Report of the Fifth Meeting

OF THE

General Synod

OF THE

Chung Hua Sheng Kung Hui

HELD AT CANTON

March 16th to 22nd

1924

WITH THE

Constitution and Canons

N. O. D. N. SHANGHAI
Members of the Synod 1924
Report of the Fifth Meeting

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Issued by Order of the Synod
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PREFACE

The Standing Committee entrusted the preparation of this Report to the Secretaries and Vice-Chairman of the House of Delegates and the Recording Secretary of the House of Bishops. This is the first time that a Report of the General Synod has not had the expert handling of the Bishop in North China.

The Resolutions passed by the Synod have as far as possible been grouped by subjects; the order of the Reports is determined by that of the various Standing and other Committees appointed by the Synod.

The Constitution and Canons are printed as amended to date.

Matter not appearing in Reports of previous Synods includes the Standing Order of the House of Bishops; the Constitution of the Central Theological School (revised); and the Constitution of the Women's Missionary Service League.

In accordance with the direction of Synod, this Committee has already issued a limited number of copies in Chinese and in English of the "Action of Synod," comprising pages 8 to 16 of this Report.

The Minutes of the Joint Session as Board of Missions are printed fairly completely; those of the House of Bishops are abbreviated, and those of the House of Delegates reduced to a record of matters not clearly indicated elsewhere.

In order to save expense in printing, the editors have omitted parts of the reports of the various committees to Synod, but has tried to retain everything of more permanent value, particularly those sections which may lead to further action by future Synods. Some of these reports are so interesting that it has been difficult to be sufficiently ruthless in cutting them.

Although much of the Synod's time was unavoidably spent in perfecting the machinery of the Chung Hua Sheng Kung Hui, yet the dominating feature of this Synod was the missionary vitality of the Church. The reports of the Committees as printed, amply reflect this.
## HOUSE OF BISHOPS

**Officers:**
- **Chairman:** Right Rev. F. R. Graves, D.D.
- **Secretary:** Right Rev. F. L. Norris, D.D.
- **Recording Secretary:** Rev. C. McDouall, B.A.
- **Chinese Secretary:** Mr. Wang Nai Ch’un

**Roll:**
- Right Rev. F. R. Graves, D.D., Bishop of Shanghai
- Right Rev. W. W. Cassels, D.D., Bishop in Western China
- Right Rev. L. H. Roots, D.D., Bishop of Hankow
- Right Rev. H. J. Molony, D.D., Bishop in Chekiang
- Right Rev. W. C. White, D.D., Bishop of Honan
- Right Rev. D. T. Huntington, D.D., Bishop of Anking
- Right Rev. F. L. Norris, D.D., Bishop in North China
- Right Rev. T. S. Sing, D.D., Assistant Bishop in Chekiang
- Right Rev. John Hind, D.D., Bishop in Fukien
- Right Rev. C. R. Duppuy, D.D., Bishop of Victoria
- Right Rev. T. A. Scott, D.D., Bishop in Shantung
- Right Rev. H. W. K. Mowll, D.D., Assistant Bishop in Western China
- Right Rev. Bishop C. P. Scott, D.D.
- Right Rev. Bishop W. Banister, D.D.

## HOUSE OF DELEGATES

**Officers:**
- **Chairman:** Rev. F. L. Hawks Pott, D.D.
- **Vice-Chairman:** Mr. Francis C. M. Wei, M.A.
- **Secretary:** Rev. S. H. Littell, B.A.
- **Recording Secretaries:** Rev. J. J. Tsang, B.A.
- **Editorial Secretary:** Rev. J. W. Nichols, D.D.
- **Editorial Secretary:** Rev. P. C. Lin, B.D.

**Roll:**

### I. Shanghai
- Rev. F. L. Hawks Pott, D.D.
- Rev. J. W. Nichols, D.D.
- Rev. T. M. Tang, S.T.M.
- Rev. T. K. Shen
- Mr. D. C. Jui

### II. Victoria
- Rev. Mok Sau Tsang
- Rev. P. Jenkins
- Rev. Wong Tang Ng
- Rev. S. Kau Yan Lee
- Mr. Cheung Hin Po
- Mr. Fred C. Mow Fung
- Mr. Yeung Shiu Chuen
- Mr. Yip Cho Sang

### III. Chekiang
- Rev. K. E. Zi
- Rev. T. Gaunt
- Dr. D. Duncan Main
- Mr. T. L. Chu

### IV. North China
- Rev. P. M. Scott, M.A.
- Rev. Lei Ming Hsia
- Dr. Chang Chung Lan
- Mr. Hu Hsing Keng

### V. West China

### VI. Hankow
- Ven. Archdeacon L. T. Hu
- Rev. S. H. Littell
- Rev. Cary T. Y. Fang
- Rev. L. B. Ridgely, S.T.D.
- Mr. Francis C. M. Wei
- Mr. Thos. C. S. Hu
VII. Shantung
Rev. H. Mathews
Rev. J. Wellington
Rev. T. Hsi
Mr. Tien Shen-Ting

VIII. Fukien
Ven. Archdeacon Ding Ing Ong
Rev. W. P. W. Williams
Rev. Lin Pu-Chi
Rev. John Curtis
Mr. Dang Tieng Leu
Mr. Lau Kiong Guong
Mr. Ling Ung Ming
Dr. Ngoi Ngiong Gi

IX. Kwangsi-Hunan
Rev. Percy Stevens
Rev. T. C. Ibbotson
Rev. Sung Fu Jen
Rev. Yu Shao-Wen
Mr. Tang Shu-Deh
Mr. Su Ren-Ping

X. Honan
Rev. I. Wei
Rev. George A. Andrew

XI. Anking
Rev. E. J. Lee
Rev. R. H. H. Rao
Rev. R. T. S. Chen
Rev. H. C. C. Yen
Dr. John Sung
Mr. David Li

VISITORS
Right Rev. C. J. Ferguson-Davie, D.D., Bishop of Singapore
Rev. Lau Cong De (Kuala Lumpur)
Right Rev. E. D. L. Danson, D.D., Bishop of Labuan and Sarawak
Rev. Kong Kwen En (Kuching-Sarawak)
Right Rev. G. F. Mosher, D.D., Bishop of the Philippine Islands
Rev. H. E. Studley (Manila)
Mr. Lo Fo Hing (Manila)
Rev. O. St. M. Forester (Tokyo)
Mr. Leung Yuk Fan (Yokohama)
STANDING COMMITTEE OF THE GENERAL SYNOD

The Rt. Rev. F. R. Graves, D.D., Chairman of the House of Bishops (Chairman)

The Rev. F. L. Hawks Pott, D.D., Chairman of the House of Delegates

The Rt. Rev. F. L. Norris, D.D., Secretary of the House of Bishops (Secretary)

The Rev. S. H. Littell, B.A., Secretary of the House of Delegates

Mr. Archie T. L. Ts'ên, M.A., Treasurer of the General Synod

The Rt. Rev. H. J. Molony, D.D.

The Ven. Archdeacon Hu

Rev. Hunter C. C. Yen

Mr. D. C. Jui

Dr. S. T. Kong

STANDING COMMITTEES

I. STANDING COMMITTEE ON TRUST FUNDS
Standing Committee of the General Synod

II. BOARD OF MISSIONS

President: Mr. Archie T. L. Ts'ên, M.A. (Shanghai), c/o International Export Co., Nanking

Treasurer: Rev. H. Y. Lin (N. China), Ch'ung Tê School, West City, Peking

General Secretary: ..............................................

Bishop W. Banister, D.D. Bishopscroft, Kuling, via Kiukiang

Bishop in North China

Assistant Bishop in Chekiang

Rev. S. C. Huang (Hankow), Boone University, Wuchang

Rev. P. N. Tsu D.D. (Shanghai), Church of Our Saviour, Dixwell Road, Shanghai

Rev. T. H. Ts'ên (Anking), Nanling, Anhui

Mr. Francis C. M. Wei, (Hankow), Boone University, Wuchang

Mr. Lim Hu (Victoria)

Mr. Lau Kieng Guong (Fukien), c/o C.M.S., Foochow

Mr. Samuel V. S. Shen (Shanghai)

Dr. John Sung (Anking)

Dr. S. T. Kong (Hankow), c/o American Church Mission, Hankow

III. STANDING COMMITTEE ON CANONS

Bishop of Shanghai, (Chairman)

Bishop in North China, (Secretary)

Rev. F. L. Hawks Pott, D.D., St. John’s University, Shanghai

Rev. Lei Ming-hsia, Chung Hua Sheng Kung Hui, Peking

Rev. T. Gaunt, c/o C.M.S., Hangchow

Mr. Francis C.M. Wei, Boone University, Wuchang

IV. STANDING COMMITTEE ON CHRISTIAN UNITY

Bishop of Hankow, (Chairman)

Bishop in Fukien

Bishop in Shantung

Assistant Bishop in Chekiang

Ven. Archdeacon Barnett, c/o C.M.S., Canton

Ven. Archdeacon L. T. Hu, American Church Mission, Hankow

Rev. P. N. Tsu, D.D., Church of Our Saviour, Dixwell Road, Shanghai

Rev. Hunter C. C. Yen, American Church Mission, Anking, Anhui

Mr. D. C. Jui, St. John’s Y.M.C.A. School, Shanghai

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V. **Standing Committee on Prayer Book**
Bishop in Chekiang, *Chairman.*
Bishop in Western China
Bishop in Kwangsi-Hunan
Rev. K. E. Zi, c/o C.M.S., Ningpo.
Rev. K. Y. Lei, c/o C.M.S., Hongkong.

VI. **Standing Committee on Religious Education**
Bishop of Anking, *Chairman.*
Ven. Archdeacon Ding Ing-ong, c/o C.M.S., Foochow,
Rev. Percy Jenkins, Union Theological School, Canton
Rev. T. C. Ibbotson, Siangtan, Hunan
Rev. P. M. Scott, Church of England Mission, Peking
Rev. J. W. Nichols, D.D., St. John's University, Shanghai
Rev. W. P. W. Williams, Trinity College, Foochow
Rev. H. Mathews, Church of England Mission, Yenchowfu, Shantung
Rev. Y. Y. Yao, St. Paul's Church, Shantung Road, Shanghai
Rev. I. H. Wei, Chung Hua Sheng Kung Hui, Kaifeng, Honan
Rev. T. K. Shen, American Church Mission, Hsiakwan, Nanking

VII. **Standing Committee on Church Literature**
Bishop in North China, *Chairman.*
Rev. J. W. Nichols, D.D., *Secretary,* St. John's University, Shanghai
Rev. T. M. Tong, S.T.M., Central Theological School, c/o American Church Mission, Nanking
Rev. T. Gaunt, c/o C.M.S., Hangchow
Rev. Lin Pu-chi, Union Theological School, Foochow
Rev. James Chang, 17 San-I-Tien, Wuchang
Mr. Francis C. M. Wei, Boone University, Wuchang
Mr. Doong Chi-jeu, c/o C. M. S., Foochow.

VIII. **Standing Committee on the State of the Church**
Bishop of Honan
Bishop of Victoria
Rev. M. H. Throop, M. A., St. John's University, Shanghai
Rev. L. P. Nyi, c/o C.M.S., Ningpo
Rev. Z. S. Sung, Grace Church, Shanghai City
Mr. Archie T. L. Ts'en, M.A., c/o International Export Co., Nanking.
SPECIAL COMMITTEES

I. ON NEW DIOCESES
   Bishop of Anking, *Chairman*
   Bishop in North China
   Bishop of Victoria
   Assistant Bishop in Chekiang
   Archdeacon L. T. Hu
   Archdeacon Ding Ing-ong
   Rev. T. C. Inhotson, *Secretary*

II. NATIONAL FUNERAL RITES AND CLERICAL COSTUME
    (to be appointed by the Standing Committee)

III. EXECUTIVE OF BOARD OF DIRECTORS OF CENTRAL THEOLOGICAL SCHOOL
    Bishop of Shanghai
    Rev. L. B. Ridgely, s.t.d., *Acting Secretary*, c/o American Church Mission, Nanking

IV. PENSION FUND SCHEME
    Rev. P. M. Scott
    Mr. Archie T. L. Ts'en
    Mr. M. P. Walker

COMMITTEE OF HOUSE OF BISHOPS ON CHURCH WORK AMONG CHINESE ABROAD
    Bishop W. Banister, d.d.
    Bishop of Hankow
    Bishop of Honan

OFFICERS OF WOMEN'S MISSIONARY SERVICE LEAGUE
    Mrs. P. J. Hsu, *President*, Rue de Paris, Hankow.
    Mrs. W. H. Standring, *Secretary*, c/o American Church Mission, Soochow Kiangsu

REPRESENTATIVES OF THE C. H. S. K. H. ON THE CHINA SUNDAY SCHOOL UNION
    Bishop of Anking
    Rev. Lin P’u Ch’i.

TEMPORARY COMMITTEES

(Sitting during Synod only)

I. NOMINATIONS
   The Bishop of Anking
   Rev. S. K. Y. Lee
   Rev. Sung Pu-jen.

II. PASTORAL CARE OF UNION CONGREGATIONS
   The Bishop of Victoria
   Archdeacon Hu.
   Rev. P. M. Scott
   Rev. T. K. Shen.

III. ON BUSINESS
   The Bishop in Fukien.
   Rev. W. P. W. Williams
   Mr. Fred C. Mow Fung
   Mr. D. C. Jui

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IV. SYNOD EXPENSES
The Bishop in Shantung.
Mr. Lau Keong Guong
Mr. Thos. C. S. Hu.

V. ASSESSMENTS.
The Bishop in Chekiang
Rev. T. M. Tong
Mr. Ling Ung Ming

VI. CHINESE CONGREGATIONS IN JAPAN
The Bishop in Chekiang
The Bishop in Shantung
Rev. W. P. W. Williams
Mr. Fred C. Mow Fung

VII. MARRIAGE AND DIVORCE
The Bishop in Fukien
Rev. L. B. Ridgely S.T.D.
Rev. K. E. Zi
Mr. Cheng Hin-po
Dr. Chang Chung-an.
ACTION OF THE SYNOD

BOARD OF MISSIONS

I. *Resolved:* that the Board of Missions should have a full time General Secretary; and is hereby authorised to employ the same; or make other arrangements, if, for the present, funds are not sufficient to meet the salary required.

II. *Resolved:* that the assessments as proposed by the Committee on Assessments be accepted and that the Missionary District of Shensi be added to the list of Dioceses assessed, and be assessed at $50.00 (Fifty Dollars).

Note on Assessments:

Although the Budget of $10,000 was accepted, the following assessments were based upon a total of $8,500.

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anking</td>
<td>600</td>
</tr>
<tr>
<td>Chekiang</td>
<td>600</td>
</tr>
<tr>
<td>Fukien</td>
<td>1,300</td>
</tr>
<tr>
<td>Hankow</td>
<td>2,000</td>
</tr>
<tr>
<td>Honan</td>
<td>200</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>200</td>
</tr>
<tr>
<td>North China</td>
<td>500</td>
</tr>
<tr>
<td>Shanghai</td>
<td>1,400</td>
</tr>
<tr>
<td>Shantung</td>
<td>400</td>
</tr>
<tr>
<td>Victoria (Hongkong)</td>
<td>1,000</td>
</tr>
<tr>
<td>Western China</td>
<td>300</td>
</tr>
</tbody>
</table>

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III. *Resolved:* that the Board of Missions desires to press upon all members of the Chung Hua Sheng Kung Hui their duty to assist in the missionary work of the Church.

IV. DIOCESAN SECRETARIES.—*Resolved:* that every Diocese should have a Diocesan Secretary for the Board of Missions; the duty of such Secretary is to publish information concerning the work of the Shensi Mission within his diocese; to secure financial help for that work; and to co-operate with the General Secretary in all matters pertaining to the work of the Mission.

V. MISSIONS SUNDAY.—*Resolved:* that there should be a better observance of "Mission Sunday" (First Sunday after the Epiphany); and that every congregation shall make at least one annual offering for the missionary work of the Church.

VI. SALARIES.—*Resolved:* that the question of fixing a scale of salaries for the workers of the Shensi Mission, be referred to the Executive Committee of the Board of Missions with power to act.

VII. THE STAFF.—*Resolved:* that the General Synod wishes to express to all the workers in the Shensi Mission its cordial appreciation of their work during the past three years, and specially wishes to thank the Rev. H. C. Tung, acting Head of the Mission, and Mr. Arthur Chi, for several years a faithful helper in the school. It would record its opinion that Mr. Tung's work during Mr. P'u's absence has been as faithful as it has been successful.

VIII. *Resolved:* that the Executive Committee of the Board of Missions be elected as nominated. (See List of Committees).

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IX. Resolved: that the Province of Shensi be constituted a Missionary District of the Chung Hua Sheng Kung Hui.

X. Chinese Students in Japan.—Resolved: that the General Synod is of opinion that the work among Chinese Students in Japan should be continued; and that it should be under the ecclesiastical jurisdiction of the Nippon Sei Kokwai. At the same time the Chung Hua Sheng Kung Hui is prepared to render such assistance to the Nippon Sei Kokwai in the carrying on of this work as may be possible, in the way of providing clergy from China.

XI. Chinese Congregations Abroad.—Resolved: that the General Synod will welcome the attendance of one Priest and one lay delegate from the Dioceses of Singapore, Labuan and Sarawak, and of the Philippines, at meetings of the Synod, with leave to speak, but not to vote.

XII. Resolved: that the Synod approves the sending of a delegation consisting of a foreign Bishop and a Chinese Priest to the three Dioceses of Singapore, Labuan and Sarawak, and the Philippines.

XIII. Resolved: that a Committee of the House of Bishops be appointed by the Chairman for Church work for Chinese Abroad, to act until the next Synod.

XIV. Women's Missionary Service League.—Resolved: that this Synod hereby approves the Constitution of the Women's Missionary Service League of the Chung Hua Sheng Kung Hui and heartily commends the movement to the whole Church in its fundamental aims of praying, giving and working for the extension of the Kingdom of God.

CANONS

XV. Discipline of Bishops.—Resolved: that the Synod instructs the Standing Committee on Canons to prepare a Canon relating to the discipline of Bishops and to report to the next meeting of the Synod.

XVI. Laitity.—Resolved: that the Standing Committee on Canons be asked to study the translation into Chinese of the word "laitity."

XVII. Marriage and Divorce.—Resolved: that the Synod requests the Standing Committee on Canons to prepare a Canon on the subject of Marriage and Divorce, to be presented and discussed at the next Synod.

XVIII. Resolved: that the suggestion for incorporation in a Canon on this subject presented to the House of Delegates by the delegation from Hankow be committed to the Standing Committee on Canons for their consideration in this connection (see "Chinese Churchman" Vol XVII No. 4).

XIX. Of Diocesan Bishops.—Resolved: that the proposed Canon "Of Diocesan Bishops" as drafted by the Committee on Canons (i.e., § 1 and §§ 8-13 in the Draft Canon VIII of 1924) together with the Memorandum proposed by the Bishop in Chekiang be referred back to the Standing Committee on Canons, with instructions to submit both to the several Dioceses for suggestions before the final draft is presented by the Committee at the next meeting of the General Synod.

(Note: The revised Canons as adopted by the Synod will appear in the full Report.)
UNITY

XX. **National Christian Council.**—*Resolved*: that the General Synod welcomes the formation of the National Christian Council, and recommends to the several diocesan authorities of the Chung Hua Sheng Kung Hui, and to the Mother Churches of the West, that they give to the Council in the discharge of its duties as defined by its Constitution, their hearty support, both morally and financially.

XXI. **World Conference on Faith and Order.**—*Resolved*: that the General Synod welcomes the work of the Subjects Committee in preparation for the World Conference on Faith and Order, and recommends that the Diocesan authorities of the Chung Hua Sheng Kung Hui take such measures as circumstances require to secure the continued consideration by local groups of the series of questions proposed. This recommendation is made in pursuance of the principles embodied in Resolution 15 of the last Lambeth Conference, which "urges on every branch of the Anglican Communion that it should prepare its members for taking their part in the universal fellowship of the re-united Church, by setting before them the loyalty which they owe to the Universal Church, and the charity and understanding which are required of the members of so inclusive a society."

XXII. **Resolved**: that General Synod authorises its Treasurer to remit annually to the Treasurer of the World Conference Continuation Committee the sum of Mexican $100. as a contribution of the Chung Hua Sheng Kung Hui towards the expenses of that Committee, this sum to form part of the Treasurer's Budget for General Synod expenses.

XXIII. **Resolved**: that the General Synod hereby re-appoints the Standing Committee on Christian Unity as the Commission of the Chung Hua Sheng Kung Hui in connection with the World Conference on Faith and Order.

XXIV. **Resolved**: that in the opinion of the General Synod the Standing Committee on Christian Unity should meet at least three times during the three years for which it is appointed; once immediately after appointment, once at as early a date after the General Synod as may be found practicable to meet for a two or three days' session of deliberation and prayer, once about three months before the next General Synod (in order to pass its report in time to be printed and circulated a month before the General Synod meets.)

XXV. **Union and Other Congregations.**—*Resolved*: that members of the Chung Hua Sheng Kung Hui be urged to associate themselves wherever possible with congregations of our own Church.

XXVI. **Resolved**: that members of the Chung Hua Sheng Kung Hui be encouraged in places where ministrations of the Chung Hua Sheng Kung Hui are not available, whether for language or other reasons, to attend ministrations in Union or other Churches, provided there is nothing in the doctrine of such churches distinctively contrary to the teaching of our own Communion.

XXVII. **Resolved**: that Clergy be encouraged to give such Church members Letters of Commendation to the pastor of the church they attend, with a request that on leaving his church they be given Letters of Commendation to the Clergy of the Chung Hua Sheng Kung Hui in places whither they go.

XXVIII. **Resolved**: that members of our Church attending Union or other Churches who are as yet unconfirmed should make a point of asking confirmation from the Bishop of the Diocese or other Bishop of the Chung Hua Sheng Kung Hui.
XXIX. Resolved: that Clergy of the Chung Hua Sheng Kung Hui be allowed, under special circumstances, and subject to the permission of the Diocesan Bishop, to minister to Union congregations.

XXX. Resolved: that Chung Hua Sheng Kung Hui clergy accepting office in a Union Church shall do so under arrangements providing that the ministry of the Word and of the two Sacraments and the conduct of Worship are consistent with Lambeth principles and also suitable to the needs of the congregation.

XXXI. Resolved: that the Bishop of the Diocese where the Union Church is situated shall make special efforts to establish friendly relations between himself and his clergy and the pastor of such Union Church.

PRAYER BOOK

XXXII. Special Prayers.—Resolved: that the selection of prayers (collected by the Standing Committee on the Prayer Book) be printed in pamphlet form and commended for consideration in all the dioceses of the Chung Hua Sheng Kung Hui with a view to alterations and improvements and final adoption in the future.

XXXIII. Further Prayers.—Resolved: that the Standing Committee on the Prayer Book be asked to prepare:

1. a Form and Manner of Making Deaconesses;
2. a Form of Service for New Year's Day;
3. a Form of Burial Service for use when the body is laid in the coffin;
4. a Form of Service for Admission of Catechumens.

XXXIV. The Standing Committee on the Prayer Book.—Resolved: that the Standing Committee on the Prayer Book consist of three Bishops and three Priests whose task shall be

(a) to hold two standard books of reference, namely, Bishop Moule's Wenli version of the English Prayer Book, and the Wenli version of the American Prayer Book, as recommended by the Committee on Wenli Prayer Book in their report to the General Synod of 1912; and also copies of all Prayer Books in use in any diocese of the Chung Hua Sheng Kung Hui;

(b) to collect and work at proposals and material for a standard Prayer Book for the Chung Hua Sheng Kung Hui;

(c) to be a Committee of Reference to which Bishops may apply wishing to publish Prayer Books with any desired alterations.

XXXV. Terms for the Ministry.—Resolved: that the Standing Committee on the Prayer Book bring in a report to the next Synod on the matter entrusted to the Standing Committee on Prayer Books in 1921. (Res. XXXVII of 1921 re Terms for the Ministry).

XXXVI. Deaconesses.—Resolved: that this Synod refer the Draft “Form and Manner of Making of Deaconesses” together with the Synod’s recommendations on the same, back to the Standing Committee on the Prayer Book, to report to the next Synod.

STATE OF THE CHURCH

XXXVII. Central Headquarters.—Resolved: that this Synod considers it most desirable that the general executive work of the Chung Hua
Sheng Kung Hui should be managed from a central headquarters, and requests the Standing Committee of the Synod to investigate this question, and to report to the next meeting of Synod.

XXXVIII. **Handbook of the Church.**—Resolved: that a Handbook of the Chung Hua Sheng Kung Hui should be prepared along the lines suggested in the Report of the Committee on the State of the Church, and that the Standing Committee on the State of the Church be requested to take responsibility for the preparation of the same.

XXXIX. **Statistics.**—Resolved: that an abridged table of statistics of the Chung Hua Sheng Kung Hui, if possible for the year preceding the meeting of the General Synod, be incorporated in each report of the General Synod.

XL. Resolved: that for the present the Committee on the State of the Church be asked to take responsibility for the preparation of a statistical form and for compiling the statistics of the Chung Hua Sheng Kung Hui.

**LITERATURE**

XLI. S.P.C.K.—Resolved: that the General Synod expresses its hearty appreciation of the generous help given to the Church Literature Committee of the Chung Hua Sheng Kung Hui during the last three years by the Society for Promoting Christian Knowledge.

XLII. **History.**—Resolved: that the General Synod requests the Standing Committee on Church Literature to prepare a history of the Chung Hua Sheng Kung Hui.

**RELIGIOUS EDUCATION**

XLIII. A **General Secretary.**—Resolved: that if possible a Secretary be appointed who shall give his whole time to the work of promoting Religious Education by preparing literature, holding institutes for teachers, by directing attention to improved methods, and such other ways as may be devised.

XLIV. **Text-Books.**—Resolved: that text-books be prepared by the incoming committee on Religious Education specially adapted to the needs of China for Sunday Schools (as outlined in §4) and for the instruction of Catechumens and Christians (as outlined in §6 of the report to the Fifth General Synod).

XLV. Resolved: that when such textbooks have been prepared by the Committee they should be submitted to the Standing Committee on Church Literature with a view to their publication if approved by the latter Committee.

XLVI. Resolved: that the China Sunday School Union be requested to prepare a series of graded lessons for non-Christian children.

XLVII. C. S. S. U.—Resolved: that the Chairman of the two Houses of the Synod appoint two persons to serve as members of the General Committee of the China Sunday School Union.

XLVIII. **School for Women.**—Resolved: the House of Bishops refers to the Standing Committee the question of the advisability of establishing a Central School of Higher Theological Studies for Women, and report at the next Synod, with a suggestion that they appoint a special committee for this purpose.

(Note: This resolution should appear under Action of the House of Bishops, but is placed here as concerned with Religious Education).
XLIX. *Resolved*: that whereas the Central Theological School is the responsibility of the whole Chung Hua Sheng Kung Hui, this General Synod pledges itself to the financial support of the School, and would urge every Diocese to send students to it.

L. **FINANCIAL SUPPORT.**—*Resolved*: that the question of the support of the School be brought before each Diocesan Synod, and that each diocese be asked to state the amount that it can contribute as an annual quota for the upkeep of the School.

LI. **BUILDING FUND.**—*Resolved*: that the General Synod urges upon the Chinese Church the raising within the next three years of $10,000 for the building fund of the Central Theological School.

LII. *Resolved*: that the Constitution of the Central Theological School in its latest form be reprinted in the Report of the Fifth Meeting of General Synod.

*(Note: “latest form,” means the English text).*

**POSITION OF WOMEN**

LIII. **IN GENERAL SYNOD.**—*Resolved*: that Canon 1 §1, “Of elections to House of Delegates” be amended by the addition of the words “men or women” after “four of its laity.”

LIV. **IN CHURCH SERVICES.**—*Resolved*: that opportunity should be given to women as to men (duly qualified, and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer at other than the regular and appointed services of the Church.

**DEACONESSES**

LV. *Resolved*: that Deaconesses equally with Deacons should be entitled to seats and votes in the councils of the Church.

LVI. *Resolved*: that in the opinion of this Synod, the Deaconess dedicates herself to life long service, but that no vow or implied promise of celibacy is required as necessary for admission to the Order.

**SYNOD EXPENSES**

Budget for 1924-1927

I. Printing
   (a) Synod Reports
      i. List of Resolutions and Committees
      ii. Full Report ... ... ... ... ... $700
   (b) Committee Reports
      (including Delegates’ copies of Board of Missions Report) ... ... ... ... 200

       $ 900

II. Travelling
   (a) Standing Committee: twice
   (b) All other Committees: once
      (at a mean average of $25 per head, of one-half of members of all Committees) ... 1,000
   (c) Bishop in Shantung’s Japan expenses: part

       300

       1,300

III. Contribution to the World Conference on Faith and Order at $100 per annum ... ... ... ... 300

IV. Office expenses ... ... ... ... ... ... 50

V. Balance in hand 1927 ... ... ... ... ... 100

$2,650

— 13 —
LVII. **Resolved**: that this Budget be raised as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Balance in hand 1924</td>
<td>$250</td>
</tr>
<tr>
<td>II. Sale of English copies of Synod report</td>
<td>330</td>
</tr>
<tr>
<td>III. Diocesan Contributions</td>
<td>2,070</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,650</strong></td>
</tr>
</tbody>
</table>

LVIII. **Resolved**: that Diocesan Contributions shall be made on the scale proposed by the Committee on Synod Expenses of 1918, and endorsed by the same Committee of 1921, repassed on each occasion by the General Synod.

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hankow</td>
<td>$249</td>
</tr>
<tr>
<td>Shanghai</td>
<td>249</td>
</tr>
<tr>
<td>Fukien</td>
<td>166</td>
</tr>
<tr>
<td>Victoria</td>
<td>249</td>
</tr>
<tr>
<td>Chekiang</td>
<td>249</td>
</tr>
<tr>
<td>Anking</td>
<td>166</td>
</tr>
<tr>
<td>North China</td>
<td>207</td>
</tr>
<tr>
<td>Shantung</td>
<td>166</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>124</td>
</tr>
<tr>
<td>Honan</td>
<td>124</td>
</tr>
<tr>
<td>Western China</td>
<td>124</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,073</strong></td>
</tr>
</tbody>
</table>

**Note**: There shall be an immediate call for half the above sums from the Dioceses.

LIX. **Resolved**: that the expenses of the delegates to the General Synod be found by each Diocese as hitherto, but this Committee expresses its conviction that the responsibility for raising this money should rest increasingly on the Church members of the Chung Hua Sheng Kung Hui.

LX. **Resolved**: that the following notifications be called for by the Secretary of the House of Delegates:

1. From the Chairman of each Committee, an estimate of the expenses of his Committee, at least six months before the meeting of the General Synod.

2. From the authorities of each Diocese, the number of Chinese and English copies of the Synod report required, within one month from the adjournment of the General Synod.

**PENSIONS**

LXI. **Resolved**: that with a view to initiating a uniform scheme for providing pensions for Chinese workers in all the Dioceses of the Chung Hua Sheng Kung Hui, the General Synod appoint a Committee to consider this question, and if possible to draw up regulations for the scheme that shall be acceptable to and workable in every Diocese.

**NEXT MEETING OF SYNOD**

LXII. **Resolved**: that the next meeting of General Synod be held in Foochow, May 1-8th, 1927, (i.e., from the 2nd to the 3rd Sundays after Easter included).

**(Note**: The Standing Committee proposes that the Synod shall meet to organize on the Saturday before).
LECTIONARY

LXIII. Resolved: that the Lectionary Committee and especially the Right Rev. C. P. Scott, D.D., be thanked for their work on the preparation of a Lectionary for the Chung Hua Sheng Kung Hui.

CHUNG HUA SHENG KUNG HUI: A CORPORATION

LXIV. Resolved: that the Standing Committee of Synod be instructed to secure if possible the Chinese Government's recognition of the Chung Hua Sheng Kung Hui as a corporation capable of buying, holding, and selling property.

ADDITIONAL BISHOPRICS

LXV. Resolved: that a Joint Committee of the two Houses be appointed to consider the question of additional Bishoprics in China, and to report to the Standing Committee.

FUNERAL RITES

LXVI. Funeral Rites.—Resolved: that the Standing Committee be asked to appoint a Special Committee on Funeral Rites, and Clerical Dress.

GREETINGS

LXVII. Greetings.—Resolved: that the Chairman of the two Houses send a suitable reply to the telegram of Greeting from the Nippon Sei Kokwai.

THANKS

LXVIII. Resolved: that Resolutions of Thanks be sent to the Right Rev. Bishop of Victoria, Hongkong, and his staff, Chinese and foreign; to the authorities of Holy Trinity College, and to the college troop of Boy Scouts; to the ladies of St. Hilda's School and to the Choir of girls; to the Rector and congregation of the Church of Our Saviour, Canton; to Dr. and Mrs. P. J. Todd and assistants at Kung Yee Hospital; to the President and Faculties of Canton Christian College; to the Canton Christian Union, the Young Men's Christian Association and the Young Women's Christian Association.

CONSTITUTION ARTICLE VI

LXIX. Resolved: that article VI § 1 of the Constitution be amended by adding after the word "Canons" the words "for the Government and discipline of the Chung Hua Sheng Kung Hui."

ACTION OF HOUSE OF BISHOPS

LXX. Pastoral Letter.—Resolved: that the Chairman and Secretary of the House of Bishops be requested, on behalf of this House, to prepare the draft of a Pastoral to the Chung Hua Sheng Kung Hui, drawing the attention of the Church to the Fifth Meeting of the General Synod and calling the whole Church to more earnest prayer and consecrated living, and more devoted effort in the work of the Church.
LXXI. *The Bishop of Hankow and the National Christian Council.—*

Resolved: that this House of Bishops of the Chung Hua Sheng Kung Hui cordially approves the presence of the Bishop of Hankow on the National Christian Council as a representative of the Chung Hua Sheng Kung Hui; but, in view of the responsibilities of a Diocesan Bishop towards his clergy and his Diocese, as well as for the good of the whole body of the Chung Hua Sheng Kung Hui, this House is of opinion that the Bishop, while giving every possible assistance to the National Christian Council should not act as an Executive Secretary of that body, but should remain Bishop of the Diocese of Hankow.

LXXII. *Resolved*: that the Secretary communicate the foregoing Resolution to the House of Bishops of the American Church, and also to the National Christian Council, in replying to the letter addressed by their Executive Committee to the House of Bishops of the Chung Hua Sheng Kung Hui.

LXXIII. *Resolved*: that the House proceed to decide upon a nomination, under the last clause of the Canon on Assistant Bishops, for the post of Suffragan Bishop of Hankow; such nomination to be submitted to the American House of Bishops, if and when nominations for a Suffragan Bishop of Hankow are called for in that House.

LXXIV. *Resolved*: that the Bishop in Chekiang be appointed to represent the House of Bishops on the Standing Committee.

(Nota: the House of Bishops also took action upon "A Central School of Higher Theological Studies for Women," and upon "Church Work for Chinese Abroad": See Resolutions XLVIII and XIII above).

**ACTION OF THE HOUSE OF DELEGATES**

LXXV. *Synod Treasurer.—Resolved*: that Mr. Archie T. L. Ts’en be re-elected Treasurer of the General Synod, subject to approval by the House of Bishops (This was given, see Minutes).

LXXVI. *Standing Committee*: The following members of this House were elected to the Standing Committee: Ven. Archdeacon L. T. Hu; Rev. Hunter C. C. Yen; Mr. D. C. Jui and Dr. S. T. Kong.

LXXVII. *Numbering of Canons.—Resolved*: that the numbering of all Canons be referred to the Standing Committee on Canons.

LXXVIII. *Resolved*: that the Secretary of the House express to Bishop Cassels the regret of the Synod that the disturbed conditions in West China have prevented the attendance of himself and the Western China delegates, and its sympathy with him and his people in their present perils.

LXXIX. *Resolved*: that the Secretary send a letter of sympathy to Archdeacon Barnett expressing its regret that his recent illness has prevented his attendance at this meeting of Synod, and the prayer that he may soon be restored to his usual vigor.

The House welcomed as visitors, with privileges of the floor without vote, the Rev. Kong Kwen Gen of Kuching, Sarawak; Rev. Lau Cong De, of Kuala Lumpur, and Rev. O. St. M. Forester, of Tokyo, Rev. Hobart E. Studley and Mr. Lo Fo Hing, of Manila and Mr. Leung Yuk Fan, of Yokohama.

16
MINUTES OF THE HOUSE OF BISHOPS

Monday, March 17th

The Meeting was called to order at 10 a.m. by the Bishop of Shanghai, and the roll called by the Bishop in North China.

ROLL CALL:

The following answered the roll-call:
The Bishop of Shanghai
The Bishop of Hankow
The Bishop in Chekiang
The Bishop of Honan
The Bishop of Anking
The Bishop in North China
The Assistant Bishop in Chekiang
The Bishop in Fukien
The Bishop of Victoria
The Bishop in Shantung.
The Right Rev. Bishop W. Banister was also present.

ORGANIZATION OF HOUSE
Chairman: The Right Rev. F. R. Graves, D.D., Bishop of Shanghai
Secretary: The Right Rev. F. L. Norris, D.D., Bishop in North China
Recording Secretary: The Rev. C. McDouall, R.A.
Chinese Secretary: Mr. Wang Nai Ch’un.

ABSENT BISHOPS

The Secretary was instructed to write a message of sympathy to the three Bishops absent through political troubles; and the Chairman was asked to write a letter of affectionate greeting to Bishop C. P. Scott.

VISITORS

The Chairman expressed the greetings of the House to the visiting Bishops: The Bishop of Singapore; the Bishop of Labuan and Sarawak; and the Bishop of the Philippine Islands.
The Bishop of Singapore replied.

GREETINGS

A telegram of greeting from the Secretary of the Department of Missions of the Protestant Episcopal Church of the U.S.A. was read and sent to the House of Delegates.
The House then took up the Reports of Committees to Synod, beginning with the

REPORT OF THE STANDING COMMITTEE

The Report was taken as read, and received. The Resolutions extracted from this Report, numbered 1, 2 and 3 were carried and reported to the House of Delegates (1) leaving Friday free for work by the newly appointed Committees of Synod; (2) what is now Number 6 of the Rules of Order of the House of Bishop; (3) authorizing the publication of an “Action of Synod”.

There was discussion and explanation of the correspondence with the American Church Authorities concerning the resignation of the Bishop of Hankow: the Chairman suggested that a resolution on the subject might be moved later (see Minutes of Saturday). Res. 4 “That the General Synod consider the question of finding the necessary funds for all expenses connected with the General Synod” was submitted and carried with the following addition “that the matter be referred to the Committee on Synod Expenses.”
Temporary Committees

RESOLVED: That this House appoints as its member of the Business Committee the Bishop in Fukien, and requests the Chairman of the House to act with the Chairman of the House of Delegates in appointing the Committees on Synod Expenses, on Assessment of the Board of Missions, on Nominations for the Standing Committees and for the Board of Missions Executive. Carried.

Union Congregations

RESOLVED: The House of Delegates concurring, that a Committee on the Pastoral Care of Union Congregations be appointed as early as possible by the Chairmen of the two Houses, to report to both Houses before the close of the Synod. Carried.

Standing Committee on Trust Funds

The Report of the Committee was taken as read, received and adopted.

Standing Committee on Canons

The Report was taken as read and received. On the Resolutions contained in the report, action was taken as follows:

On the Admission of Women Delegates to General Synod:

RESOLVED: The House of Delegates concurring, that no change be made in the Constitution of the Chung Hua Sheng Kung Hui for the purpose of making it permissible that women be appointed to the General Synod; but that Canon I, § 1, be amended by the addition of the words "men or women" after the words "four of its laity"; and that the necessary change be made in the English of the successive canons. Carried.

On the Authority of General Synod:

RESOLVED: The House of Delegates concurring, that the General Synod approves the change proposed by the Standing Committee on Canons in Article VI, § 1, of the Constitution, adding after the word "Canons" the words "for the government and discipline of the Chung Hua Sheng Kung Hui." Carried.

Afternoon Session

The Chairman announced the names of the members of the Temporary Committees which had been called for during the morning session. The Business Committee reported desiring that the Order of Business of 1918 and 1921 be followed.

Canons

Canon IV: Of the Chairman of the House of Bishops: An alteration in the proposed title and text was desired to "Presiding Bishop," but this was not pressed. Later an amendment was moved:

Amendment 1. "That after the word 'Canons.' in line 2, the following words be added 'and to exercise a constitutional oversight over the Chung Hua Sheng Kung Hui.'" Carried, 5-4.

Amendment 2. "To add the words 'when the ecclesiastical responsibilities at present exercised by the Mother Churches shall be handed over to the Chung Hua Sheng Kun Hui.'" Lost.

Canon IV as amended, was adopted.

(Note.—The House of Delegates did not concur in the above Amendment 1. and it was dropped.)
Canon VIII : Of New Dioceses : It was decided to break up the Draft Canon as submitted, to make Sections 1 and 8-13 a separate Canon "Of Diocesan Bishops," to insert a new Section 1 which with Sections 2-7 should be a Canon "Of New Dioceses."

§ 1. RESOLVED: This Canon shall govern the formation of New Dioceses, when the stipend of the Bishop of such Diocese is provided by the Chung Hua Sheng Kung Hui, or when the right to elect the Bishop shall have been conceded by the Mother Church which provides the stipend.
Carried.

§ 2 had contained the phrase 'six self-supporting parishes':
RESOLVED: That the word 'self-supporting' be omitted. Carried.
Paragraphs 3, 4 and 5 were dropped, paragraphs 6 and 7 were carried.
The whole Canon VIII as amended was then adopted.

A new Canon : Of Diocesan Bishops: The Bishop in Chekiang submitted a Memorandum as an amendment by way of substitution for the Committee's draft sections.

Tuesday, March 18

The Chairman read a letter from the National Christian Council concerning the Bishop of Hankow's work with the Council. Copies of the letter were ordered to be supplied to all members of the House.

The Standing Order of the House of Bishops was read, and adopted.

Canons
On further consideration of the proposed Canon "Of Diocesan Bishops," a substitute motion for the motion before the House was submitted:
RESOLVED : The House of Delegates concurring, that the sections of the proposed Canon "Of Diocesan Bishops" as drafted by the Committee on Canons, and the Memorandum submitted by the Bishop in Chekiang be referred back to the Committee on Canons, with instructions to submit both to the several Dioceses for suggestions before the final draft is presented by the Committee on Canons at the next meeting of the General Synod.
Carried.

Canon IX, as submitted by the Committee on Canons, was adopted.

The Bishop in Chekiang having enquired whether Shensi is a Missionary District, the Chairman replied that Shensi has not been so established by the General Synod. This answer was ordered to be recorded in the minutes.

Canon X : Of Assistant Bishops : Alternative Sections I had been submitted by the Committee; the first of these read "When the Bishops of any Diocese desires the help of an Assistant Bishop he shall consult the Chairman of the House of Bishops, who shall take steps to find out whether the appointment of such an Assistant Bishop meets with the approval of the House of Bishops. If such approval is not forthcoming no steps shall be taken to secure the appointment of an Assistant Bishop for that Diocese. If such approval be forthcoming, the Chairman of the House of Bishops shall signify the same to the Bishop of the Diocese concerned, who then shall bring the matter before his Diocesan Synod with a view to the election of a Presbyter to fill the office of Assistant Bishop."
This reading for paragraph 1 was adopted by the House. But later this action was reversed and the House accepted the second alternative concurring in the action of the House of Delegates.

The whole Canon X as amended, was adopted.

**Canon XIII: Of the Ordination of Priests:**

1. Amendment "to omit the words 'with the consent of the Standing Committee of the Diocese.'" Lost.

It was directed that wherever the word 'consent' occurs, it shall be changed to 'assent.'

The whole Canon XIII as amended, was adopted.

**Afternoon Session**

**Miscellaneous Business**

The Bishop of Singapore spoke on the Chinese populations, and Church work among them in the three Dioceses of Singapore, of Labuan and Sarawak and of the Philippine Islands. The Chairman replied and requested the Chairman of the Business Committee to arrange a time for discussion of this subject. *Note.*—The substance of the Bishop of Singapore's communication will be found in the Minutes of the Joint Session of the two Houses as Board of Missions, q.v.)

**The Women's Missionary Band:** The Secretary read a communication from the Band.

The Bishop of Honan moved the following resolution:

"A copy of the Constitution of the proposed Women's Missionary Service League of the Chung Hua Sheng Kung Hui having been received from the women assembled from eight Dioceses, with the request that the General Synod should give its general approval of the same,

RESOLVED: The House of Delegates concurring, that this Synod hereby approves of the Constitution of the Women’s Missionary Service League of the Chung Hua Sheng Kung Hui and heartily commends the movement to the whole Church, in its fundamental aims of praying, giving and working for the extension of the Kingdom of God. *Carried.*

**Canons**

**Canon XII: Of the Ordination of Deacons:**

Par. 2. Amendment "to insert before the words 'send in his application' the words 'after obtaining the approval of his Bishop.'" Lost.

The whole Canon XII, as submitted by the Committee, was adopted.

**Canon XVI: Of the Discipline of the Clergy:**

Par. 1. Re-worded.

Par. 2. Amended: instead of 'four adult laymen' read 'four adult lay communicants.'

Par. 4. Amended: after the words 'three Presbyters' and the words 'and three adult lay male communicants'; also, instead of 'one of their number' read 'one of the three presbyters.'

Par. 6. Amended: instead of 'one week' read 'one month.'

Par 7. Amended by deleting the words at the end of the draft section 'but the sentence pronounced by the Bishop shall not be more severe than that recommended by the Court of Trial.'

New Sections 9 and 10 were added as printed in the Canons.

The whole Canon XVI as amended was adopted:

Canon VI: Of Diocesan Synods: The House concurred in the action of the House of Delegates, and this Canon was adopted.

Canon VII: Of Diocesan Standing Committees: The House concurred in the action of the House of Delegates, and this Canon was adopted.

Canon XV: Of Voting in the General Synod:

RESOLVED: That this House does not concur in the action of the House of Delegates in excising the words in paragraph 1 except when meeting as a Board of Missions and prefers to retain those words. Carried.

RESOLVED: The House of Delegates concurring, in paragraph 2 of this Canon, to insert after the words 'taken by orders' the words 'lay delegates shall vote first.' Carried.

(Note.—The House of Delegates later concurred).

New Dioceses

RESOLVED: The House of Delegates concurring, that a Joint Committee of the two Houses be appointed to consider the question of additional bishoprics in China, and to report to the Standing Committee. Carried.

The Diaconate of Women

The Report of the Special Committee was submitted on the Diaconate of Women, and the Position of Women in the Services of the Church, together with a Draft Canon on the Making of Deaconesses and (in Chinese only) a Form for the Ordering and Making of Deaconesses.

Par. 1, which read as follows, was deleted: "A woman of devout character and proved fitness, unmarried or widowed, may be appointed Deaconess by any Bishop of this Church. Such appointment shall be vacated by marriage."

A Committee of Conference on Canon IV was asked for.

Tuesday, March 20

The Chairman announced the names of the members of
The Joint Committee on Marriage and Divorce
The Standing Committee on Canons
The Standing Committee on Christian Unity
The Standing Committee on the Prayer Book
The Standing Committee on Religious Education
The Standing Committee on Church Literature
The Standing Committee on the State of the Church

Miscellaneous Business

Greetings: A telegram of greeting was read from the Nippon Sei Kokwai. It was ordered to be sent to the House of Delegates, and

RESOLVED: The House of Delegates concurring, that the Chairmen of the two Houses be asked to send a suitable reply. Carried.

Canons

A Committee of Conference of the two Houses having met and the House having received its report, it was

RESOLVED: That this House concur in the action of the House of Delegates in excising the proposed addition to the draft Canon IV of the words 'and to exercise a constitutional oversight over the Chung Hua Sheng Kung Hui.' Carried.
The whole Canon as drafted by the Committee was adopted.

The Report of the Synod Treasurer was read, received and adopted.

Canons

Canon I: having been received with many alterations by the House of Delegates,

RESOLVED: That this House asks for a Committee of Conference. Carried.

Canon II: Of Promise of Conformity:

RESOLVED: That this House concurs in the action of the House of Delegates in adopting this Canon. Carried.

Canons III: Of the Officers of the General Synod:

RESOLVED: That this House concurs in the action of the House of Delegates in adopting this Canon with the additional sections added by that House. Carried.

Church Work for Chinese Abroad

Bishop Banister presented his Special report, which was received.

RESOLVED: That a Committee of the House of Bishops be appointed by the Chairman, on Church Work for Chinese Abroad, to act until the next Synod. Carried.

The Bishop of Singapore’s Communication:

RESOLVED: The House of Delegates concurring, that the General Synod will welcome the attendance of one priest and one layman from each of the Dioceses of Singapore, Labuan and Sarawak and the Philippine Islands, at meetings of the General Synod, with leave to speak but not to vote. Carried.

RESOLVED: The House of Delegates concurring, that the Synod approves the sending of a delegation consisting of a foreign Bishop and a Chinese priest to the three Dioceses of Singapore, Labuan and Sarawak and the Philippine Islands. Carried.

After noon Session

Synod Expenses


Standing Committee of the Synod

RESOLVED: That the Bishop in Chekiang be the representative of this House on the Standing Committee. Carried.

RESOLVED: That this House approves the appointment of Mr. Archie T. L. Ts’’en as Treasurer of the Synod. Carried.

Shensi

RESOLVED: The House of Delegates concurring, that the province of Shensi be hereby constituted a Missionary District of the Chung Hua Sheng Kung Hui. Carried unanimously.

The Diaconate of Women (consideration of Draft Canon, continued from Tuesday afternoon)

Title. RESOLVED: The House of Delegates concurring, the word ‘making’ or ‘make’ be changed to ‘ordination’ or ‘ordain’ where these words occur in the title or text of the Draft Canon. Carried.
Par. 7 Amended: by deletion of the words ‘in writing’ in line 2; by addition at the end of the section of the words ‘and while so working she shall be under the authority of the Bishop of the Diocese and the Rector of the Parish.’

The Canon as a whole, as amended, was adopted.

RESOLVED: The House of Delegates concurring, that Deaconesses equally with Deacons should be entitled to seats and votes in the Councils of the Church. Carried.

RESOLVED: The House of Delegates concurring, that in the opinion of this Synod the Deaconess dedicates herself to a life-long service, but that no vow or implied promise of celibacy is required as necessary for admission to the Order. This is not intended to preclude a Deaconess from pledging herself either as a member of a Community or as an individual, to a celibate life, if she desires to do so. Carried.

(Note.—The last sentence, in concurrence with action by the House of Delegates, was later deleted.)

The Draft Form and Manner of Making of Deaconesses:

RESOLVED: That the Draft Form, together with the Committee’s recommendations on the subject be referred to the Standing Committee on the Prayer Book. Carried.

(Note.—The House recommended that in (1) all words after ‘usage and precedent’ be deleted; in (2) that after the words ‘appointed to serve’ add the words ‘to aid and assist the Pastor in his spiritual ministrations, especially.

Laywomen: Their Position in the Services of the Church

RESOLVED: The House of Delegates concurring, that opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church. Carried.

Religious Education

The Report of this Committee was read and received.

Friday, March 21

The Chairman announced the names of members of
The Joint Committee on the Division of Dioceses
The Committee of the House of Bishops on Church Work for Chinese Abroad.

Place of Next Synod

RESOLVED: To concur with the message from the House of Delegates fixing Foochow as the place for the next meeting of the General Synod, and further, the House of Delegates concurring, that the date of the meeting be May 1-8, 1927. Carried.

Religious Education (Consideration of Report continued from Morning).

The Resolutions appended to the report were dealt with as follows:
In Resolution 1 the words ‘if possible’ were inserted in line 1.
In Resolution 2 the words ‘by the incoming Committee on Religious Education’ were inserted after the word ‘prepared.’
Resolution 3 was amended so that it is left to the discretion of the Church Literature Committee whether they publish books prepared by the Committee on Religious Education.
Resolution 4 accepted as printed.

A fifth resolution was added:

*China Sunday School Union:*

RESOLVED: The House of Delegates concurring, that the Chairman of the two Houses appoint two persons to serve as members of the General Committee of the China Sunday School Union. *Carried.*

*Unity:* The Report of the Standing Committee on Christian Unity was received, and the resolutions appended to that report (q.v.) were *carried.*

*Union Congregations:* The Report of the Special Committee was received. Action was taken on the Resolutions appended to the Report as follows:

Resolutions I, II and III with slight verbal alterations, *Carried.*

Resolution IV of the report (q.v.) was amended by the substitution of the following:

That members of our own Church attending a Union Church who are as yet unconfirmed, should make a point of asking for Confirmation from the Bishop of the Diocese, or other Bishop of the Chung Hua Sheng Kung Hui. *Carried.*

Resolutions V and VI as printed were *carried.*

A further Resolution was submitted by the Bishop in North China,

That the Bishop of the Diocese where the Union Church is situated shall make special efforts to establish friendly relations between himself and his clergy and the Pastor of such Union Church. *Carried.*

*(Note.—Further amendments by the House of Delegates were later concurred in).*

*Church Literature*

The Report of the Standing Committee was presented and *received.*

RESOLVED: The House of Delegates concurring, that the General Synod express its hearty appreciation of the generous help given to the Church Literature Committee of the Chung Hua Sheng Kung Hui during the last three years by the Society for Promoting Christian Knowledge. *Carried.*

*The Chinese Lectionary:* The Report of the Special Committee was *received.*

RESOLVED: The House of Delegates concurring, that the Committee and especially Bishop C. P. Scott, be warmly thanked for their work. *Carried.*

*Marriage Questions:* The Report of the Committee was *received.*

*Marriage and Divorce:* The Report of the Temporary Committee was received and action taken as follows:

RESOLVED: The House of Delegates concurring, to accept the two resolutions appended to that report (q.v.). *Carried.*

*The State of the Church:* The Report of the Standing Committee on the State of the Church was presented and *received.*

Action on the resolutions appended thereto was as follows:

Resolutions I, II and III were *carried.*

An additional resolution was added:
RESOLVED: The House of Delegates concurring, that for the present the Committee on the State of the Church be asked to take responsibility for the preparation of statistical forms and for compiling the statistics of the Chung Hua Sheng Kung Hui. Carried.

Saturday, March 22

Joint Closing Service

RESOLVED: The House of Delegates concurring, that the two Houses shall meet together for a closing service when the business of the Synod is completed. Carried.

Canons

Canon X: Of Assistant Bishops

RESOLVED: (1) to concur in the action of the House of Delegates in accepting paragraphs 2 to 8;
(2) to ask for a Committee of Conference on 1;
(3) that this House does not concur in the action of the House of Delegates on paragraph 9, but RESOLVES to insert after the word 'Assistant Bishop' the words 'whose stipend is to be provided by the Mother Church.' Carried.

On the Trial of a Bishop: Motion: The House of Delegates concurring, that the Committee on Canons be instructed to prepare a Canon on the Trial of a Bishops:

The voting was even, the Chair cast a vote against, and the Motion was lost. (This action was reversed during the afternoon).

Pension Scheme

RESOLVED: That this House concurs in the action of the House of Delegates desiring the Standing Committee to arrange for the drawing up of a scheme of pensions. Carried.

History

RESOLVED: That this House concurs in the action of the House of Delegates desiring the Standing Committee on Church Literature to prepare a History of the Chung Hua Sheng Kung Hui. Carried.

Pastoral Letter

RESOLVED: That the Chairman and Secretary of the House be asked to prepare the draft of a Pastoral on behalf of this House, to the Chung Hua Sheng Kung Hui, drawing the attention of the Church to the fifth Meeting of General Synod, and calling the whole Church to more earnest prayer and consecrated living, and more devoted effort in the work of the Church. Carried.

Central Theological School

The Report of the Directors of the School was read and received.

RESOLVED: The House of Delegates concurring, that the three resolutions appended to the Report be adopted;

further, that the House of Delegates be asked to fix the amount which the Chinese Church shall be asked to raise during the next three years for the building fund;

and further, That the Constitution of the C.T.S. shall be printed with the Report of this Synod 'in its latest form' (i.e., English text). Carried.
THE PRAYER BOOK

The Report of the Standing Committee on the Prayer Book was received. The three proposals appended to the report were dealt with.

Proposal I concerning printing selected prayers. Adopted.
Proposal II amended by the omission of reference to the Transfiguration,
Proposal III amended to the following:

That the Standing Committee on the Prayer Book shall consist of three Bishops and three Priests, whose task it shall be

(i) to hold two standard books of reference, namely, Bishop Moule's Wenli Version of the English Prayer Book, and the Wenli Version of the American Prayer Book, as recommended by the Committee on the Wenli Prayer Book in their Report to the Synod of 1912; and copies of all Prayer Books in use in any Diocese of the Chung Hua Sheng Kung Hui;

(ii) to collect and work at materials for a standard Prayer Book for the Chung Hua Sheng Kung Hui;

(iii) to be a committee of reference to which Bishops may apply when wishing to publish prayer books with any desired alterations.

RESOLVED: That the Standing Committee on the Prayer Book bring in a report to the next Synod on the Terms for the Ministry. Carried.

(Note.—House of Delegates to concur in all the above).

CANONS

Canon I: RESOLVED: The House of Delegates concurring, that Canon I be accepted as reported by the Committee of Conference. Carried.

EXECUTIVE SESSION

The House then went into Executive Session until the mid-day adjournment.

Saturday Afternoon

On resuming in the afternoon the House continued in Executive Session until 3.30 p.m., when the following minutes were supplied:

THE BISHOP OF HANKOW AND THE NATIONAL CHRISTIAN COUNCIL

RESOLVED: That this House of Bishops of the Chung Hua Sheng Kung Hui cordially approves the presence of the Bishop of Hankow on the National Christian Council as a representative of the Chung Hua Sheng Kung Hui; but in view of the responsibilities of a Diocesan Bishop towards his Diocese and his clergy, as well as for the good of the whole body of the Chung Hua Sheng Kung Hui, this House is of opinion that the Bishop, while giving every possible assistance to the National Christian Council should not act as an Executive Secretary of that body, but should remain Bishop of the Diocese of Hankow. Carried.

RESOLVED: That the Secretary communicate the foregoing resolution to the House of Bishops of the American Church, and also to the National Christian Council, in reply to the letter addressed by their Executive to the House of Bishops of the Chung Hua Sheng Kung Hui. Carried.

RESOLVED: That the House proceed to decide upon a nomination, under the last clause of the Canon 'Of Assistant Bishops' for the post
of Suffragan Bishop of Hankow; such nomination to be submitted to
the American House of Bishops if and when nominations for a Suffragan
Bishop of Hankow are called for in that House. Carried.

The House in Executive Session then made its nomination.
The House then resumed its regular session.

PASTORAL CARE OF UNION CONGREGATIONS

RESOLVED: That this House concurs in the action of the House of
Delegates in introducing (into the resolutions passed on this subject)
the words ‘or other’ and excising the word ‘Union’ in Resolutions
2 and 3. Carried.

FUNERAL RITES: CLERICAL DRESS

RESOLVED: That this House concurs in the action of the House of
Delegates in calling for a Special Committee to investigate and report
to the next General Synod on
  (1) National Funeral Rites and Ceremonies
  (2) the desirability or otherwise of a distinctive dress for the Chinese
      Clergy. Carried.

"LAYMAN"

RESOLVED: That this House concurs in the action of the House of
Delegates in asking the Committee on Canons to study the translation
into Chinese of the word ‘layman.’ Carried.

HIGHER THEOLOGICAL STUDIES FOR WOMEN

RESOLVED: That the House refer to the Standing Committee the
question of the advisability of establishing a Central School of Higher
Theological Studies for Women, and report at the next Synod; with
a suggestion that they appoint a special committee for this purpose.
Carried.

CANONS

Canon XVI: Of the Discipline of the Clergy:

RESOLVED: That this House concurs in the action of the House of
Delegates in excising from the phrase ‘adult lay male communicants’ the
word ‘male’ in the sections dealing with the composition of the Court
of Trial; and further concurs in the re-arranging of the sections of the
Canon. Carried.

OF THE TRIAL OF A BISHOP

RESOLVED: That this House concurs in the action of the House of
Delegates in asking the Committee on Canons to prepare a Canon re-
lating to the discipline of Bishops, and to report to the next General
Synod. Carried.

CLOSING SERVICE:

In accordance with the Resolution passed in both Houses, a joint closing
service was held in the hall of the House of Delegates at 4.20 p.m.

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RULES OF ORDER OF THE HOUSE OF BISHOPS

1. As an indication of our humble dependence upon the Word and Spirit of God, and following the example of the Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view at the meetings of this House, and a short portion of Scripture shall be read at the opening of each daily session.

2. Members in discussion shall address the Chair, and shall confine themselves to the point in debate. No member shall speak more than twice in the same debate without leave of the House.

3. All Resolutions offered to the House shall be made in writing, and no question shall be considered as before the House until seconded.

4. All questions of Order shall be decided by the Chair without discussion, but appeal may be taken against such decision.

5. A Committee on Business shall be appointed by the Chairman:
   (a) to arrange with a similar committee of the House of Delegates as to matters for discussion in both Houses; and
   (b) to arrange for the order of business which concerns this House alone.

6. The Secretary shall be asked to lay before the Committee on Business a list of unfinished Business, before the opening of each Session.

ORDER OF BUSINESS AS ADOPTED FOR THE 1924 MEETING OF SYNOD:

1. Prayer and reading of Scripture.
2. Minutes of previous Day.
3. Communications from Chairman.
4. Messages from House of Delegates which have not been disposed of.
5. Miscellaneous Business (limited to 15 minutes).
6. New subjects, not on the Agenda paper, should come up under "Miscellaneous Business," and be referred to the Business Committee.
7. Reports of Special Committees.
8. Order of the Day. This shall be determined by the House on recommendation of the Committee on Business.

STANDING ORDER OF THE HOUSE OF BISHOPS OF THE CHUNG HUA SHENG KUNG HUI

Of the Election or Appointment and Consecration of Bishops not of Chinese nationality, as Diocesan Bishops of the Chung Hua Sheng Kung Hui, when the episcopal stipends are provided by the Mother Churches, and when the right to elect or appoint is reserved to the authority of the Church providing the stipend.

1. When a Diocesan Bishop who has been thus elected or appointed has asked the permission of the Metropolitan or other ecclesiastical authority concerned to resign his See, he shall at the same time inform the Chairman of the House of Bishops of this action.

2. If the resignation be accepted, or if the See is vacated by death, the Chairman of the House of Bishops shall take steps forthwith to secure a joint nomination on the part of the House of Bishops for the vacant See. If, however, he shall deem it advisable not to wait until the resignation has been accepted, the Chairman of the House of Bishops may proceed to act without waiting for such acceptance, in order to avoid unnecessary delay in the election or appointment of the Bishop.
3. Such nomination having been obtained, the Chairman of the House of Bishops shall forward it to the proper authority of the Mother Church directly concerned, to be dealt with according to the rules of that Church, coupled with a request that the Consecration be allowed to take place in China.

4. In the event of the election or appointment of a new Bishop, whether the said nominee or any other, and sanction for the consecration to take place in China having been obtained, the Chairman of the House of Bishops shall arrange for the Consecration of the Bishop-elect or Bishop-designate, by at least three Bishops of our Communion.

5. The Bishop-elect or Bishop-designate before his Consecration (whether that takes place in China or elsewhere) shall sign the Promise of Conformity set forth in Canon II of the Chung Hua Sheng Kung Hui.

6. In the event of there appearing to be need for the formation of a new Diocese of the Chung Hua Sheng Kung Hui, by the division of an existing Diocese under the conditions set forth above in the heading of this Standing Order the initial action shall lie with the General Synod, or with the House of Bishops (if the General Synod is not meeting within twelve months of the need arising). In the former case the General Synod must approve the proposal by a two-thirds majority in each House voting separately. In the latter case the House of Bishops must approve the proposal by a like majority, and the Chairman of the House of Bishops shall secure the consent of at least two-thirds of the Standing Committees of the other Dioceses, before the proposal is finally accepted. Application shall then be made by the Chairman of the House of Bishops to the authority of the Mother Church concerned for steps to be taken to secure the formation of such new Diocese, of which the limits shall be approved by the General Synod of the Chung Hua Sheng Kung Hui.

7. If the application be granted, the Chairman of the House of Bishops shall proceed to secure a joint nomination by the House of Bishops as set forth in paragraphs 2, 3 above.
ABRIDGED MINUTES OF THE HOUSE OF DELEGATES

Monday, March 17

QUORUM

The Roll Call showed a total of forty-eight delegates present.

ELECTION OF OFFICERS

Chairman: The Rev. F. L. Hawks Pott, D.D.
Secretary: Rev. S. H. Littell
Vice-Chairman: Mr. Francis C. M. Wei
Editorial Secretary: Rev. Lin Pu-chi

GREETINGS

The Chairman announced the receipt of a telegram from the Department of Missions of the Church in the United States: "Affectionate and hearty greeting to General Synod; offering prayer daily for your guidance. John W. Wood."

CONSTITUTION

The Preamble to the Constitution was adopted with the proposed changes in the Chinese text.
Articles I to VIII of the Constitution were adopted with the proposed changes in the Chinese text.

VISITORS

The Chairman welcomed the following visitors:—

Rev. Kong Kwei En of Sarawak
Rev. Lau Cong De of Kuala Lumpur
Rev. Hobart E. Studley of Manila
Mr. Lo Fo Hing of Manila
Rev. O. St. M. Forester of Tokyo
Mr. Leung Yuk Fan of Yokohama

The remainder of the day was spent on Canons I, II, III, V, VI, VII and XV.

Tuesday, March 18

THE BISHOP IN WESTERN CHINA

A letter was read from the Right Rev. Dr. Cassels explaining why it was impossible for him to be present at Synod or for his diocese to send delegates.

On motion the Secretary of the House was ordered to express to Bishop Cassels the regret of this House that the disturbed conditions in West China have prevented the attendance of the Bishops and delegates from his diocese, and its sympathy with him and his people in their present perils.

STUDENTS IN JAPAN

The Rev. O. St. M. Forester presented a resolution of the Central Japan Conference of the Church Missionary Society concerning the future of work for Chinese students in Japan. On motion it was

RESOLVED: the House of Bishops concurring, that the Chairmen of the two Houses be asked to appoint a special Joint Committee to consider the statement submitted by the delegates from the Tokyo Student Church, as well as the question of the future policy of the Chung Hua Sheng Kung Hui toward the Chinese work in Japan.

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PENSIONS
See Resolution LXI.

HISTORY OF THE CHUNG HUA SHENG KUNG HUI
See Resolution XLII.

MARRIAGE AND DIVORCE
See Resolution XVII.

PREAMBLE AND CONSTITUTION
On motion the Preamble and Constitution of the Chung Hua Sheng Kung Hui as amended were adopted as a whole by the necessary two-thirds vote.

CANONS
On motion Canons I, II, III, V, VI, VII and XV as amended were adopted as whole.

Tuesday, March 20

CANON IV

RESOLVED: That this House concurs with the House of Bishops in the adoption of proposed Canon IV, but does not concur in the addition of the phrase “and to exercise a general constitutional oversight over the Chung Hua Sheng Kung Hui.”

PLACE OF NEXT SYNOD

The Diocese of Fukien presented an invitation to the Synod to hold the next Triennial Meeting in Foochow. The Dioceses of Victoria and Shanghai also presented invitations to meet in Canton and Shanghai.

GOVERNMENT RECOGNITION

RESOLVED: The House of Bishops concurs, That the Standing Committee be instructed to secure if possible the Chinese Government’s recognition of the Chung Hua Sheng Kung Hui as a corporation capable of buying, holding and selling property.

GREETINGS

The Chairman read the following telegram: Friendly greetings Executive Committee, Nippon Sci Kokwai.
The House concurred with a Message from the House of Bishops that a suitable reply to this telegram be sent.

STANDING COMMITTEE

The House elected the following members to the Standing Committee:—

Mr. Archie T. L. Ts’en, Treasurer
Ven. Archdeacon L. T. Hu
Rev. Hunter C. C. Yen
Mr. D. C. Jui
Dr. S. T. Kong

CHURCH LITERATURE

A hearty vote of thanks to the Church Literature Committee was passed.

CANONS VIII and XV

The House concurred with the House of Bishops in the revision of Canons VIII and XV.
Friday, March 21

**Canon Numbers**

**Resolved:** That the renumbering of Canons be referred to the Standing Committee on Canons.
The day was spent chiefly in the revision of Canons VIII, X, XI, XII, XIII and XVI.

Saturday, March 22

**Canons**

Canons I, X, XVI and XVII as amended were passed.

**Canon on Deaconesses**

A new Canon on Deaconesses was adopted, with amendments, in the Chinese text only, without reference to changes in English wording.

**Central Translation Committee**

On motion a resolution regarding the appointment of a Central Translation Committee was referred to the Business Committee.

**Union Congregations**

On motion the words “or other” were added to Resolution 2 of this report after the words “at Union,” and in Resolution 3 the word “Union” was deleted.

**Central Theological School**

**Resolved:** That $10,000 be added as the sum called for in blank space of Resolution 3 of the Board of Directors.

**Funeral Rites and Clerical Dress**

**Resolved:** The House of Bishops concurring, that the Standing Committee be requested to appoint a special committee to investigate, and report at the next General Synod, on

1. National Funeral Rites and Ceremonies

   (a) which of them are not objectionable to the principles and practices of Christianity?

   (b) which of them are opposed to the principles and practices of Christianity?

   (c) what substitutes can be suggested in place of (b)?

2. The desirability or otherwise of a distinctive dress for the Chinese clergy who wear their national costume, and if it is found desirable, what form or pattern should it be?

**Discipline of Bishops**

**Resolved:** The House of Bishops concurring, that the Standing Committee on Canons be requested to prepare a Canon on the Discipline of Bishops and report the same to the next meeting of Synod.

**Synod Reports**

**Resolved:** The House of Bishops concurring, that all Reports to be presented to the General Synod shall be issued to all Bishops and delegates at least one month before the General Synod meets.

**Votes of Thanks**

**Resolved:** That letters of thanks be sent to the Right Rev. the Bishop of Victoria, Hongkong, and his staff, Chinese and foreign; to the authorities of Holy Trinity College, and to Mrs. Ashe; to the Pre-
fects, Senior Students and Troop of Boy Scouts at Holy Trinity College; to the ladies of St. Hilda's School, and to the Choir of Girls; to the Rector, Vestry and Congregation of the Church of Our Saviour; to Dr. and Mrs. P. J. Todd and their assistants at Kung Yee Hospital; to the President and Faculties of Canton Christian College; to the Canton Christian Union, the Y.M.C.A. and Y.W.C.A. of Canton.

ARCHDEACON BARNETT

A vote of sympathy with Archdeacon Barnett in his illness was passed.

ADJOURNMENT

The Secretary was ordered to notify the House of Bishops that the House of Delegates had finished its business and was ready for the Closing Service and on motion, the House adjourned at 4.15 p.m.

RULES OF ORDER OF THE HOUSE OF DELEGATES

1. As an indication of our humble dependence upon the Word and Spirit of God, and following the example of the Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view at the meetings of this House.
2. Members in discussion shall address the Chair, and shall confine themselves to the point in debate. No member shall speak more than twice in the same debate without leave of the House.
3. All Resolutions offered to the House shall be made in writing, and no question be considered as before the House until seconded.
4. All questions of Order shall be decided by the Chair without discussion, but appeal may be taken against such decision.
5. The Secretary shall be asked to lay before the Committee on Business a list of unfinished Business, before the opening of each session.

Order of Business adopted for this meeting of Synod.

1. Prayer.
2. Minutes of previous Day.
3. Communications from Chairman.
4. Messages from House of Bishops which have not been disposed of.
5. Miscellaneous Business (limited to 15 minutes).
6. New subjects not on the Agenda paper, should come up under "Miscellaneous Business," and be referred to the Business Committee.
7. Reports of Special Committees.
8. Order of the Day. This shall be determined by the House on recommendation of the Committee on Business.

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MINUTES OF JOINT SESSION OF THE TWO HOUSES
MEETING AS THE BOARD OF MISSIONS

WEDNESDAY, MARCH 19, 9.30 A.M.

The Chairman of the House of Bishops took the Chair, and the Session was opened with the singing of a hymn and with prayer.

SECRETARIES.—The Rev. T. K. Shen and the Rev. T. C. Ibbotson were elected as Recording Secretaries.

REPORT OF THE BOARD.—The Report was presented by the Bishop in North China and seconded by the Rev. S. C. Hwang, both of whom called attention to the salient points in the Report;

RESOLVED: That the Report be adopted. Carried.

THE PRESIDENT’S MESSAGE.—A telegram and the following letter from the President of the Board of Missions were read:—

Mr. Chairman, Rt. Rev. Fathers in God and Fellow Members of the Board of Missions:—

Our first words should be those of praise and thanksgiving to our Heavenly Father Who has so graciously showered His blessings on us and our work in the extension of His Kingdom in Sian. Only our lack of faith, our lack of vision and our lack of sacrifice have hindered us from preaching His Gospel in a wider territory and to a larger population. We must humbly pray for the guidance of His Holy Spirit and the fire of enthusiasm in our missionary work.

Our second words should be those of appreciation and gratitude to our missionaries on the field and to the Church at home. Often under great difficulties and for lack of support, our missionaries have carried on the work with great zeal and joy. And in spite of the constant provincial fighting in Canton, Fukien and Szechuen; typhoons and floods in Chekiang and lesser troubles in most of the other places, the Dioceses have made a record in the payment of their assessments and in the giving of special contributions.

My first words are those of thanks for my election as the President of the Board of Missions. It was an undeserved honor and an underved elevation to a place of leadership. But I am glad that I have been given this joy, this privilege and this opportunity of service. Being a business man and tied down to my work, I have not been able to give sufficient time and attention and enough thought and care to the Mission work at Sian. I hope that with the election of the new Board of Missions, you will elect another who will fill this office more worthily of your expectations.

My second words are those of thanks to the Chairman of the Executive Committee, the Rt. Rev. F. L. Norris, D.D., and the two General Secretaries, the Revs. P. Lindel Tsen and S. C. Hwang. I have filled the position of honor and leadership, but they have done the work. Much of the success of our Sian work is due to their credit.

Now I beg to make three observations for your consideration and action.

While the Chinese Church is not yet ready to support a Chinese Bishop in Sian, steps should be taken to make it into a Missionary District. It is at present a part of the Diocese of North China. So when we are ready for a Chinese Bishop, we shall not have to wait and undergo all the formality and machinery to change its status.
We must not be shocked by Sian’s growing needs. We should anticipate them and make provisions beforehand. Unless we mean to dwarf the work and expect it to be a failure, the Sian Mission like a growing child needing increasing nourishment needs increasing support. I think we can tap a new source of income from an old resource. I refer to those who were formerly workers in the Church and in the other religious institutions but who have now become prominent local and national figures and those who had received a more or less free education in our Church schools and colleges but who have now left both their Church and their Alma Maters behind in their success. What have we done to link them up with the Church? We need their financial support as we have a right to demand it and as they have duty to offer it. We also need their service and example for the non-Christians and the rising generation. We must not forget the importance and the necessity of getting into touch with the fathers and the elder brothers and utilizing them, as it will be a waste of time, money and energy to draw their sons and their younger brothers to the Church with their attitude of indifference, criticism and opposition. While we do our best to convert, to evangelize and to baptize we have failed to notice the leakage of men born of Christian parents, educated and nurtured by the Church and endowed with gifts of great usefulness to the Church and to the community. And above all, we need to be of service to them.

I spent a few days at the Pootoo Hills last summer and I was greatly impressed by the religious spirit of the women. Every temple I visited, I saw large numbers of women in their worship of thanksgiving, repentance and petition. The pilgrimage was not a cheap one, not to mention the trouble and the inconvenience of the trip. They were ignorant but they were religious. So I have come to the belief that in our Church work, the women will have a large part to play, a great responsibility to shoulder and a big duty to perform like the Woman’s Auxiliary in America. Is it too much to ask them to help the Board of Missions so that through the Board they will make themselves responsible for the work among women in Sian? They have rendered us much help in the past and I am sure they will not fail us in the future. When the expectations are great, the achievements will be great too. This offers an opportunity for and a challenge to the Woman’s Missionary Band whose delegates are present at this Synod to take the initiative in this forward movement.

I wish to say in conclusion that we need everybody’s help, cooperation and support. A few individuals, however willing to help and to give, cannot carry on the Sian Mission. We need the larger contributions, but we need more the smaller gifts of every Church member. While a financial deluge or flood is welcome, the Board needs the constant flow from the small streams to develop and to fertilize our work at Sian. There is plenty of money lying around waiting for the willing helper to pick up and forward to the Board’s Treasurer. We must not put too much emphasis on the financial side of the work. Let us remember the work in our prayers, pray for the work once a day and test our interest in and support of the work by that acid test of financial contributions. The success and the progress of the Sian Mission are the measure of our Church life at home. What we need is a living Christianity and a living Chinese Church and none is such that is not missionary.

(Signed) ARCHIE T. L. TS’EN,

President, Board of Missions.
RESOLVED: That a letter of appreciation and thanks be sent to Mr. Archie T. L. Ts’en for his telegram of greeting and inspiring message to the Bishops and Delegates assembled in Joint Session. Carried.

THE STATUS OF THE SHENSI MISSION

RESOLVED: That the Board of Missions request the Standing Committee of Synod to bring forward a motion to establish Shensi as a Missionary District of the Chung Hua Sheng Kung Hui. Carried.

CHURCH WORK FOR CHINESE ABROAD

The Chairman invited to seats on the platform, and welcomed on behalf of the Board the Bishops of the visiting delegations from the Dioceses of Singapore, of Labuan and Sarawak, and of the Philippine Islands.

The Bishop of Singapore spoke briefly on the Chinese population in these three Dioceses and on the Church work among them (For details of the work see Report on Church Work for Chinese Abroad). The Bishop of Singapore desired further to emphasize the fact that the Chinese in these three Dioceses keep up definite connection with China; that they are easily accessible for any deputation that might be sent to them by the Chung Hua Sheng Kung Hui; and that such a deputation would be welcome, and, he believed, spiritually effective. He stressed also the desirability of these three Dioceses being represented at meetings of the General Synod, the importance of Letters of Commendation being given to emigrants from China, and drew attention to the existence in the Diocese of Labuan of a Theological College for Hakkas.

Note—See Action of Synod, Res. XI and XII.)

A GENERAL SECRETARY FOR THE BOARD

RESOLVED: That the Board of Missions should have a full-time General Secretary, and is hereby authorized to employ the same, or to make other arrangements if, for the present, funds are not sufficient to meet the salary required. Carried

BUDGET AND ASSESSMENTS.—The Committee on Assessments had presented on the blackboard its proposed scale of Assessments for the years 1925-1927. (See Action of Synod, under Res. II.) The Budget asked for not less than $10,000. (See Report of the Board of Missions). Delegates from nearly all the Dioceses spoke, none in complaint of the amount asked for, but rather expressing determination to meet the sums in which they were assessed; three delegations, amid much applause, volunteered to exceed these sums. Similar applause greeted the statement of the Bishop of Labuan and Sarawak, when, on behalf of the three visiting delegations, he declared the desire that their Dioceses should be linked by contributions to the Shensi Mission.

The question of assessing Shensi itself was raised.

There was a long discussion as to whether it is desirable and advisable that non-Chinese members of the Chung Hua Sheng Kung Hui contribute to the Board of Missions Funds.

RESOLVED: That the scale of Assessments as proposed by the Committee on Assessments be accepted. Carried.

RESOLVED: That the Missionary District of Shensi be added to the list of Dioceses assessed, and be assessed at $50. Carried.

RESOLVED: That the Board of Missions desires to press upon all members of the Chung Hua Sheng Kung Hui their duty to assist in the missionary work of the Church. Carried.
Diocesan Secretaries for the Board

RESOLVED: That every Diocese should have a Diocesan Secretary for the Board of Missions; the duty of such Secretary is to publish information concerning the work of the Shensi Mission; to secure financial help for that Mission; and to co-operate with the General Secretary in all matters pertaining to the work of the Mission. Carried.

Missions Sunday

RESOLVED: That there should be a better observance of Missions Sunday (the First Sunday after the Epiphany) and that every congregation should make at least one annual offering for the missionary work of the Church. Carried.

Staff Salaries.—A draft scale of salaries was submitted to the Board, but after discussion it was

RESOLVED: That the question of fixing a scale of salaries for workers in the Shensi Mission be referred to the Executive Committee of the Board, with power to act. Carried.

The Rev. H. J. Pu's Return to Shensi

RESOLVED: That a letter of welcome back to the Mission be sent to the Rev. H. J. Pu, wishing him health and many years of happy service in the work he has done so much to establish. Carried.

A Letter to the Leaders in Sian

RESOLVED: That the General Synod wishes to express to all the workers in the Shensi Mission its cordial appreciation of their work during the past three years, and specially wishes to thank the Rev. H. C. Tung, Acting-Head of the Mission, and Mr. Arthur Chi, for several years a faithful helper in the school. It would record its opinion that Mr. Tung's work has been as successful as it has been faithful. Carried.

The Chinese Student Church in Tokyo.—The Bishop in Chekiang having explained the action of the C.M.S. Conference in Tokyo on this subject, and a letter having been read from the Chung Hua Sheng Kung Hui worker in Japan, it was

RESOLVED: That the General Synod is of opinion that the work among Chinese Students in Japan should continue; and that it should be under the ecclesiastical jurisdiction of the Nippon Sei Kokwai.

At the same time the Chung Hua Sheng Kung Hui is prepared to render to the Nippon Sei Kokwai such assistance as may be possible in the carrying on of this work by providing workers from China. Carried.

Executive Officers

RESOLVED: That the Officers and Members of the Executive Committee as proposed by the Committee on Nominations, be elected. (See List of Committees.) Carried.

Outgoing Board

RESOLVED: That a vote of thanks be accorded to the outgoing Board for their efficient services. Carried.

Note.—The Joint Session lasted over the whole day and by special vote was extended until the business was concluded at 5.15 p.m. The meeting closed by the singing of a hymn, and with prayer and benediction by the Chairman.
RULES OF ORDER OF JOINT SESSIONS

In the General Synod of 1918 the following Rules of Order for Joint Sessions were adopted:

Joint Session of Both Houses:

1. Members in discussion shall address the Chair, and shall confine themselves to the point in debate.
2. No member shall speak more than twice in the same debate without leave of the House.
3. All questions of Order shall be decided by the Chair, without discussion, but appeal may be made from his decision.
4. All Resolutions offered to the House shall be made in writing, and no motion shall be considered as before the House until seconded.
APPENDICES

PROGRAMME OF THE SYNOD

Sunday, March 16

11 a.m. At the Church of Our Saviour, Canton, Corporate Communion.

Celebrant: The Bishop of Shanghai.
Epistoler: Bishop Banister.
Gospeller: The Bishop of Victoria.
Preacher: The Bishop in North China.

N.B.—The offertory will be given to the General Synod’s Board of Missions.

3 p.m. At the Church of Our Saviour, Canton, Missionary Service.


N.B.—The Offertory will be given to the General Synod’s Board of Missions.

Monday, March 17

9.30 a.m. The Secretary of the House of Delegates will sit in the Synod Hall in Holy Trinity College, East Parade Ground, Canton, to receive the Delegates’ certificates of election and to make any necessary amendments in the Roll.

10 a.m. Both Houses will assemble for Organization.

Hours of Meeting: The Synod will sit daily except on Friday as follows:

9.30-12.30 a.m. Morning Session. 2.15-4.30 p.m. Afternoon Session.

There will be a service of Intercession each day at the close of the Morning Session.

Wednesday, March 19

The General Synod will meet as the Board of Missions at the usual hours.

Friday, March 21

There will be no regular sessions on this day, which it is hoped will be reserved for Committee work.

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AGENDA PAPER

A. Organization. Election of Chairmen, Secretaries, and Recording Secretaries in both Houses; and of Vice-Chairman in the House of Delegates.

(N.B.—See last paragraph but one of Report of Standing Committee.)

The following Committees have to be appointed:

(1) Business
(2) Synod expenses.
(3) Assessment for the Board of Missions.
(4) Nominations for the Standing Committee and for the Board of Missions.

B. Reports of Committees.

1. Standing Committee; including the following Resolutions:

(a) That all Standing Committees be appointed or elected before Thursday night and that no Synod Sessions be held on Friday; so that this day may be available for Committee work.
(b) That the following rule be added to the Rules of Order of both Houses; That new subjects for discussion of which notice has not been given in time for inclusion on the Agenda paper or which arise in the course of the Synod debates should be brought up when "miscellaneous business" is being dealt with, and referred to the Business Committee, whose decision as to the discussion of such subjects shall be final.

(c) That the "Action of the Synod" be printed and published immediately on its conclusion, without waiting for the publication of the Report.

(d) That the General Synod consider the question of finding the necessary funds for all expenses connected with the General Synod.

2. Standing Committee on Trust Funds.
3. " " " Canons.
5. " " " Prayerbook.
6. " " " Religious Education.
7. " " " Church Literature.
8. " " " State of the Church.
9. Board of Directors of C. T. S.

Note.—The report of the Secretaries of Synod 1921 concerning the C.T.S. (Res. XX. XXI), with recommendations embodied therein, will be presented at the same time.

10. Synod Committee on Lectionary.
12. " " Diaconate of Women.
13. Board of Missions (Joint Session on Wednesday.)

C. Motions submitted:—

(a) By North China Diocesan Synod:—
That with a view to initiating an uniform scheme for providing pensions for Chinese workers in all the Dioceses of the Chung Hua Sheng Kung Hui, the General Synod be requested to appoint a Committee to consider this question and if possible to draw up regulations for the scheme that shall be acceptable to and workable in every Diocese.

(b) By Fukien Diocesan Synod:—
That the General Synod consider the preparation of a History of the Chung Hua Sheng Kung Hui.

(c) By the Bishop of Shanghai:—
That the General Synod be asked to enact a Canon on Marriage and Divorce.

(d) By the delegate from the Tokyo Student Church; (accepted by the Standing Committee) :—Concerning the future of the work in Japan.

(e) By the Bishop in Chekiang:—
That the General Synod consider the question of who shall preside each year at the joint session of the two Houses sitting as the Board of Missions.

(f) By the Bishop of Hankow:—
That the General Synod consider the desirability of establishing a Central School of Higher Theological Studies for women.

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REPORT OF THE STANDING COMMITTEE

The Standing Committee has met four times. In addition to these meetings a large amount of work has been done by correspondence.

At our first meeting we resolved on an innovation which we think approved itself to all, namely, that a complete official list of Resolutions passed at the General Synod with the names and addresses of all members of Committees should be issued at once, without waiting for the issue of the Report which would naturally take some months. We recommend the same action after the present meeting of the General Synod.

Our next business was to raise the necessary funds for Synod expenses etc. It was determined (by correspondence submitted to the Chairman) to double the amount from each Diocese called for by the General Synod. The Treasurer’s accounts will show that this action was really necessary. A further proposal, to guarantee the necessary travelling expenses of all Committees, was turned down: but subsequent experience has shown that this question ought to be seriously faced, if the work of Committees is to be properly done. There is no need for reckless expenditure, but every Committee ought surely to endeavour to meet once in the course of three years, after its work has been got into shape by correspondence, and differences of opinion have manifested themselves: and it is hardly fair to ask individual members to pay their own travelling expenses.

(We ought to add that a protest was made by the Diocesan Standing Committee of Western China against extravagance in printing. The Standing Committee in January 1923 expressed the opinion that no such extravagance had been shown, and in particular that the Constitution and Canons ought to be reprinted in every Synod Report.)

The same subject was brought up at our meeting on January 6, 1923, and the following Resolution passed—which we respectfully commend to the notice of the Committee on Synod Expenses.

Res. XII of January 6, 1923.

RESOLVED: That the Secretary of the Standing Committee in communicating with the Chairman of the various Committees should inform them that travelling expenses will be defrayed for one meeting of each Committee, which may be necessary to put their work into shape for Report, such repayment being limited to second class on railways and first class Chinese accommodation on steamers.

At the Committee’s meeting in December 1923 a further Resolution was adopted:

VIII. RESOLVED: That the following motion be appended to the Report of the Standing Committee:

“That the General Synod be urged to consider the question of finding the necessary funds for all expenses connected with the General Synod.”

Our next business was to reconsider the date of the Synod. The Standing Committee wishes to draw the Synod’s attention to the inconvenience experienced by all who have to draw up Reports dealing with accounts, statistics, etc. ending on December 31st. owing to there being little more than two months for preparation. The Synod will no doubt share in this dissatisfaction seeing that it has been impossible to circulate the Reports before the Synod meets.

After the National Conference in May 1922 the Bishop of Hankow was asked to take up a Secretarial position on the National Christian Council. This led to prolonged correspondence, extending over the rest of the year and to action of the House of Bishops of the Episcopal Church of U.S.A. at Portland in the autumn of 1922, referring the matter to the authorities of
the C.H.S.K.H. for expression of opinion. The matter came before the Standing Committee at a full meeting held on January 6, 1923. When the following Resolutions were passed:

RESOLVED:

1. That the Standing Committee of the Chung Hua Sheng Kung Hui expresses cordial sympathy with the aims of the National Christian Council, for promoting the co-ordination of Christian work and cooperation among Christian forces, and for furthering the development of the spirit of unity in the Christian Church in China.

2. That the Standing Committee of the Chung Hua Sheng Kung Hui is of the opinion that the duties of a full time officer of the National Christian Council are so onerous and exacting as to make it impossible for them to be assumed by a Bishop of this Church having Diocesan jurisdiction.

3. That inasmuch as the Bishop of Hankow has been called to the position of a full time officer of the National Christian Council and is convinced that it is his duty to accept the call, it is necessary that he should be relieved of all other duties.

4. That the Standing Committee of the Chung Hua Sheng Kung Hui recommends to the House of Bishops of the Protestant Episcopal Church in the United States of America that the resignation of Bishop Roots from his jurisdiction be accepted.

5. That the Chairman of the House of Bishops of the Chung Hua Sheng Kung Hui be asked to communicate these resolutions to the Presiding Bishop of the Protestant Episcopal Church in the United States of America.

6. That the Standing Committee expresses its gratitude to the General Convention of the Protestant Episcopal Church in the United States of America for the generosity shown by the appropriation of Gold £5,000, to be at the disposal of the Chung Hua Sheng Kung Hui for helping forward the work of the National Christian Council.

7. That inasmuch as it seems probable that a vacancy will shortly occur in the Bishopric of Hankow, and as the American House of Bishops has now allowed the Chung Hua Sheng Kung Hui through its House of Bishops to present nominations for a vacant Bishopric, the Chairman of the House of Bishops be respectfully requested to call a meeting of the House of Bishops to consider this matter.

At the same meeting it was also decided:

(a) that any part of the Bishop in Shantung's expenses incurred in visiting Chinese congregations in Japan not otherwise provided for should be paid by the Synod's Treasurer.

(b) that new subjects for discussion of which notice has not been given in time for inclusion on the Agenda paper, or which arise in the course of the Synod's debates, should be brought up when "miscellaneous business" is being dealt with, and referred to the Business Committee, whose decision as to the discussion of such subjects shall be final. This rule if approved should be added to the Rules of Order of both Houses.

Further business was done by correspondence during the summer of 1923, especially in connexion with extending an invitation to Chinese from the Diocese of the Philippines, and to Japanese Bishops. The Standing Committee finally decided to extend an official invitation only to the senior Bishop of the Nippon Seikokwai.

On December 15, 1923 the Committee met again, when the Chairman reported that the Bishop of Hankow's resignation had not been accepted
by the American House of Bishops. Further, that the Bishop of Victoria Hongkong after consultation with the Chairman had invited the Bishops of the Philippine Islands, Singapore, and Labuan to be present at the Synod.

The Committee then dealt with the arrangements and Agenda paper for the General Synod in March 1924, and added the following Resolution.

RESOLVED: That the Standing Committee requests the Chairman of the two Houses to draw the attention of their respective Houses—before the election of officers takes place—to the grave importance of having the Minutes properly kept and made ready for handing over to those responsible for preparing the Report of the Synod: and that therefore the Recording Secretaries, translators, etc., should it possible be men quite free to do their work and not be members of the Synod.
The Agenda paper was again considered and drawn up as presented to the Synod at the Committee's meeting last week.

Finally, the Committee would again propose as in 1921, "That all Standing Committees be appointed or elected before Thursday night: that no Synod Sessions be held on Friday: and that this day be available for Committees."

REPORT ON TRUST FUNDS BY THE STANDING COMMITTEE OF THE GENERAL SYNOD

The only Trust Funds in the hands of the Committee consist of eight Debentures of Taels 1,000 each, Shanghai Municipal Council's 6% Loan of 1912, (nos: 13148/55,) the certificates for which are held in safe custody on behalf of the Standing Committee of the Chung Hua Sheng Kung Hui by the Head Office of the Hongkong and Shanghai Banking Corporation, Shanghai. (The S/C Receipt is in the hands of the Treasurer of the Church Literature Committee.) These debentures represent a sum of £1000 granted to the Chung Hua Sheng Kung Hui from the Pan-Anglican Thankkoffering of 1908, to be used for Church Literature.

The interest on these debentures is paid directly into the Bank account of the Church Literature Committee, and the Standing Committee has satisfied itself from the accounts annexed to the Report of that Committee that the interest on this investment has been so used for the last three years.

THIRD TRIENNIAL REPORT OF THE BOARD OF MISSIONS

Introduction

We repeat once more what this Mission stands for. It is the effort of the Chung Hua Sheng Kung Hui to carry out its primary duty: "The Church acknowledges that responsibility for missionary work rests upon every member of the Church and upon the whole Church in its corporate capacity." (Canon V. Of the Board of Missions.) It is an effort to do this with a purely Chinese staff, supported by purely Chinese offerings. As soon as possible, we hope that it will be placed under the leadership of a Chinese Bishop.

The sphere of the Mission is Shensi Province, and it has established itself in the provincial capital, Sianfu.

Report 1921—1923

I. Home Organization

Changes in our officers have been unavoidable, and the attempt to give a really fair trial to the experiment of a wholetime General Secretary has failed in consequence. The Rev. P. Lindel Tsen took up the work in September
1921. Much to the Board's regret he resigned in order to go to America in June 1923, though we were very fortunate to get the services of the Rev. S. C. Huang as his successor, and that—owing to the generosity of Hankow Diocese—at very small cost to the Board.

In 1918-1920 the General Secretary's salary and allowances came to $628.50; in 1921-1923 to $3,895.32. As far as our experience goes the annual cost of a wholetime paid General Secretary, with house-rent and allowances cannot be put at less than $1800 or $1900. Is it possible to point to results?

If we test the matter by our receipts, the results are as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>1918-1920</th>
<th>1921-1923</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assessment income</td>
<td>$16,029.16</td>
<td>$21,739.06</td>
</tr>
<tr>
<td><strong>an increase of $5,000.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Land and Building Fund</td>
<td>$4,475.22</td>
<td>$7,194.65</td>
</tr>
<tr>
<td><strong>an increase of $2,700.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other funds (excluding local)</td>
<td>$1,567.53</td>
<td>$5,861.44</td>
</tr>
<tr>
<td><strong>an increase of $3,300.</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Board cannot, of course, claim that the whole of this increase of $11,000 has been due to the appointment of a wholetime General Secretary. But it seems right to put these two facts on record: (1) that during the last three years we spent $3,000 more on the expenses of a General Secretary than in the previous three years (and if Mr. Tsen had not resigned we should naturally have spent another $1,000); and (2) that during the same period our income was $11,000 larger than during the previous three years. These facts deserve consideration.

The Treasurer's task inevitably grows heavier: and it is probable that the Board ought to provide the salary of a Clerk for the new Treasurer when such Treasurer can be found. In the opinion of the present acting-Treasurer much depends on the Treasurer for the efficient and smooth working of the Mission.

II. The Accounts

A. Board of Missions' Accounts for the Three Years 1921-1923

Audited and found correct for 1921 by Mr. M. P. Walker.
   " " " " " " " " 1922 " Mr. A. J. D. Britland.
   " " " " " " " " 1923 " Rev. J. T. Holman.

<table>
<thead>
<tr>
<th>Receipts</th>
<th>1921</th>
<th>1922</th>
<th>1923</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on General Fund</td>
<td>$2,685.47</td>
<td>6,080.48</td>
<td>2,160.76</td>
</tr>
<tr>
<td>&quot; Land and Building Fund</td>
<td>2,359.71</td>
<td>42.12</td>
<td></td>
</tr>
<tr>
<td>Assessment for Previous Year</td>
<td>5,098.35</td>
<td>3,253.13</td>
<td>3,316.21</td>
</tr>
<tr>
<td>&quot; Current Year</td>
<td>2,773.43</td>
<td>3,637.70</td>
<td>3,660.24</td>
</tr>
<tr>
<td>Extra Contributions for General Fund</td>
<td>229.12</td>
<td>1,582.04</td>
<td>214.77</td>
</tr>
<tr>
<td>Received for Land and Building Fund</td>
<td>3,000.32</td>
<td>2,212.87</td>
<td>1,981.46</td>
</tr>
<tr>
<td>Other Earmarked Contributions</td>
<td>1,050.92</td>
<td>1,369.73</td>
<td>1,148.75</td>
</tr>
<tr>
<td>Bank Interest</td>
<td>77.60</td>
<td>128.14</td>
<td>60.37</td>
</tr>
<tr>
<td>Repayments</td>
<td>92.55</td>
<td>129.70</td>
<td></td>
</tr>
<tr>
<td>Loan for Land and Building Fund</td>
<td>1,500.00</td>
<td>1,500.00</td>
<td></td>
</tr>
</tbody>
</table>

$14,925.21 22,216.35 14,214.38
EXPENDITURE

To Sian Suspension Account (q.v.) ... $5,521.24 17,519.41 10,325.88
" General Secretary (salary, removal, house rent, travelling, and allowances) 698.88 1,915.75 1,280.69
" Board’s Travelling ... ... ... 5.00 263.00 180.00
" " Printing ... ... ... 196.30 53.40 —
" " Contribution to Churchman ... 50.00 50.00 50.00
" " Misc. Expenses ... ... 13.60 111.91 18.86
" " Compassionate Allowance — Mrs. Wang ... ... — 100.00 —
" Balance on General Fund ... ... 6,080.48 2,160.76 940.65
" " " Land and Building Fund ... 2,359.71 42.12 1,418.30

$14,925.21 22,216.35 14,214.38

Notes on the Above

RECEIPTS.

(1) It is most satisfactory to see how the assessment payments are getting more up to date. Whereas for 1920 we only received some $758.81 within that year, for 1923 we received no less than $3,660.24 within the current year.

(2) In 1922 special efforts were made to secure extra contributions for the General Fund, and they have borne fruit again in 1923, though the extra money contributed appears under the head of assessments.

(3) In all three years special efforts were made for the Land and Building Fund, with considerable success. A separate statement is added below.

(4) The very heavy outlay necessary to enable us to seize opportunities of buying adjacent property (as well as erecting absolutely necessary buildings) was met by recourse to loans, $3,000 appears in this account, advanced by the Diocese of North China, some of which it is hoped may be repaid early in 1924; and a great deal more appears in the Sian accounts.

EXPENDITURE.

(1) The extra large sums transmitted to Sian in 1922 and 1923 were due chiefly to purchase of property and buildings.

(2) The Balance of the Land and Building Fund on December 31, 1923 was the result up to date of a special campaign by Mr. Archie Tein and the Rev. S. C. Huang, and has already been spent in paying off $1,500 of our loans.

B. Sian Suspension Account for the Three Years 1921-1923

Audited and where needful corrected by the Board’s Treasurer.

RECEIPTS

<table>
<thead>
<tr>
<th></th>
<th>1921</th>
<th>1922</th>
<th>1923</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance from Last Year ... ... ...</td>
<td>$ 78.77</td>
<td>135.74</td>
<td>43.31</td>
</tr>
<tr>
<td>Treasurer’s Remittances (gross) ... ... ...</td>
<td>5,521.24</td>
<td>17,519.41</td>
<td>10,325.88</td>
</tr>
<tr>
<td>Local : School Fees ... ... ...</td>
<td>1,450.00</td>
<td>1,712.00</td>
<td>4,645.00</td>
</tr>
<tr>
<td>Subscriptions and Donations ...</td>
<td>2,241.00</td>
<td>442.95</td>
<td>614.00</td>
</tr>
<tr>
<td>From Other Sources ... ... ...</td>
<td>432.95</td>
<td>956.34</td>
<td>1,834.00</td>
</tr>
<tr>
<td>Loans Raised Locally ... ... ...</td>
<td>1,800.00</td>
<td>3,940.00</td>
<td>1,500.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$11,523.96</strong></td>
<td><strong>24,706.44</strong></td>
<td><strong>18,962.19</strong></td>
</tr>
</tbody>
</table>

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EXPENDITURE

Evangelistic : Clergy Salaries ... ... $1,560.00 1,507.16 1,200.00
Catechists’ Salaries ... ... 556.00 604.50 507.00
Educational : Boys’ School Teachers ... 2,284.00 3,799.00 4,902.00
“ Expenses ... ... 88.56 392.00 1,757.25
Girls’ School Teachers ... 200.00 236.20 384.00
“ Expenses ... ... — 8.50 286.13
General : Property Bought ... ... — 8,057.78 3,000.00
Rent ... ... ... ... 613.00 416.00 286.00
Buildings ... ... ... ... 2,881.61 2,355.63 747.73
Repairs to Buildings ... ... 233.82 850.89 527.73
Furniture ... ... ... ... 492.72 581.26 220.75
Books, Printing, etc. ... ... 769.23 1,169.57 2,243.57
Servants’ Wages ... ... ... ... 468.00 610.13 695.00
Travelling ... ... ... ... 796.50 591.78 730.58
Medical Expenses ... ... ... ... 20.67 66.83 112.00
Loss on Exchange ... ... ... ... — 230.00 104.78
Miscellaneous ... ... ... ... 424.11 1,285.90 1,080.09
Loans repaid ... ... ... ... — 1,500.00 —
Balance forward ... ... ... ... 135.74 43.31 197.58

=$11,523.96 24,706.44 18,962.19

Notes on the Above

RECEIPTS.

(1) The most striking item is the very large increase in School fees from the Boys’ School. It is true that the Expenditure on this has increased at the same time: but the School is more efficient and is showing good results. The nett cost to the Board for the three years may be put roughly at $1,000, $2,500, and $2,000.

(2) Local Subscriptions and Donations in 1921 were the result of the Rev. H. J. P’u’s efforts to collect money to build the second block of school buildings. Towards this Mrs. Nieh of Shanghai contributed largely. In 1923 the $442.95 was almost entirely contributed by the Staff towards the purchase of property.

(3) In the contributions “from other sources” are included all repayments from the Book Store. These were comparatively small until 1922 when the whole of the $1,834 comes under the head of repayments. As now managed, the Book store should very soon be self-supporting.

(4) The Loans raised locally : The $3,940 in 1922 represents $3,000 mortgage on property bought and $940 loaned by members of the staff to enable the said property to be bought. The $1,500 in 1923 represents $1,500 mortgage on another piece of property. This has been paid off (in 1924).

EXPENDITURE.

(1) The increase in expenditure on the Boys’ School has already been noted. It is serious, and we hope Mr. Tung may be able to reduce it somewhat. $2,000 a year is a large share of our not very abundant funds; and the Girls’ School seems rather starved in comparison.

(2) The property bought and buildings erected are referred to elsewhere (Land and Building a/e.) but it is worth noting that our rents have fallen from $613 to less than half that figure.

(3) Books and Printing. The amounts are large, but as has been noted above the returns are beginning to be large also. The nett loss in 1923 was only some $400, and we carried forward more stock.

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C. Diocesan Assessments

Table Showing Contributions from each Diocese under the Assessment Scheme

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Contributed for</th>
<th>Assessment</th>
<th>Contributed for</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1920-1</td>
<td>1921</td>
<td>1922-4</td>
</tr>
<tr>
<td>Anking</td>
<td>$500</td>
<td>400.00</td>
<td>518.10</td>
</tr>
<tr>
<td>Chekiang</td>
<td>490</td>
<td>468.00</td>
<td>400.00</td>
</tr>
<tr>
<td>Fukien</td>
<td>1,060</td>
<td>1,063.99</td>
<td>1,167.09</td>
</tr>
<tr>
<td>Hankow</td>
<td>1,673</td>
<td>1,600.00</td>
<td>1,600.00</td>
</tr>
<tr>
<td>Honan</td>
<td>100</td>
<td>100.00</td>
<td>116.63</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>100</td>
<td>99.50</td>
<td>99.00</td>
</tr>
<tr>
<td>North China</td>
<td>370</td>
<td>293.87</td>
<td>605.93</td>
</tr>
<tr>
<td>Shanghai</td>
<td>1,188</td>
<td>966.39</td>
<td>1,104.53</td>
</tr>
<tr>
<td>Shantung</td>
<td>360</td>
<td>190.95</td>
<td>138.63</td>
</tr>
<tr>
<td>Victoria H. K.</td>
<td>600</td>
<td>604.15</td>
<td>200.00</td>
</tr>
<tr>
<td>West China</td>
<td>482</td>
<td>70.31</td>
<td>76.65</td>
</tr>
</tbody>
</table>

Totals for each year. 5,857.16 6,026.56 6,953.91 3,660.24

Note.—While it is true that we have never reached the full total ($7,000) we came very near it in 1922, and shall probably exceed it for 1923. The 87,000 figure was fixed roughly in 1915 as representing 20 cents per baptised member of the Church. The last nine years have seen a considerable growth in our Church membership, and the Board are strongly of opinion that the Assessment total should be raised for 1925-7 to $10,000. The Church is growing, and her work in Shensi is growing, and it obviously needs larger support. It would be invidious to draw attention to the help given by particular Dioceses: but one or two remarks may be made. Hankow is consistently generous in this as in its contributions to the Land and Building Fund. Fukien made a gallant advance in 1922, scorning to be bound by its assessment-figure. The Diocese of Victoria, Hongkong, which made a bad showing in 1921, has been exceedingly generous to the Land and Building Fund. And lastly a word must be said in defence of the sorely harassed Diocese of Western China, where civil war never ceases. The wonder is not that it does not seriously attempt to reach its assessment, but that it gives anything!

At the same time the Board would urge on all the Dioceses that although by our rules the assessment for 1924 must remain at a nominal $7,000, every Diocese should aim at exceeding its assessment by 25% to 50%, without waiting for 1925.

D. Land and Building Fund Statement of Receipts from the Various Dioceses

<table>
<thead>
<tr>
<th></th>
<th>1921</th>
<th>1922</th>
<th>1923</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anking</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chekiang</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fukien</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hankow</td>
<td>629.84</td>
<td></td>
<td>343.55</td>
</tr>
<tr>
<td>Honan</td>
<td></td>
<td></td>
<td>38.77</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>North China</td>
<td>126.68</td>
<td>836.80</td>
<td>417.38</td>
</tr>
<tr>
<td>Shanghai</td>
<td>191.15</td>
<td>307.00</td>
<td>1,020.00</td>
</tr>
<tr>
<td>Shantung</td>
<td></td>
<td></td>
<td>55.00</td>
</tr>
<tr>
<td>Victoria, H. K.</td>
<td>1,975.96</td>
<td>1,019.57</td>
<td>50.00</td>
</tr>
<tr>
<td>Western China</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From other sources</td>
<td>76.69</td>
<td></td>
<td>56.76</td>
</tr>
<tr>
<td>Locally in Sian</td>
<td>2,241.00</td>
<td>442.95</td>
<td>614.00</td>
</tr>
</tbody>
</table>

$5,241.32 2,655.82 2,595.48

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Notes on the Above

(1) Outside the money contributed as above the Board has borrowed more than $8,000, more than half of it secured by mortgages on the property bought. This action was more or less forced upon us by the fact that the property came into the market, and it would have been disastrous hereafter, had it been allowed to fall into the hands of others. The total cost of property and buildings in these three years has been about $17,000.

(2) There are still one or two bits of property which it is most important that we should buy as opportunity offers. Every year we delay the value of land goes up.

(3) The following contributions have already been received in answer to the appeal, up to February 10, 1924:

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1923</td>
<td>Mr. Lo Pu-chou</td>
<td>$400.00</td>
</tr>
<tr>
<td></td>
<td>Mr. Fan Yu-hsien</td>
<td>50.00</td>
</tr>
<tr>
<td></td>
<td>Dr. Yen Teh-ch'ing</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td>Dr. Edgar Tsen</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td>Mr. Huang Chih-ch'ien</td>
<td>5.00</td>
</tr>
<tr>
<td></td>
<td>Mr. Archie Ts'en</td>
<td>200.00</td>
</tr>
<tr>
<td></td>
<td>Mr. Tsang Ou</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td>Peking Cathedral Offertory</td>
<td>63.30</td>
</tr>
<tr>
<td></td>
<td>Mr. Y. C. Han</td>
<td>400.00</td>
</tr>
<tr>
<td>1924</td>
<td>Mr. Wu Lei-ch'uan</td>
<td>50.00</td>
</tr>
<tr>
<td></td>
<td>Mrs. S. C. Lin</td>
<td>50.00</td>
</tr>
<tr>
<td></td>
<td>Peking Offertory</td>
<td>25.74</td>
</tr>
<tr>
<td></td>
<td>Hankow Women's Auxiliary</td>
<td>200.00</td>
</tr>
</tbody>
</table>

$1,743.94

III. Staff

The outstanding feature of the last three years has been the debt we owe to the staff. For half the time the Rev. H. J. P'u was at the head of the Mission: but he then felt constrained to resign in order to help the work begun in Shensi among General Feng's Christian soldiers. It is a great joy to record that he is now able once more to return to Shensi and resume his leadership of the Mission. Meanwhile in the Rev. H. C. Tung we have had an acting Leader who has proved himself a tower of strength in many ways. Under his leadership the Boys' School has made a very great advance, in number, self-support, and standard of work. In all this he has been helped by a very loyal staff, one of whom deserves special mention.

When the Mission began its work in Sian, one of the first people to welcome its arrival was Mr. Arthur Chi, a Christian teacher in the Government Schools in Sian, who had been at school in the Methodist Mission School at Kiukiang and while there had been baptised. Mr. Chi was one of the three first candidates for Confirmation in Sian, and after giving us part-time assistance for a year or two finally threw up his government appointments and, at a much lower salary, joined our Mission staff altogether. He has been an immense help in every way ever since; and it is with real regret that we are now obliged to say "Goodbye," owing to his having been offered and accepted a very attractive appointment at the Ch'eng-te School in Sian.

In 1922 the Mission lost its first Biblewoman, Mrs. Wang, who had to return home for family reasons. After waiting a year, we were fortunate enough to secure the Rev. H. J. Pu's sister in her place.
The Rev. H. T. Tsai from the Diocese of Chekiang was a most welcome recruit in 1923, and he has just been admitted to Priests' Orders (Feb. 1924) in Peking. Our excellent Catechist, Mr. Sun of Shantung, is now reading with a view to ordination as a Deacon hereafter.

IV. Work in Sian

We ought to expect signs of growth. Some signs are easier to read than others. No visitor to our Sian compound can fail to mark the growth in buildings. They are not very grand, some of them not very new, but there are a great many more of them. To mention but one or two changes, the present Church holds five or six hundred people, and was badly needed as our schools increased in numbers: the school dining hall is now large enough to accommodate the boys,—which the old one never was, even with far smaller numbers; and the new Bookstore bears outward witness to the fact that this department instead of being worked at a heavy loss is now on the point of being self-supporting, thanks to the joint efforts of Mr. Tung and Mr. Liu Po-fang. Again, the old pit which disfigured the compound is nearly filled up, and the compound generally has the air of being better cared for, with paths, trees, etc. The Girls' School is small but flourishing. So far we have never been able to supply it with a fully-trained Mistress, and the Boys' School has had quite an unfair advantage in this respect. The Budget for the former is in hundreds, for the latter in thousands. The boys have increased from 100 to 170. There is moreover a real gain in so many of the staff being housed on our compound.

The village work is likewise taking firmer root, to the North as well as to the South of the City. Our communicants have grown from 20 to more than twice that number, and our "total constituency" has increased from 70 to 260.

The following table gives some idea of the growth as evidenced by numbers.

<table>
<thead>
<tr>
<th>Year</th>
<th>1917</th>
<th>1920</th>
<th>1923</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Chinese Staff</td>
<td>4</td>
<td>12</td>
<td>18</td>
</tr>
<tr>
<td>Communicants</td>
<td>3</td>
<td>20</td>
<td>54</td>
</tr>
<tr>
<td>Baptized</td>
<td>5</td>
<td>40</td>
<td>188</td>
</tr>
<tr>
<td>Catechumen</td>
<td>6</td>
<td>23</td>
<td>18</td>
</tr>
<tr>
<td>Boys in School</td>
<td>21</td>
<td>114</td>
<td>190</td>
</tr>
<tr>
<td>Girls in School</td>
<td>0</td>
<td>27</td>
<td>35</td>
</tr>
</tbody>
</table>

Our Boys' School has sent out three Christian students, one to Boone, one to St. John's, one to Yenching; and we believe that all three hope to give themselves hereafter to the Church's work in Shensi. Our Mission has already earned such a reputation locally that both Mr. P'u and Mr. Tung have been Chairmen of the local Famine Relief Committee. When General Feng was in Sian, our missionaries were welcomed as preachers and teachers for his soldiers, and won great influence with many of his officers. Lastly, our Boys' School draws its students from all over the Province, and it is already becoming a pleasure to meet boys who claim with some pride that they have been at the "Sheng Kung Hui School" in Sian.

V. The Future

We need (1) larger support: "growing children need more clothes." Sian is an expensive place, because the most elementary necessaries of life are very dear. It cannot be said therefore that our salaries are unjustifiably high.

(2) immediate help: to wipe out our existing debts—or at least to reduce them to the $3,000 mortgage on the South West property: and to enable us to buy any or all of the bits of land necessary to complete our
rectangle. The Railway is now making its way towards Sian, and many are speculating in land around us.

(3) *more Workers* (if the funds are forthcoming to pay them): especially a Schoolmistress and a second Woman-Catechist.

(4) *more prayer*: for without prayer all else will be in vain.

**Estimated Receipts:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Balance in hand 1.1.24</td>
<td>940.65</td>
</tr>
<tr>
<td>Assessments</td>
<td>7,000.00</td>
</tr>
<tr>
<td>Other Sources, per Treasurer, say</td>
<td>500.00</td>
</tr>
<tr>
<td>Local Receipts—School Fees</td>
<td>5,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$13,440.65</strong></td>
</tr>
</tbody>
</table>

**Estimated Expenditure:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Salaries of 3 Clergy</td>
<td>2,030.00</td>
</tr>
<tr>
<td>&quot;  3 Catechists</td>
<td>636.00</td>
</tr>
<tr>
<td>Boys’ School, salaries</td>
<td>5,700.00</td>
</tr>
<tr>
<td>&quot;  expenses and furniture</td>
<td>1,300.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,000.00</strong></td>
</tr>
<tr>
<td>Girls’ School, salaries</td>
<td>564.00</td>
</tr>
<tr>
<td>&quot;  expenses</td>
<td>50.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>614.00</strong></td>
</tr>
<tr>
<td>Rent and Expenses of Preaching Hall</td>
<td>240.00</td>
</tr>
<tr>
<td>Repairs</td>
<td>500.00</td>
</tr>
<tr>
<td>Furniture</td>
<td>100.00</td>
</tr>
<tr>
<td>Books, Printing, etc.</td>
<td></td>
</tr>
<tr>
<td>Servants</td>
<td>720.00</td>
</tr>
<tr>
<td>Travelling</td>
<td>400.00</td>
</tr>
<tr>
<td>Medical Expenses</td>
<td>200.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>560.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13,000.00</strong></td>
</tr>
</tbody>
</table>

**Treasurer:**

To Overhead Expenses
- General Secretary, salary, allowances, and house rent: 1,740.00
- Travelling, for Gen. Sec. and members of the Board: 700.00
- Miscellaneous: 200.00

**Total:** 2,640.00

**$15,640.00**

**REPORT ON CHURCH WORK FOR CHINESE ABROAD**

By Right Rev. W. Banister, D.D.

*Note.—At the Synod of 1921 the House of Bishops passed the following Resolutions:—*

XXX. **RESOLVED**: That the House of Bishops appoints the Bishop in Kwangsi-Hunan to enquire into the scope, resources, and success of Chinese Mission work abroad, and report upon the same to the Chairman of the House of Bishops, with a view to the Chairman’s reporting to the House of Bishops and forwarding a copy of the Report with his own comments to the authorities of our Communion in the various countries.

Bishop Banister has prepared the following careful report which is hereby submitted to the House of Bishops.

F. R. Graves,

*Chairman.*
My instructions were to report on the scope, resources and success of Chinese Mission work abroad, that is amongst Chinese in other lands than their own.

The material at my disposal was gathered from letters, reports and personal visits. I regret that I have no information from Honolulu with regard to the work in Hawaii, or from the Philippines, or from the West Indies, for which I am to blame.

Canada

The Rev. N. L. Ward says, in a letter to Bishop Graves June, 1920: "As a result of the success of the Forward Movement, we are hoping to establish a number of Mission Halls in the various "Chinatowns" of British Columbia. There are some 15 of the towns, in B.C." In a letter to me of September 1921, he says, "my work at present is situated in 3 different cities, which in turn, are in 3 separate Dioceses. In the Diocese of British Columbia, the city of Victoria; Vancouver in the Diocese of New Westminster; and Vernon in the Diocese of Kootenay. For these three stations I have a staff of one Chinese Clergyman, two Chinese Catechists, one Chinese Lady Teacher, two English Lady Missionaries, one of whom speaks Cantonese. In addition I have ten voluntary lady teachers in each of the three missions, for night school classes in English. For these three places we have just received the following grants, with which to purchase Mission Buildings.—$15,000 gold for a building in Vancouver, $10,000 gold for a building in Victoria, $2,500 gold for a building in the city of Vernon. They are hardly enough." He further speaks of the linking up of these Chinese Christians with the Church of China. In his letter to Bishop Graves, he says, "as Senior Anglican Bishop in China, cannot you do something for me in the way of linking up this Pacific Coast Chinese work, with the General Synod of the Chinese Church?" In my interview with Mr. Ward in August 1922, he dwelt upon his difficulties, first upon his need of efficient and educated Chinese helpers, secondly of greater support and sympathy from the Bishops, Clergy and laity of the Canadian Church.

Australia and New Zealand

In Sydney aggressive Christian work is carried on by the Church Missionary Society of Australia and Tasmania, the Presbyterian Church, the Church of Christ. Each Mission has Sunday Services and night schools during the week. Every Sunday night a united open air evangelistic service is held by the brethren.

The Rev S. Wicks, formerly of South China, is in charge of the Anglican Missions in N.S.W.

The Superintendent of the C. M. S. Missions makes occasional visits to the districts in N.S.W., where the Chinese live:—such as Tamworth, Glen Innes, Emmaville, Narrribri, Inverell.

Very little, if any, local Christian work is now being done in these districts. Chinese Christians in the Public Schools are taking the highest places, especially in the country districts. The appointment of one or two Chinese in Orders is a great need. In Newcastle the Presbyterians have a Chinese Pastor and Church. In Melbourne work is carried on by the Presbyterians and Church of Christ, and also by the Mission of the Epiphany in connection with St. Peter's under the direction of the Rev. James Cheung, the son of a former Chinese worker.

In Wellington, New Zealand, the Rev. Edward Lee, son of Mr. Lee Chuk Shan of Canton, is having much success in the Anglican Mission. He also visits other cities and towns.

Work is also being done in Brisbane and Queensland by the Anglican Mission.

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The United States

The Rev. T. R. Ludlow, of the American Episcopal Church reports that there are 65,000 Chinese in the U.S.A., scattered all over the country.

There are 2 Missions for the Chinese, one in San Francisco, and one in Oakland. Both Missions have a good start, with excellent Schools, and Sunday Schools connected with each. He speaks very highly of the character and work of the two Chinese Priests at San Francisco and Oakland. The average attendance in San Francisco is 75 and Oakland 30. Each Mission has its separate night school conducted by the Chinese Priest, and volunteer workers. The value and importance of these Schools cannot be over estimated, for nearly 100% of the Communicants in these places have been brought into the Church by these Schools. The number of Communicants at Oakland is 15 and the Sunday School membership 50.

These two Mission Stations make up two-thirds of the work for Chinese maintained by the Episcopal Church in the whole of the United States, as the other one-third in New York is scarcely worthy of the name of a Mission, being only a sort of Legal Aid Society.

In the Reports of the Students Council, The Rev. Paul Mioou says, "We are particularly anxious to develop some system by which the names of students coming from China to study in America can be referred to me, as soon as possible, with as much information as can be given, concerning the time of arrival and the College in which they will study in America. If your report could contain some finding to the effect that the Chinese Church should develop some way of reporting the students, it would be of very great assistance to us." The following recommendations might be endorsed by the Synod.

1. That the work be placed on a National and not on a Diocesan basis.
2. The establishment of Oriental Committees in each city, where Students and working men are in large numbers.
3. Locating and ministering to students who are churchmen or who have been in our colleges in China.
4. A Staff of 3 Secretaries. A Pacific Coast Secretary, with a Chinese Cantonese assistant, and an Eastern Secretary.

In these Reports, two members of the Synod are mentioned as having special knowledge of the questions raised. They are the Rev. Y. Y. Tsu and Mr. Francis Wei.

Malaya

There is a good deal of Christian work being done amongst the very large Chinese population in Malaya by the Anglican Church, under the direction of the Bishops of Singapore, and the Bishop of Labuan and Sarawak, as well as by the Presbyterians and the Methodists.

In the Diocese of Singapore there are 3 centers of work. Singapore, Kwala Lumpur and Penang.

The work in Singapore is fortunate in having at its head, the Rev. R. Richards, who speaks one dialect of Chinese as well as Malay.

There are Chinese Services every Sunday for various classes of Chinese, and during the week meetings are held for worship and instruction. There are five classes of Chinese to be ministered to, with five different dialects—Cantonese, Amoy men, Foochow speaking Hinghwa men, also from Fukhien but speaking their own dialect, and men from Hainan, called Hailams, also Teochow, I think speaking the Swatow dialect.
Of these spiritual activities and the results, the Rev. R. Richards reports as follows:

1. An average of 400 persons pass through St. Peter's, at the Chinese and Malay services held there and at the Hinghwa Union Hall on Sundays.
2. The number of Baptisms during the year was 104 Chinese (84 Adults); Chinese Catechumens and hearers 151.
3. On Sunday October 29th, 45 Chinese were confirmed in St. Andrew's Cathedral. The total number of the Chinese baptised is 800, of these, one-half have been confirmed. The congregations support the work well. Special contributions from the Chinese on the two Mission Sundays totalled $693.19.
4. The Cantonese work is in urgent need of a Catechist, of whose salary the congregations will provide one-half.
5. In Penang with a catechist only, the Christians number over 100. There was a congregation of 87 on Sunday, August 26th last.
6. In Kuala Lumpur with a Chinese Friest, the Rev. Lau Chong De, there is a large congregation, mostly Cantonese, and valuable work is being done in Tok San Vernacular School, with about 80 scholars.

There are three Chinese Clergy: the Rev. Chan Weng Tsuen, who was trained under the Rev. George Bunbury in the South China Divinity School. The Rev. Tong Bing Seng, for the Foochow speaking people. These two are working in Singapore. The Rev. Lau Chong De, at Kuala Lumpur.

There are three Catechists for three dialects, but another is wanted for the Foochow speaking people.

Labuan and Sarawak

Bishop Danson has supplied me with a full and interesting report of what is being done for the Chinese in Borneo. I note that there are four Territories:—the Kingdom of Sarawak, the Island of Labuan, the State of Brunei, the State of North Borneo.

There are about 62,984 Chinese in the Diocese—Cantonese, Hakka, Foochows, Hinghwas, Amoys, Hailams (Hainanese).

There is one most interesting feature of the work in this Diocese, which I think, makes it unique in the Missions in the Far East. That is, that in the founding of the "College of the Holy Way" for the training of Clergy and Catechists, in Kudat, North Borneo, "about half the money required for the establishment of the Divinity School was provided by the Chinese themselves, and most of the Stations are contributing annually to its support and maintenance."

In the Bishop's covering letter to me he says, "I feel that this Chinese work, small though it be, should create a bond between our isolated Diocese in Malaya, and the great Church of China, and that a visit to this District, by yourself, or some other delegate appointed by the Synod would be of great use."

I think a Delegation or "Mission of Help" on a small scale, would be a great means of establishing contact with our Brethren in Malaya. If a Delegation should be appointed, I think, the General Secretary of the Board of Missions should be a member.

In presenting this Review, one cannot help feeling thankful that our Church is in touch at so many points in the world with the Chinese Emigrant, at the same time it is obvious that a great deal more might be done to extend the work. The immediate call to the Synod is to consider how the Church of China can establish contact, and maintain a closer fellowship with the Brethren overseas.

Respectfully presented, W. Banister, Bishop.
APPENDIX.

I. Labuan and Sarawak (Island of Borneo).

1. For practical purposes, this Diocese consists of that part of Borneo which is under British influence, about one-third of the whole. It comprises four territories:—
   (a) The Kingdom of Sarawak under the only white Rajah—Rajah Brooke.
   (b) The island of Labuan—part of the Straits Settlements.
   (c) The State of Brunei—a British protectorate under a Mohammedan Sultan.
   (d) The State of North Borneo, governed by a chartered Company.

2. The other Missions working in this area are the Roman Catholics, the Basel Lutheran Mission (only in North Borneo), one station of American Methodists in Sarawak, and the sect called Seventh Day Adventists.

3. All these bodies work among Chinese, of whom there is a large number in the island. Nearly all the Chinese in Borneo come from the South of China, but some of them emigrated here long ago, and their offspring have been born and brought up here, and have never seen their motherland. Thus you have a new race of "Borneo Chinese," who do not even speak their mother tongue, but only a hybrid consisting of a mixture of Chinese, Malay, and Dyak.

   The chief tribes of Chinese in this Diocese are Hakkas, Cantonese, Foo-Chows, Hokiens, Tie-Chius, Hing-Was, and Hailams from Hainan. The Hakkas are the most numerous of the Chinese tribes, and most of the mission work is done among them, though some is also done among the Foo Chows, especially by the American Methodist Episcopal Mission, which is entirely confined to them.

4. Census figures for 1921 are available for North Borneo and Brunei, but not for Labuan or Sarawak.
   There are 25,561 Chinese in North Borneo. There are 1,423 Chinese in Brunei and I estimate that there are 35 to 40,000 Chinese in Sarawak and 1,000 Chinese in Labuan.

5. The Anglican Mission has Chinese work in every station, but its activities are practically confined to the Hakkas and Foo-Chows and there are only two stations where work goes on among the latter, viz., Kuching (Sarawak) and Tuaran (North Borneo).
   At present, we have only one Hakka priest in the Diocese, and he is stationed at our headquarters, Kuching, the capital of Sarawak. We have also ten Hakka catechists and readers. We have only two Foo-chow workers, one catechist and one reader.
   We are fortunate in having one European priest (Rev. B. Mercer, Kudat, N. Borneo) who has learned Hakka, and is very proficient.

6. For a long time the difficulty of finding suitable catechists for the Hakka congregations, has been felt. To get over the difficulty, we have been working for the past ten years to collect funds to establish a Divinity School in the Diocese, and our labours bore fruit, when on January 1st, 1923 the "Shin Thau Yen" or College of the Holy Way was opened in Kudat, North Borneo. The first Principal is Rev. E. Parry, who has begun with two students, both of whom speak English, and a four year course has been decided upon. In this way, we hope to get trained Hakka priests for all our stations in time.
The Chinese stations in the diocese in order of size are

(a) Kuching (Sarawak) 220 Communicants.
(b) Kudat (North Borneo) 200
(c) Jesselton (North Borneo) 120
(d) Sandakan (North Borneo) 60
(e) Miri (Sarawak) 30
(f) Tawau (North Borneo) 30
(g) Labuan (Straits Settlements) 20
(h) Sabu (Sarawak) 15
(i) Betong (Sarawak) 10
(j) Tuaran (North Borneo) 10

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When these figures are compared with the census above, it is easily seen that we have touched only the fringe of the work.

8. The mission schools in this Diocese are mostly composed of Chinese scholars. We have boarding schools at Kuching, Sandakan, and Jesselton, and day schools at Tawau, Kudat, and Jesselton. The total number of pupils is day scholars 865, boarders 225, in nine schools.

II. Philippine Islands

The delegation to Synod from the Philippine Islands supplies the information that there is a very large and influential Chinese business community in the Island and that our Church and the Roman Catholics are the only religious bodies working amongst them. Our communicants number about 800, and we have excellent schools for boys and girls, which are practically self-supporting. There is an opening for Chinese teachers of Mandarin in mission schools and in schools directed by the Chinese community. For information please apply to Rev. Hobart E. Studley, St. Stephen’s Church, Manila, P. I.

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REPORT OF THE STANDING COMMITTEE ON CANONS

The Committee has met twice, in January and December 1923. But a great deal of labour has been spent on the work entrusted to it, and many of the results obtained have been reached through correspondence.

Your Committee much regretted the resignation of a valued member, the Ven. Archdeacon Moule of Chekiang. The Rev. P. N. Tsu of Shanghai was co-opted in his place.

No fewer than six Resolutions (X–XIV and XXXV) of the last Synod concerned the Committee on Canons directly, and others indirectly. Moreover, as recorded in the Additional Note to the Minutes of the House of Bishops, the Committee was charged to supervise the work of re-editing the Chinese and English text of the Constitution and existing Canons.

The preliminary Committee (consisting of Dr. Gilman and Mr. Francis Wei in Hankow, the Bishop in North China and Mr. John Hsü in Peking) finished its work in August 1921, and the results were submitted to the Committee on Canons; the final results will be placed before the Synod. Your Committee makes no claim to have produced a perfect Chinese text, but ventures to claim that the Chinese and English texts now agree, and this was the object set before it by the last Synod.

Turning now to the other instructions given, your Committee reports as follows:

Res. X. It recommends that the wording of the Canon on the Constitution of the Standing Committee of the General Synod be altered to read “One Bishop......two clergy......two laymen.”

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Res. XI. It proposes to effect this object by a new Canon (II) requiring a *Promise of Conformity* from Bishops as well as from Delegates to the Synod.

Res. XII. Requiring a Canon on * Ordination to the Priesthood* has been carried out in the proposed Canon XIII.

Res. XIII. It has defined the duties of *Diocesan Standing Committees* in this respect rather more accurately than was done by the additional words proposed at the last Synod.

Res. XIV. This Resolution ran as follows:

"Resolved: that the Standing Committee on Canons be instructed to make such alterations or additions to the Canons as will make clearly permissible the admission of women to the General Synod." Your Committee gave this matter long consideration, and finally resolved to report as follows:

With no change in the Chinese text, and with only a very slight change in the English text of Canon II, § 2, there will remain no bar to the admission of women, as far as the wording is concerned. But the Standing Committee on Canons wishes to point out that the admission of women to the General Synod in its opinion properly requires an amendment of the Constitution, by the addition of a clause to Article II in the following sense:

"Either men or women may be elected as Delegates to the General Synod."

Res. XXXV. (1) Your Committee was instructed to prepare a special Canon on the Authority of the General Synod. It begins to report that it considers such a Canon unnecessary, as all Bishops and Clergy of the Chung Hua Sheng Kung Hui and all lay members of the General Synod sign a Promise of Conformity to the Preamble, Constitution, and Canons of the General Synod: but it would suggest the amendment of Article VI, § 1, of the Constitution by the addition after the word "Canons" of the words "for the government and discipline of the Chung Hua Sheng Kung Hui."

(2) Your Committee has proposed a new Canon on "the Duties of the Chairman of the House of Bishops" to cover "metropolitan oversight."

(3) Your Committee has prepared a new Canon on Diocesan Bishops.

(4) Your Committee has prepared a new Canon on the Discipline of the Clergy.

It further seemed well to your Committee to prepare a new Canon on Diocesan Synods, and it has ventured to propose one or two alterations in the old Canons for the sake of greater clearness.

Your Committee carefully considered the Canon on *Deaconesses* submitted to it by the Committee on the Diaconate of Women, and reported on the same to that Committee.

Your Committee also felt that a Canon on *Membership of the House of Bishops* was now necessary, and the proposed Canon XVII deals with this subject.

Your Committee has also drafted a *Standing Order of the House of Bishops* based on the important Resolution (LXIV) passed by that House in 1921. This will be submitted to the House of Bishops for consideration.
REPORT OF THE STANDING COMMITTEE ON
CHRISTIAN UNITY

I. RESOLUTIONS OF THE GENERAL SYNOD OF 1921.

Nine resolutions on the subject of Unity were passed by the General Synod of 1921. Acting under these, your Committee sent the Lambeth "Appeal to All Christian People," with a covering letter, to the Heads of Christian Churches and Missions in China, and also prepared and issued a short tract for general circulation on the Lambeth Appeal and other resolutions of the Lambeth Conference on the subject of Unity. The formal responses to these efforts have been very few. The times have seemed to call for friendly action and such individual intercourse as would remove prejudice and promote mutual understanding rather than for official steps toward unity or even conference on a large scale.

The ninth resolution of the General Synod of 1921 commended the National Christian Conference, which met in May, 1922, to the support of all Diocesan authorities of the Chung Hua Sheng Kung Hui. The Conference met as planned, and our several Dioceses, took their due part in it. The Conference elected the National Christian Council, which has naturally become an important means of setting forward practical co-operation in Christian work and mutual understanding and good will among Christians in China. The Executive Committee of the National Christian Council has addressed a communication to the Chairman of the House of Bishops which has a direct bearing on the subject entrusted to your Committee, and your Committee makes no further mention of the subject in its Report. In view of the intimate relation of the National Christian Council to the whole matter of Christian Unity, your Committee recommends to the General Synod the adoption of the Resolution numbered (1) at the end of this Report. (See Action, Res. XX.)

II. WORLD CONFERENCE ON FAITH AND ORDER.

The Subjects Committee appointed by the Preliminary Conference held at Geneva in August, 1920, issued two series of questions, one concerning the Faith and the other concerning the Ministry of the Reunited Church, and under date of September, 1922, issued a pamphlet of 30 pages entitled "Subjects Committee Papers," summarizing the conclusions thus far reached by various groups. A third series of questions, on the Church, was issued in October, 1923. Your Committee welcomes these efforts to secure wide-spread and united consideration of such subjects by local groups as the most helpful method of preparation for the World Conference, and herewith recommends to the General Synod a resolution on the subject—(II) below. (See Action Res. XXI.)

Your Committee recommends also the renewal of resolutions on this subject passed by the General Synod of 1921—See (III) and (IV) below. (See Action Res. XXII and XXIII).

III. THE PASTORAL CARE OF UNION CONGREGATIONS.

Your Committee begs leave to report as follows on the Pastoral Care of Union Congregations:—Inasmuch as

(a) General Feng has for the past year or more invited a priest of the Chung Hua Sheng Kung Hui to act as Chaplain in his army where the Christians are members of several different Communions, perhaps including Sheng Kung Hui, though this is not quite clear; and

(b) Union Institutions (such as Fukien Christian University, the Peking Union Medical College), require men as Chaplains who can minister
acceptably to faculties and students consisting of members of several different Communions often including Sheng Kung Hui; and

c) The Foochow Union Church which is established by the Fukien Christians, representing several different Communions including Sheng Kung Hui living in Shanghai, desires to employ a full-time pastor and would naturally turn to the three Communions working in Foochow to help to find a man for the post; and

d) Congregations of Mandarin speaking and of Cantonese Christians have also been organized in Shanghai and elsewhere under similar conditions; and

e) These and similar Union Congregations seem likely to remain with us and to increase in largely number as a feature of Christianity in China until and unless we can reach a higher Unity; and

f) Careful consideration leads us to approve the formation of such Union congregations as perhaps a suitable method of meeting the present difficulties that arise inevitably from our unhappy divisions; and

g) Such Union Congregations need our avowed and active co-operation, seeing that the welfare of the Chung Hua Sheng Kung Hui and of the individual Christians concerned requires that we be officially represented in them as occasion may offer; and

h) Formal co-operation in such Union Congregations by ourselves and other Communions will help to save such Congregations from the perils of isolation:—

We therefore recommend that the General Synod request the Chairmen of the two Houses to appoint a committee to report on the best way of meeting the needs which we have drawn attention, so as to secure that in the case of Union Institutions or congregations, it may be possible, on the one hand, for members of our own Church to have due opportunities for the ministry of the Sacraments and congregational worship and life, and on the other hand, it may be possible for clergy of our own Church to accept responsibilities in such institutions and congregations, under conditions that approve themselves to the Church as a whole. We venture to suggest in view of the urgency of this question that the matter be brought up, if the Committee on Business see fit to do so, at the outset of the Synod, that a sub-committee be appointed forthwith and report to the House of Bishops before the close of the Synod. It may be that they will find it impossible to do more than present an interim Report. It would be hardly wise to insist on their doing more, but we are of opinion that if the Committee can present a Report to which the approval of the General Synod can be given before the close of its meeting in 1924 it will be of real advantage to the Church. The matter is already urgent, in a very few cases, but these cases are likely to increase in number every year. The delay of even three years until the next Synod would probably add to the difficulty of the problem. Your Committee, therefore, begs to move the Synod in the above sense.

IV. MEETINGS OF THE STANDING COMMITTEE ON CHRISTIAN UNITY.

Your Committee greatly regrets the inadequacy of its Report and would express the opinion that hereafter the instruction to the Committee should include an expression of the Synod's opinion as to the minimum amount of time which the Committee should give to its meeting.
together with such provision for the expenses involved in the Committee's meeting as will remove this difficulty; for while the pre-occupation of members in other matters is likely to remain the chief obstacle to the performance of the Committee's tasks, the expense of travel is often a last straw which finally makes it impossible for the Committee to secure a quorum even once between sessions of the General Synod.

Your Committee recommends in this point the resolution numbered (V) below. (See Action Res. XXIV).

(Note.—The Resolutions submitted with the report having been passed unchanged, are not reprinted here).

REPORT OF THE SPECIAL COMMITTEE ON PASTORAL CARE OF UNION CONGREGATIONS

The Committee though called the Committee on Pastoral Care of Union Congregations approaches its task from two points: the care of Chung Hua Sheng Kung Hui members, who may be led to join, and the arrangements for Chung Hua Sheng Kung Hui clergy, who may be invited to minister in, such congregations. No negotiations having arisen between the Chung Hua Sheng Kung Hui and Union Churches concerning permanent relations, the Committee does not feel that the time is appropriate for the Chung Hua Sheng Kung Hui to offer any suggestions on the general principles of Union Church life. For the same reason, the Committee has not considered that the Lambeth suggestions for a full recognition of ministries should be taken up with Union Churches now. The fact that the ministers in Union Churches are not usually permanently attached to them makes the considerations of the said Lambeth suggestions still less easy at the present time.

The Committee would draw especial attention to a phrase in its last recommendation, viz., "Lambeth Principles." Many years of Christian history elapsed before liturgies became at all fixed. "The Lambeth Quadrilateral," and the Lambeth Pronouncement of 1920 do not lay down the use of any Liturgy as a condition of re-union; and the XI Canon of the American Episcopal Church (1922) in providing for the Anglican Ordination of Ministers in other Communions, lays down principles, and does not prescribe elaborate forms, for the administration of Baptism and Communion by such ministers. These facts should make it easier for a Chung Hua Sheng Kung Hui clergyman ministering in a Union Church to adapt his methods freely to some of the needs and habits of the congregation, at times when he is not trying to lead such a congregation to appreciate the value of such forms as the Chung Hua Sheng Kung Hui has to offer as helps to devotion.

In view of the above mentioned lines of approach to the consideration of Union Church life, the Committee's recommendations begin with two balanced pieces of counsel to our own members, and the recommendations approach the recognition of other ministries by way of encouraging individuals to accept them under the conditions stated.

The Committee having had access to a great number of important letters and documents representing the work of the Chung Hua Sheng Kung Hui Standing Committee on Unity, recommend the following Resolutions for the approval of Synod:

1. That members of the Chung Hua Sheng Kung Hui be urged to associate themselves where possible with our own Church.

2. That members of the Chung Hua Sheng Kung Hui be encouraged in places where ministrations of the Chung Hua Sheng Kung Hui are not, for language or other reasons available, to attend ministrations in Union Churches,
provided there is nothing in the doctrine of such churches distinctively contrary to the teaching of our own Communion.

3. That Clergy be encouraged to give such Church members Letters of Commendation to the pastor of the Union Church they attend, with a request that on leaving his church they be given Letters of Commendation to the Clergy of the Chung Hua Sheng Kung Hui in places whither they go.

4. That members of a Union Church who wish to be confirmed may request the pastor to help them to prepare.

5. That Clergy of the Chung Hua Sheng Kung Hui be allowed, under special circumstances, and subject to the permission of the Diocesan Bishop, to minister to Union congregations.

6. That Chung Hua Sheng Kung Hui clergy accepting office in a Union Church shall do so under arrangements providing that the ministry of the Word and of the two Sacraments and the conduct of Worship are consistent with Lambeth principles and also suitable to the needs of the congregation.

(Note.—The Resolutions actually passed on this subject are Res. XXV to XXXI.)

REPORT OF STANDING COMMITTEE ON THE PRAYER BOOK

The task committed to this Committee was a very big one. "The enrichment and variation of the Book of Common Prayer and its adaptation to present conditions and Chinese ideals." The difficulties encountered in such a task are enormous, and it was never expected that the work would be completed in a short time. The Committee has been able to meet only once at the close of the last meeting of General Synod, and consequently any work which has been attempted has had to be done by correspondence. A considerable amount of material was obtained from the Bishops, and this material, together with the covering letters, has been carefully examined by a Sub-Committee. A selection of prayers has been made, and we now present that selection for consideration. We would also submit the following proposals:

1. That this selection of prayers be printed in pamphlet form and commended for consideration in all the dioceses of the C.H.S.K.H. with a view to alterations and improvements and final adoption in the future.

2. That the Standing Committee on the Prayer Book be asked to prepare forms of service for—
   (a) Form and manner of making Deaconesses.
   (b) Form of service for New Year's Day.
   (c) Form of service for the Feast of the Transfiguration.
   (d) Form of service for use when the body is laid in the coffin.

3. That the Standing Committee on the Prayer Book consist of three Bishops and three priests, whose task shall be,
   (a) To hold standard books of reference, namely, a copy of each of the prayer-books now authorized for use in the various dioceses, and all new editions that are brought out.
   (b) To collect and work at proposals and material for a standard prayer-book for the C.H.S.K.H.
   (c) To be a committee of reference to which Bishops may apply when wishing to publish prayer-books with any desired alterations.

(Note.—For Action taken on these proposals: see Resolutions XXXII—XXXVI).

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REPORT OF THE STANDING COMMITTEE ON RELIGIOUS EDUCATION

I. MEETINGS

The Committee has held one meeting. Sub-Committees were appointed to consider the following subjects: (a) Sunday Schools for children not in Church Schools; (b) Sunday Schools for children in Church Schools; (c) The curriculum for religious education in schools; (d) Preparation for Baptism and Confirmation, and adult Sunday Schools. We regret to say that only one committee—the last—has been able to bring in a report.

II. IMPORTANCE

It is hardly necessary to emphasize the importance of Religious Education. After the initial work of evangelism all our work is educational. If our schools are producing boys and girls and young men and women of high Christian character, ready to sacrifice themselves for the good of others and able to take leading parts in the establishment of the Kingdom of God, they are fulfilling their purpose.

III. SUNDAY SCHOOLS FOR CHILDREN NOT IN CHRISTIAN SCHOOLS.

There are less than 300,000 children in Christian schools in China. The Sunday School is one of the few possible ways of reaching the rest. Such schools are, however, lamentably few. We recommend

1. that steps be taken to establish Sunday Schools both in the cities and in the country, and that in these schools Christian laymen and women be employed as teachers without pay.

2. that the course of study in the earlier grades consist of sections from the Gospels. The ungraded lessons prepared by the Sunday School Union provide excellent helps but are so arranged that often for long periods the lessons are purely from the Old Testament. As many of the children in such schools only stay for a year or less this precludes many from getting any knowledge of the life of Christ. We would, therefore, request the Sunday School Union to prepare such courses as will obviate this difficulty.

IV. SUNDAY SCHOOLS FOR CHILDREN IN CHURCH SCHOOLS.

As children in Church Schools always have some week-day instruction in religion, the curriculum of the Sunday School for such children should be carefully co-ordinated therewith so as not to cover the same ground. As the week-day instruction is chiefly if not exclusively Biblical, we recommend,

1. that the course should include instruction in the use of the Prayer Book and the idea of worship, and the Church Year, and discussion of matters of practical Christianity.

2. that the division into classes do not follow the division in use for the regular school course. The classes should be small—not over ten in each class—and Christians and non-Christians should be separated.

3. that where possible teachers other than the regular teachers do at least part of the teaching. Where schools cover a considerable number of grades it should be possible to have the older pupils instructing the younger ones. In other cases some of the better educated members of the congregation may be able and willing to assist.

4. that there be training classes for such teachers. Weekly classes and occasional institutes should do much to help in this matter.
(5) that the course in the lower primary schools should be chiefly from the Gospels with some stories from the Old Testament and the Acts. In the higher primary schools the study of the Gospels should be continued but somewhat more time be given to the Old Testament as at that age the stories of ancient heroes have more appeal, especially to boys. In the junior middle school further study of Old Testament history, a more thorough study of one of the Gospels, and some study of the Epistles should be taken up. For the senior middle school the Gospel of St. John, the Epistle to the Romans, and St. James and Isaiah would make a suitable course.

V. Religious Instruction in Colleges

This Committee presented to the Synod of 1921 an excellent report on this subject which so far as we are aware has had no effect whatever on the system of religious instruction in any of our colleges. We would refer to that as embodying our opinions.

VI. The Instruction of Candidates for Baptism and Confirmation, and Adult Bible Classes.

We recommend:

(1) That children of Christians under twelve years of age be reckoned as infants for purposes of baptism.

(2) That children of Christians over twelve should be reckoned as adults and should have a term in the Catechumenate before baptism.

(3) That children of non-Christians should not be baptised until they have reached years of discretion (say fourteen) and have had a term of special instruction in the Catechumenate.

(4) That adult converts should in all cases be admitted to the Catechumenate before Baptism.

(5) That admission to the Catechumenate should be by special Service, where a candidate may make a public profession before the congregations of

(a) his faith in Christ
(b) his determination to follow Him
(c) his intention to renounce all idolatrous practices.

and where the congregation may join in prayer for him.

(6) The instruction of Catechumens should be kept separate from ordinary Sunday-School classes.

(7) The instruction should include:

(a) Reading the New Testament (where necessary, in colloquial character, Romanized or Script).
(b) Instruction in prayer.
(c) The life of Christ
(d) The Church Catechism or some small treatise on Christian Doctrine
(e) Baptism and the Lord's Supper
(f) The Christian ideals of marriage and the home
(g) The Christian's duty to the Church and to society.

(8) That a book for the instruction of Catechumens, covering the ground mentioned in previous paragraph, should be prepared as soon as possible, and be published by the C. L. C.

(9) Persons so prepared and accepted for baptism should be regarded as ready for Confirmation, and should be presented to the Bishop on the first opportunity.
Another text-book of post-Confirmation instruction on the Christian Life is much needed in the Church, and we suggest that one be prepared, covering such subjects as:

- The Christian Life
- The Family Altar
- Christian Purity
- Christian Service
- Betrothal, Polygamy, Divorce, etc.

Your committee would submit the following resolutions:

1. That a secretary be appointed who shall give his whole time to the work of promoting religious education by preparing literature, holding institutes for teachers, by directing attention to improved methods and such other ways as may be devised.

2. That text books be prepared specially adapted to the needs of China for Sunday Schools as outlined in Section IV of this report and for the instruction of Catechumens and Christians as outlined in Section VI.

3. That if such text books are prepared and approved by the Committee the Church Literature Committee be instructed to publish the same.

4. That the China Sunday School Union be requested to prepare a series of graded lessons for non-Christian children.

(See Action of Synod Res. XLIII—XLVII).

REPORT OF THE CHURCH LITERATURE COMMITTEE WITH STATEMENT OF ACCOUNTS 1921-1923

I. Finance

A. The Chinese Churchman.—Our Editor-Manager, the Rev. James Tsang, has worked hard at getting in subscriptions, and we have received an average of $670 from this source, without any "special subscriptions". We still get little or nothing from advertisements: and we have not only had to deplete our balance by $600, but to draw on our S.P.C.K. funds for $1,200.

Further we must expect to provide both staff and quarters, if The Churchman is to be properly carried on and not to be burdensome to those directly responsible for it.

Unfortunately we enter 1924 with a very small balance ($119.57), and probably we shall have once more to fall back on help from the S.P.C.K. to pay our way.

B. Publishing.—Thanks to the continued generosity of S.P.C.K. we end with a balance $1,000 larger than on December 31, 1920. But this is partly because one or two of our publications were still unpaid for at the end of 1923. Our sales have improved though not up to the point we hoped for (1918-1920 average about $288, 1921-1923 average about $600). They ought easily to reach $1,000 a year. We would gladly spend more on printing if we had the books to publish.

II. "The Chinese Churchman"

The first place must be given to acknowledging our debt of gratitude to the Rev. James Tsang. Originally appointed as Associate-Editor he very soon had to shoulder the whole burden. He was of course handicapped by having to make an experiment (in 1922) with a weekly newspaper, which proved a failure, and he was further handicapped by ill health and by a great deal
of other work being thrown upon him. The newspaper experiment was carried out in pursuance of wishes expressed at the last Synod.

The decision to revert to magazine form was come to at a meeting of the Committee at Hankow in October 1922. On the whole the Committee are of the opinion that the magazine form has proved itself more popular. A remarkable feature in 1922 was the strong support given by the Diocese of Chekiang. If other Dioceses would do the same, The Churchman would certainly be easier to run. But the Managing-Editor still has to complain of lack of material, lack of news, and unpaid subscriptions.

The outstanding difficulty which confronts us, however, is that caused by constant changes in editorship and management. The interests of the Magazine as such, and its efficiency as a real help to the Church, alike demand a more permanent arrangement.

III. Publishing

(1) The Committee is prepared to help by grants for writers etc., for the preparation of books:

(2) The Committee will relieve authors of all expense of publication, if their Manuscripts are approved:

(3) The Committee will help to promote a wide circulation of books so published.

We cannot help feeling that if this were understood more widely we should get more offers of work, i.e., of books for publication.

We have published the Lambeth (1920) Encyclical and Resolutions, and a Tract on the Lambeth Unity Resolutions both in English and Chinese. Amongst our other publications have been Sunday’s Outline of the Life of Christ (Throop) and Gore’s Sermon on the Mount (Nichols) a Book of Private Prayers (Nichols), and a translation by the same hand of Bishop Slattery’s book on the Ministry.

A complete list of our publications has been issued, and we would venture to urge all into whose hands this Report falls to study that list, which may be had on application to the Chairman, or to the Secretary of the Committee.

IV. The S.P.C.K.

The three years agreement with the Society expired at the end of 1923, but we believe it will be renewed for a further term of three years. For this we cannot be too grateful. Without it our work would come to a standstill. With it, we hope to go from strength to strength.

Prayerbooks.—There has been some misunderstanding in the past about the Society’s help in printing Prayer-books. As far as we can make out, what is desired by the Society is that all applications for such help should be sent in to the Church Literature Committee, stating explicitly the size of the edition to be printed, the cost of the edition and the probable term of years within which the Diocese applying for such help will be able to refund something like 50% of the amount of the grant for which application is made. The Committee would then apply to the Society. We are not quite clear as to the Society’s reasons, but probably they are somewhat as follows. If the grant applied for is a small one the Society might instruct the Committee to find the necessary funds out of the grant which they give to the Committee. If the grant applied for is a large one they want to have the Committee’s imprimatur on the application. Communications on this subject should therefore be addressed either to the Chairman of the Committee or to its Secretary, the Rev. J. W. Nichols.

FRANK L. NORRIS
Bishop, Chairman of the Committee.
### “Chinese Churchman” Accounts 1921-3

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- **Balance:** 599.15 403.71 119.57
- **Total:** **$1,989.44** 2,557.88 2,567.39

(1) 24 Issues Magazine form, bi-monthly
(2) 40 Issues Newspaper form, weekly
(3) 30 Issues Magazine form, every ten days.

### Publishing Accounts 1921-3

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<td><strong>3,467.77</strong></td>
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#### Expenditure:

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<td><strong>Total</strong></td>
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<td><strong>1,422.76</strong></td>
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- **Balance:** 460.62 1,478.05 1,734.16
- **Total:** **$2,184.57** 2,900.81 3,467.77
REPORT OF THE STANDING COMMITTEE ON THE STATE OF THE CHURCH

In reply to a questionnaire, the following summary has been prepared by your Committee:—

1. STRATEGIC OPENINGS.—Good opportunities for evangelistic efforts present themselves almost everywhere, but especially urgent are the openings in Tientsin, southern Anhui, southern Hunan and Yunnan.

2. OUTSTANDING ADVANCES.—There has been marked progress all along the line since the last General Synod. At the end of 1922 corrected statistics show the following striking increases over the figures for 1920—

   Chinese Clergy—an addition of 40, making a 25% increase; Total Chinese Staff—an addition of 200, making a 7% increase; Confirmed Christians—an addition of 3,349, making a 14% increase; Unconfirmed Christians—an addition of 4,124, making a 20% increase; Total Constituency—an addition of 14,736, making a 27% increase; Offerings for Church Purposes—an addition of $30,716, making a 35% increase. It should be understood that none of these figures are more than approximate but they do indicate an essentially healthy condition and so may well be a cause for thankfulness.

In the Diocese of Shanghai the handsome new plant for St. Mary's Hall has been built and occupied and four new churches have been consecrated. In the Diocese of Victoria there has been a marked increase of interest in Christianity. Officials readily attend special Christian ceremonies and invite and arrange for evangelists regularly to visit the prisons. The common people are ready at all times to discuss Christian doctrine. The Church of Our Saviour, Canton ($45,000), Holy Trinity College, Canton ($125,000), and St. Stephen's Girls' College, Hongkong ($250,000) have recently been erected, while an endowment fund for the Diocese has been started with $20,000 as a nucleus. The Diocese of Chekiang rejoices in the growing spirit of voluntary service. In the Diocese of North China work has been started in the Province of Shansi at Tatungfu, and evangelistic work in the country has been advancing rapidly. In the Diocese of Western China the Christians are doing more towards self-support, but development along other lines has been hindered by the state of civil war. In the Diocese of Hankow the foreign clergy are gradually being withdrawn from the detailed direction of the parishes and this responsibility is being turned over to the Chinese clergy; also the China for Christ Movement seems to have resulted in a deepened spiritual life among the Christians and in the coming in of many converts from without. In the Diocese of Shantung the contributions to missions have doubled in 1922. The Diocese of Fukien has been making striking progress in self-support; recently seven churches have been erected with funds raised by the Chinese Christians. In the Diocese of Kwangsi-Hunan there has been marked progress in self-support, and two churches have been turned over entirely to the care of Chinese pastors. In the Diocese of Honan social service work has aroused interest in the Church among all classes. In general the members of the Church seem to be showing a more vital interest in its welfare and progress, and among the non-Christians the field is white for the harvest.

3. UNION WORK.—In country districts it is generally impracticable to co-operate in evangelistic work, except that arrangements may be made to avoid overlapping. In large cities, on the other hand, united evangelistic campaigns are often found useful and worth the time and effort involved, as noted by the Dioceses of Victoria, Chekiang, Hankow, Fukien, and Kwangsi-Hunan. The Dioceses of North China, Honan, and Anking, however, have found that co-operation in evangelistic work has not been helpful to the
4. Devolution.—Responsibility for the work of the Church has largely been transferred from the Missions to the Diocesan Synods in the Dioceses of Shanghai, Victoria, Chekiang, Hankow, Fukien, Kwangsi-Hunan, and Anking. In Western China and Honan regular Synods have only recently been organized, so they have not much authority as yet. The wise and effective way in which the Synods, General and Diocesan, have used the power entrusted to them and the loyalty which such trust calls forth on the part of the laity suggest the expediency and justice of extending this principle still farther.

5. Strong and Weak Points of the Dioceses.

Shanghai—Strong: (a) Medical work in Shanghai, (b) Educational work of St. John's University, (c) Compact Diocesan organization, (b) Advance in self-support along the whole line.

Weak: (a) Lack of spiritual as distinct from social leadership, (b) Failure of Laity to form Bible-reading habit, (c) Restlessness of Chinese clergy.

Victoria—Strong: (a) Educational institutions, (b) Regular parish work and pastoral care.

Weak: Lack of zeal for evangelism.

Chekiang—Strong: (a) Large staff of well trained and able Chinese workers, (b) Voluntary work of Laity, (c) Smoothly working Diocesan organization, (d) Liberality towards special causes.

Weak: (a) Many congregations slack, (b) Failure of Laity regularly to support evangelistic and educational work of Church.

North China—Strong: *Esprit de Corps* and devotion of missionaries.

Weak: (a) Lack of enterprise due to undermanning of field, (b) Lack of training schools for men and women evangelists and teachers.

Western China—Strong: Women's work.

Weak: Lack of Institutional work.

Hankow—Strong: (a) Cordial co-operation between Chinese and foreign workers, (b) Large staff of well trained Chinese clergy, (c) Well organized school system.

Weak: (a) Inability of most foreign clergy to speak Chinese well, (b) Lack of self-support, (c) Failure of Christians to read Bible and lead consistent lives.

Shantung—Strong: Devoted work of missionaries despite poverty and loneliness.

Weak: Lack of self-support and all that implies both as regards cause and effect.

Fukien—Strong: (a) Large staff of Diocesan workers, (b) Well developed Synod.

Weak: (a) Chinese Clergy few and inadequately trained, (b) Very inferior training of Bible-women.
Kwangsi-Hunan—Strong: (a) Good organization of Diocese, (b) Much self-support, (c) Strong staff of evangelists and catechists.

Weak: (a) Lack of leading laymen, (b) Long distances between stations making corporate life difficult.

Honan—Strong: (a) Sense of unity and harmony, (b) Respect of non-Christian community.

Weak: (a) Lack of trained Chinese workers, (b) Lack of vital religion among the laity.

Anking—Strong: (a) Large body of well trained Chinese clergy, (b) Summer school for Church workers.

Weak: Lack of self-support.

6. FORWARD MOVEMENT.—It is the general opinion that it would be inadvisable to organize any special Forward Movement, the reasons being (a) the large expense involved, (b) the small results probable, (c) the adequacy of the China for Christ Movement to the need, (d) the diversion of men from the actual constructive work of the Church.

7. EXECUTIVE HEADQUARTERS.—The Bishop of Honan suggests that for the closer co-ordination of all parts of the Chung Hua Sheng Kung Hui and the more effective working of its interrelated activities, a permanent executive staff and headquarters are most desirable.

8. HANDBOOK.—A handbook of the Chung Hua Sheng Kung Hui should be prepared triennially previous to the meeting of the General Synod. Such a handbook should contain:

(a) A brief summary of the important actions of each of the previous General Synods.
(b) A historical sketch of the Anglican Communion in China before the formation of the General Synods.
(c) Historical Sketches of each of the Dioceses up to date.
(d) Unstatistical statements of the condition, work, and plans for the immediate future in each Diocese.
(e) Brief descriptions of each of the chief institutions in each Diocese.
(f) Statistics for the triennial period.
(g) An account of the Shensi Mission up to date.
(h) An account of the Central Theological College up to date.
(i) A list of the books written or translated by members of the Chung Hua Sheng Kung Hui, whether published by the Church Literature Committee or not.
(j) A directory of the clergy, Chinese and foreign, including a brief biographical notice of each.

REPORT OF COMMITTEE ON CHINESE LECTIONARY

Your Committee have been unable to meet together. They can only therefore present by way of Report what it has been possible to gather from answers to certain questions sent out by the Convener, and their own conclusions from the same. What follows is an Abstract of answers received from nine members out of a Committee of fourteen, one other member absent from China being represented by a brief communication from one of his Mission (Canadian Church). There are four Chinese members on the Committee of whom three have sent in answers to the Questionnaire.

1. Do you think it necessary or highly desirable that there should be a common Lectionary for the whole of the C.H.S.K.H.?
A large and strong majority hold that a common lectionary for the whole of the C.H.S.K.H. is not necessary and at present not desirable. Two of those in the minority are Chinese members, one of whom leans to "necessary," the other to "desirable."

(In view of the above it might seem the obvious course to send in our Report as against the scheme, without further comment; but the enquiry has elicited points which it may be useful for the Synod to have on record; we therefore give a brief abstract of the further results of our enquiry.)

2. Assuming that the Synod decides in favour of having such a Lectionary; is there any reason, in your opinion, why the new (say) American, or Canadian or English Church Lectionary should be held to be less fit for use in the C.H.S.K.H. than any one which our (or other) Committee could draw up for the purpose at the present time?

No objections were offered to our existing lectionaries as such (save that one member would omit lessons from the Apocrypha altogether, and one other would not have such read for Sunday lessons.) Most of the Committee would advocate taking one of the existing lectionaries for the Lectionary of the C. H. S. K. H. This scheme might perhaps present some difficulty if an endeavour were made to adopt any one of them exclusively. There was one recommendation for a special lectionary for the Chinese Church on the ground of the needs of an "Infant Church," and the member who urges it would gladly see very much less of the Old Testament, and far more repetition of the Gospels and the New Testament generally in the table of Lessons. One Chinese priest expresses the opinion that no committee of the Sheng Kung Hui at the present time would be capable of improving on the existing lectionaries.

3. Do you approve of the use of the Apocryphal Books in the Chinese Lectionary? If so (1) in the measure used in the Old Lectionaries of the home Churches? (2) in the measure adopted in the new Lectionaries? (3) in more extensive measure still?

Strong disapproval is expressed by one member of the use of the Apocrypha in the Chinese lectionary. Three others (less strongly) would favour the omission or very sparing use of the Apocrypha. On the other hand, one — a Chinese priest—would like to see more lessons from the Apocrypha, and especially mentions (a point of some interest) that he would be glad to see lessons from Ecclesiasticus and Wisdom taking the place of those from Ecclesiastes and Canticles.

4. Do you favour any measure of freedom in the use of such Lectionary as may be adopted, beyond the existing power of the Bishop to authorize special Lessons for specific occasions? e.g. how do you regard the note attached to the American Church Lectionary (1920-21):—

"In view of the fact that opinions will often differ as to the proper length and limits of certain Lessons, it should be noted that it is intended that the Minister may (1) abbreviate any Lesson in these tables at his discretion. Also on any Sunday, the Minister may at his discretion (2) read from the Lessons appointed for any day in the week, instead of the Lessons appointed for the Sunday. (3) And when the order for the Holy Communion cannot be used on a Sunday or Holy-day, the Minister may read the Epistle or Gospel for the day instead of the Second Lesson appointed."

Should this principle of granting a measure of freedom to the officiating Minister, in your opinion, be (1) adopted? (2) extended?

Opinions on the above were a good deal divided. One who is in favour of some measure of freedom would not give the Reader license to dispense with Old Testament lessons at will. One—a Chinese priest—
would not advocate (1) abbreviation at discretion (2) substitution at discretion of other lessons for those appointed for Sundays; but would agree with (3) reading the Epistle or Gospel for the day—when there can be no celebration of the Holy Communion on Sundays. He would only permit choice of change for any special emergency in cases where a priest is in charge.

Another Chinese priest disapproves of the principle generally.

The general balance of opinion is against rather than in favour of further freedom than that at present given by the Bishop's authorisation for special lessons.

5. Would you favour, with a view to simplicity, a Lectionary without alternative Lessons for the C.H.S.K.H.? The balance of opinion was distinctly in favour of alternative lessons; but with qualifications. There was a tolerably strong feeling that such should be confined to Great days and a few special Sundays.

6. Assuming that alternative lessons be retained, ought any specific injunction to be added, pointing out that, for the course of one year, one of the prescribed courses be consistently followed? e.g. not a Lesson one Sunday from the historical Books and the next Sunday from Wisdom, a Lesson one day from a Gospel and the next from an Epistle.

With one exception it is felt that the Reader should be enjoined to follow one course, (assuming that alternative lessons are provided on anything like the scale at present obtaining in the English and American lectionaries.)

In this connexion one member of the Committee expresses the opinion that the point of "the lectionary being read through in one year" in the terms of reference should be rescinded.

In the Report of the Committee on the Lectionary submitted to the Synod of 1921, a doubt is expressed as to the matter being a very "live issue," and that Report continues: "If we are right in this reading of the indications, we should recommend that the matter be laid aside, until there is a clearer and stronger feeling in the Church generally of the importance of dealing with it." (Report of Synod of 1921, p.77).

Your present committee is forced to the conclusion that this doubt was well founded: and having in view the divergences of opinion expressed, and the fact that the considerable majority consider a common Lectionary is not necessary at the present time:—a conclusion, we believe, largely due to the fact that the Churches in America, England, and Canada have but just issued new Lectionaries, compiled after very great thought and labour on the part of the best and most experienced scholars:—

We submit that the question should for the present be allowed to drop, each Diocese providing, as now, for its own needs.

We would express the hope that at some future time the Chinese themselves, if and when the need is felt to be a pressing one, will provide the Church with a Lectionary which will prove a further bond between the dioceses of the Chung Hua Sheng Kung Hui.

We feel we ought not to close this Report without a humble acknowledgment of our failure to present a scheme for a Chinese Lectionary to the Bishops (or Diocesan Synods) in 1923, as enjoined in the Terms of Reference, Report of Synod of 1921 (page 11).

Signed on behalf of the Committee,

CHARLES P. SCOTT,
(Bishop) Convener.

Note (by the Convener.)

Since the above Report was drawn up, and generally approved by the Committee, further communications have come in from members of the Com-
mittee who had not previously written. The general purport of these is:
(1) to strengthen considerably the opinion that a common Lectionary for the
C.H.S.K.H. is very desirable. (2) To confirm the view that no effort should
be made at this time to provide a Lectionary de novo for the C.H.S.K.H.
(3) That it would be advisable "to accept one of the New Lectionaries as the
norm, but not to make it compulsory upon the Dioceses to use it."

GENERAL SYNOD TREASURER'S REPORT
April 1, 1921—Feb. 18, 1924

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$1,731.52 $1,731.52

REPORT OF THE BOARD OF DIRECTORS OF THE CENTRAL
THEOLOGICAL SCHOOL

The Board of Directors of the Central Theological School present to the
General Synod their report of the work of the three years past as follows:

Owing to the difficulty of gathering so many members from such widely
separated districts, they have held but two meetings, but the Executive Com-
mittee has acted for them in the interim, according to the provision of the
Constitution.

In the Spring of 1922 the School was offered temporary quarters in a
Chinese house purchased by the American Church Mission next to the parish — 71 —
church in the city of Nanking, and a house was offered temporarily for the
residence of one of the staff in the residential compound of the same Mission.
The offer was accepted and the school opened there September 9th 1922, with
the Rev. B. Mather, B. A., as Dean, with the Rev. L. B. Ridgely, S. T. D.
and the Rev. T. M. Tong, S. T. M., as professors, and with eleven students,
taken over from the Theological School of the American Church Mission,
which now ceased to function.
In February 1923 a new class entered and the school numbered nineteen.
In January 1924 leaving certificates were granted to five men, but in February
a new class entered and the school now numbers more than twenty, coming
from the Dioceses of Shanghai, Anking, Harkow, North China, Shantung,
Victoria and Fukien.
Each pays $120 a year which covers his tuition, room, food, light, laundry,
doctor and the necessary books.
The American Church Mission continues the grant of $1,000 Gold a year
which it formerly made to the American School. The North China Diocese
made a grant of $1,000 Mex. to meet the cost of moving and furnishing; and
the S. P. G. has made a grant of £100 (exchanging for $840.50 Mex.) towards
the stipend of a Chinese teacher at the School.
The capital fund of the school, including this £100 amounts to $2,755.59
and is now lying in the Hongkong and Shanghai Bank.
Staff.—When the School was first projected, plans were made for a staff
of three foreign and three Chinese Professors. This hope has, unfortunately,
not been realised up to the present, but with the increasing number of students
and the varied courses necessitated, it becomes more and more imperative
that the staff should be increased to the full number. The Directors would
therefore press upon the Synod the advisability of urging upon the Missionary
Societies and the Dioceses the importance of finding the men that are needed.
Land.—Continuous efforts have been made to obtain the land necessary
for the building of the School. Several plots have been considered since the
Directors made their last report, and there is good hope that a satisfactory
location will shortly be obtained. Meanwhile the $15,000 Mex. appropriated
by the American Church Mission for this purpose is available whenever it is
needed.
It is anticipated that as soon as the land is purchased the expectation
we have of funds from the English Societies will be realised, but in addition
to this considerable funds will have to be raised in China if the necessary build-
ings are to be completed. (See Res. LI).
Support.—It is a matter of regret to the Board that the School has not
yet obtained the support of the whole Church, and that there are still several
Dioceses that have not yet sent any students to be trained here for the
Ministry.
The three Resolutions appended to the report were all adopted by the
Synod, and appear under Action of the Synod Res. XLIX to LI; the sum
mentioned was fixed by the House of Delegates, not by the Board of Directors.
By resolution of the Synod (LII) the Constitution of the Central Theologi-
cal School is ordered to be reprinted here:

CONSTITUTION OF THE CENTRAL THEOLOGICAL SCHOOL

Article I.—Object.
The object of the School shall be the training of men for Holy Orders
in the Chung Hua Sheng Kung Hui.
ARTICLE II.—Management.

The management shall be vested in a Board of Directors, who shall have power:
1. To appoint a Dean and Faculty.
2. To establish Statutes.
3. To authorise rules, regulations, and courses of study.
4. To institute a system of standard examinations open to non-resident students.
5. To grant diplomas, in conjunction with the Faculty.
6. To establish Professorships.
7. To appoint an Executive Committee to act for them in the interim between their own meetings.
8. To take all such measures as they deem needful for the institution, provided that all is done in accordance with the Constitution and Canons of the Chung Hua Sheng Kung Hui.

ARTICLE III.—Board of Directors.

1. The Board of Directors shall consist of:
   (a) The Diocesan Bishops of the Chung Hua Sheng Kung Hui.
   (b) The Dean.
   (c) One member, Clerical or Lay, from each Diocese of the Chung Hua Sheng Kung Hui, elected by the Diocesan Synod.

2. The Board of Directors shall hold at least one regular meeting every year, and may meet at other times at the call of the Chairman.

   At any meeting, eight members shall constitute a quorum, of whom at least three shall be Diocesan Bishops.

ARTICLE IV.—The Executive Committee.

1. The Executive Committee shall consist of
   (a) The Bishop of the Diocese in which the School is located.
   (b) The Dean.
   (c) Two other members, appointed by the Board from among its own number.

2. The Executive Committee shall hold regular meetings, and may hold special meetings, at the call of the Chairman. A special meeting shall also be called at any time at the request of any three members of the Board of Directors.

3. The Executive Committee shall report annually to the Board.

ARTICLE V.—The Dean and Faculty.

1. The Dean and the Professors shall constitute the Faculty, and shall have the power to arrange courses, administer discipline and establish rules and regulations, subject to the approval of the Board of Directors or the Executive Committee.

2. The Dean shall be the Executive head of the institution, shall preside at all Faculty meetings, and shall report annually to the Board of Directors.

ARTICLE VI.—Visitors.

The Bishops shall be the official visitors of the School.

ARTICLE VII.—Alterations.

Alterations in this Constitution may be made only by concurrent vote of the Board of Directors and the General Synod.
SPECIAL REPORT FROM THE SECRETARIES OF SYNOD Re C.T.S.
Res. XX of 1921 Synod ran as follows:

RESOLVED: That the Secretaries be asked to investigate the minutes of the last Synod, and see what is the correct reading of appendix X, Article III. 1. C.

Res. XXI. of 1921 Synod ran as follows:

RESOLVED: That a divergence having been discovered between the Chinese and English versions of Article III. 1.C. of the Constitution of the Central Theological School, the English Version be altered to agree with the Chinese Version.

The Secretary of the House of Bishops reports that he has examined the English Minutes of the General Synod of 1918 (the only extant Minutes) and finds the discrepancy is due to careless editing of the 1918 Report, this section of the English version of the Constitution having been corrected in accordance with the Synod's Resolution, and the Chinese version having been left unaltered.

It would appear therefore that Res. XXI. quoted above was directly contrary to the action taken in 1918, and (judging from Res. XX.) was taken in ignorance of the facts. The Secretaries would therefore suggest reconsideration when the Report of the C.T.S. Directors comes before the Synod.

REPORT OF THE SPECIAL COMMITTEE ON MARRIAGE QUESTIONS

In accordance with Resolution 26 of the last General Synod, the Chairman of the two houses of the Synod appointed L. T. Hu, L. P. Nyi, W. T. Chau, K. T. Chung and I. O. Ding to be a committee to consider the advisability of enacting a canon on Betrothal, Marriage and Divorce.

As the members of the committee are scattered in different parts of the country, it was impossible to hold any meeting. Only two members responded to my written request for information, Archdeacon I. O. Ding and Rev. K. T. Chung.

The opinion of Archdeacon Ding Ing Ong:

The enactment of a canon is unimportant and simplicity is preferred to complexity in canons, if enacted.

I. Betrothal. (a) There should be no engagements with non-christians.
(b) Betrothal of the very young is undesirable.
(c) Protege-daughters-in-law 童妻 should not be allowed.
(d) The permission of the parents and the consent of the boy and girl should be secured before the engagement is effected. The best procedure is to let the parents do the choosing, then consult the boy and the girl; and not until both parties have agreed to the proposal, after having had chances of interviews, should the engagement be effected.

II. Marriage. (a) Both the boy and the girl should be over twenty years of age.
(b) The form of Solemnization of Matrimony as used in our Church is perfect, except for the following two points: (i) The plighting of troth seems to be a repetition of the two previous sections. Could it not be left out? (ii) An exchange of rings seems to be better. Can we not ask the Committee on the Prayer book to consider such changes?
(c) There should be a "Marriage Contract." The church at Hankow has published such a contract; but it makes no provision for the indorsement of the wedded couple. It would be better to include such a provision.

III. Divorce. According to the sacred teachings of the Bible divorce is not permitted except for adultery.

Violation of the canons, which are based on the Holy Bible, ought to be submitted to the Bishop to be dealt with; but for offence against aught else admonition would be more fitting than punishment.

Archdeacon L. T. Hu’s opinion:—

I feel that it is not practicable to enact an effective canon on Marriage and Divorce. The conditions in the various Dioceses and the customs in their respective localities, and the complexity of the causes or grounds of divorce are so complicated, that it will be impossible to have any common canon applicable to all.

The practical thing to do is to issue an exhortation. It may also be noted that the term "Divorce" is often wrongly used for the following terms. (1) A "Breach of engagement," which is an agreed dissolution of the contract for marriage on the part of both parties before their marriage. For such cases there is no need of any canon.

(2) For a case of adultery after marriage, when the two parties had to be separated, we need simply to act according to instructions of the Holy Scripture. Neither is there any necessity for a canon.

(3) The grounds of divorce in the cases that have arisen so far, have not been adultery. The causes though very complicated, are partly due to the poor system of engagement, and the great differences of opportunity for education and development after engagement, thus causing a great divergence of attainments and habite. Such cases are extremely hard to solve.

At the present transitional period it is very difficult to analyse the problems so as to formulate a workable canon to restrict it. We can therefore, only exhort people to use careful judgement and consideration at the time of engagement, so as to prevent any sad outcome.

Though a definite canon may not be feasible, yet it will be a good thing for the church to define her position concerning the question; or, to make known to all of her members some general rules.

For your consideration, I have extracted from the report of a similar committee of the Hankow diocese the following points:—

(a) Engagement for marriage. Engagements for marriage should be arranged through go-betweens and witnesses, at the consent of the concerned with the concurrence of their parents.

(b) Marital age. Boys, over twenty, and girls, over eighteen years of age.

(c) Prohibited marriages:

i. Such as stated in Leviticus 18: 6-18.
ii. Boys and girls of the same clan. (See 1333 “Six-code law of China.”)
iii. Within the circle of kindreds. (See 1334 ibid.)
iv. Concubinage, or remarriage before death of either party.
v. Taking of "Tung Hsee" 童 赊 (Protegee-daughter-in-law), and engagement for marriage before the concerned boy or girl is born.
(d) Exhortation.
   i. No boy or girl should be engaged during childhood.
   ii. No early marriage.
   iii. Parents should not force a marriage against the wish of the boy 
        or girl.
   iv. When once married neither the husband nor the wife is allowed 
        to sue for divorce except for very grave reasons.

   N.B.—Rev. K. T. Chung indorses the above four points (a, b, c, 
   and d.)

   L. T. Hwu, Convener.

REPORT OF THE SPECIAL JOINT COMMITTEE TO CONSIDER A 
CANON ON MARRIAGE AND DIVORCE

This Committee reports as follows:—That they recommend to the Synod 
the adoption of the following Resolution:

I. That this Synod requests the Standing Committee on Canons to 
prepare a Canon on the subject of Marriage and Divorce, to be presented 
and discussed at the next Synod.

II. That the Canon on this subject presented in the House of Delegates 
by the delegate from Hankow, be committed to the Standing Committee 
on Canons for their consideration in this connection, as follows:—

   RESOLVED: That, the House of Bishops concurring, this General 
   Synod adopt the following Canon:—

   CANON XVIII.

   This Church holds, in accordance with the words of St. Matthew XIX, 
   4-6 and I Corinthians VII: 15

   (1) As to the Fundamental Principle of Marriage, that it is monogamous.

   (2) As to the Permanency of Marriage, that it is binding till death.

   (3) That while separation is permissible, in case husband and wife 
       cannot live harmoniously together, divorce such as leaves husband or wife 
       free to marry again is not permissible, except in case of adultery. Therefore 
       it is enacted:—

   I. That no clergyman of this Church shall perform the marriage service 
   for any man or women who has a divorced wife or husband still living, unless 
   the said person’s partner was divorced because guilty of adultery, and unless 
   the said person is himself or herself innocent.

   II. That if a person whose wife or husband was divorced for adultery 
   applies to a clergyman of the Chung Hua Sheng Kung Hui to be married, 
   he shall not perform the marriage unless he first obtains the consent of his 
   Bishop; and that the Bishop must be shown sufficient proof that the divorce 
   was for that cause, and was in accordance with Chinese Law.

   III. That persons living in concubinage shall not be admitted to Holy 
   Communion nor to Baptism unless in danger of death. And in this case they 
   must promise to separate from the irregular relation if they recover.

   IV. That in the case of separated concubines the man shall make due 
   provision for the support of his concubines, and of his children by them.
REPORT OF THE COMMITTEE ON THE DIACONATE OF WOMEN
AND ON THE POSITION OF WOMEN IN THE
SERVICES OF THE CHURCH

A. On the Diaconate of Women

I. The General Synod having endorsed the Lambeth Resolution, we take it
for granted that it is simply our duty to report our recommendations
as to the manner in which the Diaconate of Women should be established
formally and canonically in the Chung Hua Sheng Kung Hui. We there-
fore print below a draft Canon on the Making of Deaconesses, and rec-
commend a Form and Manner of Making Deaconesses. In accordance
with our instructions we have submitted each to the Standing Committee
concerned. The draft Canon and the Form show our conclusions as to
the status, qualifications and duties of a Deaconess in the Chung Hua
Sheng Kung Hui. There are two further conclusions, based on Lambeth
Resolutions, which we consider should be recognized by the Synod.

1. It is understood that the Deaconess dedicates herself to a life-long
service, but that no vow or implied promise of celibacy is required
as necessary for admission to the Order. This is not intended to
preclude a Deaconess from pledges herself, either as a member of
a community or as an individual, to a celibate life, if she desires
to do so. (See Res. LVI.)

2. Deaconesses equally with Deacons should be entitled to seats and
votes in the Councils of the Church. (See Res. LV.)

There are at present only two Chinese Deaconesses in the Chung
Hua Sheng Kung Hui. They are in the Diocese of Hankow, which
has now a Chapter of Deaconesses, under the presidency of the
Bishop. The Constitution of the Chapter states that Deaconesses
in any Diocese in China which has not a Chapter, may, with the
consent of their Bishop, become associate members.

II. The draft Canon (see separate sheet.)

(Note: The Canon as amended and adopted is Canon XIV q.v.)

III. The draft Form and Manner of Making of Deaconesses.

We recommend the Form already used for the Making of the first
Chinese Deaconesses in the Diocese of Hankow, with the following additions
and alterations:

1. A Preface shall be added as follows:

"A woman who has been made Deaconess in accordance with
the regulations of the Canon, and with the Form and Manner below,
is recognized by the Chung Hua Sheng Kung Hui as belonging to
the permanent Diaconate in accordance with primitive usage and
precedent, this being for women the one and only order of ministry
having the stamp of Apostolic authority."

2. The Bishop's question beginning: "It appertaineth to the office
of a Deaconess. . . ." shall be altered as follows, to conform with
the Lambeth Resolution (52), in which the functions of a Deaconess
are set forth:

"It appertaineth to the office of a Deaconess in the Church
where she shall be appointed to serve, to prepare candidates for
Baptism and Confirmation, to assist at the administration of Holy
Baptism, and to be the administrat in cases of necessity in virtue
of her office, to pray with and give counsel to such women as desire
help in difficulties and perplexities, and if the Bishop and parish priest allow, to read prayers in church and exhort and instruct the congregation.

"Will you do this gladly and willingly?"

3. In accordance with the Lambeth Resolution (§ 10. c.) the New Testament shall be delivered to the Deaconess by the Bishop, and the text altered as follows:

"Then shall the Bishop give the New Testament to the Deaconess, saying:

"Take heed that thou read and study diligently the Holy Scriptures, and that thou teach nothing contrary to the doctrine of Christ as contained in this Book, and, in endeavouring to be a succourer of many, strive always to follow Him who came not to be ministered unto but to minister."

Note.—(1) See Action of Synod Res. XXXVI.

(2) Copies in Chinese of the form mentioned may be had on application to the Bishop’s Secretary, American Church Mission, Hankow.

B. On the Position of Laywomen in the Services of the Church

I. We have made enquires from the Bishops and learn:

1. That in three Dioceses Chinese laywomen occasionally lead services for women in Church, but are not licensed therefore: except

2. That in one Diocese women catechists receive a license from the Bishop, which authorizes them, when necessary, and when permitted or enjoined to do so, to read prayers or hold services or prayer-meetings for women.

II. The only recommendation that we make is that the General Synod endorse Resolution 53 of the Lambeth Conference, which is as follows:

"Opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church; such Diocesan arrangements, both for men and women, should wherever possible be subject to Provincial control and co-ordination."

(See Action of Synod Res. LIV).

WOMEN’S MISSIONARY SERVICE LEAGUE

PREAMBLE:

It has been increasingly felt of late years that something should be done to bind the women of the Chung Hua Sheng Kung Hui together in greater and more co-ordinated effort in the service of the Church.

To this end women delegates from nine dioceses met in conference in Wuchang, April 21-23rd, in 1921, during the sessions of the General Synod and preliminary resolutions deciding upon a Woman’s National Organisation were passed and forwarded to the Board of Missions of the General Synod, which passed Resolutions XLVIII-L bearing on this question. A provisional Constitution and By-Laws were also accepted by the meeting and officers appointed in accordance with the same.

The original aim was to bind together all women’s missionary organisations of the Church in a Woman’s Missionary Band of the Sheng Kung Hui. But further correspondence with the dioceses revealed the desire for a broader
organization that would draw forth the energies of the women in more extended effort for the service of the Church, in its parochial, diocesan, national and missionary spheres.

This organisation should be elastic enough to include all women's organisations of the Church, so co-ordinated as to strengthen and help every federated unit, and so clear-cut in its objectives as to invoke enthusiastic effort on the part of every individual woman member of the same, while it should be officially recognised by the diocesan authorities.

This second triennial conference of women delegates representing eight dioceses is now in session in Canton during the meeting of the Fifth General Synod of the Chung Hua Sheng Kung Hui.

After a careful review of the situation the Conference has revised the provisional Constitution as follows and respectfully begs to submit it with this Preamble to both Houses of the General Synod for official approval. It is understood that no attempt will be made to establish connections with any diocese without the approval of the diocesan authorities.

PROPOSED CONSTITUTION

I. NAME.

This organisation shall be called the Women's Missionary Service League of Chung Hua Sheng Kung Hui.

II. AIM.

The aim of this league shall be to enroll the women of the Chung Hua Sheng Kung Hui in praying, giving and working for the extension of the Kingdom of God.

III. ORGANISATION.


The functioning agency of the League shall be the Triennial Meeting with an Executive Board to act in the interim.

2. Diocesan Units.

Any properly authorized women's organization shall be recognized by the League as a federated unit if its work is in harmony with the aims of the League and if it agrees to accept and follow the Constitution and By-laws of the League.

3. Representation at the Triennial Meeting.

The Triennial Meeting shall be composed of women representatives appointed by each diocesan authority. Each diocese may appoint three women representatives as voting members.

4. Functions.

The functions of the Triennial Meeting shall be to receive reports from the officers and committees and diocesan branches, to amend its Constitution and frame its By-laws, to appoint committees that may be necessary and to take any action that may be advisable in carrying out the aims of the League.

IV. OFFICERS AND EXECUTIVE BOARD.

1. The officers of the League shall be a President, Vice-President, Secretary and Treasurer elected by the Triennial Meeting the duties of which shall be those usually assigned to those officers.

2. The Executive Board shall be composed of the officers of the League and three others elected by the Triennial Meeting. This Board shall act for the League in the interim of the Triennial Meetings according to the powers conferred upon it by the meeting.
3. Vacancies.
The Executive Board shall have power to fill vacancies among the officers or on the Board which may occur between the Triennial Meetings.

V. Committees.
The League may appoint any committee that it sees fit for the carrying out of its aims.

VI. Meetings and Quorum.
1. The Triennial Meeting shall be held at the time and place of the General Synod of the Chung Hua Sheng Kung Hui.
2. The Executive Board shall meet at the call of the President. A majority of the members of the Board shall form a quorum.

VII. Amendments.
Any amendment to this Constitution may be made by the Triennial Meeting provided that each diocesan branch has received notification of the proposed change at least three months previous to the Triennial Meeting.

Note.—This Constitution shall come into force when approved by the General Synod.

(See Action: Res. XIV).
Abridged Statistics of the Chung Hua Sheng Kung Hui for 1922

**FOREIGN STAFF**

- Bishops ... ... ... 13
- Priests ... ... ... 130
- Deacons ... ... ... 4
- Doctors : Men ... ... 84
- Teachers : Men ... ... 39
- Business Agents ... ... 9
- Evangelists : Men ... 3
- Other Missionaries ... ... 3

Total Men ... ... ... 235

- Married Women ... ... 175
- Deaconesses ... ... 21
- Sisters ... ... ... 7
- Doctors : Women ... ... 14
- Nurses ... ... ... 61
- Teachers : Women ... ... 115
- Evangelists : Women ... 90
- Other Missionaries ... ... 11

Total Women ... ... ... 494

Total Missionary Staff ... ... ... 729

**CONDITION OF THE CHURCH**

- Actual Communicants ... ... 19,814
- Total Confirmed ... ... ... 27,573
- Total Unconfirmed—Baptised Members ... ... 26,427
- Total Catechumens ... ... 10,444
- Total Constituency ... ... ... 72,557

**SUNDAY SCHOOLS**

- Sunday Schools ... ... ... 536
- Sunday School Teachers ... ... 1,821

**Total Sunday School**

- Pupils ... ... ... 29,407

- Organized Parish Churches ... ... 149
- Other Churches & Chapels ... ... 272
- Preaching Halls ... ... 192
- Guilds and Societies ... ... 164

**EDUCATIONAL WORK**

- Kindergartens ... ... ... 22
- Lower Elementary Schools ... ... 596
- Teachers ... ... ... 847

**Total Elementary School**

- Pupils ... ... ... 19,578

- Middle Schools ... ... ... 4,333
- Total Middle School Pupils ... ... 4,583*
- Colleges ... ... ... 2
- Students ... ... ... 523
- Normal Schools ... ... ... 4
- Students : Male ... ... ... 28*
- Students : Female ... ... ... 47*

**Total Students under instruction** ... ... ... 29,096*

**Catechists’ Schools** ... ... ... 5*

**Students** ... ... ... 88*

**Biblewomen’s Training Schools** ... 18

**Students** ... ... ... 312*

**Theological Schools** ... ... ... 7

**Theological Students** ... ... ... 45*

*Incomplete figures.

**CHINESE STAFF**

- Bishops ... ... ... 1
- Priests ... ... ... 153
- Deacons ... ... ... 34
- Catechists ... ... ... 391
- Readers ... ... ... 105
- Colporteurs ... ... ... 34
- Physicians ... ... ... 43
- Qualified Nurses ... ... ... 37
- Other Medical Workers ... ... 14
- Teachers ... ... ... 1,101*

Total Men ... ... ... 1,912

- Deaconesses ... ... 2
- Bible-women ... ... 279
- Physicians ... ... ... 7
- Qualified Nurses ... ... 61
- Other Medical Workers ... ... 8
- Teachers ... ... ... 635

Total Women ... ... ... 992

Total Chinese Staff ... ... ... 2,904

**PAST YEAR’S WORK**

- Infant Baptisms ... ... 1,900
- Adult Baptisms ... ... 3,495
- Confirmations ... ... 2,834
- Catechumens admitted ... ... 3,366
- Burials ... ... ... 869
- Marriages ... ... ... 397
- Ordinations to Priesthood ... ... 17
- Ordinations to Diaconate ... ... 18
- Chinese Offerings ... ... $72,860.21*
- Foreign Offerings ... ... 24,301.92*

Total Offerings ... ... $110,303.98*

*Returns incomplete.

**MEDICAL WORK**

- General Hospitals ... ... 39
- Special Hospitals ... ... 6
- In-Patients ... ... ... 22,169*
- Medical Schools ... ... 3
- Medical Students ... ... 96
- Schools for Nurses ... ... 16
- Students of Nursing ... ... 257
- Out-Patients ... ... ... 512,053*

Subscriptions, fees and money from other Chinese Sources ... $61,016*

*Very imperfect figures.
# INDEX OF CONSTITUTION AND CANONS BY TITLE

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CONSTITUTION

AND

CANONS

ENGLISH AND CHINESE TEXT
Constitution and Canons
of the
Chung Hua Sheng Kung Hui

PREAMBLE

We, Bishops, Clergy, and Laity of the Holy Catholic Church, representing the various Dioceses and Missionary Districts established in China and Hongkong by the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada,

accepting the Scriptures of the Old and New Testament, and believing them to contain all things necessary to salvation, and to be the ultimate standard of faith,

professing the Faith, as summed up in the Nicene Creed and the Apostles’ Creed, holding to the Doctrine which Christ our Lord commanded, and to the Sacraments of Baptism and the Lord’s Supper which He Himself ordained, and accepting His Discipline, according to the Commandments of God,

maintaining the ministry of the Church which we have received through the Episcopate in the three orders of Bishops, Priests, and Deacons, which orders have been in Christ’s Church from the time of the Apostles,

being here assembled in Conference at Shanghai, on this twenty-sixth day of April, in the year of our Lord, one thousand nine hundred and twelve, hereby constitute a Synod which shall be called the General Synod of the Chung Hua Sheng Kung Hui (Church of China) (中華聖公會), and to this end, set forth and establish the following:—
...)
CONSTITUTION

ARTICLE I.—General Synod.

There shall be a General Synod of the Chung Hua Sheng Kung Hui.

ARTICLE II.—Constitution of the Synod.

The General Synod of the Chung Hua Sheng Kung Hui shall be composed of the Bishops of that Church, and of clerical and lay delegates elected by each Diocese or Missionary District.

ARTICLE III.—Form of the Synod.

The General Synod shall consist of two Houses, the House of Bishops and the House of Delegates, which shall meet separately, or, by mutual agreement, together.

ARTICLE IV.—Officers of the Synod.

Each House shall elect its own Chairman from among its members; the Chairman of the House of Bishops shall preside at all joint meetings of the two Houses; the other officers of the Synod shall be appointed in accordance with the provision made by Canon.

ARTICLE V.—Voting.

No Act or Resolution of the General Synod shall be valid, unless passed by a majority in both Houses.

A vote by orders in the House of Delegates may be claimed as provided for by Canon: and when so claimed, a majority in each Order shall be necessary to the passing of any Act or Resolution in that House.

ARTICLE VI.—Functions of the Synod.

The functions of the General Synod shall be as follows:

(1) The enactment of Canons and the amendment of the same, and the amendment of the Constitution:
第一章
總議會

第二條
總議會組織

第三條
總議會院制

第四條
總議會職員

兩院議長，各由其議員中選定。但於聯席會議時，則以主教院之議長主席。其他職員，應按規例舉定。

第五條
總議會議決

凡決定法案或建議，非由兩院之過半數認可，不得通過。若代表院內有人按規例要求分班決議，亦可。但其法案或建議，非由各班之過半數認可，仍不得通過。

第六條
總議會議權限
(2) The determination of matters that may be submitted to the General Synod by Diocesan Bishops or Synods:

(3) The determination of other matters touching the general welfare of the Chung Hua Sheng Kung Hui.

**Article VII.—Meetings of the Synod.**

The General Synod shall meet every third year: the date and place of its next meeting shall be determined by the Synod before the close of each meeting.

The Chairman of the House of Bishops, with the advice and consent of the Standing Committee, may summon a special meeting of the Synod.

**Article VIII.—Amendment of the Constitution.**

Proposals to amend the Constitution must first be brought forward in a regular meeting of the General Synod, and receive the assent of both Houses. They must then be brought forward again at the next ensuing regular meeting of the Synod, and be passed by a two-thirds majority in both Houses.

**Canons**

**Canon I.**

**Of the Method of the Election of the House of Delegates of the General Synod.**

1. Each Diocese shall be at liberty to send four of its clergy and four of its laity, men or women, as delegates to the General Synod.

2. Each Missionary District shall be at liberty to send one of its clergy, and one of its laity, men or women, as delegates to the General Synod.

3. The Synod or Conference of each Diocese or Missionary District shall prescribe the manner in which its delegates shall be elected.

4. After the election has taken place each elected Delegate shall receive a Certificate of election (see Form attached to this Canon) duly stamped and signed by the Bishop and the Secretary of the Diocesan Synod or Conference.
5. The Secretary of the Synod or Conference of each Diocese or Missionary District shall send a list of the Delegates elected to the Secretary of the House of Delegates.

6. Each Delegate shall deliver the certificate of election to the Secretary of the House of Delegates before the ensuing meeting of the Synod.

7. No Delegate shall take part in the debates of the Synod or vote therein, until the Secretary of the House of Delegates has reported that such Delegate has received a certificate of due election.

**Certificate of Election.**

This is to certify that .................. on the .............. day of .............. was duly elected by the Synod (or Conference) of the Diocese (or Missionary District) of .............. as a clerical (or lay) Delegate of the Diocese for the next ensuing meeting of the General Synod of the Chung Hua Sheng Kung Hui.

Signed ........................................

(Seal)  
Bishop.

on the ......................................... day of ........................................

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

Secretary of the Diocesan Synod (or Conference).

**Canon II.**

**Of Promise of Conformity.**

1. Every Bishop before taking his seat for the first time in the House of Bishops shall sign a Promise of Conformity to the Preamble, Constitution and Canons of the Chung Hua Sheng Kung Hui as set forth in the form attached to this Canon.

2. No person shall be sent as a Delegate to the Synod unless he is a communicant in good standing of the Chung Hua Sheng Kung Hui, and has made and signed a Promise of Conformity to the Preamble, Constitution and Canons of that Church as set forth in the form attached to this Canon, such Promise to be certified by the Secretary of the Diocesan Synod.
PROMISE OF CONFORMITY.

I................. do hereby solemnly promise to conform to the Preamble, Constitution and Canons of the Chung Hua Sheng Kung Hui.

Signed..................................

on the........................................... day of........................................

N.B.—When this promise is signed by a Delegate, it shall be certified as follows:

certified .........................................................

Secretary of the Diocesan Synod (or Conference).

on the........................................... day of........................................

CANON III.

OF THE OFFICERS OF THE GENERAL SYNOD.

The Officers of the General Synod shall be as follows:—

1. The Chairmen of the two Houses: as provided for in the Constitution (Article IV).

2. The House of Delegates shall also elect a Vice-chairman.

3. Two Secretaries: each House shall elect its own Secretary at its first session. Each Secretary shall hold office until the next meeting of the Synod, and may be re-elected.

4. The Treasurer of the General Synod: who shall be elected by the House of Delegates, subject to the approval of the House of Bishops. He shall hold office until the next regular meeting and may be re-elected.

5. Recording Secretaries: to be elected by each House, to hold office during the current meeting, and to keep a record of the proceedings in Chinese and English. Such Recording Secretaries need not be members of the Synod.

6. The Standing Committee to be constituted as follows:—
約書格式

約書

承許謹遵中華聖公會之憲章憲章規例時立此約書呈

主歷

年

月

日

立此約書

押

第一條

兩院之議長各依憲章第四條選定之。

第二條

兩院各選書記一員。該書記員之任期。至下次開總議會之時爲止。但連選亦可。

第三條

代表院亦選舉副議長一人。該書記員之任期。至下次開總議會之時爲止。但連選亦可。

第四條

總議會設會計一員。由代表院選舉。經主教院認可。方爲有效。其任期至下

第五條

兩院各選記事員。該員之任期以閉會時爲止。其記錄用華英二文。此等記

事員。非議員亦可。

章程

注意代表員承許時必有書記員之證如下：
Ex officio:

The Chairman of the House of Bishops, who shall be Chairman of the Committee.

The Chairman of the House of Delegates.

The Secretaries of the General Synod.

The Treasurer of the General Synod.

Elected:

One Bishop elected by the House of Bishops.

Two clergymen elected by the House of Delegates.

Two laymen elected by the House of Delegates.

7. The Standing Committee so constituted shall hold office until the election of successors at the next regular meeting of the General Synod.

8. It shall act as the Executive Committee of the General Synod during the interval between meetings, and shall attend to all matters committed to it by the General Synod.

9. The Standing Committee shall have power to fill vacancies occurring in its membership.

10. A quorum of the Standing Committee shall consist of five members.

CANON IV.

OF THE DUTIES OF THE CHAIRMAN OF THE HOUSE OF BISHOPS.

The duties of the Chairman of the House of Bishops shall be those laid down in the Constitution and Canons: and in particular he shall represent the Chung Hua Sheng Kung Hui in all matters where communication is necessary or desirable between the Chung Hua Sheng Kung Hui and the authorities of other Churches.
CANON V.

OF THE BOARD OF MISSIONS.

1. The Church acknowledges that responsibility for missionary work rests upon every member of the Church, and upon the whole Church in its corporate capacity. In order more effectively to discharge this responsibility, there shall be a Board of Missions of the Chung Hua Sheng Kung Hui.

2. (a) At the triennial meeting of the General Synod both Houses of the Synod shall meet together as the Board of Missions of the Chung Hua Sheng Kung Hui, and the third day's session shall be a meeting of the Board of Missions.

(b) In the interval between the regular meetings of the General Synod as the Board of Missions, the functions of the Board of Missions shall pass to a Committee appointed by the General Synod. This Committee shall be called the "Board of Missions" (and where this term is used hereafter in this Canon, it refers to this Committee). The members of the Board shall be three Bishops, three Presbyters, six laymen, together with the three officers of the Board of Missions. These fifteen members shall all be elected by the General Synod at its triennial meetings, but shall have power to fill vacancies in their number between the regular meetings of the General Synod.

(c) The Officers of the Board of Missions shall be a President, a Treasurer, and a General Secretary.

(d) The Treasurer shall give bonds in such amount as the Board of Missions may deem necessary.

(e) The General Secretary shall be a Chinese clergyman or layman, and shall be the executive officer of the Board. His duty shall be to disseminate information and create interest in the missionary work by maintaining touch with the several Dioceses through correspondence and personal visitation.

(f) Meetings of the Board of Missions shall be held at least once a year, and the Board shall choose an Executive Committee from its own number.
如中華聖公會與他教會或必有或當有之交際。該議長須代表中華聖公會。

第五傳道部

第一條

中華聖公會承認宣傳福音於萬民。乃教會全體及箇人重要責任。為進行此責任

第二條

組織中華聖公會傳道部

甲

總議會每三年會集時。兩院當於第三日開聯席會議。議是為中華聖公會傳道部

乙

自會議至下次總議會會集。傳道部之責任。須歸哲議會所派之委辦。該委

辨可稱為傳道部。以下傳道部。三字即指此委辦。傳道部員即三會督。三會

長。六信徒同傳道部之職員三名。以上之十五員。皆為哲議會每三年會集時

所選舉。但此三年之內。若有缺員。許傳道部自行選補。傳道部職員。須有部長。會計。總幹事。各一名。會計須備保款。數之多寡。由傳道部決定。

丙

總幹事以華聖品或華信徒一人充當。為傳道部執行人。以廣佈傳道之消息。

戊

提倡關於傳道事業之興趣。及用書函與遊歷二法聯絡各轄境。為其職務。傳道部每年至少須開會一次。亦須由該部中選舉數人。充當執行委辦。
3.  (a) A Budget shall be prepared annually by the Board for the support of the work for the following year. The assessment for each Diocese shall be made by the General Synod sitting as the Board of Missions, once in three years, after due consideration of the financial conditions obtaining in each Diocese—such assessment to come into force from January the first of the year following.

(b) Every congregation of the Church shall make at least one annual offering for the missionary work of the Church, and each minister of a congregation and the lay officers thereof shall use all diligence to secure each year the funds required by the Board of Missions for the spread of Christ's Kingdom, at least to the amount of the apportionment for the year.

CANON VI.

OF DIOCESAN SYNODS.

Every Diocese shall have a Diocesan Synod or Conference in canonical relation to the General Synod. The Constitution and form of such Synod or Conference shall be determined by the Diocese.

CANON VII.

OF DIOCESAN STANDING COMMITTEES.

In every Diocese a Standing Committee shall be appointed by the Synod or Conference thereof. The rights and duties of such Standing Committee, except as provided for in the Constitution and Canons of the General Synod shall be prescribed by the Canons of the respective Dioceses.

Further, when the Synod of any Diocese is unable to meet for discussion, the Standing Committee has power to act on its behalf in all matters relating to the General Synod and the Board of Missions of the Chung Hua Sheng Kung Hui.

CANON VIII.

OF NEW DIOCESES.

1. This Canon shall govern the formation of new Dioceses when the stipend of the Bishop of such Diocese is provided by the Chung Hua Sheng
論語

子曰："吾十有五而志於學，三十而立，四十而不惑，五十而無憂，六十而耳順，七十而從心所欲，不逾矩。"
Kung Hui, or when the right to elect the Bishop shall have been conceded by the Mother Church which provides the said stipend.

2. Before any new Diocese can be formed, there must be already, within the limits of such proposed Diocese, at least six parishes served by at least six clergy in Priests' orders.

3. When it is desired to create a new Diocese by the division of an existing Diocese, the Synod or Conference of the Diocese concerned shall present a petition to the General Synod asking for such division. If the petition is granted by the General Synod, both Houses voting separately, and the motion being carried by a two-thirds majority in each House, the division of the Diocese shall take place, the limits of the new Diocese being approved by the General Synod.

4. In the event of such division taking place, the Bishop of the Diocese concerned shall choose of which portion he will remain Bishop: but until the Consecration of the new Bishop he shall continue to be responsible for both portions, and he shall take steps to organize a Diocesan Synod or Conference in the new Diocese, if such is not already in being. The election and consecration of the new Bishop will then take place in a manner to be prescribed.

CANON IX.

Of Missionary Bishops.

1. The General Synod of the Chung Hua Sheng Kung Hui shall have authority to establish Missionary Districts.

2. The House of Bishops shall have authority, during a meeting of the General Synod or in Special Session, to choose suitable persons to be Bishops of this Church in such Missionary Districts, such choice to be subject to confirmation by the House of Delegates during the session of the General Synod, and at other times to confirmation by a majority of the Standing Committees of the several Dioceses.

3. Presbyters of the Chung Hua Sheng Kung Hui in good standing who are of the full age of thirty years shall be eligible for the office of Bishop.

4. When confirmation by the House of Delegates is required for the choice of a Missionary Bishop, the House of Delegates shall vote by orders, and a majority of two-thirds in each order shall be necessary to such confirmation.
第三條
若將由其轄境分設新轄境。原轄境議會須請求總議會之允許。若總議會

之兩院各有三分之二贊成方可行分設新轄境。原轄境之主教可隨意選擇其轄境之

第四條
尚未轄境分設新轄境。原轄境之主教可隨意選擇其轄境之主教

會。然後再按定章進行其轄境之選舉與會

第九條
傳道會督

第一條
中華聖公會總議會。有設立傳道轄境之權。

第二條
主教院有權。在總議會召集期內。或在本院特別會期內。選舉合格之人為

中華聖公會傳道轄境會督。於此項選舉。如在總議會召集期內。或在本院特別會期內。選舉合格之人為

在本院特別會期內。須經各轄境常備委員通過方生效力。

第三條
中華聖公會中端方之中國會長。年齡在三十歲以上者。皆得被選為主教大選

第四條
代表院於投同意票通過選出之主教時。須分班表決。得各班三分一以上

之同意方為當選。

第五條
主教院既選定主教後。欲求代表院同意。須備文移行代表院議長。此項移文。

須會督院議長書記簽字。代表院即經通過。代表院議長亦須備文書復會督院。此
5. The choice of the House of Bishops shall be signified to the House of Delegates by means of a statement signed by the Chairman and Secretary of the House of Bishops, sent to the Chairman of the House of Delegates.

When the House of Delegates has confirmed the election, the Chairman of the said House shall return a certificate to that effect signed by himself and the Secretaries of that House. When the General Synod is not in session, the Secretary of the House of Bishops shall notify the Standing Committees of the several Dioceses of the election, and the approval of the majority of the Standing Committees shall take the place of such certificate.

6. The Chairman of the House of Bishops, having received the canonical certificates, shall give notice of their reception to the person elected, and his consent having been received, shall cause him to be consecrated by at least three Bishops of the Chung Hua Sheng Kung Hui.

7. No Bishop shall be consecrated for a Missionary District until, in the opinion of the General Synod, ample provision has been made by the Church for the support of the Bishop and the work in his District.

CANON X.

OF ASSISTANT BISHOPS.

1. When a Diocese desires an Assistant Bishop it shall petition the House of Bishops to approve such appointment. If the House of Bishops approves, the Diocese shall proceed to elect a person to fill that office. If the House of Bishops does not approve, the matter shall be referred to the next meeting of General Synod.

2. The Clerical and Lay Delegates of the Diocesan Synod shall have the right to nominate and elect such Assistant Bishop, the voting being in order separately, and a majority of two-thirds in each order being necessary to an election.

3. Presbyters of the Chung Hua Sheng Kung Hui in good standing who are of the full age of thirty years, shall be eligible for the Office of Assistant Bishop.

4. When a person shall have been so elected in a Diocesan Synod, a testimonial shall be given in the following form signed by a majority of the Clergy and Laity who were present at the Synod.
Testimonial.

In the Diocesan Synod of................. on the.................. day of.............. in the year.............. the Reverend........................ was, in accordance with the Canons of the Chung Hua Sheng' Kung Hui, elected Assistant Bishop of the Diocese of................; and we furthermore declare that we believe him to be a man well learned and godly, wise and virtuous, fitted to bear the office of a Bishop to the glory of God and the edifying of the Holy Catholic Church, and to be a wholesome example to the flock of Christ.

Date........................ Signature....................... 

5. The Chairman and Secretary of the Diocesan Synod shall send copies of the above testimonial, certified by their signatures, to each of the Bishops of the Chung Hua Sheng Kung Hui, and to the Chairman and Secretaries of the House of Delegates, in order to the confirmation of the election by the General Synod: but if the election shall have taken place more than six months before the meeting of the General Synod, such confirmation shall not be required: copies of the testimonial being sent to the Bishops, and to the Standing Committees of the several Dioceses, and the election being confirmed when a majority of the Bishops and a majority of the Standing Committees shall have signified their approval.

6. The Chairman of the House of Bishops having received the canonical certificates, shall give notice of their reception to the person elected, and, his consent having been received, shall cause him to be consecrated by at least three Bishops of the Chung Hua Sheng Kung Hui.

7. A Diocesan Synod shall not elect an Assistant Bishop till provision has been made for his support.

8. An Assistant Bishop shall not have the right of succession: but his tenure of office shall not be terminated by the death or resignation of the Bishop of the Diocese.

9. Provided that in the case of a Diocesan Bishop desiring the help of a foreign Assistant Bishop, whose stipend is to be provided by the Mother Church the above Canon shall not be applicable, but the same procedure shall be followed as that laid down in the case of a vacant Diocese, and set forth in the Standing Order of the House of Bishops with reference thereto.

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CANON XI.

OF THE DECLARATION TO BE MADE BY BISHOPS-ELECT.

Every person to be consecrated to the office of Bishop shall before Consecration sign, seal, and present to the Bishop presiding at the Consecration, a Declaration in the following form.

DECLARATION.

I believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I solemnly promise to conform to the doctrine, discipline, and worship of the Chung Hua Sheng Kung Hui.

Date........................................ Signature........................................

CANON XII.

OF THE ORDINATION OF DEACONS.

1. No one shall be ordained Deacon until he shall be fully twenty one years of age, and until he shall have had practical training in evangelistic work for at least one year.

2. An applicant for ordination to the Diaconate shall send in his application to the Standing Committee of his Diocese and with it a certificate in the following form, signed by two Presbyters (one of them his Pastor) and at least two-thirds of the vestry of the Church of which he is a member. When the certificate of the above-mentioned persons cannot be obtained, owing to there being no organised parish in the place, the certificate shall be signed by two Presbyters and six lay communicants.

CERTIFICATE.

Name of Applicant .......................... Age ........................................

We hereby certify that we believe that the above-named person is pious and honest, and is loyal to the doctrine, discipline, and worship of the Chung Hua Sheng Kung Hui, and that he possesses such qualifications as fit him for ordination to the Diaconate.

Date........................................ Signatures: ..................................

To........................................  ........................................

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3. The Standing Committee, on the receipt of the certificate prescribed as above, and having no reason to suppose the existence of any sufficient obstacle, physical, mental, moral or spiritual, may, at a meeting duly convened, a majority of all the members of the Committee assenting, recommend the Candidate for ordination by a testimonial addressed to the Bishop in the following words, viz:

To the Right Reverend .................................. Bishop of ..................................

We, being a majority of all the members of the Standing Committee of ............ and having been duly convened at ............... do testify that A. B., desiring to be ordered Deacon, has laid before us satisfactory evidence that for the space of three years past, he has lived a sober, honest, and godly life, and that he is loyal to the doctrine, discipline, and worship of this Church, and does not hold anything contrary thereto. And we hereby recommend him for ordination to the Diaconate.

In witness whereof, we have hereunto set our hands this ............... day of ............... in the year of our Lord ..........................................................

Date .................................................. Signatures: ........................................

N. B. This testimonial shall be signed by all consenting to its adoption.

4. The Bishop, upon receipt of the recommendation of the Standing Committee, if he deem the candidate suitable, and possessed of sufficient general education, shall cause him to be examined in the following subjects:—

1. The Bible in general,
2. Two or three specially selected parts of the Old and New Testaments,
3. The History and contents of the Book of Common Prayer,
4. And further, in three or more of the following subjects, as the Bishop shall appoint:—

(a) Systematic Theology
(b) Church History and Ecclesiastical Polity
(c) Pastoral Theology
(d) Preaching
(e) Christian Evidences
(f) Christian Ethics
(g) Principles and Methods of Religious Education
(h) Social Application of Christianity
(i) Church Finance and Bookkeeping.

5. If the Bishop, after the examinations are completed, shall deem the candidate duly qualified for ordination, he shall give notice to that effect to him, and to the Standing Committee, and shall fix a day and proceed to his ordination.

6. All persons ordained to the office of Deacon shall before ordination, sign, seal, and present to the Bishop a declaration in the following form.

**DECLARATION.**

I believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; and I solemnly promise to conform to the doctrine, discipline, and worship of the Chung Hua Sheng Kung Hui.

Date........................................ Signature: ........................................

**CANON XIII.**

**OF THE ORDINATION OF PRIESTS.**

1. No deacon shall be ordained priest until he be twenty-four years of age and until he has been in the Diaconate at least one year. Provided that, in cases where special reasons exist, the Bishop with the assent of the Standing Committee of his Diocese may shorten the period herein prescribed. But in no case shall a Deacon be advanced to the Priesthood until he has served at least six months in the Diaconate.

2. No Deacon shall be ordained Priest until he be first recommended to the Bishop for such ordination by the Standing Committee of the Diocese.

3. An applicant for ordination to the Priesthood must lay before the Standing Committee:
(a) An application for ordination as a Priest which shall state the date of his birth.

(b) A certificate from the Bishop declaring that the required time of his service in the Diaconate has been completed, or the date at which it will have been completed: but when such certificate cannot be had, other evidence satisfactory to the Committee may suffice.

(c) A certificate signed by the Priest under whom he is serving as Deacon and at least two-thirds of the Vestry of the parish where he resides, in the following words:

Certificate.

Name of applicant .................................. Age .................................

Place ................................................. Date .................................

We do certify that after due inquiry we believe that...........Deacon, since the.........day of...........in the year............., being the date of his ordination to the Diaconate, (or,—when circumstances render the above words “since... Diaconate” inapplicable,—“during the past two years, during which he has worked as a Deacon”) has lived a sober, honest, and godly life, and has not written or taught anything contrary to the doctrine, discipline, or worship of this Church, and moreover we think him a person worthy to be admitted to the sacred order of Priests.

Signatures: ..............................

N.B. When the certificate of the above-mentioned persons cannot be obtained, owing to there being no organized parish in the place, this certificate shall be signed by two Presbyters and six lay communicants: the reason for the substitution being stated on the certificate.

4. The Standing Committee on receipt of the certificates prescribed above and having no reason to suppose the existence of any sufficient obstacle, physical, mental, moral or spiritual, may at a meeting, duly convened, a majority of all the members of the Committee assenting, recommend the candidate for ordination by a testimonial addressed to the Bishop in the following words:

To the Right Reverend......................... Bishop of .........................
但有特故，會督有本轄境常備委辦同議，可以減少此一年之限。然必先充會吏之
職分至少六個月方有升為會長。

第二條
請願為會長者，非先經本轄境常備委辦舉薦於會督，不得派立為會長。

第三條
會長請願書，此書必注明其姓名、年月日。有常備委辦可他書之證明亦可。

乙
會督之證明，言明其充會吏職分之年限。或已經滿足，或何日滿足。若不能

丙
得此證明書有常備委辦證明，有其所輔助之會長。及該牧區之證明書說三分之二簽字。按如

下式之證明書。

將牧區

日期

聖公會之教道、政治、禮儀、毫無違悖之處。且信其具有資格，堪以升授會長之職。

此二年中即該人供會吏之職，持身正潔，誠實，虔敬，並在著作講論中，與中華

右呈

立此為證。
We, being a majority of all the members of the Standing Committee, testify that Deacon, desiring to be ordered Priest, has laid before us satisfactory evidence that since the day of in the year, being the date of his ordination to the Diaconate, (or, when circumstances render the above words “since Diaconate” inapplicable, “during the past two years during which he has worked as a Deacon”) he has lived a sober, honest, and godly life, and that he has not written or taught anything contrary to the doctrine, discipline, or worship of this Church, and we hereby recommend him for ordination to the Priesthood. In witness thereof, we have hereunto set our hands this day of in the year of Our Lord.

Date

Signatures:

N. B. This testimonial shall be signed by all assenting to its adoption.

5. Upon receipt of the recommendation of the Standing Committee, and there being no sufficient objection on grounds physical, mental, moral or spiritual, the Bishop shall at his discretion cause the candidate to be examined in the following subjects:

1. The Bible in general.

2. Two or three specially selected parts of the Old and New Testaments.

3. The History and contents of the Book of Common Prayer.

4. And in any case in three or more of the following subjects as the Bishop shall appoint:

   (a) Systematic Theology.

   (b) Church History and Ecclesiastical Polity.

   (c) Pastoral Theology.

   (d) Preaching.

   (e) Christian Evidences.

   (f) Christian Ethics.

   (g) Principles and Methods of Religious Education.

   (h) Social Application of Christianity.

   (i) Church Finance and Bookkeeping.

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6. If the Bishop after the examinations are completed, shall deem the candidate duly qualified for ordination, he shall give notice to that effect to him, and to the Standing Committee, and shall fix a day and proceed to his ordination.

7. All persons ordained to the office of Priest shall before ordination sign, seal and present to the Bishop a declaration in the following form.

DECLARATION.

I believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; and I solemnly promise to conform to the doctrine, discipline, and worship of the Chung Hua Sheng Kung Hui.

Date.................................. Signature: .....................................

CANON XIV

OF THE ORDINATION OF DEACONESSES.

1. No woman shall be ordained Deaconess until she shall be fully thirty years old, and until she shall have been admitted for two full years as a candidate: unless the Bishop with the advice and consent of the majority of all the members of the Standing Committee shall reduce the limit of age or candidacy. But the limit of age shall not be reduced to less than twenty five years, nor the limit of candidacy to less than one year. The regulations for the admission and training of candidates shall be decided by the Diocesan authorities.

2. A candidate nearing the completion of her term of preparation and desiring to apply to be ordained a Deaconess, shall send her application to the Bishop and with it a certificate in the following form, signed by two Presbyters, two Deaconesses and four lay-communicants, of whom two shall be women. When there is only one Deaconess in the Diocese, or none, the signatures of one or two laywomen shall be required instead.

CERTIFICATE.

Name of applicant.......................... Age.................................

We hereby certify that we believe the above-named person is of virtuous
and pious life and conversation, and well learned in the Holy Scriptures, and is loyal to the doctrine, discipline and worship of the Chung Hua Sheng Kung Hui, and that she possesses such other qualifications as fit her to be ordained a Deaconess.

Date ........................................ Signed ......................................
To ...................................................... ........................................

3. The Bishop upon receipt of such application and certificate if he deem the candidate suitable and possessed of sufficient general education shall cause her to be examined in such subjects as he shall decide.

4. The Bishop shall not proceed to ordain the Candidate Deaconess until he shall have received the recommendation of the Standing Committee of the Diocese.

5. If the Bishop, after examination has been completed and the recommendation of the Standing Committee has been received shall deem the candidate duly qualified, he shall give notice to that effect to her, and to the Standing Committee, and shall fix a day and proceed to her ordination.

6. No Deaconess shall accept work in a Diocese without the express authority in writing of the Bishop of that Diocese, nor shall she undertake work in a parish without the like authority from the Rector, pastor or priest-in-charge of that parish, and while so working, she shall be under the authority of the Bishop of the Diocese, and the Rector of the parish.

(Note: the House of Delegates adopted the Chinese of this Canon without reference to changes made in the English wording by the House of Bishops).

CANON XV.

OF VOTING IN THE GENERAL SYNOD.

1. In joint meetings of the two Houses, except when meeting as the Board of Missions, the vote shall be taken by the two Houses voting separately, the House of Delegates voting first.

2. In the House of Delegates, whether sitting alone or in joint session, a vote by Orders may be claimed by a majority of the Clerical or of the Lay Delegates from any Diocese. When the vote is taken by Orders lay delegates shall vote first. A majority in each Order is necessary to constitute a vote of the House.
百川东到海，何时复西归。
"日暮苍山远，天高月更明。"
CANON XVI.

OF THE DISCIPLINE OF THE CLERGY.

1. Every priest and deacon of this Church shall be amenable to the Bishop and if charged with any of the following offences shall be liable for trial:—

(a) crime or immorality.
(b) teaching any doctrine contrary to the doctrine of this Church.
(c) violation of the Constitution and Canons of the Chung Hua Sheng Kung Hui, or of the Diocese to which he belongs.
(d) any act which involves a violation of his Ordination Vows.
(e) habitual neglect of the exercise of his Ministerial Office, or habitual neglect of the Public Worship of the Church and of Holy Communion:—

so that if found guilty of such charge he may be punished for the same, in order to preserve the well-being of the Church and to bring the offender to repentance.

2. Before a Minister can be tried he must be presented for trial to the Bishop, and such presentment shall be made in writing and signed by at least two Presbyters and four adult lay communicants.

3. The Bishop shall ask the Standing Committee to investigate the Presentment and the grounds on which it is made, and to make a report to him as to whether there is probable cause for a trial. Three-fourths of all the members of the Standing Committee shall be required for recommending that a clergyman be brought to trial. In deciding as to whether a trial should be held, the Standing Committee shall first give the accused clergyman reasonable opportunity to appear and be heard.

4. If the Bishop on receiving the Report of the Standing Committee shall consider that there is sufficient reason for the presentment, he shall appoint three Presbyters and three adult communicants to constitute a Court of Trial, and shall nominate one of the three Presbyters to be President of the Court.

5. The Court of Trial having examined the facts and evidence, and having fully heard the accusation and the defence, shall prepare a report of the proceedings and send the same to the Bishop, signifying at the same time the sentence which the Court recommends.
通學職。當依指定課目考試之。

第四條 未升授女會吏職之前，主教當有本轄境內備委員之僉議。

第五條 備委員隸屬主教，常備委員額已訖者，會督，

備委員之舉舉行授聖職禮。

第六條 女會吏未得會督之委任，不可在該會督之轄屬中供職，並未得監守牧師

之委任，亦不可在該監守牧師牧區中供職。而如此供職之女會吏，須在該轄境

主教與該牧區監守牧師之治下。

第十五 总議會表決

兩院自各表決。而由代表院先為表決。

第二條 代表院或獨議時。或與本教會院同議時。若有某轄境內之代表。無論為信徒

代表。聖品代表。如有多數人起言。欲分班表決。則從之。分班表決時。則須以聖品

信徒各項之多數贊成為通過。

第十六 聖品人之法紀

候審。凡本教會會長。會督。如有被告違犯以下諸條者。當遵本轄境主教之命。
6. The Bishop shall within one month of the receipt of such Report pronounce judgement.

7. If the accused is found guilty he shall be admonished or suspended or deposed from the Ministry. The Bishop shall without delay give notice of the sentence in writing to every Minister in the Diocese and to all the Bishops of the Church, specifying or not at his discretion the cause for which the Minister has been disciplined.

8. Any minister who has been found guilty by a Diocesan Court and on whom sentence has been passed, shall have the right of appeal to the Court of the General Synod, provided such appeal be made in writing within a month of the passing of the sentence.

9. The General Synod or its Standing Committee shall when necessity arises appoint a Court of the General Synod for the purpose of hearing appeals. The Court shall consist of one Bishop, three Presbyters and three adult Communicants.

CANON XVII.

OF MEMBERSHIP OF THE HOUSE OF BISHOPS.

Inasmuch as Article II of the Constitution defines the General Synod as composed of “the Bishops of that Church” without further definitions membership of the House of Bishops shall be understood to embrace

(a) full members, viz. all Diocesan, Missionary, and Assistant Bishops, actually holding such office.

(b) members with right to speak but without a vote, viz. all retired Bishops of the Chung Hua Sheng Kung Hui, who have held office as Diocesan, Missionary, or Assistant Bishops, and have resigned such office.

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