start; just the simple treatments that western mothers know to use.

Sheet Tracts.

13027  The Double Face Tract,
by Nanchang B.T.I. Staff.
v. Sheet $11 \times 8\frac{1}{4}$ per 100 0.20

A tract to go with No. 20041, and contains a reduced line cut of the so called "Smiling Face," poster.

13081-90  Illustrated Tracts for Women,
by Mrs. J. J. Bell and others.
i, iv. Sheets $11 \times 8$ per 100 0.20

This series is intended for use amongst country women, but may be used in towns as well. There are ten in the series, each sold separately. The themes are:—The True God, Sin, The Consequences of Sin, The Saviour, The Cross, Reconciliation, The Risen Lord, Pronounced Righteous, Rebirth, Decision. All use the term "Shen" for God.
The New Publications

13882a 耶 穌 教 勸 世 良 言 姚 偉 著
Exhortation to the World, by Yao Shang Teh.

iv. Sheet $13\frac{1}{2} \times 10\frac{1}{2}$ per 100 $0.20$

A new edition of this famous rhyme, but using the term Shangti for God, instead of Shen. For booklet form of this version, see No. 11179a. The older version with term Shen is number 13882b, and sold at the same price.

14031-34 簡 易 類
Simplex Series of Tracts, by Miss A. H. L. Clarke.

i, ii. Sheets $10\frac{1}{2} \times 7\frac{1}{2}$ per set of 400 $0.60$

Four sheets setting forth the Gospel in the very simplest terms. Suitable for women and children. The topics are: Man's Evil Heart, Thou Shalt be Holy, Christ died for Us, Believe!

15063-68 目 顯 心 得 鏡 解 單 張 第六集 (一九三七)
Tracts for use with posters for Week of Evangelism 1936,

iii. Sheets $11 \times 8\frac{1}{2}$ with picture per 100 $0.20$

The tracts are in No. iii type giving a briefer message, but in larger type than in previous years.

Sheet Tracts for Christians.

16000 新 舊 約 書 之 分 類 丁 良 才 著
Helps to Learn the Names of the Books of the Bible,

By F. C. H. Dreyer.

iv 4 pp. $7\frac{1}{2} \times 5$ Illustrated by cut of two hands copy 0.01 per 100 copies 0.80

An easy method to remember the groups of books of the Bible in both Old and New Testaments.

16260 自 省 鏡 譯 述 九 江 沙 津 集
A Mirror in which I see myself, By A Group at Kiukiang.

v. 4 pp. $6 \times 3\frac{1}{2}$ copy 0.01 per 100 copies 0.80

48
The New Publications

Stewardship Tracts.

To explain No. 20030 (old No. 1030) Stewardship cartoons, size 11 x 8 1/2 with reduced drawing of cartoon, in similar style to week of Evangelism Tract. per 100 0.20

16321 事神勿待財 吳廷揚著
No. 1. Money or Life, (Rich Young Ruler.)

16322 錢財的受託 杨道榮著
No. 2. A Trustee of Wealth, (Zacchaeus.)

16323 掘地藏金 管植春著
No. 3. Buried Money, (One Talent.)

16324 孩童的貢獻 毛韶秋著
No. 4. A Boy's Offering, (Feeding 5,000)

16325 獨力難支 張心齋著
No. 5. No Effort—No Result, (Idlers Looking on)

16326 衆擎易舉 張泰良著
No. 6. Fellow workers, (United Harvesters.)

Posters & Pictures.

18364 十 誠 中 堂 (信義會友公用)
Ten Commandments Lutheran Scroll,
Sheet 2 colours 43 x 30 copy 0.08

Similar to our Centre scroll for general use, (No. 18363) but arranged in the order of the Lutheran Catechism.

It also contains texts from the New Testament; and is most suitable for placing in the home of the New convert.

19313-18 目覽心得圖, 為一九三七年用。 
WEEK OF EVANGELISM POSTERS FOR 1937.
Theme; Christ as the Door, See Illustrations pp. 14-19.
6 Posters of usual size each 10 cts.
6 Tracts to match per 100, 20 cts.

Note change in price of tracts,

Set of 6 Posters and 100 of each of the tracts as sample package $1.50 only if ORDERED FROM HANKOW.

ONLY ONE PACKAGE CAN BE SUPPLIED TO EACH PERSON AT THIS PRICE.
The New Publications

19313 基督為門
\textbf{Christ the Door}, Miss H. M. Clark.

\begin{center}
43 \times 30 \text{ 4 Colours} \text{ copy 0.10}
\end{center}

The way to God closed through man's sin, but a door provided through the mediatory sacrifice of Jesus Christ. It is a narrow door, because repentance and faith are the condition of entrance. On the poster the star represents Christ's incarnation; the cross and crown of thorns His vicarious sacrifice; the crown His second coming; the pillars the Old and New Testaments. See Tract No. 15063. "Morning Star" chorus No. 82—"I am the door," may also be used.

19314 不從門進去的
\textbf{The Wrong Entrance}, Miss H. M. Clark.

\begin{center}
43 \times 30 \text{ 4 Colours} \text{ copy 0.10}
\end{center}

He who enters not by the door but climbs up some other way is a thief and robber. Jno. 10:1. All forms of idolatry, even those designed to promote good works, cannot be made stepping stones to heaven. They are nothing more than footholds on the wall up which the thief climbs. Man would like to effect his own salvation, but there is no other way to be saved except through Christ. Acts 4:12. Going by a way that "seemeth right" ends in death. Prov. 14:12. Entering by the Narrow Door leads to eternal life. Matt. 7:14. See Tract No. 15064. "Morning Star" chorus No. 83 "Coming home," may also be used.

19315 叩門就給你們開門
\textbf{Invitation to Knock}, Miss H. M. Clark.

\begin{center}
43 \times 30 \text{ 4 Colours} \text{ copy 0.10}
\end{center}

Knocking implies the prayer of faith. It is faith in a living God and an unchanging Christ. Importunate prayer opens the door at any hour. No distinction of race, sex, or age debars from entrance. God is more than willing to respond. See Tract No. 15065. "Morning Star" chorus No. 60 "Whosoever will," may also be used.
The New Publications

19316 進入救恩的門
Entering Unto Salvation, Miss H. M. Clark.

43 x 30  4 Colours  copy  0.10

Enter in with praise. Do not stop at the entrance, but determine to go on to perfection. Heb. 6:1 (7 steps denote completeness). To those who go in the Holy Spirit will reveal what things God has prepared for them that love Him. He will enlighten their path (Lamp) and enable them to bring forth the fruits of the Spirit (9-fold cluster of grapes) See Tract No. 15066. "Morning Star" chorus No. 81 "One door and only one," may also be used.

19317 勸人進主的門
Urging Others To Enter, Miss H. M. Clark.

43 x 30  4 Colours  copy  0.10

The believer must witness to others, and help them to enter the door of faith which God has opened (Acts 14:27). The feast is prepared, but the messenger must say "Come." Matt. 22:4. The Gospel must be preached in all the world before Christ returns. Matt. 24:14. Not all will accept, but all should be invited beginning with one's own family, e.g. Num. 10:29. Not every Christian can preach, but every Christian can say "Come." e.g. Philip (Jno. 1:46) and the Samaritan woman (Jno. 4:29). See Tract No. 15067. "Morning Star" chorus No. 349 "Bring them in," may also be used.

19318 關了門
The Door Closed, Miss H. M. Clark.

43 x 30  4 Colours  copy  0.10

Some day the door of salvation will be shut, and when the opportunity of entering is past it will be in vain to knock. Luke 13:25. Christ is Saviour now (2 Cor. 6:2) but He will be Judge in a coming day (2 Tim. 4:1.) For those who forget God now there will be no hope then. Job. 8:13. Remorse will not re-open the door. Matt. 25:30. Death Setsdesty destiny. Heb. 9:27 See Tract No. 15068. "Morning Star" chorus No. 62 "Him that cometh unto Me," may also be used.
The New Publications

20040 博氏之佈道彩畫
Gospel Preaching Themes (Porteous),
By the staff of the Nanchang Bible Institute.
roll of seven sheets 20 x 15 per roll 0.40
Cartoons are in 3 colours with cover sheet containing explanations. Some of these themes have been used by Leyland Wang, and all are effective presentations. The themes are:

1. A Ladder to Heaven.
2. A Joyful Hope.
4. The Value of Faith.
5. Behold! The Lamb.
7. Salvation's Portal.

20041 兩樣的臉
The Double Face, (The Believer and the Unbeliever).
Sheet 3 colours 20 x 21½ copy 0.08
See Tract No. 13027 by the Nanchang Bible Institute staff, for explanation.

(3) Sunday Occupations Series.

SUNDAY OCCUPATIONS. By Miss A. L. H. Clarke.
We do not work on Sundays but you may be glad to provide suitable occupations for pupils in your classes, in homes or in Sunday Schools.

20073 聖經猜想章三 畫中福音的活動二十樣
Sheet No. III. Puzzles in Matthew, Miss A.H.L. Clarke.
15½ x 14 black and white per 100 0.60
Sheet with pictures of objects to identify.

20074a 聖經猜想章四 (甲) 紙摺剪影
Sheet No. Paper Folding of Bible Story Objects, Miss A.H.L. Clarke. Sheet 14½ x 15½ per 100, 0.60

20074b 中英文說明單張 (乙)
Sheet of Explanations in Chinese and English, per 10 0.05

52
Calendars.

**Gospel Calendar, 1937.** The Hidden Treasure.

Sheet 24 x 18 Red paper per 100 0.80

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.

**Art Calendar, 1937.** Christ Washing Disciples' Feet.

Copping coloured picture on art paper. per copy 0.03

Sheet. 20½ x 15½ per 100 2.50

A Copping picture in three colours. This calendar is as attractive as that of former years—printed on similar paper and is a beautiful decoration for a Christian home. In the cities Christians are now becoming accustomed to the message and are learning to "read" pictures like those by Copping, and enjoy the beauty of form and colour.

**Bible Searching Calendar for 1937,**

Arranged by Miss A. H. L. Clarke.

iv. 24 pp. 7½ x 5 per copy 0.05

A text for every day in the year 1937.

**Christmas Letter to Prisoners, for 1936.**

This is issued annually through the R.T.S. by the "Christmas Letters to Prisoners Fund" of London. This year we are enabled to print more copies than ever.

**Bible Success Bond Calendars, for 1937.**

These are issued free to any one who will undertake to memorise a verse of Scripture every day. The booklets are handsomely produced in stiff covers, and this year bear a coloured view of the Mount of Olives looking over Jerusalem.

**The Gospel Message.** A monthly tract in the form of a newspaper.
The New Publications

For Moslems.

M22010 生命的糧

The Bread of Life, By Lillian Trotter.
Tr. by G. K. Harris. v. 14 pp. 5 x 3½ per copy .01
With quotations in Arabic.

"GOSPEL TRACTS can go anywhere, they never tire, never die, know no fear, require no public hall to tell their story; they can tell it in the kitchen, in the parlour, in the street, in the field, in the shop, in the store, in the bedroom; they never mind scoffs or jeers, no one can betray them into hasty expressions, they quietly stick to their business and un weariedly tell their story over and over again as often as requested.

"Therefore send them forth far and near, send them freely, prayerfully, trustfully and FRUIT WILL BE FOUND."

54
CHAPTER VI.

Circulation and Finance

The year under review has seen a drop in circulation for which it is difficult to account apart from the usual factors of banditry, communism, floods or drought, and consequent famine. The figures for 1936-37 for the first two months show so great an increase that we are not unduly depressed by the temporary decline.

The figures for the year 1935-36 show a grand total circulation of 7,198,557 copies at a value of $42,790.26. As compared with the previous year there is a decline in circulation of 1,025,187 and the decreased value is $5,485.50.

The following factors should be noted:

1. The circulation and value figures for the year 1935-1936 whilst showing a decrease in total amounts as compared with similar figures for the previous year yet really show an increase of sales. In 1934-1935 Free Grants of old stock were made to the value of $5,000. If this amount be deducted from the value of that year, it will be seen that there has been a real gain of $3,514.79. The drop in circulation may be more than accounted for by the above distribution of $5,000 worth of material of all kinds.

2. The attempt has been made to reduce the amount of printing done by limiting reprints to the average annual sales in recent years. The policy was devised with a view to cut down stocks to suit limited capacity of storage space and to allow for more frequent revisions and improved format for our publications. This effort has enabled the Depot to reduce its bills for printing. As a result the usual deficit of about $9,000.00 has been reduced to one of $3,211.77.

3. In previous years this deficit was cared for by a generous donation from the Press—but this year, owing to the reduced volume of printing and the same level of overhead expenses, the Press has failed to make a profit with which to wipe out the deficit of the Depot. But as in the case of the Depot, the Press in the beginning of the year 1936-37 has had a great increase in volume of work and the prospects of a profit at the end of the year are good.
Circulation and Finance

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

<table>
<thead>
<tr>
<th>Year</th>
<th>Publications Circulated</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1931-32</td>
<td>8,815,717</td>
<td>$49,600.12</td>
</tr>
<tr>
<td>1932-33</td>
<td>7,967,607</td>
<td>$48,720.95</td>
</tr>
<tr>
<td>1933-34</td>
<td>8,453,425</td>
<td>$47,809.82</td>
</tr>
<tr>
<td>1934-35</td>
<td>8,223,744</td>
<td>$48,275.76</td>
</tr>
<tr>
<td>1935-36</td>
<td>7,198,557</td>
<td>$42,790.26</td>
</tr>
</tbody>
</table>

When this circulation is compared with that of the first year, which totalled 9,000 copies, we have cause to be deeply thankful that the Gospel Message has such an abundant entrance into this the largest mission field in the world.

Further comparisons also provide cause for praise as we see the steady growth of the work during the "Cycle of Cathay":—

For the first 25 years the R.T.S. circulated ... 16,102,627
50 it totalled ... ... 73,000,000
60 ... ... 162,640,320

When the total for the past year has been added the grand total to date reaches the stupendous figure of 169,838,877.

The financial details of our operations are to be found at the end of this report, but the final reaping is in the hands of the Angels and does not appear in any year, or cycle of years.
CHAPTER VII.

The Diamond Jubilee Celebration & Appeal

In the early years of the various Tract Societies which have now united—a detailed report of the annual meeting was always a feature of the printed Reports. The special significance of the meeting which celebrated the Diamond Jubilee justifies the resumption of this custom for the present volume. A member of the Committee to whom much of the success of the meeting was due, Mr. A. P. Smith, prepared the following report and appeal:

Union Church, Hankow, was the scene yesterday December 9th 1936 of the Diamond Jubilee Celebration of the Religious Tract Society in China, and the record gathering of its friends and supporters, together with the fervour and spirit of the proceedings, were abundant proof of the place this well-known Society holds in the hearts of the Christian community. Under the wise presidency of Mr. Y H. T'ang, chairman of the R.T.S. general committee, the hour-and-a-half meeting proceeded smoothly according to the program, without haste for the participants or tedium for the audience. The note of praise struck in the opening hymn—Dr. Watts' inspiring lines, "Give to our God immortal praise,"—was reechoed in Dr. Mortensen's prayer of thanks to God for the long succession of faithful workers whose labours have made the Society what it is today. The spread of the Gospel by means of the printed page; the need for new writers; the success of all Christian literature societies; God's guidance on the future of the R.T.S., and special strength and wisdom for its workers were all made subjects for supplication at the Throne of Grace; whilst the reading of the 145th Psalm, by the Rev. C. L. Pickens, voiced the object of the meeting—"One generation shall praise Thy works to another."

Mr. T'ang, by his succinct remarks, exemplified the ideal chairman, and graciously made way for the appointed speakers. He reminded his hearers of the importance which the Chinese attach to the cycle of 60 years, and in briefly reviewing the early days of the Society, he paid tribute to the powerful influence which Dr. Griffith John's writings had upon the student mind,—especially his famous
The Diamond Jubilee Celebration & Appeal

"Trimetrical Classic", which the speaker had studied as a school text-book along with Dr. John's well-known Catechism. Sixty years ago, he said, the R.T.S. catalogue consisted of a single sheet, now it is a volume of 268 pages containing 22 different headings.

By no means the least appreciated contribution towards a helpful service was the beautiful and sympathetic rendering of Dr. W. Y. Fullerton's hymn "The Saviour of the World", to the tune "Londonderry", by Mrs. H. B. Williams, of the London Mission, to the organ accompaniment by Miss W. I. Coxon to whom, also, warm thanks are due for her able leading of the congregational praise at the organ, throughout the meeting.

That most interesting and important item in the Society's yearly meeting—the Annual Report—was pithily presented by the General Secretary, the Rev. F. G. Onley, and proved a storehouse of information and a record of achievement both as regards the Society's nationwide activities, and as reflecting the onward march of the Christian Church in China. Attention was directed towards the increasing demands upon the already overtaxed space of the Society's building accommodation and a special Diamond Jubilee Appeal was made for raising the $30,000 required to increase the existing plant and to enlarge both the Press and the Depot buildings.

In his stimulating Diamond Jubilee address the Rev. James Webster, of the Union Theological Seminary, Wuchang, said some things both apposite and searching but which, nevertheless, greatly needed to be said. He reminded us that Dr. John and his colleagues "not only started the R.T.S., but started everything—schools, hospitals and intensive evangelistic efforts." Dr. John was a student of Chinese philosophy, but his works were now buried in the volumes of the Asiatic Society in Shanghai. Although the philosophical works of such scholars as Drs. Legge, Edkins, John, and Rev. W. Arthur Cornaby had been criticised because of their religious bias it must be remembered that they were always missionaries and studied Chinese philosophy in order to enable them to preach the Gospel more effectually. Remember, we missionaries are "set for the defence of the Gospel." In an impassioned plea for the preaching of the Gospel Mr. Webster asked, "Have we not nearly finished the educational work which we, as missionaries have been engaged in?" "The work of the Christian Church," he declared, "is not to assimilate itself with the world or the state, but to preach
The Diamond Jubilee Celebration & Appeal

the Gospel whether men will or no. To extol Christ as the world’s only Saviour. If our Gospel is only a little warmer than Confucianism; or a little higher than Buddhism; or a little more moral than Taoism, then we have no Message. We may be useful, helpful and friendly: but are we bringing souls to Christ?”

A memorable meeting was brought to a close by the hearty singing of Alford’s “Forward be our Watchword,” and, after Bishop Gilman had pronounced the Benediction, the company adjourned to the adjoining Church Hall, there to enjoy the “cup that cheers,” so thoughtfully and generously provided by the members of Union Church Ladies’ Auxiliary, while viewing the artistic array of Scriptural posters which festooned the walls: the handiwork of Chinese and foreign artists. This display, as also the fascinating assortment of English and Chinese literature which aroused great interest and evoked brisk sales, was under the direction of the Rev. C. L. Pickens who, together with Miss F. E. Gooch as Honorary Editorial Secretary and the Rev. C. Y. Gwoh as Chinese Literature Secretary, is rendering invaluable aid in the work of the Tract Society.

CHINESE BEGGARS

as they sit by the roadside chant various couplets to encourage the passer by to give. “Doer of good deeds, spare a cash. The more you give, the more you’ll get. Give a copper cent, get a silver tael. Scatter a hundred cash, gather a thousand cash. Doer of good deeds, spare a cash.” Is it not literally true that such increases follow gifts to this Society? The giver of a cup of cold water will not more surely obtain his reward than the man who by the expenditure of Five pounds makes it possible for a whole edition of a tract to be printed and sent forth.
DIAMOND JUBILEE
APPEAL.

1876 - 1936

There comes a time in the lives of individuals, and also in the history of institutions, when progress presents problems and success symbolises serious responsibilities. It is all a sign of healthy growth, —growing pains, in fact, of a robust development,—but it is nevertheless a time for wise decisions and careful calculations. It is just such a time as this that has now overtaken the Religious Tract Society. It has become the victim of its own good deeds. The clamant calls upon its services and its resources are increasing with advancing years. Great as was the faith of its founder—Dr. Griffith John—and his collaborators 60 years ago, they surely never envisioned the day when, from a diminutive stock of tracts contained in a tin box conveniently housed beneath the secretary's bed, the Society would have blossomed as the rose, endearing itself to the hearts and consciences of all Christian workers, and have spread itself like a green bay tree until it covered the whole land. And yet, that is the position to-day, and the Society humbly gives thanks to God for it.

Thirty years ago a great step forward was taken when the Griffith John Memorial Building, (then the pride of Hankow), was erected to house the work of the Society and to provide accommodation for the resident General Secretary. To-day, that building and the Press building behind it are totally inadequate to contain the increasing volume of work and workers that make demands upon the limited space. The work is expanding but, alas, the buildings are nonelastic! Although every foot of the available ground space is covered, the architects have given assurance that the foundations will permit of additional storeys.

The following plans have accordingly been submitted by the architects of the buildings and accepted in general by the R.T.S. Committee, subject to the requisite amount of $30,000 being forthcoming from the Diamond Jubilee Appeal.
PRESS BUILDING.

(Estimate $20,000)

Present Accommodation.

(Ground Floor)
Printing plant, English composing department, Office, and paper storage.

(First Floor)
Chinese composing department, Bindery, and Manager's flat.

(Second Floor)
Printers' and Apprentices' quarters.

Proposed Accommodation.

(Ground Floor)
No change, except additional machinery, and removal of English composing department.

(First Floor)
Chinese and English composing departments, with enlarged area.

(Second Floor)
Manager's flat, Bindery, etc.

(Third Floor)
Printers' and Apprentices' quarters.

DEPOT BUILDING.

(Estimate $10,000)

Present Accommodation.

(Ground Floor)
Sales Depot, Office, and Packing department.

(First Floor)
General Secretary's flat.
Business Managers' flat.

(Second Floor)
Offices, Artists' and Writers' rooms, and Storage.

Proposed Accommodation.

(Ground Floor)
No change.

(First Floor)
Offices, Artists' and Writers' rooms, with glassed-in verandah.

(Second Floor)
Storage, with glassed-in verandah.

(Third Floor)
Residential flat, with Automatic lift, if possible.
Diamond Jubilee

The urgent need for this extension will readily be realised when the following facts are borne in mind:—

(a) The closing of our Shanghai Depot and Godown with transfer of some stocks and storage to Hankow.
(b) The need for extra printing machines.
(c) Space for increasing stock of picture posters and new books.
(d) Space for increasing stock of paper and blocks.
(e) More room for our artists and writers.
(f) Increased living accommodation for our manager.

It has been decided to go forward with the scheme for the Press Building before starting on the Depot scheme.

Thus the Society, in this memorable year of its Diamond Jubilee, is faced with a problem. It has outgrown its swaddling clothes, its coming-of-age dress, its coronation robe, and even its Jubilee gown, and now looks wistfully towards its generous benefactors for that Diamond Jubilee Apparel in which alone it can face the future, and go forward with renewed hope and enthusiasm to serve its day and generation in the great and glorious work of China’s evangelisation to which it has been called of God.

We know you will not fail us, and we await with confidence and with gratitude whatever response you may feel led to make on the enclosed form.

Faithfully yours,
on behalf of the General Committee
of the R.T.S.,

F. G. ONLEY

General Secretary.
The Religious Tract Society in China

DIAMOND JUBILEE
APPEAL.
1876 - 1936

The General Secretary,
Religious Tract Society,
Hankow.

Dear Mr. Onley,

Realising the urgent need for enlarged premises and for improved equipment for the growing work of the Religious Tract Society it gives me/us great pleasure to co-operate in this Diamond Jubilee Appeal to the extent of ......................

I/we enclose this amount in one sum.

I/we enclose ................................of this amount and promise to pay remainder before .................

Name: ........................................ (Block letters, please)

Address ........................................

..............................................

Date: .......................... 1936

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.
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, Honan, Shansi, Shantung, Kansu, Shensi, Chahar, Suiyuan and Ningsia, Jehol and Manchuria.

Balance from 1934-35 $602.90
Amount received during 1935-36 $1,875.00
Amount used during 1935-36 $1,089.16

At the close of the financial year $1,388.74 remained to the credit of this Fund in the hands of the Society.

Central China Fund

This fund was formerly supported by an annual contribution from the Upper Canada Tract Society. During the past two years no contribution has been received from this source. During the year $40.50 was received from two friends, and this was expended in the Central China area, which now comprises workers in the provinces of Hupeh, Hunan, and Kiangsi, and the Mandarin-speaking parts of Kwangsi.

Failing the receipt of other funds, workers in this area have been supplied from the Tinting 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
Funds for Free Grants

work of the Society in the provinces of Kiangsu, Anhwei and Chekiang.

<table>
<thead>
<tr>
<th></th>
<th>1934-35</th>
<th>1935-36</th>
<th>Amount used during 1935-36</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance</td>
<td>...</td>
<td>...</td>
<td>$ 296.03</td>
</tr>
<tr>
<td>Amount received</td>
<td>...</td>
<td>...</td>
<td>729.09</td>
</tr>
<tr>
<td>Amount used</td>
<td>...</td>
<td>...</td>
<td>1,066.53</td>
</tr>
</tbody>
</table>

At the close of the financial year $41.41 was a debit against this Fund.

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 C. I. Tinling and a legacy from Miss Martha Tinling, and by gifts.

<table>
<thead>
<tr>
<th></th>
<th>1934-35</th>
<th>1935-36</th>
<th>Amount used during 1935-36</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance from 1934-35</td>
<td>$838.27</td>
<td>$1,527.80</td>
<td>$1,471.57</td>
</tr>
</tbody>
</table>

At the close of the financial year $894.50 remained to the credit of this fund.
**GENERAL FUND**

**Grants from Societies, and Donations from Individuals, 1933-34**

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>China Mission of Reformed Church in U.S.A.</td>
<td>$100.00</td>
</tr>
<tr>
<td>London Missionary Society</td>
<td>$387.50</td>
</tr>
<tr>
<td>Lutheran United Mission</td>
<td>$150.00</td>
</tr>
<tr>
<td>§Methodist Missionary Society</td>
<td>$150.00</td>
</tr>
<tr>
<td>Swedish Mission</td>
<td>$1,127.50</td>
</tr>
</tbody>
</table>

**Donations from Individuals**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$100.00</td>
</tr>
<tr>
<td>$387.50</td>
</tr>
<tr>
<td>$150.00</td>
</tr>
<tr>
<td>$1,127.50</td>
</tr>
<tr>
<td>Grand total</td>
</tr>
</tbody>
</table>

**Grant from Societies, etc., 1934-35**

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ebenezer Mission</td>
<td>$25.00</td>
</tr>
<tr>
<td>London Missionary Society</td>
<td>$355.00</td>
</tr>
<tr>
<td>Lutheran United Mission</td>
<td>$300.00</td>
</tr>
<tr>
<td>Methodist Church</td>
<td>$237.50</td>
</tr>
<tr>
<td>China Mission of Reformed Church in U.S.A.</td>
<td>$60.00</td>
</tr>
<tr>
<td>Swedish Mission in China</td>
<td>$100.00</td>
</tr>
</tbody>
</table>

**Donations from Individuals**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$225.00</td>
</tr>
<tr>
<td>$231.57</td>
</tr>
<tr>
<td>$200.00</td>
</tr>
<tr>
<td>Grand total</td>
</tr>
</tbody>
</table>

**Grants from Societies, etc., 1935-36**

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>China Mission of Reformed Church in U.S.A.</td>
<td>$60.00</td>
</tr>
<tr>
<td>Church Missionary Society £20-</td>
<td>£417.39</td>
</tr>
<tr>
<td>Church of England Zenana Missionary Society £5</td>
<td>£417.39</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>London Missionary Society</em></td>
<td>£788.75</td>
</tr>
<tr>
<td>Lutheran United Mission</td>
<td>£225.00</td>
</tr>
<tr>
<td>Methodist Church</td>
<td>£231.57</td>
</tr>
<tr>
<td>Swedish Mission in China</td>
<td>£200.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Amount</th>
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<tbody>
<tr>
<td>£1,922.71</td>
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<tr>
<td>Grand Total</td>
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</tbody>
</table>

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.
*Two financial years of the L.M.S. have overlapped into one financial year of the R.T.S.*
## RELIGIOUS TRACT SOCIETY—HANKOW & SHANGHAI BRANCHES.
### DEPOT TRADING ACCOUNT & PROFIT & LOSS ACCOUNT
#### for the Year Ended 30th., September, 1936.

<table>
<thead>
<tr>
<th>Dr.</th>
<th>Cr.</th>
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</thead>
<tbody>
<tr>
<td><strong>To Stocks on hand 30th., September,</strong></td>
<td><strong>By Sales—Hankow.</strong></td>
</tr>
<tr>
<td>1935-Hankow ... ... $41,041.23</td>
<td>... ... $36,081.44</td>
</tr>
<tr>
<td>Shanghai ... ... 11,817.73</td>
<td>... ... 6,708.82</td>
</tr>
<tr>
<td><strong>Purchases.</strong></td>
<td><strong>$42,790.26</strong></td>
</tr>
<tr>
<td>From Press. ... ... $22,694.55</td>
<td>Consignment Stock with Kwang Hueh Publishing House—</td>
</tr>
<tr>
<td>From Others. ... ... 8,515.41</td>
<td>Shanghai. ... ... 10,756.68</td>
</tr>
<tr>
<td><strong>Discounts and Commissions.</strong></td>
<td><strong>51,395.40</strong></td>
</tr>
<tr>
<td>... ... 3,055.14</td>
<td></td>
</tr>
<tr>
<td><strong>Gross Profit carried down.</strong></td>
<td><strong>$94,185.66</strong></td>
</tr>
<tr>
<td>... ... 7,061.60</td>
<td></td>
</tr>
<tr>
<td><strong>$94,185.66</strong></td>
<td></td>
</tr>
</tbody>
</table>

| To Depot. | |
| **Freight, Postages, Losses and Packing.** | **By Gross Profit brought down.** |
| ... ... $3,169.73 | ... ... $7,061.60 |
| **Salaries and Wages.** | **$2,805.00** |
| ... ... 8,855 18 | **Less:—Redecoration Expenses.** |
| **Light, Heat and Water.** | ... ... 216.64 |
| ... ... 650.39 | **$2,588.36** |
| **Office Supplies, Advertising and Accountancy.** | **Interest and Exchange.** |
| ... ... 1,206.21 | ... ... 657.10 |
| **Insurance on Stocks.** | **Free Grant Funds.** |
| ... ... 89.25 | Donation of Religious Tract Society, London. |
| **Medical Expenses and Sundries.** | Tinling Fund. $1,183.75 |
| ... ... 200.22 | North China Fund. 1,875.00 |
| **Rent of Shanghai office and Rent Tax.** | East China Fund. 729.09 $3,787.84 |
| ... ... 330.62 | Central China Fund— |
| **Property.** | A. J. Clements. ... ... 40.00 |
| **Taxes on Land and Buildings.** | Broadcast Tract Fund. ... ... 100.00 |
| ... ... 878.38 | **3,927.84** |
| **Insurance on Buildings.** | **Friends of Religious Tract Society.** |
| ... ... 139.67 | ... ... 361.28 |
| **Fittings and Repairs.** | **Loss for the Year to date.** |
| ... ... 744.57 | ... ... 3,575.94 |
| **Free Grant Fund.** | **$21,140.81** |
| ... ... 3,927.84 | |
| **Free Grant Fund—Adjustment of Tinling Fund.** | |
| Covenant for 1933-1934 £20-0-0 $333.91 | |
| Tax Recovery 1930-1934 £24-18-10 417.28 | |
| **Interest on Staff Deposit.** | 751.19 |
| ... ... 23.00 | |
| **“Newspaper Evangelism.”** | **Donations and Grants.** |
| ... ... 56.66 | Societies. ... ... $2,596.77 |
| **Secretary's Travelling Expenses.** | Individuals. ... ... 371.92 2,968.69 |
| ... ... 117.90 | |

**$21,140.81**
# RELIGIOUS TRACT SOCIETY—HANKOW & SHANGHAI BRANCHES.
## DEPOT
### Balance Sheet as at 30th., September, 1936.

<table>
<thead>
<tr>
<th>LIABILITIES</th>
<th>ASSETS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CAPITAL ACCOUNT</strong></td>
<td><strong>STOCK ON HAND</strong> Hankow</td>
</tr>
<tr>
<td><strong>GENERAL RESERVE</strong></td>
<td><strong>Consignment Stock with Kwang Hsueh Publishing House, Shanghai</strong></td>
</tr>
<tr>
<td><strong>STOCK RESERVE</strong></td>
<td><strong>Less:</strong> Reserve</td>
</tr>
<tr>
<td><strong>FLOOD RENOVATION RESERVE</strong></td>
<td><strong>10,756.68</strong></td>
</tr>
<tr>
<td><strong>PUBLICATION ACCOUNT</strong></td>
<td><strong>SUNDARY DEBTORS.</strong></td>
</tr>
<tr>
<td><strong>DEPOSIT ACCOUNT—Staff</strong></td>
<td><strong>Hankow</strong></td>
</tr>
<tr>
<td><strong>SUNDARY CREDITORS AND CREDIT BALANCES.</strong></td>
<td><strong>Shanghai</strong></td>
</tr>
<tr>
<td>Book—Hankow</td>
<td><strong>Less:</strong> Reserve for Bad and Doubtful Debts</td>
</tr>
<tr>
<td>Shanghai</td>
<td><strong>7,955.39</strong></td>
</tr>
<tr>
<td><strong>Trade Creditors—Hankow</strong></td>
<td><strong>PAYMENTS IN ADVANCE—Fire Insurance</strong></td>
</tr>
<tr>
<td>Diamond Jubilee Fund</td>
<td><strong>METER DEPOSIT</strong></td>
</tr>
<tr>
<td>Special Poster Work Fund (Miss Cable)</td>
<td><strong>CASH AT BANK AND ON HAND.</strong></td>
</tr>
<tr>
<td>20.00</td>
<td><strong>Hongkong &amp; Shanghai Bank—Hankow</strong></td>
</tr>
<tr>
<td>171.13</td>
<td><strong>Less:</strong> Applicable to London Account</td>
</tr>
<tr>
<td><strong>Friends of Religious Tract Society—Life Members</strong></td>
<td><strong>897.67</strong></td>
</tr>
<tr>
<td>900.00</td>
<td><strong>Cash on hand</strong></td>
</tr>
<tr>
<td><strong>London Special Grant of £50-0-0 for Pilgrim Progress</strong></td>
<td><strong>1,278.35</strong></td>
</tr>
<tr>
<td>713.75</td>
<td><strong>KWANG HSUEH PUBLISHING HOUSE—SHANGHAI OFFICE FURNITURE</strong></td>
</tr>
<tr>
<td><strong>Less:</strong> Paid out</td>
<td><strong>HEAD OFFICE—London</strong></td>
</tr>
<tr>
<td>228.00</td>
<td><strong>PROFIT AND LOSS ACCOUNT.</strong></td>
</tr>
<tr>
<td>485.75</td>
<td><strong>Loss for the year to date</strong></td>
</tr>
<tr>
<td>7,510.96</td>
<td><strong>Less:</strong> Credit Balance as at 30th., September, 1935</td>
</tr>
<tr>
<td><strong>SUSPENSE ACCOUNT.</strong></td>
<td><strong>3,211.77</strong></td>
</tr>
<tr>
<td>Donation from Press to be refunded</td>
<td><strong>$65,010.26</strong></td>
</tr>
<tr>
<td>10,000.00</td>
<td></td>
</tr>
<tr>
<td><strong>ASSOCIATED MISSION TREASURERS—SHANGHAI OVERDRAFT</strong></td>
<td><strong>$65,030.26</strong></td>
</tr>
<tr>
<td>1,721.50</td>
<td></td>
</tr>
</tbody>
</table>

**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.

**THOMSON & CO.**

Auditors.

**Challtered Accountants.**

Hankow, 22nd December, 1936.
# RELIGIOUS TRACT SOCIETY—HANKOW BRANCH.

**PRESS**

Balance Sheet as at 30th., September, 1936.

<table>
<thead>
<tr>
<th>LIABILITIES</th>
<th>ASSETS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CAPITAL ACCOUNT.</strong></td>
<td><strong>STOCK ON HAND.</strong></td>
</tr>
<tr>
<td><strong>GENERAL RESERVE.</strong></td>
<td><strong>SUNDARY DEBTORS</strong></td>
</tr>
<tr>
<td><strong>DEPOSIT—STAFN</strong></td>
<td>As per Schedule</td>
</tr>
<tr>
<td><strong>SUNDARY CREDITORS.</strong></td>
<td><strong>Less:</strong> Reserve for Bad and Doubtful Debts</td>
</tr>
<tr>
<td>Book</td>
<td></td>
</tr>
<tr>
<td>Trade—Hankow</td>
<td></td>
</tr>
<tr>
<td>$72.71</td>
<td></td>
</tr>
<tr>
<td>817.73</td>
<td></td>
</tr>
<tr>
<td>890.44</td>
<td></td>
</tr>
<tr>
<td><strong>PROFIT AND LOSS ACCOUNT.</strong></td>
<td><strong>PAYMENTS IN ADVANCE—Insurance.</strong></td>
</tr>
<tr>
<td>Balance as at 30th., Sept., 1935</td>
<td></td>
</tr>
<tr>
<td>$353.63</td>
<td></td>
</tr>
<tr>
<td><strong>Less:</strong> Loss for the Year to date</td>
<td></td>
</tr>
<tr>
<td>107.14</td>
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<tr>
<td>246.49</td>
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### RELIGIOUS TRACT SOCIETY—HANKOW BRANCH.

<table>
<thead>
<tr>
<th>Dr.</th>
<th>Cr.</th>
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<tbody>
<tr>
<td><strong>To Stock on hand as at 30th., September, 1935.</strong></td>
<td>$9,417.96</td>
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<tr>
<td><strong>Purchases.</strong></td>
<td>$19,252.64</td>
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<tr>
<td><strong>Less:—Stock on hand as at 30th., Sept. 1936.</strong></td>
<td>$8,648.71</td>
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<tr>
<td><strong>Cost of Materials used.</strong></td>
<td>$20,021.89</td>
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<td><strong>Wages</strong></td>
<td>$20,030.50</td>
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<td><strong>Power, Coal, Oil, Light, Ash and Water.</strong></td>
<td>$2,008.71</td>
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<td><strong>Rent paid to Depot.</strong></td>
<td>$1,725.00</td>
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<td><strong>Insurance.</strong></td>
<td>$690.11</td>
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<td><strong>Repairs and Renewals.</strong></td>
<td>$671.58</td>
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<tr>
<td><strong>Office Postage, Packing, Stationery &amp; Telephone.</strong></td>
<td>$1,913.74</td>
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<tr>
<td><strong>Medical Expenses and Sundries.</strong></td>
<td>$450.50</td>
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<tr>
<td><strong>North China Fund Interest.</strong></td>
<td>$1,875.00</td>
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<tr>
<td><strong>Interest on Staff Deposit.</strong></td>
<td>$10.00</td>
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<td><strong>Bad Debts written off.</strong></td>
<td>$30.80</td>
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<td><strong>Discounts allowed.</strong></td>
<td>$60.65</td>
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<tr>
<td><strong>Total</strong></td>
<td>$49,488.48</td>
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<tr>
<td><strong>By Sales and Orders Executed.</strong></td>
<td>$49,488.48</td>
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<tr>
<td><strong>Depot.</strong></td>
<td>$22,694.55</td>
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<tr>
<td><strong>Others.</strong></td>
<td>$26,317.49</td>
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<tr>
<td><strong>Bank Interest.</strong></td>
<td>$369.30</td>
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<tr>
<td><strong>Loss for the Year to date.</strong></td>
<td>$107.14</td>
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<tr>
<td><strong>Total</strong></td>
<td>$49,012.04</td>
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</tbody>
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