Report of the Sixth Meeting

OF THE

General Synod

OF THE

Chung Hua Sheng Kung Hui

HELD AT SHANGHAI

April 21st to 28th

1928

WITH THE

Constitution and Canons

PRINTED AT THE PRESBYTERIAN MISSION PRESS
GENERAL SYNOD, CHUNG HUA SHENG KUNG HUI, APRIL 1928, ST. JOHN'S UNIVERSITY, SHANGHAI
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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 Recording Secretaries of the two Houses.

The Resolutions passed by the Synod have as far as possible been grouped by subjects; the order of the Report 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.

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 8-27 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 have tried to retain everything of more permanent value, particularly those sections which may lead to further action by future Synods.
HOUSE OF BISHOPS

Officers:

Chairman: Right Rev. L. H. Roots, D.D.
Secretary: Right Rev. T. A. Scott, D.D.
Recording Secretary: Rev. W. P. Roberts
Chinese Secretary: Mr. Y. T. Chiang

Roll:
Right Rev. F. R. Graves, D.D., Bishop of Shanghai
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 of Chekiang
Right Rev. J. 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., Bishop in Western China
Right Rev. A. A. Gilman, D.D., Suffragan Bishop of Hankow
Right Rev. I. O. Ding, Assistant Bishop of Fukien
*Absent

HOUSE OF DELEGATES

Officers:

Chairman: Rev. P. Lindel Tsen
Vice-Chairman: Rev. F. L. Hawks Pott
Secretary: Rev. T. K. Shen
Recording Secretaries: Rev. James J. Tsang
Rev. C. I. Blanchett

Roll:

Anking
Rev. P. Lindel Tsen
Rev. Hunter Yen
Rev. Robin T. S. Ts'en
Rev. C. C. Fang
Dr. John K. S. Seng
Mr. David T. W. Lee
Miss Sung Yung Ch'in

Chekiang
Rev. T. Gaunt
Rev. L. P. Nyi
Rev. K. E. Zi
Rev. K. S. Tsiu
Mr. D. K. Tong
Mr. T. L. Cü
Dr. D. Y. Sing
Dr. G. Titus Chen

— 2 —
Fukien
Rev. Ling Puo Gi
Rev. E. N. Norton
Rev. Ding Nguk Ming
Rev. Jong Sie Chuang
Mr. Lau Kieng Guong
Mr. Lek Gieng Nguong
Mr. C. I. David Doong
Miss A. M. Hind

Hankow
Rev. R. E. Wood
Archdeacon L. T. Hu
Rev. Harvey F. D. Huang
Rev. Jas. J. Tsang
Mr. Chu Tso Mei
Mr. Thomas C. S. Hu
Miss Violet L. Hughes

Honan
Rev. E. S. Yu
Rev. Geo. E. Simmons
Rev. H. J. Wei
Mrs. Kwoh Ching Chü
Mr. Cheh Feng Ming

Kwangsi-Hunan
Rev. T. P. Tindall
Rev. C. C. Chen
Mrs. John Holden
Mr. Addison K. S. Hsu

North China
Rev. Timothy H. Y. Lin
Mr. James O. H. Shih
Miss Mary Hung

Shanghai
Rev. F. L. Hawks Pott
Rev. T. M. Tong
Rev. H. C. Tung
Rev. T. K. Shen
Mr. Samuel V. S. Shen
Mr. D. C. Jui
Mr. O. Z. Li
Miss Mary Kwei

Shantung
Rev. Charles Ma
Rev. T. Hsi
Rev. John Shih
Mr. Wang Ming Chang

Victoria (Hongkong)
Archdeacon Mok Sau Tsang
Rev. Samuel Kau Yan Lee
Rev. Paul S. F. Ts'o
Rev. C. I. Blanchett
Mrs. Ma Fek Hing Tong
Mr. Cheung Hin Po

Western China
Rev. J. Darlington
Mr. Tan Yee Kung

Missionary District of Shensi
Rev. H. T. Tsai

Chinese Church in Japan
Rev. Frank A. Smalley
STANDING COMMITTEE OF THE GENERAL SYNOD

The Rt. Rev. L. H. Roots, D.D., Chairman of the House of Bishops, Chairman.
The Rev. P. Lindel Tsen, Chairman of the House of Delegates.
Mr. Archie T. L. Tsen, Treasurer of the General Synod.
Rev. Harvey F. D. Huang.
Mr. D. C. Jul.
Mr. Addison K. S. Hsu.

STANDING COMMITTEES

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

II. BOARD OF MISSIONS.

   President: Mr. Archie T. L. Tsen.
   General Secretary:
   Bishop in North China.
   Bishop of Honan.
   Assistant Bishop of Chekiang.
   Rev. P. Lindel Tsen.
   Rev. S. C. Huang.
   Mr. Alan Chu.
   Mr. Lau Kieng Guong.
   Mrs. C. T. Ma.
   Mrs. L. A. Chang.
   Mr. Samuel V. S. Shen.
   Mr. Cheung Hin-po.

III. STANDING COMMITTEE ON CANONS.

   Bishop of Shanghai, Chairman.
   Bishop in North China, Secretary.
   Rev. F. L. Hawks Pott.
   Rev. T. Gaunt.
   Rev. T. M. Tong.
   Mr. C. I. David Doong.
IV Standing Committee on Christian Unity.

Bishop of Hankow, Chairman.
Bishop in Fukien.
Bishop in Shantung.
Assistant Bishop of Chekiang.
Archdeacon L. T. Hu.
Rev. T. K. Shen.
Rev. L. P. Nyi.
Mr. Archie T. L. Tsen.

V. Standing Committee on Prayer Book.

Bishop in Chekiang, Chairman.
Bishop of Anking.
Bishop in North China.
Bishop in Shantung.
Rev. P. C. Lin.
Rev. E. S. Yu.
Rev. S. T. Tung.
Rev. James J. Tsang.
Rev. K. E. Zi.

VI. Standing Committee on Religious Education.

Bishop of Anking, Chairman.
Assistant Bishop of Fukien.
Rev. T. C. Ibbotson.
Rev. J. W. Nichols.
Rev. N. M. Ding.
Rev. H. Mathews.
Rev. H. Y. Yao.
Rev. H. J. Wei.
Rev. T. K. Shen.

VII. Standing Committee on Church Literature.

*Bishop in North China, Chairman.
Rev. J. W. Nichols.
Rev. K. E. Zi.
Rev. T. M. Tong.
*Rev. James J. Tsang. (Secretary)
Rev. T. K. Shen.
Dr. Francis C. M. Wei.
Mr. C. I. David Doong.
*Executive.
VIII. Standing Committee on the State of the Church.

Bishop in Honan, Chairman.
Bishop of Victoria.
Bishop in Kwangsi-Hunan.
Rev. M. H. Throop.
Rev. C. C. Chang.
Rev. S. C. Uong.
Rev. S. C. Huang.
Rev. Harvey F. D. Huang.
Mr. D. C. Jui.

IX. Standing Committee on New Dioceses.

Bishop of Anking, Chairman.
Bishop in North China.
Bishop of Victoria.
Bishop in Western China.
Suffragan Bishop of Hankow.
Rev. Lin Pu-chi.

SPECIAL COMMITTEES

I. On Hymnal.

Rev. Harvey F. D. Huang.
Rev. T. K. Shen.
Rev. T. Gaunt.
Miss L. S. Hammond.
Mr. C. I. David Doong.

II. On Literary Revision of the Constitution and Canons.

Rev. Hunter C. C. Yen (Convener).
Rev. James J. Tsang.
Rev. T. K. Shen.
Dr. Wu Lei Chuan.
Mr. Y. K. Tan.

III. Voluntary Bands (Board of Missions).

Assistant Bishop of Chekiang.
Assistant Bishop of Fukien.
Ven. Archdeacon S. T. Mok.
Rev. Lin Pu-chi.
IV. Executive of Board of Directors of Central Theological School.

The Bishop of Shanghai. Chairman.
The Bishop in Shantung.
The Assistant Bishop of Chekiang.
The Rev. T. M. Tong. Secretary.

TEMPORARY COMMITTEES

(Sitting during Synod)

I. Business Committee.

Bishop in Fukien.
Rev. E. S. Yu.
Mr. Thomas C. S. Hu.

II. Nominations Committee.

Bishop of Anking.
Rev. T. M. Tong.
Miss A. M. Hind.

III. Assessment for the Board of Missions.

Bishop of Shanghai.
Rev. K. Y. Li.
Mr. K. G. Lau.
Mr. D. K. Tong.

IV. Synod Expenses.

Bishop in North China.
Mr. Thomas C. S. Hu.
Mr. O. Z. Li.

V. Editorial Committee (House of Delegates).

Rev. K. E. Zi.
Rev. N. M. Ding.
Mr. Y. K. Tan.
ACTION OF THE SYNOD

RESOLUTIONS

BOARD OF MISSIONS

I. Resolved: That from January 1st, 1929 for the remainder of this triennial period the Assessment be set at the sum of $10,000, exclusive of contributions from the Women’s Missionary Service League.

II. Resolved: That the Assessment be divided as follows, beginning from January 1st, 1929:

- Anking ... ... ... ... ... ... $ 700
- Chekiang ... ... ... ... ... ... 700
- Fukien ... ... ... ... ... ... 1,500
- Hankow ... ... ... ... ... ... 2,250
- North China ... ... ... ... ... ... 600
- Shanghai ... ... ... ... ... ... 1,700
- Victoria (Hongkong) ... ... ... ... ... 1,250
- Honan ... ... ... ... ... ... 250
- Kwangsi-Hunan ... ... ... ... ... 250
- Shantung ... ... ... ... ... ... 450
- Western China ... ... ... ... ... 300
- Shensi ... ... ... ... ... ... 50

$10,000

III. Resolved: That the question of the appointment of a Chinese bishop to the Missionary District of Shensi be referred to the Board of Missions for consideration.

IV. Resolved: That the Assistant Bishops of Chekiang and Fukien, and Archdeacons L. T. Hu and S. T. Mok, and the Rev. Lin Pu-chi be requested to act as organizers of Voluntary Bands of which the objects are: to pray for the Sian Mission every day; to create publicity and interest in the work; and to pay up the Diocesan Assessment as the minimum contribution.

V. Resolved: That we reverently remember the late Deaconess Lieo, first Deaconess in Sian, who departed this life
on May 25th, 1927. after three years of service. By her self-sacrificing labours she was an example to the women of Shensi.

VI. **RESOLVED:** That the Board of Missions should have a full-time secretary, and is hereby authorized to appoint one when a suitable person is available.

VII. **RESOLVED:** That the Report of the Board’s Commission to Sian be accepted, and the thanks of the Board be given to the members of the Commission: Rev. Lindel Ts’en and the Rev. Nelson Lieo; and also to the Rev. Nelson Ou who accompanied them as representing the Diocese of Hankow.

VIII. **RESOLVED:** That a hearty vote of thanks be given to the Women’s Missionary Service League for their help to the Board in the past, and for the promise of continued help in the future.

* * * * * * *

Note: The following amounts were pledged by dioceses and individuals towards the $10,000, needed to pay off the Shensi Mission debt and leave a balance for a reserve fund:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>North China</td>
<td>$ 500</td>
</tr>
<tr>
<td>Anking</td>
<td>500</td>
</tr>
<tr>
<td>Honan</td>
<td>200</td>
</tr>
<tr>
<td>Shensi</td>
<td>100</td>
</tr>
<tr>
<td>Victoria (Hongkong)</td>
<td>1,000</td>
</tr>
<tr>
<td>Mrs. Ma (Victoria)</td>
<td>100</td>
</tr>
<tr>
<td>Chekiang</td>
<td>400</td>
</tr>
<tr>
<td>Shantung</td>
<td>150</td>
</tr>
<tr>
<td>Shanghai</td>
<td>1,000</td>
</tr>
<tr>
<td>Anonymous (Shanghai)</td>
<td>500</td>
</tr>
<tr>
<td>Mrs. Chang (Shanghai)</td>
<td>200</td>
</tr>
<tr>
<td>Miss Ting (Shanghai)</td>
<td>300</td>
</tr>
<tr>
<td>Mr. T’an (Szechuan)</td>
<td>100</td>
</tr>
<tr>
<td>Fukien</td>
<td>500</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>200</td>
</tr>
<tr>
<td>Hankow</td>
<td>1,000</td>
</tr>
</tbody>
</table>

$ 6,750

Mr. H. P Chang of Victoria, Hongkong, promised if possible to raise $500 from Chinese in the Straits Settlement.

Mr. T’an promised to write to Szechuen on the same subject.
CANONS

IX. *On Marriage and Divorce.* **Resolved:** That owing to pressure of business in the House of Bishops, and the consequent inability to give the proposed Canon on Marriage and Divorce adequate consideration, the proposed Canon on this subject be referred back to the Committee on Canons, with instructions to present a draft Canon on Marriage and Divorce to the next Synod, dealing with the matter more fully.

X. *On Retirement of Bishops.* **Resolved:** That the Standing Committee on Canons be instructed to prepare a Canon on the Retirement of Bishops.

XI. *Of Assistant Bishops.* **Resolved:** That Canon X "Of Assistant Bishops" be referred to the Committee on Canons with instruction to prepare a draft of a revised Canon more clearly worded, to be considered at the next General Synod.

XII. *Of Diocesan Bishops.* **Resolved:** That draft Canon IX "Of Diocesan Bishops" as printed below, be adopted.

Draft Canon IX

Of Diocesan Bishops

1. When a vacancy occurs in a Diocese the Diocesan Synod shall proceed to elect a Presbyter of this Church or of a Church in full communion with the same, who is of good standing and sound learning, and fully thirty years of age, to fill the vacancy.

2. The Diocesan Synod in electing a Diocesan Bishop to fill a vacancy shall vote by ballot, and a two-thirds majority in each order of those present and voting shall be required for election.

3. 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 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.

(Signatures)........................................

Date:........................................

The Chairman and Secretary of the Diocesan Synod shall send a copy of the above testimonial certified by their signatures to the Chairman of the House of Bishops.

4. The Chairman of the House of Bishops shall then submit the name of the Presbyter so elected to the House of Bishops and either to the House of Delegates or (if the General Synod is not meeting within three months) to the Standing Committees of the other Dioceses of the Chung Hua Sheng Kung Hui, and for the confirmation of such election the approval of a two-thirds majority both of the House of Bishops and of the House of Delegates (or of the Standing Committees of the other Dioceses) shall be necessary.

In the event of the matter being brought before the Standing Committees of the other dioceses a certificate of the confirmation of election signed by all those who approved the election, shall be forwarded to the Chairman of the House of Bishops in the following form:

We being a two-thirds majority of the Standing Committee of the Diocese of.......................hereby give our consent to the election of.............................as Bishop of..............................

(Signatures)........................................

Date:........................................

5. When such approval has been secured, the Chairman of the House of Bishops shall give notice to the person elected that his election has been duly confirmed, and his consent having been received, the Chairman of the House of Bishops shall take action for the consecration of the Bishop-elect by at least three Bishops of this Church.

6. The Bishop-elect before his Consecration shall sign the Declaration set forth in Canon XI.

7. In all cases the Chairman of the House of Bishops shall satisfy himself that the stipend of the Bishop-elect is adequate and duly guaranteed before proceeding to his Consecration.

8. If for any reason the Diocesan Synod does not desire to exercise its right to elect a Bishop, it may delegate its right to the House of Bishops by passing a resolution to that effect by a two-thirds majority, and informing the Chairman of the House of Bishops of its action.

The Chairman of the House of Bishops having received the resolution shall take measures to secure the election of a Bishop by the House of Bishops.
9. Whenever the House of Bishops has to elect, the Chairman of that House shall take measures to secure the election by the House of Bishops during a meeting of the General Synod or in special session, and confirmation thereof as provided for in Sec. 4 above.

10. Provided that in the case of a vacancy occurring in any Diocese of the Chung Hua Sheng Kung Hui, necessitating the election of a Bishop, whose episcopal stipend is provided by the Mother Church concerned in the establishment of such Diocese, and where the right to elect or appoint such Bishop is still reserved to the authority of the Mother Church, the above Canon shall not apply; but the order of procedure in the Standing Order of the House of Bishops as contained in the Report of the General Synod of 1924 shall be followed.

11. And also, Provided that nothing in this Canon shall preclude any Bishop of the Chung Hua Sheng Kung Hui or of a Church in communion therewith from being elected to fill the vacancy in any Diocese, in which case the confirmation of the election shall be in accordance with Sec. 4 of this Canon.

XIII. Of the Discipline of Bishops. RESOLVED: That draft Canon XVI “Of the Discipline of Bishops” as printed below, be adopted:

Draft Canon XVI

Of the Discipline of Bishops

1. A Bishop may be presented for trial on charges for the following offences:—

   (1) Promulgating by word or deed any doctrine contrary to that held by the Chung Hua Sheng Kung Hui.

   (2) Crime or immorality.

   (3) Violation of the Constitution and Canons of the Chung Hua Sheng Kung Hui.

   (4) Violation of the Constitution and Canons of the Diocese, or Missionary District, of which he is Bishop.

   (5) Any act constituting a breach of his Ordination vows.

   (6) Habitual neglect of his Episcopal duties, without due cause.

2. Articles of accusation of a Bishop for promulgating by word or deed any doctrine contrary to that held by the Chung Hua Sheng Kung Hui shall be made by any three Diocesan Bishops of the Church having jurisdiction.
Such presentment shall be in writing, signed and verified by the Bishops presenting, and shall be delivered to the Chairman of the House of Bishops.

3. Articles of accusation on charges other than that specified in Sec. 2 shall be prepared in writing and signed by at least ten communicants: of these there shall be at least three Presbyters and two lay communicants belonging to the Diocese of the accused.

Such articles of accusation shall be forwarded to the Chairman of the House of Bishops.

4. Should the Chairman of the House of Bishops himself be the accuser or accused or related by consanguinity or affinity to the accused, the accusation shall be forwarded to the Bishop senior by consecration, who has no such connection.

5. The Bishop who shall receive the articles of accusation shall act as Presiding Judge, and shall request the Bishops holding Diocesan jurisdiction (the accusers and accused being excepted) to select five Presbyters and five lay communicants not belonging to the Diocese of the accused Bishop to form a Board of Preliminary Enquiry.

6. The Presiding Judge shall summon a meeting of the Board of Preliminary Enquiry in a place situated within the Diocese of the accused on a day and hour that he shall fix, and shall send to each of the members of the Board a copy of the articles of accusation, and shall also inform the accused Bishop of the opening of proceedings.

The presence of eight members of the Board of Preliminary Enquiry shall be required to form a Quorum.

7. The Board of Preliminary Enquiry shall appoint from among themselves a Chairman and Secretary. (Both of whom shall be entitled to vote.)

8. The proceedings of the Board shall be conducted in private. The Board shall exercise its own discretion as to the methods of investigation to be adopted, but shall examine such proofs as the accusers may produce, and shall determine whether there is sufficient ground to put the accused upon his trial. If a majority of the Board present at the time of the investigation are of opinion that there is sufficient reason to put the accused upon his trial, they shall prepare a presentment signed and sealed by all the members agreeing thereto, and at once forward the same to the Presiding Judge, who shall send a copy thereof to the Bishop accused.

9. If a majority of the Board present at the investigation shall be of opinion that there is no sufficient ground to put the accused Bishop on his trial, they shall prepare a certificate to that effect, and send it to the Presiding Judge, who shall at once inform the accusers
and accused of the result of the enquiry; and no proceedings shall thereafter be had on these charges, unless, new evidence having been brought forward, the Presiding Judge shall on examination thereof consider it necessary to cause the case to be-opened.

10. The Presiding Judge having received from the Board of Preliminary Enquiry a presentment as set forth in Sec. 8, shall constitute a Court for the trial. This Court shall consist of five Bishops having Diocesan jurisdiction, elected by the House of Bishops.

No Bishops who are related to the accused by consanguinity or affinity may be elected as members of the Court. The Presiding Judge shall summon the Court to meet at a time and place appointed by himself, and at the same time shall summon the accusers and accused to appear before the said Court.

11. If the accused shall neglect or refuse to appear before the Court, except for reasons which the Court shall consider to be sufficient, the proceedings of the Court shall be conducted in his absence.

12. The Court having fully heard the statements and proofs of the accusers, accused, and witnesses, shall reduce the evidence to writing. The record of the evidence of each person shall be read over to him and he shall certify the same by his seal. The Court shall then cause the accusers, accused, and witnesses to retire, and shall determine whether the accused is guilty or not guilty with respect to each particular charge and specification contained in the presentment; and the accused shall be deemed not guilty upon every charge and specification upon which he shall not be pronounced guilty by a majority of the members of the Court.

13. If the Court shall pronounce the accused to be guilty, they shall prepare their judgment, which shall be signed and sealed by the Presiding Judge, who shall despatch a copy to the accused and give him an opportunity to be heard in excuse or palliation, for which a period of thirty days shall be allowed. Should no reply be received within the appointed time the judgment then delivered shall be final.

14. Should the excuse or palliation mentioned in the former section be put in, the Presiding Judge shall again convene the Court, and after such further examination as may be required the Court shall again prepare their judgment which shall be signed and sealed by the Presiding Judge, who shall despatch a copy to the accused. In this case the accused shall have no further opportunity of reply.

15. The sentence upon a Bishop found guilty shall be either admonition, suspension, or degradation.

16. The Court if it pronounces sentence of admonition shall communicate the same to the members of the House of Bishops and to the Standing Committee of the Diocese concerned.
If it pronounces sentence of suspension or degradation, it shall communicate the same to all the Bishops of Churches in Communion with the Chung Hua Sheng Kung Hui, and to every clergyman and Church of the offending Bishop's Diocese.

17. If charges are preferred against a Bishop having no jurisdiction, he shall be proceeded against precisely as if he were Bishop of the Diocese in which he resides.

18. Whenever the penalty of suspension shall be inflicted on a Bishop, the sentence shall specify on what terms and at what time such penalty shall cease.

19. When a Bishop is sentenced to be degraded, he is deposed entirely from the Holy Ministry.

20. The trial of a Bishop shall be public if the accused shall so request.

XIV Literary Revision of Constitution and Canons. This House of Bishops recognizes the great importance of having the language of all documents of the Chung Hua Sheng Kung Hui conform to the best standards of Chinese style, and therefore RESOLVES: That the House of Delegates appoint a Special Committee to undertake the literary revision of the Constitution and Canons to be presented through the Committee on Canons to the next Synod.

CHRISTIAN UNITY

XV. RESOLVED: That the Standing Committee on Christian Unity be asked to consider the Reports of the World Conference on Faith and Order held at Lausanne in 1927, and to report thereon to the next General Synod.

PRAYER BOOK

XVI. RESOLVED: That the small book of Occasional Prayers presented by the Standing Committee on the Prayer Book and revised by the Special Editorial Committee, be approved and circulated.

XVII. Harmonising Services. RESOLVED: That this Synod reaffirm Sections (a) and (b) of Resolution XXXIV of the 1924 Synod, and in addition instruct the Committee on Prayer Book to ascertain how far the forms of Morning and
Evening Prayer, the Litany, Additional Prayers, Baptismal, Confirmation, Marriage and Burial Services, at present in use in the Chung Hua Sheng Kung Hui can be harmonised, and to present a report to the next Synod.

XVIII. Service for the Making of Deaconesses. RESOLVED: That the proposals regarding forms of services for the Making of Deaconesses (as contained in the Report of the Standing Committee on the Prayer Book) be approved, but that in order to avoid the multiplication of uses, it is advised that the Bishops of North China, Hankow and Fukien revise their services according to the above proposals, in the hope that these three uses might satisfy the varied needs of the Church.

XIX. Terms for the Ministry. RESOLVED: That this Synod reaffirms Resolution XXXV of the 1924 Synod re Terms for the Ministry.

XX. Service for Honoring of Ancestors. RESOLVED: That the drawing up of a Form of Prayer or Service for the honoring of Ancestors be intrusted to the Standing Committee on the Prayer Book.

RELIGIOUS EDUCATION

XXI. Training of Secretaries. RESOLVED: That the Bishops of the various dioceses be asked to select appropriate persons within their dioceses, and to train them so that they may be able to serve the Church of Christ throughout the whole country as secretaries on the Committee on Religious Education. If the home diocese can pay the salary of the secretary appointed, the responsibility falling on the Committee on Religious Education shall be only to raise funds to meet his traveling expenses.

XXII. Appointment of Secretary. RESOLVED: That if a suitable person can be found and the support guaranteed, the Committee on Religious Education be empowered to employ a full-time secretary.

XXIII. Work of Committee on Religious Education. RESOLVED: That such work as was outlined for the last Com-
mittee on Religious Education and was unfinished be continued by the incoming Committee.

**CHURCH LITERATURE**

XXIV. *Chinese Churchman*. **Resolved**: That the matter of the circulation of the *Chinese Churchman* be brought before every Diocesan Synod, and that they be urged to take steps to secure a wider circulation.

XXV *Circulation of Publications*. **Resolved**: That the catalogue of the publication issued by the Church Literature Committee be issued free to every clergyman in the Church, and to all clergy in charge of Chinese congregations abroad; and that the matter of the wider use of such literature be brought before every Diocesan Synod.

**STATE OF THE CHURCH**

XXVI. **Resolved**: That Secs. 1, 3 and 4 of the Report of the Standing Committee on the State of the Church be referred to the incoming Committee for further consideration and action.

XXVII. **Resolved**: That Secs. 2 and 7 of the above Report be referred to the Standing Committee of the Chung Hua Sheng Kung Hui with power to act.

XXVIII. **Resolved**: That the Diocesan Bishops be asked to bring the matter contained in Sec. 6 of the above report before their several Diocesan Synods, and Mission Conferences, if any.

XXIX. *Handbook of the Church*. **Resolved**: That the representatives of the different dioceses be asked to secure a wide circulation in their respective dioceses for the Handbook of the Church.

**CENTRAL THEOLOGICAL SCHOOL**

XXX. *The Rev. B. Mather and the Rev. L. B. Ridgely*. **Resolved**: That the following Resolution presented by the Board of Directors of the Central Theological School be passed:

— 17 —
That the General Synod of the Chung Hua Sheng Kung Hui assembled in Shanghai in April 1928 desires to place on record its high appreciation of the services of the Rev. Basil Mather, first Dean of the Central Theological School, and of the Rev. Lawrence B. Ridgely, D.D., to whose efforts the School really, in great measure, owes its existence. This Synod desires to express its deep sympathy with the Rev. B. Mather in his continued ill health which prevents his returning to China. The standard of devotion and sympathetic leadership set by him will serve to inspire every subsequent Dean to high endeavour. The Synod assures the Rev. Lawrence Ridgely that the Central Theological School, which is to so large an extent his legacy to the Chung Hua Sheng Kung Hui, will be cherished and cared for by the Church, believing that in the years to come, it will, by God's Grace, be of very great value to the Church in China.

XXXI. Repair Fund. RESOLVED: That the Report of the Central Theological School be received with the following Resolution:

That in view of the paramount importance of the work of the Chinese Church in training an efficient ministry, and of the setback which this work has received at the Central Theological School through the damage done to the school buildings by the military forces, which have occupied them from time to time since March 1927, this Synod suggests that the Board of Directors raise a fund for repairing the School, and that the Dioceses be invited by the General Synod to contribute to the fund as a special thank offering for the spirit of goodwill and unity manifested in the meeting of the General Synod of 1928.

NEW DIOCESES

XXXII. RESOLVED: That in view of the weighty recommendations in the Report of the Committee on New Dioceses, the matter contained therein be referred to the Standing Committee of the General Synod.

FUNERAL RITES

XXXIII. RESOLVED: That while the House of Bishops is not prepared to approve all that is contained in the Report
of the Committee on Funeral Rites, yet it concurs with the House of Delegates in referring that Report to the Standing Committee on the Prayer Book for its careful consideration.

AMENDMENT TO CONSTITUTION

XXXIV. Confirmation of Resolution LXIX of the 1924 Synod. RESOLVED: That Resolution LXIX of the 1924 Synod (re amending Article VI of the Constitution by adding after the words “Canons” the words “for the government and discipline of the Chung Hua Sheng Kung Hui”) be confirmed.

SYNOD EXPENSES

Estimated Expenditure.

<table>
<thead>
<tr>
<th>Description</th>
<th>1924 Budget</th>
<th>1924-Spent</th>
<th>1928 Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Synod Reports</td>
<td>700</td>
<td>940</td>
<td>900</td>
</tr>
<tr>
<td>i. action of the Synod</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. full report</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(b) Reports of Committees</td>
<td>200</td>
<td>420</td>
<td>200</td>
</tr>
<tr>
<td>Travelling:</td>
<td>1,000</td>
<td>182</td>
<td>1,000</td>
</tr>
<tr>
<td>(Members of Committees)*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bishop in Shantung visiting Japan</td>
<td>300</td>
<td></td>
<td>150</td>
</tr>
<tr>
<td>Conference on Faith and Order, Contri-</td>
<td>300</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>bution to:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office expenses</td>
<td>50</td>
<td>51</td>
<td>100</td>
</tr>
<tr>
<td>Contingencies (or balance)</td>
<td>100</td>
<td>940</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$2,650</td>
<td>$2,835</td>
<td>$2,600</td>
</tr>
</tbody>
</table>

XXXV. RESOLVED: That this Budget be raised as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount 1924</th>
<th>Amount 1925</th>
<th>Amount 1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in hand</td>
<td>250</td>
<td>250</td>
<td>940</td>
</tr>
<tr>
<td>Sale of English copies of Report</td>
<td>330</td>
<td>466</td>
<td>410</td>
</tr>
<tr>
<td>Diocesan Contributions</td>
<td>2,070</td>
<td>2,074</td>
<td>1,250</td>
</tr>
<tr>
<td>Interest</td>
<td></td>
<td>45</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$2,650</td>
<td>$2,835</td>
<td>$2,600</td>
</tr>
</tbody>
</table>
XXXVI. Resolved: That the proportion of contributions be maintained, and that the Diocesan quotas be as follows, with

(1) an expression of its satisfaction that owing to the larger balance in hand the contributions to be called for are so largely reduced;

(2) a reminder that one-half of the contributions should be paid at once if this Report is accepted.

<table>
<thead>
<tr>
<th>Location</th>
<th>Percentage</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shanghai</td>
<td>12%</td>
<td>$150</td>
</tr>
<tr>
<td>Victoria</td>
<td>12%</td>
<td>150</td>
</tr>
<tr>
<td>Chekiang</td>
<td>12%</td>
<td>150</td>
</tr>
<tr>
<td>Hankow</td>
<td>12%</td>
<td>150</td>
</tr>
<tr>
<td>North China</td>
<td>10%</td>
<td>125</td>
</tr>
<tr>
<td>Fukien</td>
<td>8%</td>
<td>100</td>
</tr>
<tr>
<td>Shantung</td>
<td>8%</td>
<td>100</td>
</tr>
<tr>
<td>Anking</td>
<td>8%</td>
<td>100</td>
</tr>
<tr>
<td>Western China</td>
<td>6%</td>
<td>75</td>
</tr>
<tr>
<td>Honan</td>
<td>6%</td>
<td>75</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>6%</td>
<td>75</td>
</tr>
</tbody>
</table>

Total $1,250

XXXVII. Payment of Synod Expenses. Resolved: That the Diocesan quotas for General Synod expenses be paid, at least to the extent of one-half of the amount assessed, either during the Synod or directly afterwards, without further reminder from the Synod Treasurer.

RELATION OF THE CHUNG HUA SHENG KUNG HUI TO THE HOME CHURCHES

XXXVIII. Resolved: That the Chairman of the House of Bishops be requested to write to the authorities of the three “Home Churches”

(1) Drawing their attention to the following points:
3. The Canons referred to in Resolutions 35 of 1921, already enacted by the General Synod of the Chung Hua
Sheng Kung Hui, and the Standing Order of House of Bishops based on Resolution 64 of 1921 (see English Report of 1924, p. 28).

4. The Minutes of the Consultative Body of the Lambeth Conference at its meetings in July 1922 (pp. 5-8) and the Resolution adopted by that Body in July 1924 (p. 6).

(2) Assuring them of the readiness of the Chung Hua Sheng Kung Hui to give the fullest consideration to the claims of the said authorities to be consulted in many ways, based on their continued help in staffing and supporting the Church’s work; but at the same time

(3) Requesting the formal recognition, by the Home Churches which have not yet granted it, of the Chung Hua Sheng Kung Hui as a branch of the Church of the Anglican Communion having the right to proceed under its own Canons and Standing Orders, and on its own initiative, in all things dealt with in those Canons and Standing Orders.

REGISTRATION OF SCHOOLS

XXXIX. Principle of Registration. RESOLVED: That this Synod approves the principle of Registration, but whether the conditions are suitable, and whether we should proceed to register or not, we leave to the individual diocese to decide.

XL. Optional Courses and Services. RESOLVED: That with reference to Registration, Church schools should have the right to include optional courses in religion in their curriculum and that the students be allowed voluntarily to attend religious services.

XLI. Petition to Government Educational Authority. RESOLVED: (By House of Delegates, House of Bishops not objecting): That this House petition the Educational Authorities of the Chinese Government, that in accordance with the principles of religious liberty, Christian schools be allowed to require Christian students, with the approval of their parents, to attend classes in religious education, and services for Christian Worship; and that the petition be drawn up and signed by the
Chairman and Secretary of this House, and forwarded to the Educational Authority of the Chinese Government.

RELATION OF CHUNG HUA SHENG KUNG HUI TO THE NATIONAL CHRISTIAN COUNCIL

XLII. RESOLVED: (1) That the General Synod of the Chung Hua Sheng Kung Hui approves the objects for which the National Christian Council was established, and cordially welcomes such help as the National Christian Council is able to give within such limitations as are defined in its Constitution.

(2) At the same time the Synod would express the hope
(i) That in any future re-organization of the National Christian Council the organization should be as simple as possible.
(ii) That the National Christian Council should carefully abstain from all political pronouncements about which there can justly be difference of opinion within the Christian Body.

(3) The Synod of the Chung Hua Sheng Kung Hui will be willing to appoint its representatives on a Council, the Constitution of which is agreed upon by the nationally organized Churches of China, through their nominees, and ratified by the Churches.

COMMON HYMNAL

XLIII. RESOLVED: That the House of Delegates appoint a Special Committee to draw up a Common Hymnal and report to the next General Synod.

SYNOD DOCUMENTS

XLIV Official Language of Synod. RESOLVED: That all documents and reports of the General Synod be drawn up in Chinese as the official language of the Synod, and that an English translation of the same be prepared.

XLV. Chinese Term for Diocese. RESOLVED: That the term 教區 be used for "Diocese" instead of 轄境
XLVI. Seal. Resolved: That the General Synod adopt a seal of the pattern shown on page four of the Report of the Standing Committee with the characters in "seal" script: and that the Chairman and Secretary of the Standing Committee of the Chung Hua Sheng Kung Hui should have an official seal each, after which their private seals be appended.

WOMEN'S MISSIONARY SERVICE LEAGUE

XLVII. Resolved: That this Synod, learning with great satisfaction that there are to be included in the activities of the Women's Missionary Service League, the advocacy of the principles of the Mothers' Union, and the promotion of the Religious Education of Children, request the authorities in each diocese of the Chung Hua Sheng Kung Hui to emphasize in its work the sanctity of family life, and the importance of Sunday School work.

CABLES OF GREETING

XLVIII. Resolved: That the Secretary of the House of Bishops reply by letter to cables of greeting from the National Council of the American Church, from Dr. John W. Wood, and from the Conference of Continental Bishops at Kansas City.

VOTE OF THANKS

XLIX. The Thanks of the Synod were tendered to the Bishop, the Clergy, the Women's Missionary Service League, the Churches of the Diocese of Shanghai, the President of St. John's University and his staff, the Welcome Committee, the St. John's Y.M.C.A. Middle School, and its Principal, the hostesses of St. John's University Compound.

RECOGNITION

L. The two Houses passed resolutions acknowledging the services of
(a) The Chairmen, Secretaries, Recording Secretaries and Interpreters.

— 23 —
(b) Rev. F. L. Hawks Pott, D.D., Chairman of the House of Delegates for five successive General Synods.

(c) The Bishop in North China, Secretary of the House of Bishops for fifteen years.

PLACE AND TIME OF THE NEXT SYNOD

LI. Resolved: That the invitation of the Standing Committee of the Diocese of Chekiang that the next Synod meet in Hangchow be accepted, and that the date be fixed for April 25th to May 2nd, 1931.

DUTIES OF STANDING COMMITTEE

LII. Resolved: That whereas the Standing Committee of the General Synod acts in the place of the Synod after its regular sessions, the said Committee should yearly by correspondence urge the various Standing Committees to pay due attention to the various tasks to which they are committed, and should circulate the material thus produced among the dioceses, so as to promote interest and understanding at the following session of the General Synod.

ACTION OF THE HOUSE OF BISHOPS


Resolved: That after the words: "Order of Business", the words: "as adopted for the 1924 meeting of Synod" be omitted.

LIV. Application of the Diocese of Honan for an Assistant Bishop. Resolved: (1) That whereas the Canon "Of Assistant Bishops" directs any Diocese desirous of electing an Assistant Bishop to obtain the consent of the House of Bishops to the holding of such election, before such election can be held, and

Whereas, in the case of the Diocese of Honan, the consent of the House of Bishops had not been obtained before the recent election of an Assistant Bishop took place,
This House regretfully informs the Bishop of Honan, and the Diocesan Synod of Honan that the said election is canonically null and void.

(2) That in view of the lack of information contained in such documents as have been submitted to this House in the matter of the election of an Assistant Bishop of Honan, the House of Bishops informs the authorities of the Diocese of Honan, that if they wish to proceed with the matter, it will be necessary for them to present their petition again; and this House advises that the question of the appointment of an Assistant Bishop of Honan be deferred till the Bishop of Honan is able to meet the House of Bishops in order that more adequate information may be provided.

LV: Resignation of the Bishop in Chekiang. RESOLVED: That the House of Bishops hears with sympathy and a deep sense of loss of the intention of the Right Rev. Herbert James Molony, D.D., to ask permission from the Archbishop of Canterbury to resign his See as from the end of the year, after thirty-seven years spent in service abroad, during twenty years of which he has been Bishop of Chekiang; and recommends the acceptance of the resignation.

LVI. Proposed Resignation of the Assistant Bishop in Chekiang. RESOLVED: That in view of the fact that this House has recommended that the resignation of the Right Rev. H. J. Molony, D.D., be accepted, Bishop Sing be asked to withdraw his proposed resignation as Assistant Bishop of Chekiang.

LVII. Pastoral Letter. RESOLVED: That the Chairman of the House of Bishops be asked to appoint a sub-committee of three to draw up a Pastoral Letter, to be circulated at the time when the Action of Synod is circulated.

(The sub-committee consisted of the Bishop of Shanghai, and the Bishops in Chekiang and Fukien).

ACTION OF THE HOUSE OF DELEGATES
LVIII. Amendment to the Rules of Order. RESOLVED: That in order to avoid misunderstanding and to expedite
business, all resolutions be written out on paper and signed by the mover and seconder, and then be handed over to the Editorial Secretary to be copied on the blackboard for discussion.

**In Memoriam**

The late Bishop William Wharton Cassels, D.D.

(Bishop in Western China, 1895-1925)

Died November 6th, 1925

Resolved: That the House of Bishops of the Chung Hua Sheng Kung Hui, assembled in Shanghai, on May 4th, 1926, meeting for the first time since the death of the Right Reverend William Wharton Cassels, D.D., Bishop in Western China, desires hereby to place on record its admiration for the life long service rendered to Christianity in China by the late Bishop. The sphere of his labours was so remote that he could not always be present at the meetings of the General Synod, or of the House of Bishops, and the keen regret felt by all at his absence was some measure of the value which all attached to his help and counsel when he was able to be present. Ever a loyal member of the China Inland Mission, in connexion with which he first came to China, his consecration as the first Bishop in Western China enabled him also to be a true Father in God to the members of the Church Missionary Society who were called to work in Szechuen, and to the rapidly growing body of Chinese Christians in his vast Diocese.

The late Bishop's strong character was blended with a wonderful humility, and as a natural consequence his counsel at all times exercised a very deep influence on the deliberations of this House.

It is with a profound sense of gratitude to Almighty God for all that Bishop Cassels was and did, that this House unanimously agrees to this Resolution, and instructs the Secretary of the House to send copies of it to the late Bishop's family, to the Diocesan Synod of Western China, and to the authorities of the China Inland Mission and of the Church Missionary Society.

The late Bishop Charles Perry Scott, D.D.

(Bishop in North China, 1880-1913)

Died February 13, 1927

Resolved: That this House hereby places on record its thankful remembrance of the life and the work of the Right Reverend Charles Perry Scott, D.D., for thirty-three years Bishop of the Diocese of North China; and of the great services which he rendered to the Church
in the establishment of the Chung Hua Sheng Kung Hui, and as the first Chairman of the House of Bishops of the General Synod.

(House of Bishops 2nd of November, 1927)

RESOLVED: That the House of Delegates reverently remembers the late Right Reverend Charles Perry Scott, D.D., first Bishop of our Communion in North China, who departed this life on February 13th, 1927. By his sacrificing labour he established the Church in Shantung and North China. By his steady efforts in the organization of the General Synod of the Chung Hua Sheng Kung Hui, and by his virtuous example, he was a leader of the flock. For over fifty years work he rendered inestimable service.

(House of Delegates April, 1928)

The late Bishop William Banister, D.D.

(Bishop in Kwangsi-Hunan, 1909-1923)

Died February 26, 1928

RESOLVED: That this Synod desires to record its sorrow at the tidings of the death of the Right Reverend William Banister, D.D., first Bishop in Kwangsi-Hunan, whose services to the Church in China were life-long and in many places. He will long be remembered in Fukien, in Hongkong and in his former Diocese, and the Synod especially connects his memory with the Canons on the Board of Missions (originally Canon III) and the initiation of the missionary work of the Synod. For all these things, as well as for what he was in himself, this Synod holds him in grateful remembrance and offers its thanksgiving to Almighty God.

The late Bishop J. S. Motođa, D.D.

(Bishop of Tokyo, 1923-1928)

Died April 16th, 1928

RESOLVED: That the General Synod of the Chung Hua Sheng Kung Hui, assembled at its sixth meeting in Shanghai, hereby extends its heartfelt sympathy to the Nippon Sei Kokwai in the heavy loss which that Church has sustained by the death of the Right Reverend J. S. Motođa, D.D., first Japanese Bishop of Tokyo; and thanking God for the abiding fruitfulness of a life spent in the service of God and of death met while courageously bearing the burden of his episcopal office, it prays that the Nippon Sei Kokwai may be rightly guided in the choice of a successor.
MINUTES OF THE HOUSE OF BISHOPS

Saturday, April 21st, 1928

The meeting was called to order at 3 p.m. by the Bishop of Hankow.

The Roll was as follows:

Right Rev. F. R. Graves, D.D., Bishop of Shanghai
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 of 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., Bishop in Western China
Right Rev. A. A. Gilman, D.D., Suffragan Bishop of Hankow
Right Rev. I. O. Ding, Assistant Bishop of Fukien

*Absent

ORGANIZATION OF THE HOUSE

Chairman: Right Rev. L. H. Roots, D.D., Bishop of Hankow
Secretary: Right Rev. T. A. Scott, D.D., Bishop in Shantung
Recording Secretaries: Rev. W. P. Roberts
Mr. Y. T. Chiang

RESOLVED: That this House appoints as its member of the Business Committee: The Bishop in Fukien; and as its member of the Nominating Committee: The Bishop of Anking and the Assistant Bishop of Chekiang.

TEMPORARY COMMITTEES

RESOLVED: That the word “Standing” be prefixed to the English title of the Rules of Order of the House of Bishops, as printed in the 1924 Report.

RULES OF ORDER

RESOLVED: That after the words: “Order of Business,” the words: “as adopted for the 1924 meeting of Synod” be omitted from the English.

THANKS TO RETIRING SECRETARY

A rising vote of thanks was given to the Bishop in North China for his work as Secretary of the House of Bishops since its establishment.
Monday, April 23rd, 1928

BOARD OF MISSIONS ASSESSMENT

RESOLVED: That this House concur in the action of the House of Delegates regarding a Committee on Assessment for the Board of Missions.

REPORT OF THE STANDING COMMITTEE

The Report was taken as read, and received.

On the Resolutions contained in the Report, action was taken as follows:

(1) Payment of Synod Expenses:
RESOLVED: The House of Delegates concurring, that the Diocesan quotas for General Synod expenses be paid, at least to the extent of one-half of the amount assessed, either during the Synod or directly afterwards, without further reminder from the Synod Treasurer. (The House of Delegates concurred.)

(2) Synod Seal:
That the General Synod adopt a seal of the pattern shown in the Report of the Standing Committee with the characters in "seal" script; but that rubber stamps be provided for the use of the Chairman and the Secretary of the Standing Committee.

The House of Delegates proposed an amendment: deleting the words after the word "script" and substituting: "and that the Chairman and Secretary of the Standing Committee of the Chung Hua Sheng Kung Hui shall each have an official seal, after which their private seals be appended." (This House concurred.)

(3) New subjects for discussion—the original motion was amended to read as follows:

RESOLVED: 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 Synod debates, should be brought up when miscellaneous business is being dealt with and if accepted be referred to the Business Committee. (The House of Delegates concurred.)

STANDING COMMITTEE ON TRUST FUNDS

The Report of the Committee was received, and adopted.

REPORT OF THE SYNOD TREASURER

The Report was received and adopted.

REPORT OF THE STANDING COMMITTEE ON CANONS

Draft Canon IX "Of Diocesan Bishops"

The proposed Canon was amended and passed in English.
THE LATE BISHOP BANISTER

RESOLVED: (by a standing vote)

This Synod desires to record its sorrow at the tidings of the death of the Right Reverend William Banister, D.D., first Bishop in Kwangsi-Hunan, whose services to the Church in China were lifelong and in many places. He will long be remembered in Fukien, in Hongkong and in his former Diocese, and the Synod especially connects his memory with the Canon on the Board of Missions (originally Canon III) and the initiation of the missionary work of the Synod. For all these things, as well as for what he was in himself, this Synod holds him in grateful remembrance and offers its thanksgiving to Almighty God.

THE LATE BISHOP MOTODA

RESOLVED: (by a standing vote)

The General Synod of the Chung Hua Sheng Kung Hui, assembled at its sixth meeting in Shanghai, hereby extends its heartfelt sympathy to the Nippon Sei Kokwai in the heavy loss which that Church has sustained by the death of the Right Reverend Bishop Motoda, D.D., first Japanese Bishop of Tokyo; and thanking God for the abiding fruitfulness of a life spent in the service of God and of death met while courageously bearing the burden of his episcopal office, it prays that the Nippon Sei Kokwai may be rightly guided in the choice of a successor.

Tuesday, April 24th, 1928

LANGUAGE OF SYNOD DOCUMENTS

RESOLVED: The House of Delegates concurring, that the Resolution on this subject, from the House of Delegates, read as follows:

That all documents and reports of the General Synod be drawn up in Chinese as the official language of the Synod, and that an English translation of the same be prepared. (The House of Delegates concurred.)

CANON ON RETIREMENT OF BISHOPS

RESOLVED: The House of Delegates concurring, that the Standing Committee on Canons be instructed to prepare a Canon on the Retirement of Bishops. (The House of Delegates concurred.)

CABLES OF GREETING

RESOLVED: The House of Delegates concurring, that the Secretary of the House of Bishops answer by letter, on behalf of the General Synod, the cables of greeting from Dr. John W. Wood, and from the Continental Bishops meeting at Kansas City. (The House of Delegates concurred.)
Draft Canon of Diocesan Bishops

Resolved: That in Section 3 the words “Sheng Kung Hui” for “Holy Catholic Church” be altered to “Sheng Erh Kung Chih Chiao Hui”

Carried: 5 for, 5 against, with the Chairman’s casting vote in favor.

Resolved: The House of Delegates concurring, that the Draft Canon “Of Diocesan Bishops” proposed by the Committee on Canons, being amended as above, be adopted.

The House of Delegates proposed further amendment. (See later action)

Draft Canon “Of the Discipline of Bishops”

Resolved: That the House of Delegates be asked to consider Draft Canon XVI, in the report of the Committee on Canons, and present the result to the House of Bishops.

Draft Canon “Of Marriage and Divorce”

Resolved: The House of Delegates concurring, that the draft Canon “Of Marriage and Divorce” in the Report of the Committee on Canons, be referred back to the Standing Committee on Canons, to report again during the present meeting. (The House of Delegates concurred.)

Religious Education

Resolved: The House of Delegates concurring, that a Committee of Conference be appointed to consider Message No. 10, from the House of Delegates; and in case of concurrence, that we appoint as our member of the Committee, the Bishop of Anking. (The House of Delegates concurred.)

Report of the Church Literature Committee

Resolved: That this House concur in the Message of the House of Delegates, accepting and adopting the Report of the Church Literature Committee, and requests the House of Delegates’ concurrence in the three following resolutions:

Resolved: The House of Delegates concurring, that the matter of the circulation of the Chinese Churchman be brought before every Diocesan Synod, and that they be urged to take steps to secure a wider circulation.

Resolved: The House of Delegates concurring, that the catalogue of the publications issued by the Church Literature Committee be issued free to every clergyman in the Church, and to all clergy in charge of Chinese congregations abroad; and that the matter of the wider use of such literature be brought before every Diocesan Synod.

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RESOLVED: The House of Delegates concurring, that the Rev. Dr. J. W. Nichols be asked to address the Board of Missions tomorrow, on the value of the Chinese Churchman, and of Church Literature, as a missionary agency. (The House of Delegates concurred in the above four Resolutions.)

REPORT OF THE STANDING COMMITTEE ON THE STATE OF THE CHURCH

RESOLVED: That this House request the House of Delegates to consider the following amendments to the resolutions with which the House of Delegates has asked this House's concurrence, and, if the said amendments are approved, to return the Message to this House, so amended, for concurrence.

(1) to omit the words "and adopted with the following amended Resolutions arising from the Report," and to substitute "and that the following Resolutions arising from the Report be passed" (because §§V and VIII of the Report have not been dealt with).

(2) in Resolution 2, after the words "for their discussion" to read "with power to act", and to omit the words "and report at the next General Synod."

(3) in Resolution 3 to adopt the following: "that the Diocesan Bishops be asked to bring the matter contained in §VI of the Report before their several Diocesan Synods, and Mission Conferences, if any." (The House of Delegates concurred.)

EXECUTIVE SESSION

The House then went into Executive Session.

Thursday, April 26th, 1928

APPLICATION OF THE DIOCESE OF HONAN FOR AN ASSISTANT BISHOP

I. RESOLVED: That whereas the Canon "Of Assistant Bishops" directs any Diocese desirous of electing an Assistant Bishop to obtain the consent of the House of Bishops to the holding of such election, before such election can be held, and

Whereas, in the case of the Diocese of Honan, the consent of the House of Bishops had not been obtained before the recent election of an Assistant Bishop took place,

This House regretfully informs the Bishop of Honan, and the Diocesan Synod of Honan that the said election is canonically null and void.

II. RESOLVED: That in view of the lack of information continued in such documents as have been submitted to this House in the matter of the election of an Assistant Bishop of Honan, the House of Bishops informs the authorities of the Diocese of Honan, that if they wish to proceed with the matter, it will be necessary for them to present their petition again; and this House advises that
the question of the appointment of an Assistant Bishop of Honan be deferred till the Bishop of Honan is able to meet the House of Bishops in order that more adequate information may be provided.

Reported, for information only, to the House of Delegates.

**Canon X. "Of Assistant Bishops"**

**Resolved:** The House of Delegates concurring, that Canon X "Of Assistant Bishops" be referred to the Committee on Canons with instruction to prepare a draft of a revised Canon more clearly worded, to be considered at the next General Synod. (The House of Delegates concurred.)

**Confirmation of Resolution LXIX of the 1924 Synod**

**Resolved:** The House of Delegates concurring, that Resolution LXIX of the 1924 Synod (re amending Article VI of the Constitution by adding after the words "Canons" the words "for the government and discipline of the Chung Hua Sheng Kung Hui")—be confirmed. (The House of Delegates concurred.)

**Prayer Book Committee's Report**

**Resolved:** That the House of Bishops concurs in Message No. 22 of the House of Delegates (re the Book of Occasional Prayers in the Report of Prayer Book Committee) adding after the word "Consideration" the words "and that they then report to the House of Bishops for its approval."

**Resolved:** House of Delegates concurring, that

I. That Synod reaffirm §(a) and (b) of the Resolution XXXIV of the 1924 Synod, and in addition instruct the Committee on Prayer Book to ascertain how far the forms of Morning and Evening Prayer, the Litany, Additional Prayers, Baptismal, Confirmation, Marriage and Burial Services, at present in use in the Chung Hua Sheng Kung Hui can be harmonised, and to present a report to the next Synod.

II. The proposals regarding forms of services for the Making of Deaconesses (as contained in the Report of the Standing Committee on the Prayer Book) be approved, but that in order to avoid the multiplication of uses, it is advised that the Bishops of North China, Hankow and Fukien revise their services according to the above proposals, in the hope that these three uses might satisfy the varied needs of the Church.

III. This Synod reaffirms Resolution XXXV of the 1924 Synod (re Terms for the Ministry). (The House of Delegates concurred.)

**Hymnal**

**Resolved:** The House of Delegates concurring, that

I. The proposal for the compilation of a Common Hymnal be postponed to the next Synod.

The House of Delegates did not concur, (see later action).
II. The drawing up of a Form of Prayer or Service for the Honouring of Ancestors be Entrusted to the Standing Committee on the Prayer Book. (The House of Delegates concurred.)

REPORT OF COMMITTEE ON STATE OF THE CHURCH

RESOLVED: That this House concurs with the Resolutions of the House of Delegates on this subject.

DR. NICHOLS AND THE HOUSE OF DELEGATES

RESOLVED: That this House wishes to express its great satisfaction at the action of the House of Delegates in view of the fact that Dr. Nichols could not be asked to address the Joint Session yesterday, in asking Dr. Nichols to address the House of Delegates today on the subject of the Chinese Churchman, etc. (Reported to the House of Delegates.)

DRAFT CANON IX "OF DIOCESAN BISHOPS"

RESOLVED: That this House does not concur in the proposed amendment to §9 of the Draft Canon, but, the House of Delegates concurring, would delete §9.

The House of Bishops requests a Committee of Conference on Message No. 29 of House of Delegates, and if agreed names the Bishop in North China as its member of the Committee. (The House of Delegates concurred.)

COMMITTEE ON SYNOD EXPENSES

RESOLVED: That the House of Bishops concurs with the Message of the House of Delegates, adopting the Report of the Committee on Synod Expenses.

TREASURER OF THE GENERAL SYNOD

RESOLVED: That the House of Bishops approves the election of Mr. Archie T. L. Ts'en as Treasurer of the General Synod.

The House of Bishops has elected the Bishop in North China as its member of the Standing Committee of the General Synod. (Reported to the House of Delegates.)

DRAFT CANON "OF MARRIAGE AND DIVORCE"

RESOLVED: House of Delegates concurring, that owing to pressure of business in the House of Bishops, and the consequent inability to give the proposed Canon on Marriage and Divorce adequate consideration, the proposed Canon on this subject be referred back to the Committee on Canons, with instructions to present a draft Canon on Marriage and Divorce to the next Synod, dealing with the matter more fully. (The House of Delegates concurred.)

The House went into Executive Session from 2.00 to 3.30 p.m.

The House resumed Session at 3.30 p.m.

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RESIGNATIONS OF THE BISHOP AND ASSISTANT BISHOP IN CHEKIANG

RESOLVED: That the House of Bishops hears with sympathy and a deep sense of loss of the intention of the Right Reverend Herbert James Molony, D.D., to ask permission from the Archbishop of Canterbury to resign his See as from the end of the year, after thirty-seven years spent in service abroad, during twenty years of which he has been Bishop in Chekiang; and recommends the acceptance of the resignation.

RESOLVED: That in view of the fact that this House has recommended that the resignation of the Right Reverend Herbert James Molony, D.D., be accepted, Bishop Sing be asked to withdraw his proposed resignation as Assistant Bishop of Chekiang.

PETITION OF THE DIOCESE OF WESTERN CHINA FOR TWO CHINESE ASSISTANT BISHOPS

RESOLVED: That this statement contained in the petition from Western China be accepted as giving full and sufficient reason for granting the petition of the Diocese of Western China for leave to proceed to the election of two Chinese Assistant Bishops.

RESOLVED: That this House requests the Chairman of the House of Bishops on receipt of the original signed petition of the Diocese of Western China, to reply at once to the effect that the permission asked for in the petition is granted.

ACTING CHAIRMAN OF HOUSE OF BISHOPS

RESOLVED: That this House appoints the Bishops in North China to be Acting Chairman of the House of Bishops in the absence of the Chairman.

The above five Resolutions were reported for information only to the House of Delegates.

Friday, April 27th, 1928

NOMINATIONS TO STANDING COMMITTEES

RESOLVED: That this House concurs with the Message from the House of Delegates in respect of nominations to the Standing Committees.

PASTORAL LETTER

RESOLVED: That the Chairman of the House of Bishops be asked to appoint a sub-committee of three to draw up a Pastoral Letter to be circulated at the time when the Action of Synod is circulated.

Reported for information only to the House of Delegates.

The Chairman appointed the Bishop of Shanghai and the Bishops in Chekiang and Fukien to be the sub-committee.
CABLE FROM THE NATIONAL COUNCIL OF THE AMERICAN CHURCH

RESOLVED: The House of Delegates concurring, that the Secretary of the House of Bishops answer by letter in the name of the General Synod, the cable of greeting from the National Council of the American Church. (The House of Delegates concurred.)

MESSAGE NO. 37 FROM THE HOUSE OF DELEGATES

RESOLVED: That

1. Owing to the indefiniteness of the resolution about the Synod Seal from the House of Delegates, this House does not concur in it.

2. This House recognizes the great importance of having the language of all documents of the Chung Hua Sheng Kung Hui conform to the best standards of Chinese style, and therefore would amend the resolution on that subject from the House of Delegates to read as follows:

RESOLVED: That the House of Delegates appoint a Special Committee to undertake the literary revision of the Constitution and Canons, to be presented through the Committee on Canons to the next Synod.

3. This House concurs in the resolutions on the subject of the duties of Standing Committees, and the training of Secretaries for Religious Education.

4. This House does not concur in the resolution about the Prayer Book and Hymnal from the House of Delegates. This House considers that that part of the resolution which refers to the Prayer Book is sufficiently covered in the resolution already passed and reported, to which there has been no answer.

With regard to the part which refers to the Hymnal, we suggest that the House of Delegates appoint a Special Committee to draw up a Common Hymnal and report to the next General Synod.

5. In view of the concurrence already given by the House of Delegates to Resolution II under the Prayer Book Committee's Report, this House does not concur in the resolutions of the House of Delegates suggesting the compiling of a service for the Making of Deaconesses. (The House of Delegates concurred in all the above.)

DAILY VACATION BIBLE SCHOOLS

The House of Bishops laid on the table the letter from the Daily Vacation Bible Schools suggesting the co-operation of the Synod with that movement.

The House of Bishops concurred in Resolutions from the House of Delegates:

1. About full time Secretary and work of the Committee on Religious Education:

2. About Registration:

3. About place of next Synod. (Hangchow.)
WOMEN'S MISSIONARY SERVICE LEAGUE

RESOLVED: The House of Delegates concurring, that this Synod, learning with great satisfaction that there are to be included in the activities of the Women's Missionary Service League the advocacy of the principles of the Mothers' Union, and the promotion of the Religious Education of Children, request the authorities in each diocese of the Chung Hua Sheng Kung Hui to emphasize in its work the sanctity of family life, and the importance of Sunday School work. (The House of Delegates concurred.)

DRAFT CANON IX. "OF DIOCESAN BISHOPS"

RESOLVED: That this House expresses its satisfaction at the agreement of the House of Delegates to omit §9 from the Draft of Canon IX, but regrets that it cannot agree to the proposed addition to §11 which really amounts to requiring that the man to be consecrated must be the nominee of the House of Bishops of the Chung Hua Sheng Kung Hui. This House, therefore, suggests that the proposed addition be withdrawn. (The House of Delegates concurred in withdrawing the proposed addition to §11.)

RESOLVED: The House of Delegates concurring, that the whole of Draft Canon IX. as amended, be adopted. (The House of Delegates concurred.)

MESSAGES FROM THE HOUSE OF DELEGATES

The House of Bishops concurred
1. In the Message concerning Draft Canon XVI (Of the Discipline of Bishops)
2. In the Message concerning the amendment of the Constitution (clause VI)
3. In the Message concerning the Chinese term for "Diocese."

Saturday, April 28th, 1928

CLOSING SERVICE

RESOLVED: The House of Delegates concurring, that the Synod assemble in the Pro-Cathedral for a closing service, to be conducted by the Chairman of the House of Bishops.

RESOLVED: The House of Delegates concurring, that the date of the next General Synod be April 25th—May 2nd, 1931.

THE NATIONAL CHRISTIAN COUNCIL

RESOLVED: The House of Delegates concurring,
1. That the General Synod of the Chung Hua Sheng Kung Hui approves of the objects for which the National Christian Council was established, and cordially welcomes such help as the National

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Christian Council is able to give, within such limitations as are defined in its Constitution.

2. At the same time the Synod would express the hope
   (i) That in any future organization of the National Christian Council its organization should be as simple as possible.
   (ii) That the National Christian Council should carefully abstain from all political pronouncements about which there can justly be a difference of opinion within the Christian body.

3. The Synod of the Chung Hua Sheng Kung Hui will be willing to appoint its representatives on a Council, the Constitution of which is agreed upon by the nationally organized churches of China through their nominees and ratified by those Churches. (The House of Delegates concurred.)

THE BOOK OF SPECIAL PRAYERS

RESOLVED: That this House concurs in the Message of the House of Delegates concerning the publishing and circulating of the Book of Special Prayers.

RESOLUTION RE RELATION OF THE CHUNG HUA SHENG KUNG HUI TO THE HOME CHURCHES

RESOLVED: The House of Delegates concurring, that the Chairman of the House of Bishops be requested to write to the authorities of the three "Home Churches"

1. Drawing their attention to the following points:
   (i) Resolution 43 of the Lambeth Conference of 1920.
   (iii) The Canons referred to in Resolution 35 of 1921, already enacted by the General Synod of the Chung Hua Sheng Kung Hui, and the Standing Order of the House of Bishops based on Resolution 64 of the 1921 Report of General Synod
       (See English Report of 1924, p.28)
   (iv) The Minutes of the Consultative Body of the Lambeth Conference at its meetings in July 1922 (p.p. 5-8) and the Resolution adopted by that Body in July 1924 (p. 6).

2. Assuring them of the readiness of the Chung Hua Sheng Kung Hui to give the fullest consideration to the claims of the said authorities to be consulted in many ways, based on their continued help in staffing and supporting the Church's work; but at the same time

3. Requesting the formal recognition by the Home Churches which have not yet granted it of the Chung Hua Sheng Kung Hui as a branch of the Church of the Anglican Communion having the right to proceed under its own Canons and Standing Orders, and on
its own initiative, in all things dealt with in those Canons and Standing Orders.

The House of Delegates concurred, but added in (3) after "recognition" the words "by the Home Churches which thus far have not granted it." The House of Bishops concurred in the above amendment.

**REPORT OF THE COMMITTEE ON CHRISTIAN UNITY**

**Resolved:** That this House concurs in the Message from the House of Delegates, receiving and adopting the Report of the Standing Committee on Christian Unity.

And, the House of Delegates concurring, asks the Standing Committee on Christian Unity to consider the Reports of the World Conference on Faith and Order held at Lausanne in 1927, and to report thereon to the next General Synod. (The House of Delegates concurred.)

**REPORT ON NEW DIOCESES**

**Resolved:** The House of Delegates concurring, that the Standing Committee on New Dioceses, called for in the Report of the Committee on New Dioceses, be appointed by the Chairmen of the two House.

**NEW DIOCESES**

**Resolved:** That in view of the weighty recommendations contained in the Report of the Committee on New Dioceses, this House while receiving the Report cannot concur in its adoption, but resolves, the House of Delegates concurring, that the matter contained in the Report be committed to the Standing Committee of the General Synod. (The House of Delegates concurred.)

**THANKS**

**Resolved:** That this House concurs in Message 57 of the House of Delegates but would add the words "Visiting Bishops and" before the word "Delegates" in the last line.

**REGISTRATION**

**Resolved:** That this House concurs in the message from the House of Delegates about optional religious courses and worship, but has added the words "with reference to registration" at the beginning of the resolution.

The House of Bishops concurred in the Resolutions of Thanks passed by the House of Delegates.
REPORT OF COMMITTEE ON FUNERAL RITES AND CLERICAL DRESS

RESOLVED: That while this House is not prepared to approve all that is contained in §(a) of the Report of Committee on Funeral Rites and Clerical Dress, yet it concurs with Message No. 40 of the House of Delegates in referring that section to the Standing Committee on Prayer Book for its careful consideration.

CENTRAL THEOLOGICAL SCHOOL

RESOLVED: The House of Delegates concurring, that the following resolution presented by the Board of Directors of the Central Theological School be passed:

That the General Synod of the Chung Hua Sheng Kung Hui assembled in Shanghai in April 1928 desires to place on record its high appreciation of the services of the Rev. Basil Mather, first Dean of the Central Theological School, and of the Rev. Lawrence B. Ridgely, to whose efforts the School really in great measure owes its existence. This Synod desires to express its deep sympathy with the Rev. B. Mather in his continued ill-health which prevents his return to China. The standard of devotion and of sympathetic leadership set by him will serve to inspire every subsequent Dean to high endeavour. The Synod assures the Rev. Lawrence B. Ridgely, that the Central Theological School, which is to so large an extent his legacy to the Chung Hua Sheng Kung Hui, will be cherished and cared for by the Church, believing that in the years to come, it will, by God’s grace, be of very great value to the Church in China.

The House of Bishops concurred in the Resolution of the House of Delegates concerning the raising of a Repair Fund for the Central Theological School.

PETITION FROM THE HOUSE OF DELEGATES RE REGISTRATION

RESOLVED: That this House does not object to the House of Delegates acting on the proposed petition from that House to the Educational Authorities of the Chinese Government on the subject of Registration.

THANKS

RESOLVED: That the Chairman, Secretary and Recording Secretaries of the House of Bishops be thanked for their services.

The House adjourned at 3.00 p.m. and with the House of Delegates attended the closing service of the Synod in the Pro-Cathedral.
STANDING 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.

7. ORDER OF BUSINESS

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.

8. When the House of Bishops meets alone, (i.e. at such times as the General Synod is not in Session) and any of its "full members" are unable to be present, such absent members shall have the right to express their views in writing, and the Chairman shall read such letters to the House: but absent members shall not be entitled to a vote, either by proxy or in writing, unless in the opinion of the
Chairman of the House of Bishops any question to be voted upon is one which will not give rise to discussion in the House. In such a case the Chairman shall cause notice to be sent to all members of the House in time for such members as cannot be present to send their votes under cover to the Chairman. In the event of discussion arising on the question, these votes shall remain unopened.

(This rule was adopted May 4, 1926)

9. 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 synod debates, should be brought up when miscellaneous business is being dealt with, and if accepted be referred to the Business Committee.

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.
MINUTES OF THE HOUSE OF DELEGATES
Saturday, April 21st

The House met for organisation at 3 p.m. in the Library of St. John's University.
Number of delegates present: 64.

Acting Chairman
Dr. Hawks Pott informed the House that he did not wish to serve as Chairman again as he had done so several times already.

Acting Secretary
Owing to the absence of both the secretaries (Rev. S. H. Littell and Rev. P. M. Scott) the Rev. Tung Ching chu served as acting-secretary

Election of Officers
Chairman: Rev. P. Lindel Tsen.
Vice-Chairman: Rev. F. L. Hawks Pott.
Secretary: Rev. T. K. Shen
Recording Secretaries: Rev. James J. Tsang (Chinesse)
Interpreter: Rev. C. I. Blanchett (English)
Mr. Archie T. L. Tsen.

Business Committee
Rev. Samuel K. Y. Lee
Rev. E. S. Yu
Mr. Thomas C. S. Hu

Nominations Committee
Rev. T. M. T'ong.
Miss A. M. Hind.

Message I from the House of Bishops
That the following elections had been made:—
Chairman of the House of Bishops: Bishop Roots (Hankow).
Secretary: Bishop Scott (Shantung).
Recording Secretaries: Rev. W. P. Roberts
Business Committee: Mr. Y. T. Chiang.
Nominations Committee: Bishop Hind (Fukien).
The Bishop of Anking
The Assistant Bishop in Chekiang.
Monday, April 23rd. Morning Session

The House met at 9.30 a.m.
The Roll Call showed a total of 64 delegates present.
The following Committees were nominated by the Nominations Committee with the approval of the Chairmen of the two Houses:—

Committee of Assessment for the Board of Missions:
The Bishop of Shanghai
Rev. K. Y. Lee (Hongkong).
Mr. K. G. Lau (Fukien).
Mr. D. K. Tong (Chekiang).

Committee on Synod Expenses:
The Bishop in North China.
Mr. T. C. S. Hu.
Mr. O. Z. Lee. (Carried unanimously. H. D. Messages 2,3)

The Business Committee

The report of the Committee recommending the order of business for the day was received and adopted:—

(1) Report of the Standing Committee of the Synod.
(2) Report of the Standing Committee on Trust Funds.
(4) Report of the Standing Committee on Religious Education.

Message II from the House of Bishops

That they were taking up the Report of the Committee on Canons.

Resolution: That all motions should be written out and signed by the proposer and seconder before being handed to the Secretary, and that they be written on the blackboard when being discussed. (Carried.)

Resolution: That delegates should suggest names from their own Dioceses for election on the Standing Committees and submit them to the Nominations Committee. (Carried. H. D. Message 5.)

Report of the Standing Committee of the Synod:
The Report was presented by Dr. Hawks Pott. The Report was received and adopted.

Message III (1st half) from the House of Bishops:

Proposing that Diocesan quotas for General Synod expenses be paid at least to the extent of one half of the amount assessed, either during the Synod or directly afterwards, without further reminder from the Treasurer.
RESOLUTION: That the House of Delegates concur with the proposal in H. B. Message III. (Carried. H. D. Message 6 (1st half).)

RESOLUTION: (a) That the General Synod should adopt a seal with the characters "Chung Hua Sheng Kung Hui. General Synod" in seal script. (Carried.)

RESOLUTION: (b) That both the Chairman and the Secretary of the Standing Committee should have an official seal of the Synod, and that each shall also append his private seal after the official one. (Carried. H. D. Message 6 (2nd half).)

RESOLUTION: That motions not on the Agenda Paper and all new questions raised during debates be brought before the House under Miscellaneous Business and should be referred to the Business Committee.

MESSAGE V FROM THE HOUSE OF BISHOPS

Concurring in the Resolution of H. D. regarding a seal.

RESOLUTION: That the whole Report of the Standing Committee, including the three proposals be received and adopted. (Carried.)

RESOLUTION: That all English correspondence and documents of the Synod should be translated into correct and good Chinese. (Carried. H. D. Message 7.)

MESSAGE IX FROM THE HOUSE OF BISHOPS

That the official language of the Synod be Chinese and all the documents and reports must be drafted in Chinese and at the same time be translated into English. (see the Minutes of the Third Session.) (H. D. concurred.)

Monday. Afternoon Session

The Chairman called the meeting to order at 2 p.m. and offered prayer.

RESOLUTION: That all proposal to change the term for "Diocese" from hsia ching to chiao ch'ü be recommended to the Business Committee for insertion in the Agenda. (Carried.)

RESOLUTION: That the proposal of the House of Bishops that the House of Delegates appoint a Committee to undertake a literary revision of the Constitution and Canons be handed to the Business Committee to be put on the Agenda. (Carried.)

REPORT OF STANDING COMMITTEE ON TRUST FUNDS was presented by Dr. Hawks Pott; in addition he presented the

REPORT OF THE TREASURER OF THE GENERAL SYNOD

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MESSAGE IV (1ST AND 2ND HALF) OF THE HOUSE OF BISHOPS

Proposing to receive and pass both the Reports presented above.

RESOLUTION: That these two Reports be received and adopted. (Carried. H. D. Message 9.)

REPORT OF THE STANDING COMMITTEE ON RELIGIOUS EDUCATION

The Report was presented by the Rev. Hsien Yang-yao, received and adopted.

RESOLUTION: That the first proposal in the report be amended by adding that “before a full-time Secretary is engaged the Secretary of the Committee on Church Literature be invited to take up the work of Secretary of Religious Education”. (Carried.)

RESOLUTION: That proposals 2, 3, 4 of the Report be laid on the table as their substance had been passed at the last Synod. (Carried. H. D. Message 10.)

REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION was received and adopted.

MESSAGE XV OF THE HOUSE OF BISHOPS

Expressed its dissent from Message 10 of the House of Delegates and requested the House to approve the appointment of a Joint Committee under the Chairmanship of the Bishop of Anking. (see the Minutes Thursday Morning Session.)

REPORT OF THE STANDING COMMITTEE ON THE PRAYER BOOK was accepted.

RESOLUTION: That discussion be postponed and that it be left to the Business Committee to fix the time for it. (Carried.)

RESOLUTION: That a Special Committee be appointed to study the Report and to advise the House on Thursday. (Carried.)

Committee appointed:

Rev. Ch’ien Ch’iu-ch’ien (Anking)
Rev. Ling Hsiao-kao (Fukien)
Rev. Ch’u En-lee (Hongkong).

RESOLUTION: That the House desire of the House of Bishops that the Bishop in Chekiang be deputed to explain to the House of Delegates the Report of the Committee on the Prayer Book. (Carried. H. D. Message 12.)

MESSAGE VII FROM THE HOUSE OF BISHOPS

Re the late Bishop Banister was concurred in by a standing vote and by a silence.
MESSAGE VIII FROM THE HOUSE OF BISHOPS

Re the late Bishop Motoda was similarly concurred in.

RESOLUTION: That the delegates be requested to be present at a special meeting on Wednesday at 8 p.m. to hear a report on the recent activities of the anti-Christian movement: Rev. Liang Pen-nyi in the chair. (Carried.)

The Report of the Committee on the Prayer Book was explained to the House by the Bishop in Chekiang.

The House adjourned at 4.45 p.m.

Tuesday, April 24th. Morning Session

The Minutes of the meetings on April 23rd were read and confirmed.

RESOLUTION: That proposals for using the Synod seal be referred to the Business Committee. (Carried.)

RESOLUTION: That the proposals for the Training of Secretaries of Religious Education be referred to the Business Committee. (Carried.)

RESOLUTION: Res. III (See Action of Synod) on the duties of the Standing Committee was passed.

The Report of the Business Committee was received and adopted:—

(1) Report of the Standing Committee on the Prayer Book (Discussion continued).

(2) Report of the Standing Committee on Church Literature.

(3) Report of the Standing Committee on the State of the Church.


The Chairman appointed Mr. Tso Mei-chu as Time-keeper and a time limit of three minutes was set for each speaker.

Report of the Committee on the Prayer Book

Service for the Making of Deaconesses:—

Proposals 1, 2, 3, 4, 5, accepted and adopted.

Report of Committee on Church Literature (1924—26).

The Report was presented by Mr. Sze Tao-kung and was received and adopted. (H. D. Message 14.)

Report of Committee on the State of the Church

The Report was presented by Mr. Liang Pen-nyi. The Report was received and each of the five proposals discussed separately.

After considerable discussion the following Resolutions were carried:—
RESOLUTION: That consideration of Proposal 1 Section 8 of the Report (Registration of Church Schools) be postponed to the time of discussion on 3 (d) in the items on the Agenda Paper.

RESOLUTION: That Proposal 1 Sections 3, 4 of the Report be referred to the incoming Committee for further consideration and action.

RESOLUTION: That Proposal 1 Section 2 of the Report (Old Age Pensions, and the proposed University Brotherhcouts) and Section 7 (Church property) be referred to the Standing Committee for consideration and report to the next Synod.

RESOLUTION: Section 5 passed as recorded in Action of Synod, Res. XXXVIII.

RESOLUTION: Section 6. That the Diocesan Bishops be asked to bring the subject of this section of the report before their several Diocesan Synods and/or Mission Conferences.

RESOLUTION: That Proposal 4 be postponed to the time of discussion of 3 (b) in the items on the Agenda Paper.

RESOLUTION: That the delegates of the different Dioceses be asked to secure a wide circulation in their respective Dioceses for the Handbook of the Church. (H. D. Message 15.)

ANNOUNCEMENTS:

(1). Central Office for the Chung Hua Sheng Kung Hui.

The Rev. G. E. Simmons (Honan) announced that Bishop White had authorised him to promise $500 (five hundred dollars) a year for three years for the upkeep of a General Office, contingent on the General Synod definitely taking up the proposal forthwith.

(2). The Welcome Committee of Kiangsu would entertain the delegates at 8.00 p.m. and the film "The King of Kings" would be shown.

Tuesday, April 24. Afternoon Session

MESSAGE XI FROM THE HOUSE OF BISHOPS asked concurrence in their

RESOLUTION: That the Secretary of the House of Bishops reply by letter to cables of greeting from the National Council of the American Church, from Dr. John W. Wood, and from the Conference of Continental Bishops at Kansas City. (H. D. Concurred: Message 16 (1st half).)

RESOLUTION: That the House approve the verbal amendments to Message 7 of the House of Delegates (see the Minutes of the First Session (Monday, April 23).) as suggested in H. B. Message IX. (Carried: Message 16.)
RESOLUTION: That the In Memoriam Resolution concerning the late Bishop C. P. Scott be amended by adding, "The first Chairman of the House of Bishops of the Chung Hua Sheng Kung Hui," and "By the great service he rendered in the organization of the General Synod of the Chung Hua Sheng Kung Hui." (Carried.)

The Resolution as a whole was carried by a standing vote. (H. D. Message 18.)

RESOLUTION: That the proposal to enlarge the scope of Synod expenses be referred to the Business Committee. (Carried.)

REPORT OF STANDING COMMITTEE ON CANONS

The Report was presented by Dr. Hawks Pott. The Report was received.

MESSAGE XIV FROM THE HOUSE OF BISHOPS requested consideration of Draft Canon XVI.

RESOLUTION: That the articles of Draft Canon XVI be discussed and voted upon one by one. (Carried.)

Articles 1—15 and 17—20 were adopted as submitted or with verbal alterations.

Article 16 adopted with the following addition:

"If it pronounces sentence of suspension or degradation, it shall communicate the same to all Bishops of Churches in Communion with the Chung Hua Sheng Kung Hui, and to every clergyman and Church of the offending Bishop's Diocese."

RESOLUTION: That Draft Canon XVI be passed as amended. (Carried. H. D. Message 19.)

MESSAGE XLVIII (1st half) FROM THE HOUSE OF BISHOPS concurred with H. D. Message 19.

MESSAGE XIII FROM THE HOUSE OF BISHOPS was concurred in:

RESOLUTION: That the proposed Canon on Marriage and Divorce be referred back to the Committee on Canons with instructions to present a draft Canon on this subject to the next Synod, dealing with the matter more fully. (Carried. H. D. Message 20.)

Editorial Committee. The Chairman announced that in accord with the Resolution passed by the House he had appointed Rev. K. E. Zi, Rev. N. M. Ding and Mr. Y. K. Tan to serve as a Special Committee to undertake the literary revision of the Constitution and Canons, this revision to be presented through the Committee on Canons to the next Synod.
Wednesday, April 25

BOARD OF MISSIONS.

The House of Bishops and the House of Delegates met in Joint Session for the Triennial meeting of the Board (see separate Minutes).

Thursday, April 26. Morning Session

Dr. Hawks Pott took the Chair in the absence of the Rev. Lindel Tsen.

RESOLUTION: That the Minutes of the Session on April 24, and hereafter, be not read, but submitted to the Standing Committee of the Synod. (Carried. Message 21. H. D.)

RESOLUTION: That the proposals regarding Forms of Service for the Making of Deaconesses (as raised by the Shantung delegates) be referred to the Business Committee. (Carried.)

RESOLUTION: That any further Messages from the House of Bishops be referred to the Business Committee. (Carried.)

THE BUSINESS COMMITTEE SUBMITTED THE FOLLOWING AGENDA

(1) Report of Special Committee on the Prayer Book.
(2) Report of the Nominations Committee.
(3) Message XXII of the House of Bishops.
(4) Report of the Standing Committee on Canons (continued).

ANNOUNCEMENTS

(1) $500 (five hundred dollars) had been promised at the Board of Missions Session to make up ten thousand appealed for on condition that special contributions amounted to $9500. The anonymous donor had sent a cheque to the Treasurer of the Board of Missions, in spite of the fact that the pledges did not reach the ten thousand mark.

(2) The Synod Treasurer was ready to pay the travelling expenses of Committee members on application.

REPORT OF SPECIAL COMMITTEE ON THE PRAYER BOOK

The Report was presented by the Rev. C. E. Lee (see the Minutes of Monday Afternoon Session). The Report was accepted.

RESOLUTION: That the small book of Occasional Prayers be submitted to the Special Editorial Committee before publication.

(Carried. H. D. Message 22.)

MESSAGE XXVI FROM THE HOUSE OF BISHOPS concurred with Message 22 from the House of Delegates, subject to the addition of the following words "and that they then submit to the House of Bishops for its approval" before publication.

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REPORT OF NOMINATIONS COMMITTEE

The Report was presented by the Rev. T. M. Tong and received.

RESOLUTION: That the nominations be accepted as made and that these Committees be empowered to co-opt experts in their Committees, the names of those chosen to be reported on Saturday. (Carried. H. D. Message 33.)

MESSAGE XXII FROM THE HOUSE OF BISHOPS:—

(a) That the Synod meet on the afternoon of the following day.

(b) That a Joint Committee be appointed to determine for the several Standing Committees the hours and places of their meeting during the following forenoon, and notifying the House of Delegates that the Bishop of Anking would represent the House of Bishops on the Joint Committee.

The House of Delegates concurred and appointed two members. (H. D. Message 23.)

MESSAGE XII FROM THE HOUSE OF BISHOPS contained Amendments to Draft Canon IX (Of Diocesan Bishops). The new draft containing twelve articles, submitted for approval.

The Articles of the new Draft Canon were presented one by one.
Articles 1 to 8 were adopted with one verbal change.

MESSAGE XXIII FROM THE HOUSE OF BISHOPS notified the House of its action in regard to the Election of an Assistant Bishop in the Diocese of Honan. (See Action of the House of Bishops LIV.)

Thursday, April 26th. Afternoon Session

The Rev. G. E. Simmons (Honan) apologised to the House for the mistake he had made in the procedure of sending petition for the election of an Assistant Bishop in the Diocese of Honan. He declared that after he had been entrusted by the Bishop in Honan to proceed in this matter, he had consulted with the Chairman and the Secretary of the House of Bishops and they expressed approval; but it was only a personal talk and not an official procedure.

THE BUSINESS COMMITTEE SUBMITTED THE FOLLOWING AGENDA:—

(1) Messages XIX, X, XV, XX, XVII, XVIII, XXI from the House of Bishops.
(2) Report of the Standing Committee on Canons, continued.
(3) Report of the Committee on Synod Expenses.
(4) Election of four members of the Standing Committee of the General Synod.

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(5) Suggestions to the Standing Committee urging the various Standing Committees to pay due attention to the tasks to which they are committed.

(6) Suggestions as to literary revision.

(7) Suggestions for the use of the Synod seals.

(8) Suggestions for training secretaries in religious work.

(9) Suggestions for publishing Forms of Services for the Making of Deaconesses.

(10) Suggestions for harmonising several forms of service at present in use in the Chung Hua Sheng Kung Hui.

(11) Messages XXIV, XXV, XXVIII from the House of Bishops.

(12) Report of the Committee on Unity.

(13) Report of Committee on New Dioceses.

Message XIX from the House of Bishops, suggested that as there had been insufficient time for the Rev. J. W. Nichols to speak before the Board of Missions Session, about the “Chinese Churchman” and other Church literature, he be invited to address the House of Delegates. (H. D. concurred. Message 24.)

Rev. J. W. Nichols spoke on the importance of Church literature. Formerly the work of the Church was concerned with three departments namely Churches, Hospitals and Schools. From now on, literature should be added, hence the Committee on Church Literature needs the assistance of the churches as a whole. “The Chinese Churchman” he continued, needs a wider circulation and regular payments. He called the attention of the delegates to other Church literature.

Message X from the House of Bishops concerning instruction to the Standing Committee on Canons to draw up a draft Canon on the Retirement of Bishops. (H. D. concurred. Message 25.)

Resolution: That this House concur in Message XV from the House of Bishops (see Minutes of the 2nd Session) and appoints Rev. C. C. Ch’en and Rev. L. H. Kao as Committee members. (Carried: H. D. Message 26.)


Message XVII from the House of Bishops:

That the need for an improved circulation of the Chinese Churchman be brought before every Diocesan Synod. (H. D. concurred. Message 25.)

Message XVIII from the House of Bishops:

That the catalogue of publications issued by the Church Literature Committee be issued free to every clergyman in the Church and to all
Clergy in charge of Chinese congregations abroad; and that the matter of the wider use of such literature be brought before every Diocesan Synod. (H. D. concurred: Message 27.)

MESSAGE XXI FROM THE HOUSE OF BISHOPS (re Report on the State of the Church) replying to Message 15 of the House of Delegates, desired that under Proposal 2 the words “take action” be substituted for the words “to report to the next Synod”; and, in the amendment to Proposal 3 that the words “Request the Chairman of the House of Bishops” be changed into “Request the Bishops of the Dioceses.” (H. D. Concurred. Message 28.)

NEW DRAFT CANON IX. Discussion continued. (see Minutes of Thursday morning.)

RESOLUTION: That Article 9 of the New Draft be revised and adopted as follows:—

If the Diocese is unable to elect a Bishop within a period of six months, or to pass the vote by a two-third's majority, the House of Bishops may be requested and empowered to choose a Bishop whose election shall stand unless objection be made by the Diocesan Synod or the Diocesan Standing Committee. (Carried.)

Article 10 adopted.
Article 11 lost (9 to 15 votes.)
Article 12 adopted.

RESOLUTION: That Canon IX as amended be adopted. (Carried: House of Delegates Message 29.)

MESSAGE XXX FROM THE HOUSE OF BISHOPS refused concurrence with the House of Delegates' amendment of Article 9 of Canon IX, and requested the appointment of a Special Committee to meet with the Bishop in North China for discussion. (H. D. Concurred. Message 35.)

REPORT OF COMMITTEE ON SYNOD EXPENSES

The Report was presented by Mr. C. S. Hu.

RESOLUTION: That the Report of the Committee on Synod Expenses and the Resolution re Diocesan quotas be received and adopted. (Carried. H. D. Message 30.)

RESOLUTION: That the following be elected to the Standing Committee of the General Synod.

Rev. F D. Huang. Rev. C. C. Yen, Mr. D. C. Jui, Mr. A. K. S. Hsu. (Carried: H. D. Message 31.)

MESSAGE XXXII (a) FROM THE HOUSE OF BISHOPS approved the election of the Synod Treasurer.
MESSAGE XXXII (b) FROM THE HOUSE THE BISHOPS informed the House of Delegates that the Bishop in North China had been elected a member of the Standing Committee.

RESOLUTION: The Resolution "Action of Synod LII" was passed (Duties of Standing Committee.) (H. D. Message 37 (c).)

LITERARY REVISION OF THE CONSTITUTION AND CANONS.

RESOLUTION: As the Chinese language is changing so rapidly, and as all documents of the Chung Hua Sheng Kung Hui should conform to the best standards of Chinese literary style, the Synod refers the work of revision to the Standing Committee on Canons. (H. D. Message 37 (b).)

The House of Bishops replied resolving that the House of Delegates should appoint a Special Committee to undertake the literary revision of the Constitution and Canons and that such revised text be presented through the Committee on Canons to the next Synod.

RESOLUTION: That the Seal of the Chung Hua Sheng Kung Hui, used in this Synod be appended to all official documents of the Chung Hua Sheng Kung Hui. (H. D. Message 37 (a).)

The House of Bishops did not approve Message 37 (a) of the House of Delegates because the wording of the message was too vague.

RESOLUTION: Training of Secretaries.
The Resolution "Action of Synod XXI" was passed. (H.D. Message 37 (d).)

RESOLUTION: Form of Service for the Making of Deaconesses.
That the Synod request the Church Literature Committee to publish the Forms of Service for the Making of Deaconesses as submitted to the Synod, and to issue them for use in all Dioceses. (Carried: H. D. Message 37 (f).)

The House of Bishops did not concur.

PRAYER BOOK AND HYMN BOOK

RESOLUTION: The request from the Honan Diocese that the Synod should appoint a man well familiar with Chinese language and customs to make a suitable Book of Common Prayer and a Hymn book was received, and the following Resolution passed:—

That this Synod request the Committee on the Prayer Book to undertake this task and to present the result to the next Synod. (H. D. Message 37 (e).)

The House of Bishops did not concur.

MESSAGE XXVIII (FIRST SECTION) FROM THE HOUSE OF BISHOPS requested the House of Delegates to postpone the proposal for drawing up a Common Hymnal to the next Synod. The House of Delegates did not concur.
Resolution: The Honouring of Ancestors:
That the drawing up of a Form of Prayer or Service for the Honouring of Ancestors be entrusted to the Standing Committee on the Prayer book. (Carried.)

Resolution: That the Report of the Committee on Unity be received, and adopted. (Carried: H. D. Message 34 (a).)

Resolution: That the Report of the Committee on New Dioceses be received and adopted. (Carried: H. D. Message 34 (b).)

Message XLVIII (a) from the House of Bishops was concurred with in H. D. Message 34 (b).

Resolution: That the Synod reappoint a Standing Committee on New Dioceses.

Friday, April 27. Afternoon Session

(Note: The morning was given up to Committee meetings.)

The Business Committee recommended the following Agenda:—
1. Reports from the Committee on the revision of Canon IX.
3. Report from the Committee on Funeral Rites.
5. Report from the Committee on Religious Education.
6. Messages from the House of Bishops XXVII, XXXVI, XXXVII, XXXVIII, XL, XLI.
7. The Proposal to use for "Diocese" "Chiao ch'ü" instead of "Hsia ching."

Canon IX. (Of Diocesan Bishops).

The Rev. E. S. Yue reported the result of his conference with the House of Bishops about the revision of Canon IX.

Section 9 of the Canon was deleted with the concurrence of the House of Bishops. (H. D. Message 38 (a).)

Section 11 was amended by the addition of the words "be nominated by the House of Bishops." (H. D. Message 38 (b).)

Proposed Canon on Marriage and Divorce

Resolution: That owing to the pressure of business in the House of Bishops, and the consequent inability to give the proposed Canon on Marriage and Divorce adequate consideration, the proposed Canon on this subject be referred back to the Committee on Canons, with instructions to present a draft Canon on Marriage and Divorce to the next Synod, dealing with the matter more fully. (Carried.)
REPORT OF COMMITTEE ON FUNERAL RITES

The report was received.

RESOLUTION: That the question of Funeral Rites be referred to the Committee on the Prayer Book for further consideration. (See Message 40 of the House of Delegates, which was concurred with, in Message LI of the House of Bishops.)

REPORT ON THE CENTRAL THEOLOGICAL SCHOOL

The Report was presented by the Rev. T. M. Tong and received. The Rev. C. I. Blanchett reported action taken by the Board of Directors of the C.T.S. at its last meeting, and also that the Board had appointed the Rev. T. M. Tong to be the Dean of the Faculty and School.

RESOLUTION: That the Report of the Central Theological School be received, with a rider on a Repair Fund (see Action of Synod XXXI). H. D. Message 41 reported this and the House of Bishops concurred in Message LI.

RELIGIOUS EDUCATION

RESOLUTION (1). That if a suitable person can be found and the support guaranteed, the Committee on Religious Education be empowered to employ a full-time secretary.

RESOLUTION (2). That such work as was outlined for the last Committee on Religious Education and was unfinished be continued by the incoming Committee. (Carried: H. D. Message 42.)

MESSAGE XXVII FROM THE HOUSE OF BISHOPS CONCERNING

(a) The harmonising of the Prayer Books.
(b) The Form of Service for the Making of Deaconesses.
(c) The terms for the Ministry was received and concurred in.

RELIGIOUS EDUCATION (contd.)

RESOLUTION (3). That the Synod approves the principle of registration, but whether the conditions are suitable and whether we should proceed to register or not, we leave to the individual Diocese to decide. (Carried. H. D. Message 44.)

THE NEXT SYNOD

RESOLUTION: That the invitation of the Standing Committee of the Diocese of Chekiang that the next Synod meet in Hangchow be accepted. (Carried. H. D. Message 45.)

RESOLUTION: That the proposals of autonomy, and recognition of the Chung Hua Sheng Kung Hui should be put in the order of business of the day for discussion.
RESOLUTION: That the Bishop in North China, representing the House of Bishops, be requested to address the House of Delegates on these questions.

RESOLUTION: (Term for Diocese) that the term “Chiao ch'ü” be used for “Diocese” instead of “Hsia Ching” (Carried. H. D. Message 51.)

Canon IX

Message XLI from the House of Bishops announced concurrence with Message 38 (a) from the House of Delegates, but the House of Bishops does not approve Message 38 (b) and hopes that the House of Delegates will withdraw the additional sentence. (H. D. Concurred.)

RESOLUTION (Hymn Book): That the House of Delegates approves H. B. Message XXXVIII section 5 and asks the Chairman to appoint a special Committee to draw up a Common Hymnal. (Carried.)

Message XXXI from the House of Bishops informed the House of Delegates of their action with regard to the resignations of Bishop Molony and Bishop Sing.

Saturday, April 28, Afternoon Session

RESOLUTION: That the phrase “Hand over to the Chairman and Secretary of the House of Delegates” be used instead of “Hand over to the Standing Committee of the General Synod” in H. D. Message 21 (Thursday morning).

The Business Committee recommended the following order of business:

1. Messages XLII and XLIV from the House of Bishops.
2. New proposals regarding the Registration of schools.
3. Reports on the Revision of the Prayer Book from the Literature Committee.

Message XLII from the House of Bishops (on Canons) was received and concurrence expressed.

A formal Resolution was passed accepting Canon IX as amended. (H. D. Message 52.)

Resolution. Time of next Synod.

The next Synod shall be held at Hangchow from April 25 to May 2nd, 1931. (H. D. Message 53.)

Resolution: Registration of Schools.

Re optional courses and services: That with reference to Registration, Church schools should have the right to include optional courses
in religion in their curriculum and that students should be allowed voluntarily to attend religious services. (Carried: H. D. Message 54.)

THE BOOK OF OCCASIONAL PRAYERS

The Committee on Literary Revision reported the result of its conference on the revision of the Book of Occasional Prayers.

Resolution: The small book of Prayers as revised by this Committee be approved and sent to the House of Bishops. (Carried: H. D. Message 55.)

NATIONAL CHRISTIAN COUNCIL

An address of ten minutes was delivered by Mr. L. T. Chu of the N.C.C. to the House of Delegates. He presented two proposals:

1) with reference to the reorganization of the National Christian Council.

2) with regard to the co-operation of Christians.

Message XLV from the House of Bishops: (with regard to the N. C. C.) Three proposals were expressed by the House of Bishops. They were received and House of Delegates concurred.

Resolutions. Votes of Thanks.

The Thanks of the Synod were accorded, as recorded in the Action of the Synod, Resolutions XLIX and L. (H. D. Messages 57, 58, 59.)

Resolution: That the Committee on Unity be requested to discuss and consider the Report of the International Conference on Faith and Order. (H. D. Message 61.)

Message XLIX of the House of Bishops was received and concurred in.

Resolution: That the Standing Committee on New Dioceses be appointed jointly by the two Houses. (H. D. Message 60 (a).)

Autonomy. Message XLVII from the House of Bishops was received and concurred in, but with the addition of a note "that the Church of Canada has already reorganized the Chung Hua Sheng Kung Hui." (H. D. Message 61.)

Message LI, Section 4, of the House of Bishops was concurred in. (H. D. Message 61.)

Resolution: Petition to Government Educational Authority:

That this House petition the Educational Authorities of the Chinese Government, that in accordance with the principles of religious liberty, Christian Schools be allowed to require Christian students, with the approval of their parents, to attend classes in religious Education and services for Christian worship; and that the petition be drawn up and
signed by the Chairman and Secretary of this House, and forwarded to the Educational Authority of the Chinese Government. (Carried: H. D. Message 62.)


New Dioceses: The Resolution recorded in Action of the Synod XXXII, was passed.

Resolution: Funeral Rites.

Message LII from the House of Bishops was received:—

"That while the House of Bishops is not prepared to approve all that is contained in the Report of the Committee on Funeral Rites, yet it concurs with Message 40 of the House of Delegates in referring that Report to the Standing Committee on the Prayer Book for its careful consideration." (House of Delegates concurred.)

Central Theological School. Rev. B. Mather and Rev. Lawrence Ridgely:—

Resolutions of remembrance and thanks for their services to the Chung Hua Sheng Kung Hui were passed. (See Action of Synod XXX.) (H. D. Message 66.)

The necessary messages were received from the House of Bishops, and when concurrence had been expressed, the Secretary was asked to notify the Bishops that the House of Delegates had finished its business and was ready for the closing Service.

The House adjourned at 4 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.
6. **Order of Business**

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.

7. 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 synod debates, should be brought up when miscellaneous business is being dealt with, and if accepted be referred to the Business Committee.

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

**Wednesday, April 25th, 9.30 a.m.**

The Chairman of the House of Bishops opened the Session with Prayer, after which the President of the Board, Mr. Archie T. L. Tsen, took the chair.

1. The Rev. Robin Ch'en and the Rev. G. E. Simmons were elected Recording Secretaries for the Session.

2. The President delivered in Chinese and English, his Message to the General Synod.

3. The President stressed the debt that had accrued in the work of the Shensi Mission, and stirred the Synod to make present efforts to wipe off that debt and to leave a balance for developing the work, as we had to look forward to appointing a full time Secretary. He asked for contributions to total Ten Thousand Dollars, and started the Fund with the offer of an anonymous friend and his wife to give $500, if the $10,000 mark could be attained.
The following amounts were pledged by Dioceses and individuals:

North China .. .. $ 500.00 Shanghai $1000.00
Anking .. .. 500.00 Anonymous 500.00
Honan .. .. 200.00 Mrs. Tsen 200.00
Sian Mission .. .. 100.00 Miss Ting 300.00 $2000.00
Victoria $1000.00
Mrs. Ma 100.00 1100.00 Szechuen, Mr. Tan .. 100.00
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Fukien .. .. 500.00
Chekiang .. .. 400.00 Kwangsi-Hunan .. 200.00
Shantung .. .. 150.00 Hankow .. .. 1000.00

A total of $6,750.00

Notes. 1. Mr. Chang, of Victoria, informed the Synod that he was going on a business trip to the Straits Settlements, and that he thought he could promise $500.00 to the fund from this trip.

2. Mr. Tan promised the Synod that he would write to Szechuen, and hoped for a Diocesan Contribution from there.

4. The Bishop in North China as Chairman of the Executive Committee, in the absence of a General Secretary, presented the Triennial Report of the Board of Missions. The report covers the three years, 1924—26, with a supplementary report for the year 1927, which will be included in the next Triennial report. The Board owes a debt of gratitude to the General Treasurer, Rev. T. H. Y. Lin. There have been certain doubts and criticisms concerning the Sian Book-store. Though open to criticism, those responsible for it were not open to any charge of dishonesty. The loan account has been an unhappy feature of the work, and it is a good start for the ensuing triennial period that this is wiped out by the morning’s promised contributions. Though the Assessment was raised in 1924 from $7500 to $8500, the contributions have in reality fallen off, but this is not to be wondered at, when one considers the conditions that have prevailed for so long.

The supplementary report was written in January when we were wholly ignorant of the conditions then prevailing in Sian: Mr. Ts'ai will forgive the inaccuracies, and will correct them when he comes to report. The Special Commission will be able to give the last word on the situation in Sian. As supervising Bishop of the District, the Bishop in North China wished to pay a warm tribute to the faithful work of the staff, particular that of the late Deaconess Liu, for whom and for whose work we should all thank God.

Further, the Bishop wished to pay a particular tribute to the Rev. H. T. Ts'ai and Mr. Sun on whose shoulders an unjustifiable burden was placed, when the Rev. Pu Hua-jen deserted the Mission. He pointed out that there are three great needs for the Sian work.
The first of these is Money: which almost seems to be the easiest to provide. The second is Workers, devoted men and women, who will live, and if need be die, as Deaconess Liu died, in Shensi: who are more difficult to find than money. The third need is Prayer. This is the easiest to pledge, but the hardest to carry out, and yet without it all the rest will be unavailing.

5. The Rev. H. T. Ts’ai’s Report

On several points in the report of the Board he would like to say a few words, and would like to clear up some misapprehensions. The workers in Sian did not join the Revolution as a Church unit, but as individuals. They had all worked whole-heartedly in the Social service activities that were so needed during the time of the siege, in burying dead bodies, in housing and assisting refugees, etc. When Marshal Feng reached Sian, and the revolutionary atmosphere become so strong, there was a question of the occupation of the Mission Buildings, and of the personnel of the Executive of the political party. In consultation with Deaconess Liu, it was felt better to permit the use of Mission property, and to assist in the formation of the “Pu,” than to permit an alien organization to function on our property and to operate from there against the Christian body.

Social activities widened out from the above-mentioned work to include operating soup-kitchens, forming a “Pin-min” school and an orphanage for girls, of whom there are still twelve remaining there. The spirit of Evangelism permeated all this work, so that when the siege was raised and the refugees went to their homes, they carried away the kindliest impressions of the Christian work and workers.

After the Middle School closed there remained but the Primary School for boys and girls in the city, with seventy pupils and four teachers. In the country there was one school with 38 pupils and one teacher.

The greatest need is for workers to undertake to nourish the seed that has already been sown. The staff is much depleted. Now the old time type of civilization that still remains there gives a particularly good atmosphere to work in. It will soon be that, with the connecting up of the province with the outer districts through the railway, a more material civilization will make the work more difficult. Men and women are therefore needed immediately.

6. Assessment

(a) It was resolved and carried “That from the first of January 1929, for the remainder of this triennial period, the assessment be set at the sum of $10,000 a year.

(b) It was resolved to change the term (“Tan pai”), which carries some idea of obligation, to the term “fen jen” which has the idea of free-will, as the word for “assess”.

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(c) The Assessment Committee than brought in the following report, which after considerable discussion was adopted.

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<tr>
<th>Region</th>
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<tr>
<td>Anking</td>
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<td>Fukien</td>
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<tr>
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<tr>
<td>Western China</td>
<td>300.00</td>
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<tr>
<td>Shensi</td>
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7. **Report of the Special Commission to Sian.**

The Rev. Lindel Tsen spoke for the Commission. The Commission consisted of himself and the Rev. Nelson Liao, who were accompanied by the Rev. Nelson Ou from the Diocese of Hankow. Though some terrors had been anticipated in this journey to Shensi, none had materialized either on the outward or on the return journey.

The wisdom of the earlier men in the field, Messrs. Koeh, P’u and Tung in buying land and erecting buildings was more than justified. A Bishop for the Missionary District is needed. The present staff badly needs a rest. A specially equipped Leader for the Educational work of the Mission is much needed. Another with special knowledge of Agriculture would be a great source of strength to the work. Another pressing need is someone capable of caring for the business end of the work and the accounts, so that the others may give all their time to the spiritual side of the work.

Workers borrowed from other Dioceses have gone in, and then left the work. If a Bishop could be appointed to the field, it would be his: he would live and die there. He would collect his own workers about him, and build up the work from within. However, no man should be asked to undertake this work till adequate funds shall have been provided for his maintenance.

**Resolved:** To receive the Report and to give a vote of thanks to the members of the Commission.

8. **Letters from the Sian congregation to the Board were read:** the main points were as follows.

When the Congregation heard of the coming of the Commission they were very delighted, as they understood that they were recruits for the work. They were proportionately disappointed when the Commission left.
They heartily thanked the Board for the workers and for the money sent into the Missionary District.
They most earnestly requested the Board to supplement the staff.


Mrs. Hsü, as President of the League, addressed the Synod. (a) In 1921 at the Synod of Wuchang there had been a preliminary meeting for organization of the League, but it was not till 1924 that there were six Dioceses represented in the membership. Two years later two other Dioceses joined, and at this Synod Szechuen had joined. The League would not be happy till all the Dioceses were represented in its membership. The aim of the League was for Prayer, Work and Contributions. At this meeting in Shanghai it was determined that the W.M.S.L. should include in its activities work on the lines of the Mother’s Union and religious education for children. The League earnestly requests the Bishops to seek women leaders in all the Dioceses.

(b) At the time of the last General Synod in Canton, the League had promised $1,500.00 a year for three years for Sian. They were assuming the same obligation for this year, 1928, and might be able to carry the same burden for the years 1929, and 1930, but could give no promise.

(c) A Resolution of Thanks to the League was then carried by the Synod.


The Rev. H. T. Ts'ai introduced the subject of appointing a Chinese Bishop who shall reside in Sian, for the Missionary District of Shensi.

On the motion of the Rev. Mr. Tsao of Victoria, seconded by the Bishop of Shanghai this was amended, and it was

Resolved: That the question of the appointment of a Chinese Bishop for Shensi be referred to the Board of Missions for their consideration.

11. Voluntary Band to further the Mission’s interests.

It was moved by the Rev. Lindel Tšen, seconded by Mr. Li of Victoria, and

Resolved: That the Assistant Bishops of Chekiang and Fukien, and Archdeacons L. T. Hu and S. T. Mok, and the Rev. Lin Pu-chi be requested to act as organizers of Voluntary Bands of which the objects are: to pray for the Sian Mission every day; to create publicity and interest in the work; and to pay up the Diocesan Assessment as the minimum contribution.

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12. **Election of Officers and Committee.**

The President, Mr. Archie T. L. Tsen, was elected by acclamation to continue in the President's office.

The meeting then proceeded to elect the other officers and members of the Board as printed in the list of Committees. The appointment of a General Secretary was left in the hands of the new Board.

13. **Resolution in Memory of Deaconess Liu.**

**Resolved:** That we reverently remember the late Deaconess Lioo, first Deaconess in Sian, who departed this life on May 25th, 1927. By her self-sacrificing labours she was an example to the women of Shensi. This was carried in silence by a standing vote.

14. The Meeting adjourned after sitting till 5.40 p.m. to complete business.

**APPENDIX**

**Message of the President of the General Board of Missions to the Synod, April 1928**

**Rt. Rev. Fathers in God and Fellow Members of the Board of Missions**

Four years have elapsed since the Canton Synod. These years have been an epoch of unique political changes; an era of unprecedented anti-Christian propaganda, attack and persecution and a period of great suffering and misery on the part of the people. The Pastoral Letter issued by the House of Bishops last November gave a vivid description of the state of affairs throughout the Country. In spite of all these adverse circumstances, we are grateful to our Heavenly Father for His manifold mercies and blessings. Let us sing His praises and give Him our thanksgiving before all the people.

Frankly speaking, I am not satisfied with the state of affairs in our Missionary District. There is a feeling of dissatisfaction against the Board and the Mission. It has been easier for the Home Boards to be acquainted with the situation in China than we with conditions at Sian. Criticise us, reprimand us, censure us; in short do what you think we deserve from your hands. But please do not forget to give the Board and the Mission your whole-hearted support. Neither we nor anybody else can make bricks without straw. I confess we cannot do miracles. The clergy have failed to supply workers, especially a Leader for Sian, and the laity have failed in their financial support. We have appealed again and again for both workers and contributions but our appeals have fallen upon deaf ears. I believe it is easier to get a missionary to come to China from abroad than it is for us to secure a volunteer to go to Sian.
Allow me to do a little criticism first. We have very little publicity and interest. My business has given me opportunities to visit many places. Once I proudly introduced myself to the Deacon in charge of a Church in a large city as the President of the General Board of Missions. He gazed at me and did not understand me. My further references to the Sian Mission did not find any intelligent response. In short, he knew practically nothing of the missionary work of the Church. Perhaps in our eagerness for self-support and in the midst of our parochial activities, we have either purposely or unconsciously forgotten the responsibilities of our missionary support. Again there is a wrong impression and belief that when the assessment is paid in full, it will be increased the next year. I know at least one clerical leader, the Rector of a Church well-known throughout China, who has never urged his congregation to pay their full quota. He and many others seem to be ignorant of the fact that the annual assessments on the Dioceses are made once a triennium and only the General Synod sitting as the General Board of Missions has the authority to increase them. They also do not remember that these obligations, although not legal, are moral. The delegates to the General Synod are elected by the Diocesan Synods whose delegates are in turn elected by the different congregations. It is absurd and ridiculous to say, as has been said at a certain Diocesan Synod, that the missionary assessments are not binding because the congregations have not previously approved of them. This would be a queer kind of parliamentary form of government. Let me say this much. The trouble is that most of us are too much self-centred about our own work. I appeal to the clergy to lead the laity in this venture of faith and spirit of sacrifice in our missionary enterprise.

I beg to say a few words about the financial support of the work. The non-Christian pays for his worship. It costs him something to observe the semi-monthly worship, the different festivals, the New Year ceremonies, the worship of the ancestors, etc. A man on becoming a Christian automatically frees himself from all these obligations. And unless he voluntarily makes an offering in the alms basin, he profits himself in having become a Christian. The religious spirit and activities of the non-Christian Chinese, as shown by the splendid temples all over China and the pilgrimages made to these places of worship, clearly demonstrate the ability of their Christian brothers and sisters to perform the same kind of service for their Lord and Master. When a friend or a relative comes to us for a short visit or to make his home in our midst, we give him a welcome dinner. Again when a friend or a relative moves to another locality or goes somewhere for a trip, we give him a farewell feast. A birthday, a wedding or a funeral in a friend's household calls forth a present, while one at home means a heavy item of expense. While we spend big amounts in social intercourse, what do we do when we go to Church? We simply give
God what is left over, just as we tip the servants after a dinner party. If all of us will serve our Heavenly Father as we serve our own circle of relatives and friends to maintain our friendship or as we serve ourselves to keep our status in society, the Sian Mission will have no occasion to ask for financial support. These thoughts have been on my mind for a long time. I bring them before you seeking for a solution.

I will end my message with a few suggestions. First. My proposal to solve the Sian problem is to have a Chinese Bishop. While a clergyman goes there for a term of service and can always go back to his own Diocese, we expect the Bishop to go to Sian for life. It will never work to import all the staff to Sian from the different Dioceses. It is expensive and people from outside cannot easily adapt themselves to the frontier mode of life. Let the Bishop train his own workers. Second. While theoretically it is everybody's business to further the interests of the Mission; the great majority care nothing and very few consider it part of his own work. We must live, breathe and have our being in the missionary work of the Church to make it worthwhile. I appeal to you all to form into a voluntary band with a threefold object:—To pray for the work every day.

To create publicity and interest in the work.

To pay the Diocesan assessment as the minimum contribution.

When you go back, you can form small bands with similar aims. I sincerely hope the Assistant Bishops of Chekiang and Foochow will lead us in this campaign and I gladly offer myself as the first volunteer. No one should join this movement if he is not determined to try to fulfil these three obligations. Third, the Board is some $6,300.00 in debt. We must clear this deficit. The Board of the American Church Mission was a few years ago faced with a deficit of nearly a million dollars gold due largely to many Dioceses not fulfilling their missionary obligations. When this matter was brought before the General Convention in New Orleans, there was a feeling of dissatisfaction against the Diocese of New York on account of her neglect to pay her assessment but trying to raise $15,000,000 for her Cathedral. Her Bishop and her delegation most generously accepted the challenge and offered to contribute a quarter of a million dollars gold to meet this deficit. The other Dioceses followed with larger and smaller contributions and in a short while, this deficit was turned into a surplus of about half a million dollars gold. Most of your Dioceses have never paid your full quotas and it is up to you to redeem your moral obligations. We want $10,000.00, $6,300.00 to clear the deficit and the rest to form a reserve fund. While the Board has to wait for the Diocesan remittances, seldom paid in full, and usually not paid till long after they are due, the Board must fulfil the financial obligations month by month according to the budget passed by you. Now is the time for you to give the Board your support in addition to your instructions. A few Churchmen in Shanghai can easily
give this amount without feeling any poorer. But that is not quite fair. I really believe that if the Chinese delegates will manifest a spirit of faith and venture, rather a sense of their duty and responsibility; you will all want to rise up and pledge several times this amount on behalf of your Dioceses. A friend of mine and her husband have made a conditional offer of $500.00 to start this fund provided that you will pledge the balance here to-day. I think they will be glad to find another $500.00 if you will double your pledges.

I will close with a word of thanks to Bishop Norris for what he has done for the Board and the Mission. He modestly lost the expression of appreciation which the Executive Committee had given him to insert in the Triennial Report. He is a hard and willing worker and has been an inspiration to us. I have served on the Board with him for seven years and can say that much of the success is due to his untiring efforts. We are also greatly indebted to Rev. Lindel P. Tsen and Rev. Nelson E. P. Liu, the Board's Commission to Sian, and Rev. Nelson On, specially sent by Bishop Roots, for their sacrifice and courage to go to Sian under such risky circumstances. I beg that you will give their Report your careful and prayerful consideration and plan for the future work with sympathy, generosity and far-sighted statesmanship. I for one will always be at your service.

ARCHIE T. L. TSEN.

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.
PASTORAL LETTER

From the Bishops of the Chung Hua Sheng Kung Hui Assembled in the General Synod 1928, To the Clergy and Laity of the Chung Hua Sheng Kung Hui Greeting

BROTHERS AND SISTERS IN OUR LORD JESUS CHRIST:

It is with great thankfulness that we, the Bishops in the Church, write to you from Shanghai at the time of the holding of the Sixth General Synod. The fifth Synod met in Canton in April, 1924, and we hoped to have met again three years later in Foochow, but the disturbed state of the country made this impossible. It was with some hesitation that the Standing Committee arranged the sixth meeting to be held in April, 1928, for there is still much disturbance in the country and traveling is dangerous; but now we thank God that we have been able to meet in peace, that delegates from the eleven dioceses are present, that our Missionary District of Shensi has been able to send its delegate, and that our own messengers to our brethren in Sian have been able to go there and return in safety to report to the General Synod. These mercies and others that we will relate below fill our hearts with thankfulness to God.

We think of you scattered in distant congregations over this wide land; we rejoice as we hear of the faith and loyalty of the clergy and Christians of our Church during these days of danger and persecution. Here during our meeting we have prayed daily for you, and will continue to do so.

We who have assembled in Shanghai have been greatly encouraged by the spirit of fellowship in Christ which has been manifest in the General Synod. From whatever part of the country we come, here we are all one in Jesus Christ; we have all united in the task of making our Church more worthy to be the means of promoting the glory of God and the welfare of men in this land. We have worshipped together with great joy; we have discussed our problems together with brotherly love; and we have met together as friends who have a common purpose in loyalty to our great Friend and Master. Every time the General Synod meets this cohesion of the Chung Hua Sheng Kung Hui is strengthened and we write this letter to you, that you may share with us in this realization of our true brotherhood in Jesus Christ, and that you too may rejoice and feel strong in Him and in the Communion of the Saints.

We have also been able to thank God for signs of real progress since we last met. This is specially manifest to us here as we note the membership of this General Synod. In the House of Bishops two of our number are now Chinese; and action has already been taken which is likely to lead to an increase in this number. In the
House of Delegates, for the first time the Chairman is Chinese, and the great majority of its members—fifty-two out of sixty-three—are also Chinese. Another sign of notable progress is that now for the first time women have taken their seats in the House of Delegates. We have rejoiced to see the delegates of the Women's Missionary Service League assembled here at this time and to hear of their earnest consultations for the progress of the Gospel.

We have spent much time during this General Synod in the discussion of subjects concerning the Ministry of the Church.

We have passed all the Canons that are necessary to regulate the preparation and appointment of the three Orders of the Ministry in the Chung Hua Sheng Kung Hui. This great work, which has had the attention of several meetings of the General Synod, is now complete.

It is evident from the Gospels that our Lord intended the Church to have a properly appointed ministry, for He Himself chose twelve from among His disciples and called them Apostles. Let us pray that the clergy of the Chung Hua Sheng Kung Hui may always be endowed with the Holy Spirit and may feed with the pure Word of God the Church which He has purchased with own blood.

The extension of the Christian ministry is a great need, and we would urge upon the faithful the duty of constantly praying that our Lord will send more laborers into His vineyard. There is no higher honour for Christian parents than that they should give their sons to the Ministry of the Church.

Our Church is now provided with means for the preparation of candidates for the Ministry. Since we last met in general Synod, land has been acquired and buildings erected at Nanking for the Central Theological School. Unfortunately these buildings have been occupied during the last year by soldiers, but we hope soon to take possession of them again, and then the school will go forward under the guidance of the Rev. T. M. Tong, who has now been appointed Dean. For the present the Central Theological School will continue its work in Shanghai, and we hope that students will be sent to it from all the Dioceses of the Chung Hua Sheng Kung Hui.

The Church has to face many problems in its pastoral work. Strange sects giving erroneous teaching have sprung up in many parts and have led astray some of the members of the Chung Hua Sheng Kung Hui. We feel convinced that the best way to guard against this danger is by giving regular and thorough teaching of the Bible and Church doctrine and by making earnest and constant effort to deepen the spiritual life of the members of our Church, so that they may be enabled to distinguish truth from error and find satisfaction of their spiritual hunger, and full scope for their activities within their own Communion.

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We would further exhort our Brethren and Sisters to promote the unity of the Church. The cause of Christ is greatly hindered by division among Christians. Our Lord prayed that the Church might be one even as He and the Father are One. Let us beware of any who would suggest that by leaving the Church and forming a separate body we can further the cause of unity, or obtain a closer fellowship with Christ or a fuller gift of the Spirit. Let us hold to our own Church: it is not only becoming year by year more completely Chinese in character; what is far more important it is earnestly maintaining its continuity with the Church of Christ from the times of the Apostles. Let us ever pray that the day may soon come when all Christian people will be united in worship and the fellowship of the Gospel.

The sanctity of Christian family life is a matter of the greatest importance and especially at the present time when licence is so prevalent and divorce so common. We rejoice that the Women's Missionary Service League proposes, as a special subject for attention during the next few years, the promotion of the sanctity of the Christian home, and we would urge all the members of our Church to strive earnestly for the purity and cohesion of the family.

Finally brethren, stand fast in the faith, quit you like men, be strong, and as you have received the light of Christ, strive to awaken others to repentance and faith that so the Gospel of Christ may spread throughout this land.

And may the Grace of our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Ghost be with you all.

Amen.
APPENDICES

PROGRAMME OF THE SYNOD

Saturday, April 21st, 1928.

2.30 p.m. The Secretary of the House of Delegates will sit in the House of Delegates (Library of St. John’s University) to receive the Delegates’ Certificates of Election and to make any necessary amendments in the Roll.

3 p.m. Both Houses will assemble to organise.

Sunday, April 22nd

10 a.m. Holy Communion at St. Mary’s Hall.
Celebrant: The Bishop of Hankow.
Epistolar: Bishop Ting.
Gospeller: Bishop Sing.
Offertory: For the Board of Missions.
N.B. All members of the Synod will take part in the procession.

3 p.m. Evensong at All Saints Church, Shanghai.
Preacher: Bishop Ting (in Fukienese, interpreted into Mandarin).

Daily during the Week, April 23rd-28th

7.15 a.m. Holy Communion in St. John’s Pro-Cathedral.
9.10 a.m. Meditation conducted by the Bishop in Shantung in St. John’s Pro-Cathedral (except Friday).
9.30-12 noon Synod in session (except Friday).
12 noon Intercessions in the House of Delegates (arranged by Dr. Hawks Pott).
2-4.30 p.m. Synod in Session (except Friday).
6.30 p.m. Evensong in St. John’s Pro-Cathedral.

Wednesday, April 25th (St. Mark’s Day).

The Synod will sit in Joint Session.

Friday, April 27th.

The Synod sessions will be suspended to allow of the meeting of various Committees, etc., both morning and afternoon, if the state of business permits.
Sunday, April 29th

7.30 a.m. Holy Communion at St. John's Pro-Cathedral.
10.30 a.m. Matins at St. Peter's Church, Avenue Road.

Preacher: The Rev. Lindel Tsen.
Offertory: For the Board of Missions.

AGENDA PAPER

A. ORGANISATION: Election of Chairman, Secretaries and Recording Secretaries in both Houses; of Vice-Chairman and Synod Treasurer in the House of Delegates; and appointment of Nominating and Business Committees (Joint).

N.B. (1) It is suggested that members of the Synod wishing to serve on any Committee send in their names to the Nominating Committee, specifying on what Committee they wish to serve.

N.B. (2) The Nominating Committee should secure the early appointment of the Committee on Synod Expenses, and the Committee on Assessments for the Board of Missions, (which has to report on Wednesday the 25th); and the appointment of all Committees before Thursday evening so that they can meet to organise on Friday.

B. REPORTS OF COMMITTEES:

N.B. Chairmen of Committees are responsible for securing the presentation of their Reports in both Houses.

1. Standing Committee.
2. Trust Funds.
5. Christian Unity.
6. Prayerbook.
7. Religious Education.
8. Church Literature.
10. New Dioceses.
11. Funeral Rites and Clerical Dress.
12. Board of Directors of the Central Theological School.
13. Board of Missions (on Wednesday the 25th).

C. OTHER BUSINESS:

1. Res. LXIX of 1924 Synod, to amend Art. VI of the Constitution by adding after the word “Canons” the words “for the government and discipline of the Chung Hua Sheng Kung Hui.”


REPORT OF THE STANDING COMMITTEE

The Committee has met five times.

The Committee would point out the need of definite action by the Synod to ensure payment of at least one moiety of the Diocesan quotas either during the Synod or immediately afterwards, without further reminder from the Treasurer.

The Committee was consulted by correspondence as to action with regard to the Episcopal oversight of the Missionary District of Shensi, (which had been overlooked at the time of the Synod) and it requested the House of Bishops to nominate one of their number to exercise Episcopal control over the Mission.

The Committee met on December 31, 1924. A formal Resolution was unanimously passed by those present, (four besides the Chairman) “that the attention of all members of the Standing Committee be drawn to the grave importance of its meetings, which ought to take precedence of all other engagements as far as possible.” It was decided that action on Res. LXIV of the 1924 Synod (C.H.S.K.H. as a Corporation for holding property, etc.) must be indefinitely postponed. The Treasurer presented his accounts showing that the Reports of Committees had cost $404.50 to print, the Synod Reports $940.80, of which $465 had been recovered in respect of English Reports.

In this connexion the Committee would like to draw the attention of the Synod once more to two Resolutions passed by the Standing Committee in 1923 and printed in its Report to Synod in 1924.

Res. XII. of January 6, 1923.

RESOLVED: That the Secretary of the Standing Committee in communicating with the Chairmen 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 railway and first class Chinese accommodation on steamers.
Res. VIII. of December 16, 1923.

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

The Committee met again on May 7th, 1926, and resolved that while it is inexpedient at present to attempt to establish any Central Headquarters for the C.H.S.K.H., the Secretary of the Standing Committee should be responsible for records, etc. (see Res. XXXVII of 1924).

The Committee welcomed the establishment of the N. China Diocesan Women’s Theological School, as supplying the need referred to in Res. XLVIII of 1924. It is to be regretted that so far the School cannot function for lack of students.

The Committee resolved that the Secretary of the House of Delegates should undertake the printing of all Reports, so as to secure uniformity.

A sub-Committee was appointed to deal with Res. LXVI of 1924, (Funeral Rites, etc.) and another sub-Committee to consider the need of Seals both for the Synod and for the Standing Committee.

The Committee met again on October 31st 1927. The Rev. P. M. Scott who had been elected to act as Secretary of the House of Delegates vice Rev. S. H. Littell, (resigned) being detained in England, the Secretary of the Standing Committee was asked to undertake his duties in preparation for the Synod.

The date originally fixed for the Synod (May 1-8, 1927) had been postponed by action of the Standing Committee after consultation with the members of the House of Bishops, there being no time to consult the Dioceses. It was felt that the question of whether and when the General Synod should meet should be referred to the House of Bishops and Standing Committees of the various Dioceses, after consideration by this Committee: the Standing Committee’s decision only to become final if approved by a majority in each case. The decision to hold the Synod in April 1928 was arrived at by a bare majority, but has since been almost unanimously approved by the Bishops and Diocesan Standing Committees.

The Committee determined to invite the clergyman in charge of the Student Mission in Japan to attend the Synod, as it seemed impossible to secure elected representatives.

The Committee considered a letter from the Anglican group on the N.C.C., and passed a Resolution that the question of the relationship between the General Synod of the C.H.S.K.H. and the N.C.C. be placed on the Agenda paper of the Synod.

The Committee further resolved to include in its Report a strong recommendation to the Synod to appoint a Nominating Committee as early as possible in its proceedings, which shall submit nominations for all Standing and other Committees of the General Synod, with a view to securing the most effective membership.
In regard to this matter the Committee would point out its very great importance to the Church: and draw attention to a suggestion which came before them that it might be well for such Nominating Committee to invite all members of the Synod to specify any particular Committee on which they would like to serve.

The Committee acting on a suggestion which came to them from the House of Bishops has sent invitations to the three Dioceses of the Philippines, Singapore, and Labuan-Sarawak, to send representatives to the Synod, as suggested in Res. XI of 1924.

The Committee met again on February 13, 1928 to make final preparations for the meeting of the Synod.

At this meeting it was resolved to suggest to the Synod the adoption of the design for a Synod seal of square pattern with seal characters as attached to this Report, with rubber stamps for use by the Chairman and Secretary of the Standing Committee.

It was further resolved to print the Report of the Committee on new Dioceses and to submit the same to the Synod (q.v.)

It was further resolved to ask the Synod to take definite action on the second Resolution of last Synod’s Agenda Paper, amended as below.

**Resolutions brought forward by the Standing Committee.**

1. That the Diocesan quotas for General Synod Expenses as fixed by the Committee on Synod Expenses be paid to at least the extent of one half of the amount assessed, either during the Synod or immediately afterwards, without further reminder from the Synod Treasurer.

2. That the General Synod adopt a Seal of the pattern shown herewith, with the characters in “Seal” script: but that rubber stamps be provided for the use of the Chairman and Secretary of the Standing Committee.
3. That the following be added to the Rules of Order of both Houses). (Suggested in 1924 but not acted upon).

"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 Synod debates should be brought up for approval in both Houses when miscellaneous business is being dealt with, and if approved be referred to the Business Committees."

REPORT OF THE STANDING COMMITTEE ON TRUST FUNDS

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 Secretary of the Standing Committee). These debentures represent a sum of £1,000 granted to the Chung Hua Sheng Kung Hui from the Pan-Anglican Thankoffering 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 three years 1924-1926.

FOURTH TRIENNIAL REPORT OF THE BOARD OF MISSIONS

For the origin of the Mission of our Church in Shensi the reader is referred to the first Triennial Report (1918), copies of which can still be had on application to the Bookroom, Church of England Mission, Peking, or 20 Minghong Road, Shanghai. The second Triennial Report (1921) is out of print: there are still spare copies of the third (1924), obtainable as above.

We shall only 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, Sian. At the General Synod in 1924
Shensi was constituted "a Missionary District of the Chung Hua Sheng Kung Hui" (Res. IX.) and the Standing Committee of Synod afterwards asked the Bishop in North China to continue to give it Episcopal supervision, pending the appointment of a Missionary Bishop.

The previous Triennial Reports of the Mission have all included illustrations. That which includes the year 1926, when the siege of Sian cut off our Missionaries for six months, following 1925 when student troubles did their best to wreck the Mission's work, seems to be fitly marked by the absence of all illustrations.

I. Home Organisation.

The first Resolution passed at the General Synod of 1924 declared that the Board ought to have a full-time General Secretary, and authorised the appointment of such an officer, if funds permitted, or else "other arrangements." The Board regrets to acknowledge that no such appointment has been made. Funds have not permitted, and for the three years under review there has been no General Secretary, a fact which, while it seems to save money, the Board believes is really very injurious to the work. The Board would repeat from its Triennial Report for 1924 the bald statement that while in 1921—1923 it spent three or four thousand dollars on its General Secretary, its income during the same period increased by $11,000 as compared with the previous three years.

The next thing that calls for notice is that the General Synod in 1924 acted rather inconsistently in accepting the Board's Budget of $10,000 and then passing an assessment scheme which only reached $8,500. The indebtedness of the Board increased in 1924 and 1925 but under the circumstances this is hardly surprising. It seems fairly obvious that the General Synod (sitting in May) should not be asked to pass or reject any Budget for the current year, just as the assessments it sanctions do not come into force till the following year.

The only other thing that calls for notice under the heading of "organisation" is the very regrettable but wholly unavoidable fact that in the present state of communications it is well nigh impossible for Committees to meet. The Board has managed its annual meetings, but the Executive committee have as a rule been unable to meet, a fact which the Board as a whole and the Executive Committee in particular very much regret.

II. Mission Staff and Policy.

The last three years have been a very critical time in the history of the Mission. To sum up their history very briefly, (1) the Boys' Middle School of which we had felt perhaps reasonably proud became, if we may say so, de-Christianized after the departure of the Rev. H. C. Tung and Mr. Arthur Chi, and in 1925 went over to the
enemy. Side by side with this untoward development it was obviously costing us much more money than we could afford. It was therefore brought to a close at the end of 1925.

(2) It is hard to think that the school would have got so out of hand if the Rev. H. C. Tung had been able to stay in Sian. But unfortunately for us Mr. P'u had no sooner returned to Sian, prepared to throw himself into evangelistic work, than Mr. Tung who had just completed his first five years of service left Sian to take up an attractive post at St. John's University. He was largely instrumental in raising the school to the position it occupied, as also (unfortunately) in saddling the Mission with a considerable load of debt.

(3) The Rev. H. J. P'u who had joined the Mission at its start, and who had left it to join General Feng in 1922 and again rejoined to our great satisfaction in the spring of 1924, got thoroughly unsettled in 1925, and after declaring that he would abide by the decision of the Board suddenly left Sian in the late summer of 1925 and once more joined General Feng. This was a very heavy blow. The Board is of opinion that the causes underlying Mr. P'u's action were really quite independent of the Board's relations with him which had always been most cordial. They were probably not wholly unconnected with the school's troubles and with the Mission's financial difficulties.

(4) On the other hand the Mission is to be congratulated on the way in which the Rev. H. T. Ts'ai, in spite of some unpopularity at first has stuck to his post and shown himself a loyal and devoted worker, on the steady good work done by our Catechist Mr. Sun, who we hoped would be ordained Deacon in 1927, and lastly on the advent of Deaconess Liu who has shown herself as capable as she is devoted.

But the Board wishes to embody in this Report one or two comments on the policy of the Mission in the past and now, especially as that policy is concerned with educational work.

Our first two Missionaries were both graduates of St. John's University. Naturally therefore they laid emphasis on educational work, and finding a great opening for it in the city of Sian (at that time very badly provided with schools) they began a school. The immediate result of a man like Mr. P'u working amongst schoolboys was bound to be thoroughly Christian and if one may say so successful from the missionary point of view. When Mr. Tung took over the school, the result was almost equally certain to be successful from the educational point of view. Up to that point then the policy was justified by results. Its weak points were that it was very costly, that the staff were not regular members of the Mission nor were they local men, and that as the school grew in numbers and Mr. Tung's outside activities increased, his own personal touch with the students lost that influence which Mr. P'u had exercised so admirably.
On Mr. P'u's return to Sian, he intended definitely to devote himself to Pastoral work; and the school lost touch with the religious influences of the Mission just as the pressure of Bolshevist propaganda in student circles became acute.

The Board wishes to emphasise the fact that a suggestion made by Mr. P'u to close the school in the summer of 1925 was not acceded to on the understanding that Mr. P'u would remain in Sian and try once more the effect of his own personal influence. They were therefore placed in a very serious difficulty (and Mr. Ts'ai in an even graver difficulty) when Mr. P'u made arrangements for the school to go on after the summer holidays, and then suddenly left. The Board wishes entirely to exonerate Mr. Ts'ai for what ensued. He was left in a position where nothing else could have been expected; and the solution only came when the Chairman of the Executive Committee closed the school in the first week of January, 1926.

The Board is by no means convinced that the policy adopted was a mistake from the first. It believes that the school was developed too rapidly, and that some unwisdom was shown in meeting the difficulties of staff and financial support, difficulties which would not have been so great, had the school developed more slowly. At the same time the phenomenal success of the school educationally reflects real credit on the Rev. H. C. Tung, and we believe he did much to win for the Mission the position it achieved in Sian and the neighbourhood, a position which we do not think has been entirely forfeited by the closing of the school.

With regard to the future, the Board would draw attention to the changed conditions in Sian. Sooner or later, when things have become stabilised, government education will be carried on much more efficiently than was the case in 1916-1924. Whether there will be room for a Church Middle School remains to be seen. If there is, the Board would expect it to be a School predominantly Christian, though non-Christian boys would of course be admitted. To prepare the way for such a school, the Board aims now at Christian primary schools only, leaving the question of reopening a middle school to be considered hereafter. Side by side with this, the Board is anxious to see evangelistic work pushed forward, so as to secure amongst other results a good nucleus of Christian children in its primary schools. But it would in the light of its past experience strongly urge that the staff of all schools should be recognised members of the Mission, in sympathy with the Church's aims and with the Mission's work as a whole: and that if such staff is not available, schools should not be attempted.
### III. Accounts.

#### A. Board of Mission Accounts for the Three Years 1924–1926.

<table>
<thead>
<tr>
<th></th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on General Fund</td>
<td>$940.65</td>
<td>$204.00</td>
<td>$958.28</td>
</tr>
<tr>
<td>Balance on Land and Building Fund</td>
<td>1,418.30</td>
<td>583.94</td>
<td>83.04</td>
</tr>
<tr>
<td>Assessment for previous year</td>
<td>3,957.32</td>
<td>4,427.05</td>
<td>4,446.35</td>
</tr>
<tr>
<td>Assessment for current year</td>
<td>3,233.98</td>
<td>2,289.92</td>
<td>2,572.00</td>
</tr>
<tr>
<td>Extra contributions for General Fund</td>
<td>347.31</td>
<td>622.15</td>
<td>262.26</td>
</tr>
<tr>
<td>Women's Missionary Service League</td>
<td>498.59</td>
<td>1,773.72</td>
<td>1,225.38</td>
</tr>
<tr>
<td>Received for Land and Building Fund</td>
<td>664.74</td>
<td>1,200.00</td>
<td>—</td>
</tr>
<tr>
<td>Other earmarked contributions</td>
<td>556.50</td>
<td>1,231.25</td>
<td>643.56</td>
</tr>
<tr>
<td>Bank Interest</td>
<td>33.25</td>
<td>42.67</td>
<td>61.58</td>
</tr>
<tr>
<td>Loans raised</td>
<td>—</td>
<td>5,900.00</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>$11,550.64</td>
<td>$18,274.80</td>
<td>$10,252.43</td>
</tr>
</tbody>
</table>

#### Notes on the Above.

1. 1924 Balance on Land and Building Fund and part of receipts for 1925 were the result of a special campaign by Mr. Archie Tsen and the Rev. S. C. Huang, and went towards the repayment of Loans in 1925. (See page 10 English Report 1924).

2. *Women's Missionary Service League.* The League in 1924 undertook to raise $1,500 a year. All honour to them.

3. *Land and Building Fund.* In 1925 the Rev. H. J. P'u and Mr. Arthur Chi secured $1,200 from General Hu Ch'ing Yi (at that time Governor of Honan) and Commissioner Shih.

4. *Earmarked Contributions.* In 1925 these included $238.80 towards support of Deaconess Liu from Hankow, and $600 from Rev. H. C. Tung for debt redemption. In 1926 these included $300 from the North China Diocesan Relief Fund for relief of destitute refugees in Sian.

5. *Loans raised.* The $5,900 borrowed in 1925 is accounted for in the special Loan account given separately below (§3.), being part of the $6,300 there said to have been borrowed in 1925.
### Expenditure.

<table>
<thead>
<tr>
<th></th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Sian Suspension account (q.v.)</td>
<td>$10,377.60</td>
<td>$13,071.25</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>To Bookstore account</td>
<td>—</td>
<td>—</td>
<td>109.79</td>
</tr>
<tr>
<td>To Repayment of Loans and interest thereon</td>
<td>—</td>
<td>3,763.00</td>
<td>3,848.95</td>
</tr>
<tr>
<td>To General Secretary (salary rent, etc.)</td>
<td>245.00</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>To Board's Travelling</td>
<td>50.00</td>
<td>329.20</td>
<td>241.20</td>
</tr>
<tr>
<td>To Board's Printing</td>
<td>91.00</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>To Board's miscellaneous expenses</td>
<td>—</td>
<td>70.03</td>
<td>15.08</td>
</tr>
<tr>
<td>To Balance forward General Fund</td>
<td>204.00</td>
<td>958.28</td>
<td>3,837.41</td>
</tr>
<tr>
<td>To Balance forward Land and Building</td>
<td>583.04</td>
<td>83.04</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$11,550.64</strong></td>
<td><strong>$18,274.80</strong></td>
<td><strong>$10,252.43</strong></td>
</tr>
</tbody>
</table>

### Notes on the Above.

1. **Sian Suspension account.** The closing of the Middle School in January 1926, involved heavy expenditure, which for simplicity's sake was included in the 1925 accounts. This explains the large extra amount appearing as remitted to Sian in 1925. In 1926 the amount remitted to Sian was very small owing to the impossibility of effecting remittances. The expenses in Sian were of course very small also, compared to previous years, because the Middle School had ceased to exist.

2. **Repayment of Loans.** See special Loan Account given separately below. The $3,763 is part of the $6,703 there said to have been repaid in 1925. The $3,848.95 in 1926 is made up of $3,400 capital and $448.95 interest.

3. **General Secretary.** The Board has been without one for the past three years. We have saved money, but lost in efficiency thereby.

4. **Balance forward 31/12/26.** Prudence dictated that we should carry forward a large balance, even if it involved carrying forward a larger amount of interest-bearing debt, seeing that our income in 1927 is likely to be abnormally small and irregularly paid. The first three months of the year have already justified the Treasurer's caution.
B. Sian Suspension Account for the Three Years 1924-1926.

Receipts.

<table>
<thead>
<tr>
<th></th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance from last year</td>
<td>$197.58</td>
<td>$362.55</td>
<td>$280.52</td>
</tr>
<tr>
<td>Treasurer's remittances (gross)</td>
<td>10,547.60</td>
<td>17,104.25</td>
<td>2,940.00</td>
</tr>
<tr>
<td>Local: School fees</td>
<td>4,307.00</td>
<td>4,560.50</td>
<td>33.50</td>
</tr>
<tr>
<td>Subscriptions, etc.</td>
<td>1,082.22</td>
<td>1,095.50</td>
<td>—</td>
</tr>
<tr>
<td>From other sources</td>
<td>1,480.00</td>
<td>115.00</td>
<td>70.00</td>
</tr>
<tr>
<td>From Bookstore</td>
<td>1,363.87</td>
<td>708.84</td>
<td>—</td>
</tr>
<tr>
<td>Loans raised locally</td>
<td>—</td>
<td>3,020.00</td>
<td>1,871.00</td>
</tr>
<tr>
<td></td>
<td>$18,978.27</td>
<td>$26,966.64</td>
<td>$5,195.02</td>
</tr>
</tbody>
</table>

Notes on the Above.

(1) Treasurer's remittances. The sums given as received by the Treasurer do not tally with those given as paid out in the Treasurer's account. The explanation is that cash is often received in Sian against orders on the Treasurer which are only presented for payment the following year. Thus in 1924 $170 was so received in Sian, in 1925 $300, in 1926 $1,040.

In 1925 the Sian Accounts include the sum of $3,763 which appears as spent on repayment of loans in the Treasurer's account: and also include the sum of $140 against orders not presented for payment at all.

(2) From Bookstore. See separate note on Bookstore account.

(3) Loans raised locally. Much as the Board deprecates this, it is unavoidable when the Treasurer cannot remit for months together. As will be seen, of these local loans only $600 were outstanding on December 31, 1926.
<table>
<thead>
<tr>
<th></th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelistic:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clergy, salaries</td>
<td>$1,670.00</td>
<td>$1,300.00</td>
<td>$930.00</td>
</tr>
<tr>
<td>Catechists, salaries</td>
<td>636.00</td>
<td>740.00</td>
<td>784.00</td>
</tr>
<tr>
<td>Educational:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys' School Teachers</td>
<td>6,465.00</td>
<td>6,620.00</td>
<td>187.00</td>
</tr>
<tr>
<td>Boys' School expenses</td>
<td>2,966.11</td>
<td>2,287.19</td>
<td>84.39</td>
</tr>
<tr>
<td>Girls' School Teachers</td>
<td>406.00</td>
<td>370.00</td>
<td>281.00</td>
</tr>
<tr>
<td>Girls' School expenses</td>
<td>45.96</td>
<td>84.87</td>
<td>80.57</td>
</tr>
<tr>
<td>General:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Property bought</td>
<td>—</td>
<td>2,407.75</td>
<td>108.48</td>
</tr>
<tr>
<td>Rent</td>
<td>369.00</td>
<td>300.00</td>
<td>87.00</td>
</tr>
<tr>
<td>Buildings</td>
<td>65.00</td>
<td>1,550.00</td>
<td>—</td>
</tr>
<tr>
<td>Repairs to buildings</td>
<td>803.90</td>
<td>886.03</td>
<td>270.91</td>
</tr>
<tr>
<td>Furniture</td>
<td>192.87</td>
<td>428.36</td>
<td>—</td>
</tr>
<tr>
<td>Books printing, etc.</td>
<td>—</td>
<td>120.00</td>
<td>14.00</td>
</tr>
<tr>
<td>Servants' wages</td>
<td>306.69</td>
<td>315.14</td>
<td>329.00</td>
</tr>
<tr>
<td>Travelling</td>
<td>689.66</td>
<td>759.88</td>
<td>80.00</td>
</tr>
<tr>
<td>Medical expenses</td>
<td>114.47</td>
<td>31.96</td>
<td>25.00</td>
</tr>
<tr>
<td>Loss on exchange</td>
<td>43.54</td>
<td>—</td>
<td>60.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>843.92</td>
<td>1,202.31</td>
<td>292.48</td>
</tr>
<tr>
<td>Bookstore</td>
<td>1,097.60</td>
<td>2,279.63</td>
<td>—</td>
</tr>
<tr>
<td>Loans repaid</td>
<td>1,900.00</td>
<td>5,003.00</td>
<td>1,271.00</td>
</tr>
<tr>
<td>Relief work</td>
<td>—</td>
<td>—</td>
<td>300.00</td>
</tr>
<tr>
<td>Balance forward</td>
<td>362.55</td>
<td>280.52</td>
<td>10.19</td>
</tr>
<tr>
<td></td>
<td>$18,978.27</td>
<td>$26,966.64</td>
<td>$5,195.02</td>
</tr>
</tbody>
</table>

Notes on the Above.

(1) Boys' School. In 1924 this was $2,500 in excess of the Budget, while receipts from fees were $750 less. In 1925 things were a little better but not much. This was one main reason for closing the School.

(2) Property bought. In 1925 included part of mortgaged property redeemed $1,700.

(3) New Buildings. In 1925 included buildings not sanctioned by the Board, erected in 1924 but not entered in accounts till 1925.

(4) Travelling: quite wrongly includes that of school teachers both in 1924 and 1925. (see 1 above).

(5) Miscellaneous was unjustifiably large in 1924, 1925.

(6) Bookstore: see separate note.

(7) Relief work: $300 specially contributed for this.


In the 1924 Triennial Report, (Notes on Sian Suspension account) attention was drawn to the increasing returns from the "Bookstore" which "should very soon be self-supporting". In 1923 these returns
had reached $1834 and the stock-in-hand had been largely increased, so that the expenditure of $2243.57 was fully justified. The Sian Suspension Accounts for the last three years (1924-1926) do not bear out this forecast. A little over $2000 was received, and $3377 was spent (exclusive of $109.79 paid by the Treasurer in 1926).

The Board received a very full account of this matter from Bishop Norris, who investigated it as carefully as possible in Jan. 1926. The Board thinks that a summary of Bishop Norris' findings should appear in this Report.

(1) The Bishop came to the conclusion that the Bookstore was a paying concern, but owing to bad accounting and to misuse of the receipts for other purposes (with the best intentions!) it appeared to be a losing concern.

(2) The Bishop satisfied himself that there had been no dishonesty in its management, though both Mr. Tung and Mr. P'u, as well as the Manager, must be held responsible for the confusion of the accounts, and the misuse of the funds.

(3) The misuse of the funds referred to above was twofold. Bookstore funds were used to buy curios which were partly sold, partly unsold (to date), and this misuse of the money was not properly accounted for. If it had been, there would have been less ground of complaint, seeing that the Bookstore was a business. and Mr. Tung's share of the curio deals made money for the Mission even if Mr. Liu (the Bookstore Manager) was not equally successful.

And, secondly, in the last half of 1924 Mr. P'u, whose personal honesty is above reproach, seems from the Bishop's investigations to have used several hundred dollars Bookstore money for other purposes. (The Bishop saw receipts given by Mr. P'u to Mr. Liu for $1,185.62, and he did not account to the Treasurer for anything like this sum.

(4) The moral is also twofold; it is of really primary importance that accurate accounts should be kept in Shensi as well as by the Mission Treasurer, and it is unwise for Missionaries (whose proper work and interest lies elsewhere) to engage in trade, however excellent their intentions.

D. Loan Account.

(1) Statement as on January 1, 1924.

Loans already raised;

In 1922 and 1923 $1,500 was borrowed each year from the Diocese of North China to enable us to secure property in Sian.

In addition to this $1,500 was borrowed in 1923 in Sian, and $940 in 1922 from members of the Sian staff, and a mortgage was effected in Sian for $3,000. Our total indebtedness on January 1, 1924

— 86 —
was therefore $8,440. (see note (3) on Land and Building Fund, 1924 Report).

(2) Statement as on January 1, 1925. In the course of 1924 we paid off the Sian 1923 Loan of $1,500, and $400 besides. But we borrowed further in Sian $1,450, and—without the knowledge of the Board!—a further $2,620. Thus our total indebtedness on January 1, 1925 amounted to $10,610.

(3) Statement as on January 1, 1926. In the course of 1925 we paid off $6,703, of which $1,700 went to redeem part of our mortgaged property in Sian. But we borrowed (partly in order to close down the Middle School) $6,300. Thus our total indebtedness on January 1, 1926 amounted to $10,207: under the re-adjustment scheme by which all outstanding loans were transferred to one creditor, the Diocese of North China, the total amount was put at the round sum of $10,200.

(4) Statement as an January 1, 1927. In the course of 1926 the Treasurer was able to pay off $3,400 as well as to pay the interest due on the loans outstanding, to the amount of $448.95. Thus our total indebtedness on January 1, 1927 amounted to $6,800. If we can maintain this rate of repayment in 1927 and 1928 we ought at the end of 1928 to be clear of debt and mortgages.

E. Diocesan Assessments.

Table Showing Contributions from Each Diocese under the Assessment Scheme.

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Contributed Assessment.</th>
<th>Contributed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1924.</td>
<td>1923.</td>
</tr>
<tr>
<td>Anking</td>
<td>...</td>
<td>500</td>
</tr>
<tr>
<td>Chekiang</td>
<td>...</td>
<td>500</td>
</tr>
<tr>
<td>Fukien</td>
<td>...</td>
<td>1,100</td>
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<tr>
<td>Hankow</td>
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<td>Honan</td>
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<td>Kw. Hunan</td>
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<tr>
<td>N. China</td>
<td>...</td>
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<td>Shanghai</td>
<td>...</td>
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<tr>
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<td>...</td>
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<tr>
<td>Victoria H. K.</td>
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<tr>
<td>W. China</td>
<td>...</td>
<td>280</td>
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<tr>
<td>Shensi</td>
<td>...</td>
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</tr>
<tr>
<td>Totals</td>
<td>(7,000)</td>
<td>7,617.56</td>
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</tbody>
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Notes: (1) the complete figures for 1923 are given: the figures in the 1924 Report were necessarily only partial as are the figures given above for 1926.

(2) In 1924 the Board urged that the Assessment be raised to $10,000. They budgeted accordingly, and the Synod passed the Budget, but refused to raise the Assessment beyond $8,500.
IV. Work in Sian.

This section of the Report falls into two parts, one,—based on the Rev. H. J. Pu’s last Report,—dealing with 1924 and the first half of 1925: the other,—based on the Rev. H. T. Ts’ai’s Report,—dealing with the latter half of 1925 and 1926.

Mr. Pu’s Report showed that the Mission was taking an active part in many branches of Social work e.g. the Anti-Opium movement, popular education, and philanthropy: while it endeavoured to help the sick in Hospital, aged widows in asylums, orphans, and destitute poor. On the educational side, Mr. Pu laid stress on the excellent spirit shown in the Girls’ School (where there were 34 girls) and the great need of a properly qualified Head Mistress. His description of the activities etc. of the Boys’ Middle School is curiously inconsistent with his letter to the Board written a month or two later, urging the closing of the school as a centre of anti-Christian insubordination. “As a whole they have been keeping loyal to their Alma Mater”. Mr. Pu refers to the boys’ attendance at Services and Bible classes, and to 54 boys as having joined a Club to study Christianity and moral problems, etc. and adds “the school now numbers 178 students, much better than last year in conduct and in learning.” Such a report certainly would not lead one to expect that by the middle of the next month (May 1925) Mr. Pu would be writing to the Board (N. B. before the Shanghai incident of May 31.) “our Middle School is a preparatory department for creating Bolshevists, militarists, and anti-Christians ‘we think it advisable to close the school at once”.

Describing the religious work during this period Mr. Pu records the issue of “God’s Kingdom Monthly” Magazine, 1000 copies a month: helping the “Sian Christian Churches Association”: a five weeks “Evangelistic Training class” attended by nine laymen and six Mission workers: and a wide variety of other activities, too many to record here. He mentions two “outstations”, nine li and eighteen li away from the city, where some of our Communicants reside.

The figures he gives are as difficult to follow as usual: for the year 1924 three adults and four infants baptised, thirty-one catechumens admitted. Outside the students, there was an average Sunday congregation of 80. On the roll of the Mission there were 351 (!) Church members, but “many were scattered in different districts and only 72 are in Sian and its vicinity.”

The statistics sent to the Board from Sian have never seemed very reliable, and the above is a good example of their perplexities.

In July 1925 Mr. Pu left Sian to rejoin General Feng. It is unnecessary here to speculate further on the reasons which induced him to do so. Reference has already been made to one of those reasons in the earlier pages of this Report. But the Board wishes
to emphasise the fact that his sudden departure was most unfair to the Rev. H. T. Ts'ai, who without Mr. P'u's standing or experience had to deal with problems which Mr. P'u left behind him as a legacy and from which Mr. P'u ran away.

*Mr. Ts'ai's Report* (condensed in what follows) emphasises that after the departure of the Rev. H. J. P'u from Sian in July 1925 the Mission was left without a leader, and through the violence of the Anti-Christian movement and the troubles caused by civil war little progress could be made. Nevertheless efforts were made to go on with the work. (1) Classes for both men and women refugees were opened and instructed in an elementary Catechism, prayers, and hymns. (2) Preaching was carried on in the refuges and porridge-kitchens, at which 6000 people heard the Gospel. (3) Every evening preaching was carried on in three factories. (4) In the village of Mao-erh-chung a children's service was held every Sunday, with some twenty adults attending and hearing the Gospel. (5) The Mission joined the *Shensi Chung Hua Chitu Chiao Hui Preparation Society* and undertook a good deal of literary work for that Society.

During this year and a half (July 1925 to December 1926) those attending service in the city from the villages outside increased in number week by week. Six were confirmed, twenty-two were baptised, and sixty-one Catechumens admitted. The Sunday congregations, not counting the small school-children, averaged over one hundred and fifty. The contributions for 1926 amounted to $101.92, which were all devoted to the relief of the poor.

*Education.* The flourishing Middle School which the Church had in Sian constantly cost several thousand dollars more than the estimate allowed for, and the debt thus incurred, by the autumn of 1925 (after Mr. P'u had left Sian) had grown so large that Bishop Norris in the name of the Board informed us that the School Budget must not exceed $2,500, or else the school must be closed. As its Budget could not be cut down to the proposed figure, the School was closed mainly for this reason. (Mr. Ts'ai gives this financial reason as the main factor in the closing of the School. It is only right to mention also the fact that the school was entirely out of control, so much so that it resisted the closure enforced by Bishop Norris in January 1926 and proposed to keep control of the School buildings and re-open independently of the Mission.)

After the closing of the Middle School the Primary (mixed) School went on as before with eighty-one pupils, very quietly, and chiefly in need of a qualified headmistress.

*Philanthropic Work.* The siege of Sian afforded many opportunities for this. A Refuge was opened, and a porridge-kitchen, while schools for adults and girls' orphanage were opened, etc.
Mr. Ts'ai's Report concludes with three urgent requests. (1) For a leader both talented and virtuous and able to deal with the situation. (2) For a Chinese Bishop to administer Confirmation. (3) For a permanent agricultural missionary to preach in the country villages.

(N. B. This Report ends at the close of 1926.)

V. The Future.

The Board of Missions wishes to draw attention to two imperative needs which must be supplied before our Shensi work can be considered as in a satisfactory condition. One of those needs is concerned with the Board's own work, the other with the Shensi work. It will perhaps be simplest to take the latter first.

When the work was planned, an essential part of the plan was that it should be under the leadership of a Chinese Bishop. Recent happenings have intensified the need for a Chinese Bishop. Mr. Ts'ai wrote to Bishop Norris lately that a visit from an English Bishop was so likely to lead to disturbances that he hoped Bishop Norris would not attempt to visit Sian! But when we look back over the last ten years, we cannot help noticing that none of those who have so far volunteered for work in Shensi have seemed able and willing to stay there, except Mr. Sun. A "Mission Leader" in Priest's orders if he retires from the Mission can find work as a Priest elsewhere; his own Diocese would almost always be glad to have him back. A Missionary Bishop who wished to retire after five years might find himself in an awkward position: he would almost certainly be putting the Church in rather an awkward position. The Board of Missions wishes to draw attention to this—so far—serious difficulty: for the disappointment felt by many that there is not already a Missionary Bishop in Shensi is very fully shared by the Board.

The second need is that of a General Secretary, "a Chinese Clergyman or layman, who 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". The Canon clearly contemplates a wholetime officer. The Board has tried the experiment once—for a short time—and the Board has nothing to add to the conclusions it arrived at and recorded in its Triennial Report for 1924. It would however draw attention now to one fact which bears closely on this point. Part of the work of the General Secretary has fallen on the Chairman of the Executive, the Bishop in North China. The Bishop has done it because there seemed no one else to do it. But he has intimated his intention of ceasing to do it any longer—an intention which was to have taken effect after the General Synod in May 1927, and which will take
effect whenever the General Synod is held, if not sooner. The need for a General Secretary is therefore urgent.

Lastly, the staff of the Mission which has for the last few years consisted of one young priest, a Deaconess, and two Catechists, (man and woman) is now reduced by the retirement of Miss P'u to three, though the Board hopes that Mr. Sun may soon be ordained Deacon. With the relief to our funds resulting from the closing of the Boys' Middle School, we ought to be able not only to send another woman worker in Miss P'u's place, but at least one more clergyman. Who will go?

(Note. Readers are referred to the Supplementary Report for further information as to the Mission's staff, work, and difficulties in 1927).


The Triennial report to be presented to the General Synod covers the years 1924-6 more or less adequately. But rumour has been busy this last year, and if we were asked to name any one feature of the present situation more obvious than another we should lay stress on the profound ignorance of the Board of Missions, including its President, Treasurer, and Chairman of the Executive, as to what is really the present state of things in Sian. We shall return to this presently.

Let us begin by attempting to summarise the position at the end of 1926—a year ago.

1. Finance. When the Middle School was closed in January, 1926 we cut off the main item of expenditure which was bidding fair to ruin the Mission. It had not been wholly unproductive: we have a magnificent site, we have a goodly number of buildings, even if not very substantial. But what a difference the closing of the School made financially is shown by the fact that on January 1, 1926 we owed no less than $10,000 odd: on January 1, 1927 we only owed $6,800, having paid off over $3,000 out of income. We were therefore justified in writing in the Report "if we can maintain this rate of repayment in 1927 and 1928 we ought at the end of 1928 to be clear of debt and mortgages." In 1927 owing to delay in receiving Diocesan subscriptions we were able to pay off only $500 and interest to date. We therefore still owe $5,000 and a mortgage of $1,300 in Sian.

At first sight it is easy to argue that if not much is going on in Shensi, the Board cannot need so much money, and therefore to regard without anxiety any natural falling off in payment of assessments or subscriptions due to the very difficult times now experienced all over China. The Board however cannot take this comforting view. To speak quite frankly, we did not incur the debt, we were rather let in for it by the action of our Missionaries in Shensi, often taken without any sanction and in more than one instance without any in-
formation being given to us till long afterwards. But the debt is there, the Church must pay it off. That is the Board’s justification for appealing to every Diocese to continue its contributions or even increase them (in the case of some which have hitherto failed to meet their assessments) so that we can all feel that we have met our obligations, paid for our property, and once more are out of debt.

2. Staff. The Triennial Report stops short while we still had three workers still in Sian, Miss P’u having had to resign after her return home, to be with her Mother. At Whitsuntide 1927 the Mission suffered a very great loss in the death of Deaconess Liu. How much we had owed to her since she arrived in Sian three years ago it is hard to say! The Bishop in North China made his own judgement clear when he wrote “At last we have found the right leader for all our women’s work in Shensi, long may she be spared to us.” But God willed otherwise. All through the troubous time connected with the closing of the Middle School and through the long siege of Sian in 1926 she was a tower of strength to her fellow-workers. God rest her!

Mr. Sun, our faithful Catechist, has been recommended for ordination as a Deacon again and again by his fellow workers. He took his examination in 1925, but was doubly unfortunate in its date. As the examination began, he had news of his Father’s death in Shantung; before it ended, the Rev. P’u Hua-jen declared his intention to leave the Mission. It was small wonder that Mr. Sun failed to do well under such circumstances. However, he was willing to persevere, and the Bishop with the full concurrence of Bishop Scott of Shantung was anxious to ordain him as soon as possible. Unfortunately that time has not yet come. Local troubles have once and again prevented his leaving, or else when he had started for Peking turned him back. But the Board still hopes that his faithful service as Catechist will eventually be rewarded by his ordination to the Diaconate.

The Rev. H. T. Ts’ai as has been pointed out was rather unfairly forced into the position of acting-leader of the Mission by Mr. P’u’s sudden departure. Almost everything was against him, and he had a peculiarly hard time. To begin with, there was the rebellious Middle School, which was only too glad to find someone to persecute actually on the Compound. To go on with, there were six months’ siege when Sian was entirely cut off from the outside world; and when that was over, there followed, not long after, the death of Deaconess Liu. Not only so. Again and again Mr. Ts’ai appealed to the Board to send up a new Leader to shoulder that responsibility. The Board promised to do its best, but failed to secure any one to send. It is not difficult to see how this failure must have reacted on the staff in Sian. Mr. Ts’ai’s first period of service was coming to an end, and he expressed his intention of returning to Chekiang with his family, which had shared with him the many troubles of the last two years. At the urgent request
of the Board, he has so far remained at his post: but it is very natural that he should wish to be relieved temporarily if not permanently, and we cannot withhold our sympathy from him.

3. Work. But however great the sympathy which we feel, the Board cannot but express its regret that Mr. Ts'ai has failed to keep us fully informed of what is going on. We have already alluded to our "profound ignorance." One instance may suffice. On October 1, 1927 Mr. Ts'ai wrote to Bishop Norris alluding to a long visit paid to Mei Hsien 150 li west of Sian: apparently there is some work there, but what and when begun we do not know and we are not told. Again in the same letter he writes "We have twelve members of our staff, among them only Mr. Sun and I are our own Mission." The Board has practically no knowledge of who compose this staff. "Two men and one woman always stay in the country": but who they are and where they stay we don't know. Bishop Norris replied on October 22nd, asking for full particulars. So far there has been no answer. No doubt the interruption of and delays in postal communication are partly responsible: but the Board feels that if the Church has reason to complain of the Board's ignorance of what is going on in Shensi, the Board has reason to complain in its turn that it is not properly kept informed of what is going on there.

For this reason (amongst others) the Board has been endeavouring to secure the despatch of a Commission to Sian to investigate matters on the spot. We resolved to do this at the end of October, but the New Year had come before we received the glad news that the Rev. Lindel Tsen was willing to go to Sian in March. It is hoped that he will be able to give some report of his visit at the General Synod.

The last letter from Mr. Ts'ai (to the Treasurer, dated December 28th.) gives a graphic description of the Students' agitation on Christmas day. It affords some idea of what Mr. Ts'ai and others have to endure, and of the courage with which they meet such persecution. Moreover the figures Mr. Ts'ai gives—10 admitted Catechumens, 7 baptised, and a congregation including school children of 500—seem astonishingly good!

The Treasurer's Report for 1927 shows that he received $2,898.49 on 1926 assessment, and only $1,346.64 on 1927 assessment. His total receipts were $9,614.94, his expenditure $6,787.70. He paid off $500 debt and $275 interest, and began 1928 with a Balance of $2,052.24.

REPORT OF THE STANDING COMMITTEE ON CANONS.

The Committee has held four meetings: in March 1924, December 1924, and January and November 1927.

At its second meeting it considered a draft Canon on the Discipline of Bishops, a Memorandum on the Chinese term for the Laity, a draft Canon on Marriage and Divorce, and a Memorandum on the subject of the proposed Canon on Diocesan Bishops etc. No definite
action was taken on any of these points, but the Secretary was instructed to submit the documents referred to in Res. XIX. (on the subject of Diocesan Bishops) to the various Diocesan Synods, with certain comments thereon which the Committee felt should accompany the documents.

The prolonged absence of the Chairman led to the postponement of the third meeting of the Committee until January 1927. The death of the Rev. M. H. Lei in May 1926 was a real loss to the Committee of one in whose judgment they had great confidence. The Committee co-opted the Rev. Timothy Hsi in his place, and the Rev. T. M. Tong as an extra member.

At its third meeting the Committee finally adopted Draft Canons on the Discipline of Bishops, and on Marriage and Divorce, which are appended to this Report. They determined to recommend the term "Hsin t'u" (信從) for Laity, and—as replies had not been received from the Diocesan Synods on the question of the Draft Canon of Diocesan Bishops—they instructed the Secretary to send out another circular asking for such replies as soon as possible.

In regard to the instruction given to the Committee to prepare a draft Canon on Marriage and Divorce, the Committee considered the matter at some length, and especially the Resolution adopted by the Bishops of our Communion in China at their meeting in 1899. This Resolution covers the ground more fully than the draft Canon which the Committee submits herewith, e.g., in regard to the questions of concubinage and excommunication. The Committee felt it was wiser to defer these wider questions for the time being, and to suggest the adoption of a Canon dealing only with the one point of the Church's Marriage Service being withheld where one or both parties have been already married to a partner still living.

At its fourth meeting the Committee considered the draft Canon "of Diocesan Bishops", in the light of the replies received from the Standing Committees of various Dioceses, and of criticisms submitted by the House of Bishops, and adopted a final draft, appended to this Report.

**Draft Canon IX of Diocesan Bishops**

§1. When a vacancy occurs in a Diocese already established, the Diocesan Synod shall proceed to elect a Presbyter of this Church or of a Church in full communion with the same, who is of good standing and sound learning, and fully thirty years of age, to fill the vacancy, according to the Canons of that Diocese. The acting Chairman of the Diocesan Synod shall then forward the name of the Presbyter so elected, with a certificate of his election and a copy of the Canons under which he was elected, to the Chairman of the House of Bishops.

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§2. The Chairman of the House of Bishops shall then submit the name of the Presbyter so elected to the House of Bishops and either to the House of Delegates or (if the General Synod is not meeting within three months) to the Standing Committees of the other Dioceses of the Chung Hua Sheng Kung Hui, and for the confirmation of such election the approval of a two-thirds majority both of the House of Bishops and of the House of Delegates (or of the Standing Committees of the other Dioceses) shall be necessary.

§3. When such approval has been secured, the Chairman of the House of Bishops shall give notice to the person elected that his election has been duly confirmed, and his consent having been received, the Chairman of the House of Bishops shall take action for the consecration of the Bishop-elect by at least three Bishops of this Church.

§4. The Bishop-elect before his consecration shall sign the Declaration set forth in Canon XI.

§5. In all cases the Chairman of the House of Bishops shall satisfy himself that the stipend of the Bishop-elect is adequate and duly guaranteed before proceeding to his consecration.

§6. If for any reason the Diocesan Synod does not desire to exercise its right to elect a Bishop, it may delegate its right to the House of Bishops by passing a resolution to that effect by a two-thirds majority, and informing the Chairman of the House of Bishops of its action.

§7. The Chairman of the House of Bishops having received the above resolution shall take measures to secure the election of a Bishop by the House of Bishops.

§8. Provided that in the case of a vacancy occurring in any Diocese of the Chung Hua Sheng Kung Hui, necessitating the election of a Bishop, whose episcopal stipend is provided by the Mother Church concerned in the establishment of such Diocese, and where the right to elect or appoint such Bishop is still reserved to the authority of the Mother Church, the above Canon shall not apply but the order of procedure in the Standing Order of the House of Bishops as contained in the Report of the General Synod of 1924 shall be followed.

§9. And also, Provided that nothing in this Canon shall preclude the election of any Bishop of the Chung Hua Sheng Kung Hui or of a Church in communion therewith to fill the vacancy in any Diocese, in which case the confirmation of the election shall be in accordance with §2 of this Canon.

Draft Canon XVI of the Discipline of Bishops

Article 3 of the Draft Canon read—"Articles of accusation on charges other than that specified in Sec. 2 shall be prepared in writing and signed by at least ten persons being either Presbyter or lay
communicants: of these there shall be at least three Presbyters and two lay communicants belonging to the Diocese of the accused." Otherwise the Draft Canon was adopted without change, and appears as Canon XVII, which see.

Draft Canon of Marriage and Divorce

Christian marriage is the union of one man with one woman and is binding till death: therefore

(1) No clergyman of this Church shall perform the marriage service for any man or woman who has a divorced wife or husband still living.

(2) No man living in concubinage shall be admitted to Holy Baptism.

REPORT OF THE STANDING COMMITTEE ON CHRISTIAN UNITY

I. In accordance with Resolution XXIV of the last General Synod this Committee met three times during the three years for which it was originally appointed, and a fourth time, after the postponement of the General Synod.

II. This Committee, acting as the Commission of the Chung Hua Sheng Kung Hui, in connection with the World Conference on Faith and Order, should have appointed, subject to the approval to the General Synod, two representatives of the C. H. S. K. H. to the Conference at Lausanne in 1927. But owing to the disturbed state of China and the postponement of the General Synod, only an informal request could be made to the Bishop of Victoria, who attended the Conference.

III. This Committee issued a questionnaire with the purpose of ascertaining the views of the Bishops and leading clergy of the C. H. S. K. H. as to the treatment of Christians, recognized as members of other Communions, who desired to be confirmed, or to communicate in the C. H. S. K. H. The questionnaire was answered by 7 Bishops, and by 16 Chinese and 13 foreign priests. The replies were carefully summarized, and show the greatest possible divergence of opinions and practice, ranging from exclusive rigidity to the most elastic inclusiveness. The Committee is of opinion that in all such questions the Bishop of the diocese should be referred to for final direction, and, in general, that the recommendations of the Lambeth Conference of 1920 should be followed.

In this connection this Committee respectfully asks the House of Bishops to take whatever action seems best to it, with a view to securing uniformity of treatment in cases of Christians of other Communions desiring to be confirmed or to communicate in the C. H. S. K. H.
IV. This Committee asked all the diocesan Bishops of the C. H. S. K. H. for news of outstanding events in their dioceses connected with the subject of Christian Unity.

1. The Bishop in Fukien reported two serious movements towards disunity. The first was the formation, mainly among young people, including Church School students, of an Evangelistic Band, which, besides preaching to the heathen, had gained many adherents from existing Churches. They required baptism by immersion. The second was the "True Jesus Church," or "Barnabas Church," which also required baptism by immersion. The seriousness of these movements was obvious, involving as they did repudiation of Baptism and Confirmation, the loss to the Church of many members, including workers, and the starting of what were practically new Communions. As such they called for episcopal action; but at the same time the Bishop felt that they indicated a deeper hunger in the Church for spiritual food, which ought to have a good effect. He issued a notice to those C. H. S. K. H. Christians concerned, addressing them as "Brothers in Christ," and pointing out the real significance of re-baptism; that those who submitted to it thereby left the fellowship of the C. H. S. K. H. and lost its privileges, but expressing the hope that they might be led to repentance and restoration. Some did repent, and were restored on signing a paper in which they acknowledged their original Baptism and Confirmation to be according to Holy Scripture and sound doctrine, repudiated their re-baptism as being without value, and expressed their sincere desire for re-admission to full membership in the C. H. S. K. H.

2. The Bishop in Shantung reported that he had received an application from a foreign pastor of the American Board Mission working in Shantung, for Confirmation and episcopal Ordination, while still retaining his membership and orders in his own Communion. The Bishop had asked the advice of the House of Bishops, but did not feel justified in proceeding further without the unanimous approval of the House, which was not forthcoming.

REPORT OF STANDING COMMITTEE ON THE PRAYER BOOK.

This Committee has met several times, but much of its work has had to be done by correspondence. The Committee has endeavoured to carry out the instructions given to it at the last meeting of the General Synod.

We now present for your consideration and adoption a small book of Occasional Prayers. This is a revision of the Book presented in 1924 and incorporates, as far as possible, suggestions from the various Dioceses, with some additions.
We consider that it is inadvisable at present to draw up a uniform Service for the Making of Deaconesses, but that each Diocese should be free to make its own use with the following directions:

(a) There shall be a ceremony of Delivery of the New Testament with a form of words, the choice of which is left to the several Dioceses.

(b) The position in the Communion Service of the actual ordination is left to the several Dioceses.

(c) In the questions to the candidates, taking the Hankow use as the model, in the first question the first half only shall be required. The 2nd and 3rd questions are to be retained. The 4th question shall in general follow the Fukien model; it shall be made clear in the language adopted that the Deaconess exercises all her Ministry under the direction of the Parish Priest as in the Fukien form (Chinese), and that it contains permission (under his direction) to administer Holy Baptism to women and children. Questions 5, 6 and 7 in the Hankow use shall also be retained.

(d) After the Blessing following the questions, the versicles and responses should be omitted and a rubric added providing an opportunity for silent prayer.

(e) The words of Ordination are to be used as in the Fukien (English) form.

This Committee is not able to make any proposal with reference to terms for the Ministry.

The Committee urges upon members of the Chung Hua Sheng Kung Hui the duty of studying the Books of Common Prayer produced in the various Dioceses.

REPORT OF THE STANDING COMMITTEE ON RELIGIOUS EDUCATION

I—Meetings:

The Committee has only been able to hold one meeting, which was in Canton, on March 22nd, 1924. The following resolutions were passed:

1. 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, directing attention to improved methods and such other ways as may be devised.

2. 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 section 4 of the report of the Committee to the General Synod of 1924, and for the instruction of catechumens and Christians as outlined in Section 6.

3. That when such text books are prepared by the Committee they should be submitted to the Church Literature Committee with a view to their publication if approved by the latter Committee.
4. That the China Sunday School Union be requested to prepare a series of graded lessons for non-Christian children.

5. That the Chairman of the two houses be requested to appoint two persons to serve as members of the General Committee of the China Sunday School Union.

II—Difficulties:

We regret to say that most of this program has not been carried out. This was due to a variety of causes. The Chairman was absent from China during a large part of 1925 and the beginning of 1926. The disturbed state of the country has greatly impaired communications and the Chairman has been unable to get in touch with the Secretary from May to November, 1926. It has also been impossible to get this very widely scattered committee together.

III—Work Undertaken:

(a) With regard to Resolution 1, though we have approached several people we have been unable to find anyone who was able and willing to undertake the work of full-time secretary.

(b) With regard to resolution 2, the chairman appointed the Rev. H. Mathews and the Rev. T. K. Shen to enquire from the various dioceses and procure for each member of the committee copies of the books used in Sunday Schools and for the instruction of catechumens and Christians. These books have been duly collected and circulated.

(c) With regard to resolution 4, the request was duly submitted to the C.S.S.U., but they report that they have not yet been able to do this although similar requests have come from other bodies. This is due to several causes. First, the time and expense required. Second, the difficulty of getting anything which would meet with sufficiently wide acceptance to make a reasonable price possible. Third, the C.S.S.U. is following the International Committee's recommendation and issuing lessons according to the International Uniform and the International Graded Syllabus. Fourth, at the Glasgow Convention in 1924 a World Committee was appointed for the preparation of a Syllabus of Group Graded Lessons which would be serviceable throughout the world. It is hoped that copies of this will be procurable in China in the near future and the C.S.S.U. will then decide if it can join in issuing this series in Chinese. Mr. Tewksbury hopes that we can defer definite action till this Syllabus arrived.

As to the books now in use for the instruction of catechumens and Christians we find that there is much diversity in the various dioceses. The Creed, the Lord's Prayer and the Ten Commandments are used everywhere. The Church Catechism is also very largely used but in some Dioceses other catechisms are used instead
or in addition. Selections from the Bible chiefly from the Gospels are used in practically every diocese but in some cases there is a regular course and in others this is left to the discretion of the minister. The Prayer Book is also studied with more or less system in nearly every diocese. Other books are:

信徒必讀” “備接收問答” “望聖洗問答” “望堅振問答”

At least two new books have appeared during the triennium, one for preparation for Baptism by the Rev. Warren A. Seager, and one for Confirmation by the Rev. W. P. Roberts. They are both rather difficult for the ordinary Christian but would do very well for students in schools. We would also mention as very useful Miss Louise S. Hammond's "The Christian Family." We would also call attention to Bishop Huntington's books, "The Five Virtues," "The Faith of a Christian," and "The Means of Grace," the last of which only has been published during the triennium.

As to Sunday Schools, the only things in general use are the productions of the C. S. S. U, the International Uniform Lessons and the Grade Lessons. The later are in themselves preferable but the helps are much less adequate. The Foochow Committee has also got out an interesting series of lessons for young children with help for the teacher.

These seem promising and we would recommend that they be tried. Other local committees have got out loose sheet lessons, those used in Nanchang being very good.

IV—Resolutions:

We feel convinced that it is impossible for the Committee to accomplish much unless there is a full-time secretary, and deeply regret that we have not been able to accomplish more of the work planned. We 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, 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, especially for the instruction of catechumens and Christians but also for other purposes as such may be found necessary.

3. That if such text books are prepared they be submitted to the Church Literature Committee and if approved be published by them.

4. That before proceeding further in the matter of Sunday School Literature we await the production of a new series proposed by the C. S. S. U.
REPORT OF THE CHURCH LITERATURE COMMITTEE
1924—1926.

I. The Chinese Churchman

The Rev. James Tsang of Wuchang laid down the editorship in May 1924, to go to America, and the conduct of the Churchman devolved on the Rev. J. W Nichols with the assistance of Mr. Wang Tien-bak and others. The greater part of the work was undertaken by Mr. Wang, and fortunately this continued to be the case when the Rev. H. C. Tung took over the editorship from Dr. Nichols.

The Churchman has continued to come out twice a month, with commendable regularity on the whole, and the Editors are to be warmly congratulated on their efforts to keep down the cost of the magazine so that it no longer trespasses on the Publishing Funds. In 1923 it cost $700 more than its income from investments and subscriptions. In 1924 this was reduced to $300, and in 1925 to $324, a grant which would not have been necessary at all if our income from investments had not been halved owing to a rearrangement of accounts. In 1926 (when the income from investments was once more normal) the Churchman was self-supporting, and I hope it may be so for 1927.

Our circulation is woefully stationary. Though it nearly reached 1,000 for 1924 this was largely fictitious, and the figures for 1925 and 1926 were only 710 and 742 respectively. The income from subscriptions varies (and possibly includes something on account of advertisements for 1926). The figures are $788, $607, and $813. I am afraid the payments for 1927 may fall behindhand.

The question of temporarily giving up the issue of the Chinese Churchman has come before our Committee more than once. We have held on, in the hope of better days; but they have not yet dawned.

The points to be borne in mind are two:—

(1) That if the circulation increases, the quality of the Magazine will automatically improve. The Committee doubts the wisdom of costly experiments with a view to attracting subscribers. Wider Church loyalty, and a little more energy on the part of parish clergy, could easily double the present circulation.

(2) That even as it is we are constantly asked to publish things in the Churchman as if by so doing they would be brought to the notice of the whole Church. This shows that there is a real need for such a Magazine, if its circulation can be increased and made more general.

The Committee would like to take this opportunity of thanking Mr. Wang Tien-bak for his devoted and persevering help in the editing and publishing of the Churchman.

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II. Publishing

(1) Output. Up to the end of 1923 we had 51 books on our list. During the three years we added 20 more, and reprinted several of the old ones. Some idea of our increased expenditure may be gained from the amounts spent on printing, 1921-3, about $2,500, 1924-6 about $4,200. Our stocks increased largely, our sales unfortunately did not:—1921-3 about $1,800, 1924-6 about $1,600. But it was hardly to be expected that that conditions obtaining in 1925 and 1926 would not affect us adversely. All we can do during these troublous days is to try to get our books better known, so that when the good times come they may be more freely sold.

Of our 74 publications the "best sellers", were Mr. Gaunt's Preparation for Confirmation, Dr. Tsu's The Pastor's Pattern, the Scholar's Prayerbook, Mr. H. J. Pu's tract on National Salvation, Dr. Nichols' Outline of Church History, The Children's Saviour, a small book on Child Psychology, Dr. Ridgely's Introduction to the Old and New Testaments, Gore's Sermon on the Mount, and Dr. Nichols' Manual of Devotion. This will give some idea of the variety of our publications.

(2) Finance. We began 1924 with $1724 in hand: we ended 1926 with $1311 in hand. From the S. P. C. K. we only received about half what we were entitled to draw, because it was obvious that we could not spend more. In 1926 we received what was I think our first grant from the Missions board in New York, $1000, which is to be annual hereafter. There is really no need for anxiety about money; our need is first material, and secondly (if it should not come first) a larger turnover. The New York grant is really intended to help us secure what we so badly need, a qualified Chinese Editor for our Publishing department. We have the money to pay such a man a decent salary, but where is the man?

(3) Sales. Of course we have been hard hit by political conditions, one of our best depots, the R. T. S. at Hankow, having been out of action for sometime past. Moreover two new depots which we hoped to open have neither of them materialised, viz. at Foochow and Tsinan. Any suggestions will be welcome.
Circulation 1924-6.

<table>
<thead>
<tr>
<th>Diocese</th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shanghai</td>
<td>136</td>
<td>206</td>
<td>195</td>
</tr>
<tr>
<td>Victoria</td>
<td>174</td>
<td>66</td>
<td>115</td>
</tr>
<tr>
<td>Hankow</td>
<td>169</td>
<td>99</td>
<td>79</td>
</tr>
<tr>
<td>Anking</td>
<td>124</td>
<td>57</td>
<td>64</td>
</tr>
<tr>
<td>Fukien</td>
<td>58</td>
<td>59</td>
<td>57</td>
</tr>
<tr>
<td>Shantung</td>
<td>48</td>
<td>42</td>
<td>43</td>
</tr>
<tr>
<td>North China</td>
<td>40</td>
<td>39</td>
<td>39</td>
</tr>
<tr>
<td>Chekiang</td>
<td>62</td>
<td>43</td>
<td>34</td>
</tr>
<tr>
<td>Honan</td>
<td>19</td>
<td>10</td>
<td>22</td>
</tr>
<tr>
<td>Kuangsi and Hunan</td>
<td>37</td>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td>Western China</td>
<td>19</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>Shensi</td>
<td>18</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>Abroad</td>
<td>46</td>
<td>51</td>
<td>56</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>950</td>
<td>710</td>
<td>742</td>
</tr>
</tbody>
</table>

Total Subscriptions: $788.56 $607.79 $813.86

Chinese Churchman Account 1924-6.

**Receipts:**

<table>
<thead>
<tr>
<th>Item</th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance forward</td>
<td>$119.57</td>
<td>$273.66</td>
<td>$230.60</td>
</tr>
<tr>
<td>Subscriptions</td>
<td>788.56</td>
<td>607.79</td>
<td>813.86</td>
</tr>
<tr>
<td>Advertisements</td>
<td>35.00</td>
<td>32.00</td>
<td></td>
</tr>
<tr>
<td>Interest on Debentures</td>
<td>670.81</td>
<td>323.55</td>
<td>665.78</td>
</tr>
<tr>
<td>S. P. C. K.</td>
<td>300.00</td>
<td>324.36</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>30.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Overdraft in Peking</td>
<td>24.36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bank Interest</td>
<td></td>
<td></td>
<td>1.18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$1,968.30</td>
<td>$1,561.36</td>
<td>$1,711.42</td>
</tr>
</tbody>
</table>

**Expenditure:**

<table>
<thead>
<tr>
<th>Item</th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Debit Balance</td>
<td></td>
<td>$24.36</td>
<td></td>
</tr>
<tr>
<td>Printing</td>
<td>$843.30</td>
<td>764.60</td>
<td>$719.08</td>
</tr>
<tr>
<td>Postage</td>
<td>115.71</td>
<td>122.40</td>
<td>108.10</td>
</tr>
<tr>
<td>Staff</td>
<td>478.00</td>
<td>373.00</td>
<td>510.00</td>
</tr>
<tr>
<td>House Rent</td>
<td>146.35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>111.28</td>
<td>46.40</td>
<td>56.16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,694.64</td>
<td>1,330.76</td>
<td>1,393.34</td>
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</tbody>
</table>

Balance: $273.66 $230.60 $318.08

**Balance:**

<table>
<thead>
<tr>
<th>Item</th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>$1,968.30</td>
<td>$1,561.36</td>
<td>$1,711.42</td>
</tr>
</tbody>
</table>
Publishing Account 1924-6.

Receipts:

<table>
<thead>
<tr>
<th></th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance forward</td>
<td>$1,734.16</td>
<td>$2,403.38</td>
<td>$1,985.08</td>
</tr>
<tr>
<td>Sales</td>
<td>594.57</td>
<td>424.90</td>
<td>600.07</td>
</tr>
<tr>
<td>S. P. C. K. grants</td>
<td>1,253.50</td>
<td>536.62</td>
<td>761.79</td>
</tr>
<tr>
<td>Interest at Bank</td>
<td>32.04</td>
<td>52.74</td>
<td>37.90</td>
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<tr>
<td>One cheque on 1924 account</td>
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<td>3.21</td>
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<tr>
<td>American Church Mission grant</td>
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<td></td>
<td>1,000.00</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$3,614.27</td>
<td>$3,420.85</td>
<td>$4,384.84</td>
</tr>
</tbody>
</table>

Expenditure:

<table>
<thead>
<tr>
<th></th>
<th>1924</th>
<th>1925</th>
<th>1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing</td>
<td>$555.51</td>
<td>$1,022.15</td>
<td>$2,623.59</td>
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<tr>
<td>Advertising</td>
<td>40.00</td>
<td>44.00</td>
<td>23.10</td>
</tr>
<tr>
<td>Writers, clerks, etc.</td>
<td>166.00</td>
<td>162.00</td>
<td>307.10</td>
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<tr>
<td>Purchase of Books</td>
<td>80.29</td>
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<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>42.44</td>
<td>58.98</td>
<td>12.99</td>
</tr>
<tr>
<td>S. P. C. K. 50% on sales</td>
<td>326.65</td>
<td></td>
<td></td>
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<tr>
<td>S. P. C. K. 25% on sales</td>
<td></td>
<td>148.64</td>
<td>106.22</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1,210.89</td>
<td>1,435.77</td>
<td>3,073.00</td>
</tr>
<tr>
<td>Balance</td>
<td>2,403.38</td>
<td>1,985.08</td>
<td>1,311.84</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$3,614.27</td>
<td>$3,420.85</td>
<td>$4,384.84</td>
</tr>
</tbody>
</table>

REPORT OF THE STANDING COMMITTEE ON THE STATE OF THE CHURCH.

Two meetings of this committee have been held since its appointment by the General Synod in 1924. The first meeting was held in Canton on March 21st, 1924, at which the Bishop of Honan was elected Chairman with power to appoint a Secretary and the Rev. M. H. Throop was elected Statistical Secretary and asked to edit the Handbook of the Church. Subsequently the Bishop of Honan appointed Mr. Throop the Secretary of this Committee. The second meeting of the Committee was held on May 5th, 1926, in Shanghai at which a study was made of the present condition and needs of the Chung Hua Sheng Kung Hui.

The following matters are suggested for the consideration of the General Synod and such action as may be deemed expedient.

I. Necessity of an Increased Ministry.

It is of the greatest importance that a large, loyal, well educated, and spiritual body of clergy be built up and maintained in the Chung
Hua Sheng Kung Hui. We rejoice that already many men so qualified have given themselves to God’s service in the Sacred Ministry, but the number must be rapidly increased to ensure the continued growth and welfare of the Church. Stress should be laid on getting the best men to enter Holy Orders, not only from among the graduates of our Universities and from the ranks of the Catechists, but also from among Christian business men of ripe piety and of experience. It would be well that many Christian parents be urged to dedicate a son to God as did Elkanah and Hannah. A tract on this subject would be helpful, and it is to be hoped that the Church Literature Committee will prepare and issue such a tract in the near future. School masters and those engaged in higher education would do well to make a point of urging suitable young men to take Holy Orders and, if possible, to assist them to do so. A small book on this subject entitled The Ministry (學牧問津) has been issued by the Church Literature Committee and is useful in the hands of possible candidates for Holy Orders. More attention to recruiting for the Ministry of Christ’s Church this Committee believes to be absolutely imperative at the present time.

II. The Welfare of the Ministry.

After devout and able men have been secured and trained for the Sacred Ministry, it is highly important that they be held there and not attracted away into other fields of activity, however necessary and useful such activities may be. To this end each clergyman should be given such duties and responsibilities as will call forth all his judgment and initiative. Plans should be devised whereby the Christian people can provide adequate pensions for the Clergy; and salaries which will enable them to live in such a manner as they are expected to live without undue worry and difficulty. Already in many places the above points have been attended to in part and the loyalty of the Clergy to the Church is generally firm. In order that they may feel that they belong not merely to the Diocese but also and chiefly to the whole Chung Hua Sheng Kung Hui, it is desirable that a Canon be prepared and adopted regulating the transfer of clergy from one Diocese to another. Common forms for Letters of Orders, Letters Dimissory, etc. would also help to show the unity of this Church. Furthermore, retreats for the Clergy and meetings for social intercourse and for mutual help in spiritual matters should be held in each Diocese from time to time as a means of maintaining the esprit de corps. Perhaps the most feasible way to promote such retreats would be the University Brotherhood, similar to the Oxford University Mission in India, which has been proposed to the House of Bishops. Such a Brotherhood would hold retreats for Clergy and Church workers wherever invited but would give the chief part of its time to bringing Christian thought and practice into fruitful contact
with the life and philosophy of the Chinese people, and to preparing Christian literature suitable for the Chinese Church. Certainly in view of the present critical situation in China something of the sort is most desirable: leadership, both intellectual and spiritual, is indispensable. There is a possibility of this University Brotherhood being actually established, if given a hearty welcome. Accordingly the Committee strongly recommends that the General Synod approve of this or some similar plan and appeal for the foundation of such a University Brotherhood to the Missionary Council of the Church of England from which the suggestion emanated. Possibly such an organization might function in connection with or as part of the Central Theological School at Nanking.

III. Services of the Laity in the Church.

With regard to the Laity, efforts should continue unceasingly to promote the reading of the Holy Scriptures by every member of the Church and the regular holding of family prayers in every Christian household. Voluntary lay work is one of the chief means of spreading the Gospel and building up the Church, so it should frequently be urged upon our people. As for unordained workers employed by the Church, it might be well to regularize somewhat their position, bringing into closer agreement among the Dioceses their status, titles, rates of salary, and other privileges. The Committee also wishes to inquire whether the terminology used in the statistics of the Chung Hua Sheng Kung Hui is generally acceptable.

IV Students in Christian Schools and the Church.

Regarding Christian education, the Committee believes that there exists a dangerous hiatus between the Christian universities and middle schools on one side and the parish churches on the other. As a consequence young Christians, boys and girls, who were converted and baptized in these institutions often fail on leaving to connect themselves with the local churches and to make that contribution to their life which they are especially fitted to do. This means a serious loss to the Christian movement in China. The Committee therefore feels it a matter of conscience to emphasise the conviction that as a most important and solemn duty those in charge of Christian educational institutions should do everything in their power to connect their graduates and former students, above all the Christians, with the churches in those places where they go on leaving or graduating. Any negligence in this matter, resulting in the spiritual hurt and hindrance of Christ's little ones, is to be looked on, in the words of the ordination service, as a "great fault."

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V. The Chung Hua Sheng Kung Hui and the Mother Churches.

The relations between the Chung Hua Sheng Kung Hui on the one hand and the Mother Churches in England, America, and Canada and their respective Missionary Societies on the other hand were the subject of earnest consideration and study. The Church of England in Canada has formally acknowledged the autonomy of the Chung Hua Sheng Kung Hui and the authorities of the Church of England and of the Protestant Episcopal Church in the United States of America have indicated a willingness to do the same. There is therefore reason for hastening to complete the organization of this Church and its disciplinary regulations and to provide approved constitutional methods for electing and consecrating Diocesan Bishops.

VI. Missionaries and the Chung Hua Sheng Kung Hui.

In order that the responsibility for Christian work in China may increasingly devolve upon the Chinese Church, it would be well that in each Diocese the Synod or the Standing Committee of the Synod be consulted by the Bishop as to the number of foreign missionaries required within the Diocese, their qualifications, location, and type of work. In this way valuable advice will be obtained as to the most effective distribution of the available missionary forces, and, further, the Church is most likely to avoid any suspicion of foreign domination and to “keep the unity of the Spirit in the bond of peace.” Probably it would be best that this matter be taken up informally by the Bishops with the authorities of the various mission boards, and the general idea be adopted in each case so far as local circumstances permit.

VII. Mission Property and the Chung Hua Sheng Kung Hui.

We suggest that the Standing Committee of the Chung Hua Sheng Kung Hui be instructed to formulate terms and conditions which would facilitate the transfer of real property from the Mission Boards to the Chinese Church where it seems wise and possible to do so; also to furnish guidance as to the best form of deeds of transfer to ensure that the property so turned over will continue to be used for those ends for which it was purchased with funds contributed by Christian people in this or in other lands.

VIII. Mission Schools and the Chung Hua Sheng Kung Hui.

Similarly we are of the opinion that the educational institutions established in China by Missions should be related as rapidly as possible to the Chinese Church in order to make sure that their distinctly
Christian character shall be maintained. The demand on the part of the Government both in Peking and Canton that these institutions be placed under Chinese control renders this most necessary and pressing. Probably it would be well that each middle school be held and directed by a committee of which certain members are elected by the Synod of the Diocese in which it is located and that the universities should be related in the same way to the General Synod. We recommend that the Standing Committee of the General Synod be empowered to elect the members of the Boards of Trustees, of Control, or of Management of such Christian Universities and Colleges as shall provide and request that the General Synod elect such members. At any rate the Church must be ready and able in the future to take the place of the Missions as the trustee of Christian education in China.

IX. Handbook and Statistics.

The Committee has the honor to report that The Handbook of the Church (中華聖公會概况) ordered by the Fifth Meeting of the General Synod has been prepared and published, and that the General Statistics have been gathered, tabulated, and published each year as is customary.

X. Conclusion.

Finally we cannot but express our praise and thanksgiving to Almighty God that in the difficult crises which this Church has had to face since the last General Synod it has remained a united body, unshaken and strong in its allegiance to the Apostolic faith and order held by our Communion throughout the world. This spirit of unity and the sense of continuity with the Church of all the ages and of kinship with other Christian Churches in every land indicate that the foundations of the Chung Hua Sheng Kung Hui have been well and truly laid. Therefore we have reason to hope that, though the days to come may bring temporary opposition to the Gospel and persecution of Christians, the Church will come through the testing purified and unashamed and worthy of its name—a truly national, wholly consecrated, and broadly catholic Church of Jesus Christ.
GENERAL SYNOD TREASURER'S REPORT
Feb. 18th, 1924—Feb. 11th, 1928.

Receipts. | Payments.
---|---
Balance forward | $ 250.29 Printing of Committee Reports $ 420.80
Diocesan Assessments | $ 249.00 Printing of Synod Reports
Anking | 166.00 Printing of Synod Reports
Chekiang | 249.00 Printing of Synod Reports
Fukien | 166.00 Chinese and postage 940.80
Hankow | 249.00 Conference on Faith
Honan | 124.00 and Order 300.00
Kwangsi-Hunan | 124.00 Travelling Expenses 182.30
North China | 208.00 Telegrams 42.42
Shanghai | 249.00 Postage 7.00
Shantung | 166.00 Loss on Exchange 7.00
Victoria | 249.00 Balance in Bank 940.11
West China | 124.00

English Reports
Anking | 20.75
Chekiang | 41.30
Fukien | 41.30
Hankow | 61.80
Honan | 33.10
Kwangsi-Hunan | 41.30
North China | 41.35
Shanghai | 81.00
Shantung | 20.75
Victoria | 41.70
West China | 41.50
Interest | 44.81

$2,834.95 $2,834.95

REPORT OF THE CENTRAL THEOLOGICAL SCHOOL,
1924 to 1927.

As the Rev. T. M. Tong was appointed to take charge of the School in April 1927, it is pretty hard for him to make a report for the years previous to his taking up the present post. There may be errors of commission as well as omission due to lack of memory. But as it falls to his lot to make the report, he can only do his best. This report covers a period of four years from 1924 to 1927 inclusively.

The Staff

During this period of four years, the year 1924 was the only one in which the Faculty of the School was in full force. The
work of the School in that year went on regularly, only interrupt-
ed by the General Synod of the C. H. S. K. H. of which Dr. Ridgely
and Mr. Tong were members.

In 1925 Dr. Ridgely was in America on furlough. He would
have returned in the Autumn, but for the purpose of raising money
for the building fund of our School he very nobly offered himself
to stay in America for the rest of the year. This left Dean Mather
and Mr. Tong to carry on the teaching for the Spring Term. But
in the Autumn the Rev. W. P. Roberts very kindly helped us out
by giving two lectures a week on the Synoptic Gospels and the Rev.
W. A. Seager also gave a lecture on American Church History. Dr.
Rowe, Dean of Nanking Theological Seminary, gave us two lectures
on Wesleyanism. Rev. H. C. Tung of St. Peter’s was to have lectured
on the Nestorian Tablet but was stopped by the Chekiang-Fengtien
war which broke out in October, but there was no serious fighting in
or near the city, and work of the School was not hindered.

In January 1926 Dean Mather left Nanking for furlough in
England, but Dr. Ridgely came back from the States and took up
the post of acting Dean. It was decided not to take in a new class
in the Spring Term but to wait till September, and hereafter the
School year will begin in the Autumn. Thus in the Spring the
Faculty consisted of two, namely Dr. Ridgely and Mr. Tong. Mr.
Seager again gave a course in the History of Missions. In the
Autumn Mr. Porteous from Peking came to help us.

In the Spring of 1927 the Faculty was again reduced to two.
The work went on as usual till Monday, March 21st, when on
account of the battle between the Northern and Southern armies
outside the south gates of Nanking, it became necessary for the
students and Faculty to join the Parish Clergy and other workers
in organizing the work of sheltering refugees in the Church Compound.
After the entrance of the Southern army into the city on March 20,
Dr. Ridgely was forced to leave Nanking. Rev. T. M. Tong
was put in charge of the School. After March 25th seven of the
students found it necessary to return to their homes. Six remained,
though the regular work of the school was of course suspended. The
teacher of Chinese and Dr. Ridgely's writer were both paid off.
During the summer the Rev. Graham Y. L. Liao was approached and
asked to teach in the School. He kindly accepted the call. But
owing to the uncertainty of conditions in Nanking, he was asked to
wait until some favourable time.

Several attempts were made to clear the soldiers out of the
School buildings but failed, and the last hope of reopening the
School in Nanking was given up. With the approval of Bishop
Graves, the School was temporarily moved to St. John's University.
Shanghai. The School was opened on October 1st., not without the
feeling of a great loss in the persons of the Dean and Dr. Ridgely.
Never in the life of the school have we missed the two at the same time. In their place we were able to secure the services of Dr. Ancell, Mr. Roberts, and Mr. Foster, who each gave two lectures a week. We were also able to get Rev. Hunter Yen who gave five hours a week.

The Students

At the beginning of the year 1924, the School opened with 21 students, of whom six were in their third year, seven their second year and eight in their first year.

In 1925 six were graduated with certificates. Eleven new ones were added, making a total of 26 students. Of these eleven new men, two were special students. One was the Rev. Mr. Ch'en, a priest from Yangchow, who was with us for one term; and the other was a catechist from Anking who studied in the School for a year and a half. In the autumn we took in a special student from Peking who came to see if he could keep up with the school work, and he is still with us.

In 1926 five men were graduated at the close of term, and one remained in the School who took certain work and prescribed examinations and received his certificate in April. In the autumn we took in four students. Two students from Anking did not return in the autumn. This made the total number of students twenty-one.

In 1927 eight students received their certificates on the completion of their three years' course of study. This reduced the number of students to thirteen. But in the autumn an old student from Anking returned. This increased the number to fourteen.

The following table will show the number of students, the Dioceses which sent them, the number of graduates, and the number of students now in the School.

<table>
<thead>
<tr>
<th>Students from Diocese of</th>
<th>Graduated During the 4 Years</th>
<th>Now in School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kiangsu</td>
<td>9 Wang, Ch'en (1925)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Chu, Hsu (1927)</td>
<td>5</td>
</tr>
<tr>
<td>Shantung</td>
<td>2 Tu, Sun (1925)</td>
<td>0</td>
</tr>
<tr>
<td>Hankow</td>
<td>6 Yang (1925)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>T'an (1926)</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Tsang, Hu (1927)</td>
<td></td>
</tr>
<tr>
<td>Victoria—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hongkong</td>
<td>1 Fu (1925)</td>
<td>0</td>
</tr>
<tr>
<td>Anking</td>
<td>10 Kau, Chou, Chu (1926)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Wu, Lu, Tsang (1927)</td>
<td>4</td>
</tr>
<tr>
<td>North China</td>
<td>3 Tung, Sha (1926)</td>
<td>1</td>
</tr>
<tr>
<td>Fukien</td>
<td>3 Hwaung (1927)</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>34</td>
<td>14</td>
</tr>
</tbody>
</table>

N.B. The above number does not include two special students.

— 111 —
Services

Throughout School terms we have Holy Communion regularly on Sundays, Holy Days and Wednesdays at 7.30 a.m. and Morning and Evening Prayers daily, and Noon Prayers on week days. We have preparations on Friday evening, and preaching on Sundays given by professors in turn. This term (autumn 1927) we have been able to get Bishop Huntington to address the students four times, and Bishop Graves once on Friday evenings.

Courses of Study

The Courses of Study follow very closely the subjects as set forth in Canon XII, except that the courses on Pastoral Care, Homiletics, and the Social Teaching of Christianity have not been given regularly.

Practical Work

In Practical Work the students have helped in the Parish Sunday Schools and especially in the Orphanage. They had Street Preaching in the matched near the Confucian Temple once a week. Not very far from this shed there is another Preaching hall which the School, in order to give the students practice in preaching, rented for a term. As the matched was taken down, and while a new public Preaching Hall was in process of building, the street preaching was stopped for a time. In the Spring of 1924 the third year men paid a visit to Hsiakwan where they stayed for a week to see the work of the Parish. Mr. Magee and Mr. Shen took a great deal of trouble over them and they returned quite enthusiastic. While the School has been in Shanghai, the students have had no practical work, except that the Kiangsu men were asked to take charge of Sunday afternoon Services in Wu Si Social Centre.

The New Buildings

In the Spring of 1925 a piece of ground (81 mou) in the neighbourhood of the agricultural fields of the South Eastern University was bought, and in May of the following year a small plot of ground (about 3 mou) needed to round out the eastern border of the big piece was purchased. On Sunday, June 27, ground was broken for the new buildings. On June 29th, the contract was signed and the first payments made, and the work of laying out the foundations begun.

The plan adopted by the Building Committee embraces several small low buildings, instead of one large one, and these all in
Chinese style. They form part of an ultimate whole, spread rather broadly over a large space, in true Chinese spirit. A good gate-house stands at the entrance, a Chapel at the centre, higher than the rest and dominating the group. Administration Building and Dining Hall are on one side, in the foreground, and Class Rooms and Library on the other, while the dormitories (also one storey buildings with single rooms, one for each student,) all facing south, will stand in the background on the two sides. The residences of the Faculty are to be in the rear, two-storied houses, but low and inconspicuous, so as not to detract from the Chapel, and sufficiently Chinese in style to maintain the Chinese effect.

The first contract provided only for the Administration Building, Dining Hall, Kitchen and Baths, and three dormitories, with two residences, the gate-house and the enclosing fence of barbed wire with cement posts. By careful management and partitioning, these can be said to do for our present number of students, but more building will be necessary later on.

Here comes the sad story about the newly-constructed buildings. At the time of the entry of the Southern Army into Nanking City, the buildings were nearly finished except for painting. We were contemplating removing the School into the new quarters in May, but the Southern soldiers were ahead of us. By constant change of occupants the buildings have got into a very deplorable state. It will require at least two months to get them repaired and cleaned. They are still occupied by soldiers at the time of writing this report. When the School will be able to get back to Nanking is still a question. After April 1928 there will be only four students in the School. We were not able to get new students in the autumn of 1927 and we are not sure whether there will be new students coming in the autumn of 1928.
CENTRAL THEOLOGICAL SCHOOL WORKING ACCOUNT
1st Jan. 1924 to 31st Dec. 1927

**Receipts**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance from 1923</td>
<td>$1,972.81</td>
</tr>
<tr>
<td>American Church Mission</td>
<td>$12,800.00</td>
</tr>
<tr>
<td>S. P. G. Grant</td>
<td>$2,646.65</td>
</tr>
<tr>
<td>Diocese of Chekiang</td>
<td>$100.00</td>
</tr>
<tr>
<td>Chinese Church—</td>
<td></td>
</tr>
<tr>
<td>Diocese of Kiangsu</td>
<td>$67.83</td>
</tr>
<tr>
<td>Diocese of North China</td>
<td>$32.40</td>
</tr>
<tr>
<td>Tuition—</td>
<td></td>
</tr>
<tr>
<td>Diocese of Anking</td>
<td>$3,330.00</td>
</tr>
<tr>
<td>Diocese of Foochow</td>
<td>$1,000.78</td>
</tr>
<tr>
<td>Diocese of Hankow</td>
<td>$1,560.00</td>
</tr>
<tr>
<td>Diocese of Kiangsu</td>
<td>$2,284.00</td>
</tr>
<tr>
<td>Diocese of North China</td>
<td>$790.00</td>
</tr>
<tr>
<td>Diocese of Shantung</td>
<td>$240.00</td>
</tr>
<tr>
<td>Diocese of Victoria</td>
<td>$189.29</td>
</tr>
<tr>
<td>Interest and Land Rent—Exchange</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$27,596.30</td>
</tr>
</tbody>
</table>

**Payments**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$9,129.00</td>
</tr>
<tr>
<td>Wages</td>
<td>$1,290.00</td>
</tr>
<tr>
<td>Kitchen, Light, Laundry</td>
<td>$4,639.09</td>
</tr>
<tr>
<td>Text Books, Stationery, etc.</td>
<td>$949.37</td>
</tr>
<tr>
<td>Furniture and Library</td>
<td>$361.52</td>
</tr>
<tr>
<td>Medical Expenses</td>
<td>$409.72</td>
</tr>
<tr>
<td>Repairs</td>
<td>$162.20</td>
</tr>
<tr>
<td>Incidents, travel, athletics, moving to Shanghai</td>
<td>$646.27</td>
</tr>
<tr>
<td>Rent,—Preaching Hall and Professor's Lodging</td>
<td>$1,035.07</td>
</tr>
<tr>
<td>Insurance, New Plant</td>
<td>$147.35</td>
</tr>
<tr>
<td>Balance on hand—H. &amp; S. Bank</td>
<td>$8,826.71</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$27,596.30</td>
</tr>
</tbody>
</table>
# CENTRAL THEOLOGICAL SCHOOL LAND PURCHASE

**Receipts:**
- From Church in the United States,
  - Gold $7,500.00 @ 72 3/4 & 71.3 .. .. .. .. .. $14,533.94
  - Interest accrued in China .. .. .. .. .. 200.60
- **Total Receipts:** $14,734.54

**Payments:**
- For original land—81 Mow
  - @ $150. less Middleman's fees returned .. .. .. .. $11,877.00
  - 3 extra Mow .. .. .. .. 1,000.00
- **Total Payments:** $14,385.13

**Fees, etc.:**
- Yamen Surveyor .. 74.00
- Stamping deeds .. 1,188.50
- American Consulate registration .. 19.20
- American Survey .. 150.00
- Travel .. .. .. .. 36.90
- Boundary stones, etc. .. 39.53 1,508.13
- **Total Fees:** 349.41

**Balance in Hand .. 349.41**

**Total:** $14,734.54 $14,734.54

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# CENTRAL THEOLOGICAL SCHOOL BUILDING FUND

**Receipts:**
- From the Church in England .. .. .. .. .. $29,249.95
- From the Church in United States .. .. .. .. 28,611.86
- From the Church in China .. .. .. .. .. 2,448.31
- From Interest in China .. .. .. .. .. 903.89
- **Total Receipts:** $61,214.01

**Payments:**
- Two Residences .. .. .. .. .. 13,390.00
- Three Dormitories .. .. .. .. .. 16,605.10
- Administration Building and Dining Hall .. .. .. .. .. 16,103.00
- Grading and Well .. .. .. .. .. 1,509.29
- Hardware, etc. .. .. .. .. .. 1,660.88
- Architect's fees .. .. .. .. .. 3,372.19
- Incidentals, Travel, etc. .. .. .. .. .. 133.91
- **Total Payments:** $52,774.37

**Balance on hand including $500 still due Contractor .. .. .. .. .. $8,439.64**

**Total:** $61,214.01 $61,214.01
REPORT OF THE COMMITTEE ON FUNERAL RITES
AND CLERICAL DRESS

The Committee has considered the work entrusted to it, three times by correspondence.

A. Funeral Rites

Funeral rites are performed for the purpose of showing love and respect for the dead. Such rites were once very simple and without any elaboration: but later, owing to the development of various forms or rites and ceremonies, numerous rules and regulations were drawn up concerning births, burials and services of commemoration for the dead. These rules and regulations all have their meaning and uses; it is not right to condemn them in their entirety as being tainted with superstition, or as embodying wholly unnecessary formalities, lest we thereby lose the teaching which they convey of love and respect for the dead. Though present-day conditions render it difficult to observe all these rites and ceremonies, yet our love and respect for the dead can never be overlooked. This Committee, therefore, proposes to consider the rites and ceremonies in use at the present day and to introduce them for Church use with certain alterations, with the view of meeting the need of Christians today, bearing in mind the following aims.

(a) To simplify ceremonies and rites which appear to be too elaborate.

(b) To get rid of unnecessary formalities.

(c) To dispense with extravagant practices.

(d) To alter the ceremonies of the Church which are too simple or crude.

I. Methods of Announcement of a Death

According to ordinary practice, the chief mourner may send messengers to all relatives and intimate friends, announcing the death; but as regards mere acquaintances one of the following three methods may be adopted:

(a) To paste two oblong pieces of white paper cross-wise or in the shape of a cross, or one single piece of paper on the front gate, writing thereon with black ink the following words 本宅治喪

（b) To make the announcement through the medium of daily newspapers. This plan is newly adopted; and the words used are similar to those on a mourning card.
(b) To distribute separate cards of announcement.

The first method is the simplest, which Christians in general may well adopt; but well-to-do Christians may also follow the second. As to the third method, it has been in practice in China for many years, and among many professed Christians. There are, however, a few phrases, as 不孝某某, 增艱深重, 不自殞滅, 稀延服孝, (或祭服), which it would be better for Christians to omit, because they are untrue and do not convey meaning. The deaths of our parents may be due to various causes, but that they sometimes die of old age is unavoidable. We can bury them with proper ceremonies, without employing such unnecessary phraseology. The following are two amended forms of announcement of a death which are commonly used today and which Christians may also adopt.

(a) 某某侍奉無狀痛遺
先考某某府君(或先妣某某太夫人)逝於中華民國某年某月某日某時以某病卒於本宅居於前清某年某月某日某時享壽幾十有幾歲某某定於某月某日某時在家追悼(或設靈)復於某日某時假某某堂舉行殯葬典禮此謹布

孤子(或哀子)某某謹啟

(b) 先父某某府君(或先母某某太夫人)於中華民國某年某月某日以某病接於某本宅鰲此謹啟

某某謹啟

Apart from the common mourning card, there is an “obituary notice” which is also very common. It may be written by members of the family in mourning, if they are good scholars; or else they may ask others to compose it for them. The notice is meant to give a short history of the life of the deceased, enumerating the difficulties and hardships he has encountered, the noble deeds he has accomplished and the rewards or decorations which he has received. Words of praise for the dead, and of exhortation to the living, Christians may well employ; but such language as “庶天呼地，百身莫贖，苦懸涕逝，誰堪慰次” we consider to be insincere and should therefore not be used.

II. Preparation of the Body for Placing in the Coffin

According to Chinese custom, the first day after a death occurs, there is the ceremony of “Hsiao Lien” (小殯) (initial dressing of the body), while on the 3rd day follows that of the “Ta Lien” (大殯) (when the body is laid in its best clothes). On these occasions there are fixed regulations and rules governing the kind of clothes the dead should wear, what arrangements the family in mourning should make, what should be placed in the coffin, what offerings be placed before
the coffin, and what the chief mourner should do. These regulations are very elaborate and complicated, but Christians need not observe them in detail, if they can maintain the spirit of love and respect for the departed.

It is sad to note, however, that in Christian families preparation of the body for placing in the coffin is often poor and pitiable. Christians are of course forbidden to engage Taoist priests and Buddhist monks to sing for the dead: they find that the Church does not provide a suitable ceremony to replace what is forbidden in the Chinese heathen rites: and consequently their feeling for the dead naturally remains unsatisfied. We cannot only aim at destruction of the old, forbidding our Christians this or that practice: we must work for something constructive, to help them to preserve what is good by the observance of other and better ceremonies. Thus the Church cannot be said to have understood the feeling of its members, or to feel for and to work in cooperation with them. This Committee considers this question to be an important one. It has, therefore, prepared a Ceremony for the preparation of the body for placing in the coffin as follows:

1. Funeral March (optional)
2. Hymn (preferably with a choir)
3. Prayers:
   
   (a) "In the Name of the Father, and of the Son, and of the Holy Ghost." Amen.

   (b) Lord's Prayer.

   (c) Prayer for the preparation of the body:

   "In Thy holy Name, O Lord, at this time we prepare this Thy servant (handmaid) for placing in the coffin. After the coffin is closed, we shall never again in this life see him (her), nor shall we enjoy or converse with him (her) any more. We are truly sorry for his (her) departure: our hearts are sore, weeping and lamenting exceedingly. Strengthen, we beseech thee, our faith; and grant us to know that though his (her) body may decay, his (her) soul shall remain forever in communion with us. Teach us to know that we are from Thee, and shall also return to Thee. We pray Thee, therefore, to receive the soul of this Thy servant (handmaid), that he (she) may have comfort and rest in Thee, rendering more faithful and earnest service before Thy throne; that at the last day we may again meet him (her), with one heart and mind glorifying Thy name, and with one mouth giving praise for Thy gracious favour; through the merits of Jesus Christ. Amen.
(d) Prayer for the bereaved:

"O Lord, Thou wouldst not punish man and make him grievous; We pray Thee for thy servants (name), who are now in sorrow and affliction. Keep them, we beseech Thee, in Thy fatherly care: that though Thou hast tried them in misfortune and hardship, Thou may'st visit them with Thy mercy and turn their hearts, that so they may learn that the chastening of the Lord is like the punishment which a father inflicts on his children, Grant unto them patience in their sufferings, that submitting to Thy will and remembering Thy loving mercy, they may find consolation. And may Thy light shine upon them, that they may receive peace and comfort; through Jesus Christ our Lord." Amen.

(e) 2 Cor. XIII. 14.


5. Funeral March (optional)

III. Service of Commemoration of the Dead

According to usual Chinese custom, when a death has occurred, Buddhist monks and Taoist priests are often engaged to sing for the dead and to perform services for releasing the soul. In well-to-do families, before the funeral takes place, a Master of ceremonies is also appointed to present sacrifices before the dead, on behalf of the family in mourning and also of those present at the funeral. These ceremonies represent two distinct meanings: one for purpose of releasing the soul of the dead, the other to show respect for the departed.

Let us first consider the moral of these ceremonies. The sacrifices presented by relatives are often meant to be a sort of “parting present” to show their respect, as it were, for the last time. Considering the question without prejudice, these sacrifices are not always got up for the sake of excitement or “show,” and they need not be classed with idol-worship. When the deceased was still alive, it was not unusual for relatives to invite him to eat or drink, and to bow or “kowtow” to him; and we do not classify their action as idol worship. Why is it therefore that relatives may not present sacrifices, or bow or “kowtow” before his body when he is dead? Is it that their love and respect for him disappear with his departure? We know this is not the case. But then why is it that what we may do while he is living we may not do when he is dead? Is our attitude of holding aloof consistent with Chinese characteristics? and will it be possible under these circumstances to maintain a friendly feeling between the Church and the people? "Serve the living with respect: bury the dead with honour: regard them both alike," is a common saying. So,
to present sacrifices before the coffin and to do obeisance to the dead—these customs may be observed at will in Christian homes, if so desired. To forbid such practices will mean that we create a dividing line between the Church and the people; and the result of this division will never be good. To offer sacrifices, on the other hand, for the sake of excitement and “show” tends to destroy their true meaning and character; and Christians will do well to avoid this.

Services for releasing of the soul of the dead are a religious observance, which we know is altogether valueless, and therefore may be dispensed with. But we would ask why Buddhist monks and Taoist priests are engaged to sing for the dead and to perform these services. Is it not that the living are doubtful or uncertain of the state of the departed, and that they believe by the singing of the monks and prayers of the priests the souls of their departed ones will be released and be saved? We will not inquire whether their conception of the state of the departed is true or false, and whether what they believe to be helpful to the dead is right or wrong: their regard for the dead is worthy of consideration. We ought to maintain not only this regard, but to teach it more earnestly in the Church, so that our Christians may learn to consider the dead more, and see that the doctrine of “The Communion of Saints” concerns the dead as well as the living.

Based on such observations as the above, this Committee has prepared a “Commemoration Service” as follows:

1. Preparation for the service:

   The hall in which the service is to be held may be decorated; but in poor families such decorations may be dispensed with. The coffin is to be placed on two benches in the center of the room: in front of which an oblong table covered at the sides with white cloth; and on the table two white candles and fresh flowers in vases. Should there be a photograph, it may be hung in some convenient place. Mourning scrolls may also be hung on the side walls, but paper money, silver paper or things of similar nature, which are meaningless, should be dispensed with.

2. The actual service:

   (a) Funeral March (optional)

   (b) Hymn (preferably with a choir)

   (c) Prayers:

      1. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

      2. The Lord’s Prayer.
3. Help us to know how to bless thee, O Lord;
   And we will bless thee accordingly.
   Glory be to the Father and to the Son and to the Holy Ghost;
   As it was in the beginning, is now and ever shall be, world
   without end. Amen.
   Let us bless the Lord;
   Let praises be unto His Name.

(d) Hymn.

(e) Address.

(f) Reading of obituary notes of the departed.

(g) The Gloria in Excelsis.

(h) Prayer:
1. The Lord be with you:
   And with they Spirit.
   Let us pray.
2. Prayer for the dead:
   We commend into Thy hand, most merciful Father, the soul
   of this Thy servant (handmaid) here departed. Receive him
   (her). we beseech Thee, that he (her) may enjoy peace and rest
   in Thy presence; and that when the day of Resurrection shall
   come, he (she) may rise with the saints to life everlasting;
   through Jesus Christ, our Lord. Amen.
3. Prayer for the bereaved (same as in service of preparation
   of the Body.)
4. 2 Cor. XIII. 14.

(i) Hymn.

(j) Three bows to the dead.

(k) Mourners replying with three bows.

IV. Funeral

On the day of the funeral Christians mostly use the funeral
service in the Church. This service is still suitable for use, and there
is no need at present for any alteration. But there are one or two
things connected with the funeral which it may be worth while
to discuss here.

(a) Selection of date of funeral.

In these days we do not believe that the hour or date of the
funeral has any connection with the good or evil of the family in
mourning. It is best that the funeral should take place as soon as
possible; or else on any convenient date when the day is fine. It is unnecessary to waste trouble to seek among books for a date for the burial.

(b) Funeral:

The Funeral is meant to show our respect and grief for the dead; so the mourners as well as those present at the Funeral should maintain a spirit of reverence and solemnity. Insincerity is contrary to the true spirit of Christians; and the Funeral will tend to lose its true meaning if people talk and laugh at will without a semblance of respect. Christians should pay special attention to this point.

(c) Cards of thanks:

A few days after the funeral, cards of thanks with the wording "with thanks in person" are usually sent to friends and relatives. This is a very good custom, but mourners mostly do not go personally to tender their thanks; and more often send messengers to deliver their cards on their behalf. The wording "with thanks in person (謹謹信)" is thus misused; and under the circumstances it would be better to substitute for it the wording "with respectful thanks (which probably is more appropriate and like-wise consistent with our actual practice. But, if the mourners intend to tender their thanks in person, the former wording may still be adopted.

B. Clerical Dress.

There are two kinds of dress, one for daily wear, as the dress worn by Buddhist monks and Taoist priests, the other for occasional wear, as the official dress of the Ch'ing dynasty and the uniforms of modern soldiers. Clergy of the Church also have their special robes for occasional wear; but this kind of dress is not that which this Committee is asked to consider.

This Committee is concerned with the question whether or not it is necessary to regulate a form of dress for daily use for the clergy; that is to say, should the clergy have a certain form of dress to distinguish them from the laity as holding a special position in the Church? This question is an important one; and members of this Committee, owing to their lack of experience and knowledge of the subject, would hesitate to express an opinion. If the General Synod still consider that a definite form of dress should be fixed for the clergy, this Committee requests the Synod to appoint another Committee to deal with this matter exclusively, and to put on the said Committee those better qualified to deal with the subject.
REPORT OF THE COMMITTEE ON NEW DIOCESES.

At the fifth meeting of the General Synod, held in Canton, in 1924, a Committee was appointed "to consider the question of additional bishoprics in China, and to report to the Standing Committee."

The Committee has met twice, once at Canton on March 22nd, 1924, and again at Shanghai on May 5th, 1926.

The Committee at its first meeting passed the following resolution:

"That information be obtained from each of the Bishops concerning the general need for new Dioceses, and the ways and means for meeting the suggested needs.

Further that the Bishops be asked to consult their own Diocesan Standing Committees with reference to the above needs so far as their own diocese is concerned."

At the second meeting of the Committee, the replies from the different Bishops were considered and the following recommendations made:

1. **Diocese of North China.** The Committee commended to the consideration of the General Synod the division of the Diocese of North China so as to form a new diocese with its center in the Province of Shansi and taking its title from that province, but including the Western and Central special areas of Inner Mongolia, namely Suiyuan and Chahar.

   N.B. The Committee does not regard Shensi as coming within its purview as it is already a missionary district of the Chung Hua Sheng Kung Hui, and as such is the concern of the Board of Missions rather than of this Committee.

2. **Diocese of Shantung.** This Diocese presents no immediate problem.

3. **Diocese of Honan.** Ditto.

4. **Diocese of Shanghai.** Ditto.

5. **Diocese of Chekiang.** Ditto.

6. **Diocese of Anking.** The Committee recommend that Southern Kiangsi, which is at present in the Diocese of Victoria-Hongkong, should be transferred forthwith to the Diocese of Anking, with a view to the formation of a new Diocese of Kiangsi, say in six years time.

7. **Diocese of Hankow.** In the Province of Hunan, (including Pingsiang in Kiangsi) there is work centering in Changsha, at Changtch, Yochow, Siangtan. Chuichow and Pingsiang, which in the opinion of the Committee might well be developed into a new diocese within ten years, is now served by two foreign and six Chinese priests. (N.B. Some of this work belonged originally to the Diocese of Kwangsi-Hunan).
8. Diocese of Western China. The Committee, having before it the resolution passed by the House of Bishops on May 4th 1926 to the effect that the immediate division of this Diocese was inadvisable, did not feel that it was called upon to make any further report.

9. Diocese of Kwangsi-Hunan. Subject to the recommendation made above (see No. 7. Diocese of Hankow) the Committee makes no further proposal.

10. Diocese of Fukien. The Committee approved Bishop Hind's report to the effect that the Diocese of Fukien could not conveniently be divided up at this time, but that in time to come it would naturally divide itself into four smaller dioceses, following the old "Fu" divisions.

   Bishop Hind's report, March 8th, 1926:

   "I do not see how any part of Fukien diocese could be divided off at the present time. It is too large, but no one part of it is sufficiently strong to stand alone without the support of the central district of Foochow. Territorially it would be easy to divide it according to the four old Prefectural divisions. Foochow is the only one of the four which would fulfil section 2 of the Canon (No. VIII.) Nothing in the Church organization or development will make division difficult when the time comes, but the time has not yet come."

11. Diocese of Victoria-Hongkong. The diocese as at present constituted is vast and unwieldy,—it naturally divides itself according to the dialects spoken—the Provinces of Yunnan and Kweichow using the Mandarin dialect, and the remainder of the diocese mainly using Cantonese.

   (a) The present development of the diocese in the Mandarin speaking district is almost negligible, but in view of its vast area, it seemed to this Committee highly desirable to cut this off and to form a new diocese of Yunnan-Kweichow, which if unable to be supported and staffed directly by the C.H.S.K.H. should in the first instance be staffed by a Bishop and additional clergy sent from England.

   (b) Hereafter it would seem to be highly desirable to divide the Cantonese speaking part of the diocese into at least two parts—Eastern and Western, the former having as its center Hongkong or Canton, the latter having its centre at Nanning.

   (c) See above, Recommendation 6 Diocese of Anking, with reference to the transfer of Southern Kiangsi.

   The Committee further recommends that a Standing Committee on New Dioceses be appointed by the General Synod.
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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.

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中華聖公會憲章規例

憲章

第一條 會督

中華聖公會應有總議會。

第二條 總議會組織

中華聖公會之總議會由本敎會之各會督及各教區所選派聖品與信徒之代表員組織而成。

第三條 總議會院制

總議會分兩院。一會督院，一代表院。該二院分別會議。若經兩院同意，得為聯席會議。

宗派世聖公會之會督聖品信徒等，由英美加拿大聖公會所立之中華及香港各教區之代議員承授舊約聖經為包含一切得救之要道。並視為信奉惟一之準則。承認尼軒亞信經使徒信經為道之總要，恪守吾主基督所命之聖訓，及親設之聖洗。教會之聖職。乃我等由會督所受，於基督教會自使徒時即有之主教。會長會吏三等品職。用是保存教會中之聖職。乃我等由會督所受。於基督教會自使徒時即有之主教。會長會吏三等品職。用是於主歷一千九百二十二年四月二十六日會集於上海，成立議會。曰中華聖公會總議會。本斯宗旨。立此憲章規例。
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 for the government and discipline of the Chung Hua Sheng Kung Hui, and the amendment of the same, and the amendment of the Constitution:

(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.
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 總議會權限

總議會之權限如下。（甲）立規例。為中華聖公會之政治與法典。（乙）修正規例。修正憲章。（丙）凡

由現任會督或教區議會。呈於總議會之事件。皆歸議決。（丁）凡於關於中華聖公會之公益者。皆歸

議決。

第七條 總議會集會

總議會每三年應會集一次。下次會集之時期當由主教院議決。

第八條 修正憲章

修正憲章案。必於總議會之通常會議時提出。經兩院之同意。於下次通常會議時再行討論。必須各

院三分之二認可方能通過。
CANONS

CANON I.

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 re-
ported 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)乙方tishop.

on the.....................day of.....................

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

Secretary of the Diocesan Synod (or Conference).

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第一條 各教區得選派聖品與信徒（男或女）各四人。為總議會代表院之議員。

第二條 各教區或傳道區域得選聖品與信徒（男女）各一人為總議會代表院之議員。

第三條 被選舉之代表院議員。應領受被選之證書。此證書必須由會督與該教區議會書記員簽押。方為有效。見後證書格式。

第四條 各教區議會會之書記員。應將選派之代表院議員姓名開呈代表院之書記員。

第五條 各代表員於總議會開會之前。應將被選之證書呈交代表院之書記員報其有合法被選之證書。則不得有建議表決之權。

第六條 各代表員。於總議會開會之前。應將被選之證書呈交代表院之書記員報其有合法被選之證書。則不得有建議表決之權。

第七條 各代表員。於總議會開會之前。應將被選之證書呈交代表院之書記員報其有合法被選之證書。則不得有建議表決之權。

主歷 年 月 日 教區會督

教區議會書記員

證書格式

印
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.
第二條
凡按舊例常領聖餐者。皆可被選為總議會代表院之議員。被選後須依下列約書
約書格式

第二條

教授會合議會之憲章規例。並有該教區書記之證明。方為有效。
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:—

*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.
第四條
總議會設會計一人。由代表員選舉。經會督院認可方為有效。其任期至上開總議會之時。為止。但連選亦可。

第五條
兩院內選理事員。該院之任期以閉會時為止。記錄用華英二文。此等理事員非議員亦可。當為委辦員者。由會督院之議長、主教院之議長選派委辦長。總議會之會計。並由會督院及主教院之議長選派委員。其中以會督院特選主教一名。主教院選聖品二名。由代表院特選信徒二名。應選委辦之任期至下次開會之次。常備委辦為總議會辦事之機關。更應辦理總會所付託之事件。
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 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.
第九條
如有常備委員出缺。該委員得自由選補之。

第十條
常備委員辦之法定人數。以五人為限。

第四章
院議長之責任

會督院之議長所當擔負之責任。即憲章規例所規定者。其中又有特別之責任。即如"傳道部與”

第五章
傳道部

中華聖公會傳道部

傳道部

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是為中華聖公會傳道部

（乙）自會議畢至下次總議會會集。傳道部之責任。須歸總議會所派之委辦。該委辦可稱為傳道部

（丙）傳道部職員須有部長。會計。總幹事。各一名。以上之十五員。皆為總議會每三年會集時所選舉。但此三

補。
(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.

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.

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第三条

（甲）傳道部逐年應為傳道事業之經費作預算表，每教區之攤派，應在總議會傳道部會議時，參酌

（乙）中華聖公會各堂之信徒，紹為傳道事業每年至少在正月實行

第七教區常備委辦

各教區應有議會。此議會當承認議會議之效。但各教區可以自定其議會之章程及組織法

各教區議會。應選派教區常備委辦。其職權除為總議會章程規例所規定外，須由各教區規例規定

之。再者若有出於總議會決議；該教區常備委辦。有代行之職權。
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 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 DIOCESAN BISHOPS.

1. When a vacancy occurs in a Diocese the Diocesan Synod shall proceed to elect a Presbyter of this Church or of a Church in full communion with the same, who is of good standing and sound learning, and fully thirty years of age, to fill the vacancy.

2. The Diocesan Synod in electing a Diocesan Bishop to fill a vacancy shall vote by ballot, and a two-thirds majority in each order of those present and voting shall be required for election.

3. 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:

— 140 —
第八
新教區

第一季度

供給該俸祿之牧長讓出者適用之

第二條

若設立新教區

第三條

若將由其教區分設新教區

第四條

由某教區分設新教區

第五條

凡教區如遇有

議決通過規例

教督

教會選舉會督之手續須用投票法

得出席投票之聖品及信徒代表各三份之二通過者

選舉與祝聖

教區之主教

議會選舉會督

教會在三十足歲以上之會督補充

教區議會設立

教區議會設立

教會設立

新教區

第三條

教區議會設立

會督後。須具如下式之證書

此項證書須經

出席之聖品信徒大多數簽字

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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 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.

(Signatures) ......................

Date: ......................

The Chairman and Secretary of the Diocesan Synod shall send
a copy of the above testimonial certified by their signatures to the
Chairman of the House of Bishops.

4. The Chairman of the House of Bishops shall then submit the
name of the Presbyter so elected to the House of Bishops and either
to the House of Delegates or (if the General Synod is not meeting
within three months) to the Standing Committees of the other
Dioceses of the Chung Hua Sheng Kung Hui, and for the confirmation
of such election the approval of a two-thirds majority both of the
House of Bishops and of the House of Delegates (or of the Standing
Committees of the other Dioceses) shall be necessary.

In the event of the matter being brought before the Standing Com-
mittees of the other dioceses a certificate of the confirmation of
election signed by all those who approved the election, shall be for-
warded to the Chairman of the House of Bishops in the following
form:

We, being a two-thirds majority of the Standing Committee of
the Diocese of ....................., hereby give our consent to the
election of .....................as Bishop of .....................

(Signatures) ......................

Date: ......................
5. When such approval has been secured, the Chairman of the House of Bishops shall give notice to the person elected that his election has been duly confirmed, and his consent having been received, the Chairman of the House of Bishops shall take action for the consecration of the Bishop-elect by at least three Bishops of this Church.

6. The Bishop-elect before his Consecration shall sign the Declaration set forth in Canon XI.

7. In all cases the Chairman of the House of Bishops shall satisfy himself that the stipend of the Bishop-elect is adequate and duly guaranteed before proceeding to his Consecration.

8. If for any reason the Diocesan Synod does not desire to exercise its right to elect a Bishop, it may delegate its right to the House of Bishops by passing a resolution to that effect by a two-thirds majority, and informing the Chairman of the House of Bishops of its action.

The Chairman of the House of Bishops having received the resolution shall take measures to secure the election of a Bishop by the House of Bishops.

9. Whenever the House of Bishops has to elect, the Chairman of that House shall take measures to secure the election by the House of Bishops during a meeting of the General Synod or in special session, and confirmation thereof as provided for in Sec. 4 above.

10. Provided that in the case of a vacancy occurring in any Diocese of the Chung Hua Sheng Kung Hui, necessitating the election of a Bishop, whose episcopal stipend is provided by the Mother Church concerned in the establishment of such Diocese, and where the right to elect or appoint such Bishop is still reserved to the authority of the Mother Church, the above Canon shall not apply; but the order of procedure in the Standing Order of the House of Bishops as contained in the Report of the General Synod of 1924 shall be followed.

11. And also, Provided that nothing in this Canon shall preclude any Bishop of the Chung Hua Sheng Kung Hui or of a Church in communion therewith from being elected to fill the vacancy in any Diocese, in which case the confirmation of the election shall be in accordance with Sec. 4 of this Canon.
第五条
主教院議長接得此認可之備文後。須將此事通知當選人。如得其同意。議長當籌備祝聖

第六條
當選之主教尚未祝聖之前。須遵規例第十一所開之誓書簽名蓋印。

第七條
主教院之議長必確知當選之主教有充分穩固之俸祿方可祝聖之。

第八條
會督院之議長必須告知當選之主教有補充教區之教會之權者。

第九條
凡由主教院選舉者議長當在總議會時設法開會於主教院常會。或特別會選舉之。但當得代表

第十條
中華聖公會之教區如遇有主教缺出時。而必須選舉之主教者。由主教院選舉者議長於此事之常備法規辦理之。

第十一條
上項規條無限止選舉中華聖公會或與相通聲氣之聖公會中之主教以補充教區缺出。主教

之任。其選舉之效力須遵本規例第四條所提之選舉法辦理之。
CANON X.

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.

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 XI.

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..................Signatures........................

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
道區域之會督。

第十一

副主教

第一条 如一教區欲立一副主教須向主教院請求批准。如主教院不批准則此問題須向下一屆總議會提出。

第二條 教區議會中之聖品代表暨信徒代表均有提名暨選舉之權投票時須分班表決。以各得三分之二以上之同意者方為當選。

第三條 中華聖公會中董事之會長年齡在三十四歲以上者。皆得被選為副主教。

第四條 教區議會既選出副主教後須具如下式之證書。此項證書須經出席聖品信徒之大多數簽字為憑。

教區議會於主歷年月日遵照中華聖公會規例選舉會長為教區副主教。兹更宜言深信該會長學問虔敬智慧道德堪任副主教之職以歸榮於上帝鞏固聖公會作基督牧養之好模範此證。

第五條 教區議會議長及秘書。須將簽字之上項證書。帶寫副本分呈中華聖公會各會督暨代表院議。
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.

CANON XII.

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.......................... ......
長書記。為求總議會之同意。如循舉在總議會召集六個月之前舉行。可無須求此同意。但此證書

第六條 會督院議議長接得合於規例同意之備文後。須通知當選人。如得其同意。以主教會會督

第七條 當供給副會督之籌備尚未充足時。教區議會不得選舉副會督。

第八條 副會督無自然繼任教區會督之權。惟其職務不以教區為主教會之教會所供給者。不必遵此規例。但必遵守教

第九條 若有教區之會督欲請西人為副會督。其俸祿為母會所供給者。不必遵此規例。但必遵守教

區有缺之章程。此章程記在會督院之常備法規中。

第十條 兩人署書。凡將升會督之會長。須於受職之前。呈下列之署書於升職時之主席。會督。該署書須受職人署名蓋印。

第十二條 司教署書。　

義謹誓

信新約聖經為上帝之言包含一切得救之要道茲特承許遵守中華聖公會之教道政治禮
CANON XIII.

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

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.
第十三
派立會吏

第一條
請願為會吏者，非年齡在二十一至四十五歲以上。曾實行傳道工夫至少一年者，不得派立為會吏。

第二條
請願為會吏者，須呈其請願書與本教區常備委辦。同時又須附呈如下式之證書。此證書必須
有會長二人。其一即本堂牧師。暨本教區三分之二以上之區會簽字。如該教區牧區組織未備。不能
得上述各項簽字之證書。須有會長二人。暨常領聖餐之信徒六人簽字之證書方為

證書式

年
日
月
署名

第三條
教區常備委辦接得此項證書後，如該會願人之體質。智力。道德。心靈。俱無妨礙之充分
理由。即可於正式會議時，如得常備委辦員全體過半數之同意。備具如下式之證書。呈
於會督舉薦

證書式

教區會督
公銅
座謹呈

請願前來領受會吏之職。兹經
教區常備委辦於
處正式會議。將所呈證據查核。多數以此足證其於近三中年。確能持身正
潔。誠實。虔敬。且籍信謹守中華聖公會之教道。政治。禮儀。毫無違忤之處。實堪
受會吏之職。用是
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;
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 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......................

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 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.
訐之處。且信其克有資格。堪以升授會長之職。立此為證。

注意。若該請願人供其會吏之職。不在正式牧區。不能得區董簽字。如得會長二人。領聖餐之信

書式

該牧區會委公議。謹呈者。

請願前來。欲領受會長之職。茲經

為會吏之日。或者。若此句不適用。亦可用。在此二年中即該人供會吏之職。或持身正潔。誠實。虔

def在著作講論中。於中華聖公會之敘道。政治。禮儀。毫無違悖之處。且以證書舉薦此人升為會

上列證書。須由各同意之常備委員簽字為憑。

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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.

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:.........................

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CANON XV.
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 laymen 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.
第十五

派立女會吏

第一条
有下列各項資格者。方得請願派為女會吏。

（甲）
年齡在三十足歲以上者。

（乙）
已備案為女會吏預備員二足年以上者。尚會督得教區

備委辦多數人之許可。亦得減少以上之年限。惟年齡不得在二十五足歲之下。女會吏預備員之

年限不得在一年之下。婦女若要被准為女會吏預備員者。須在本教區定奪。得之敎育。亦由本教

第二條
凡為女會吏預備員時。將滿足。求領女會吏聖職者。須自行向會稽請願。此外尚須附呈會長

二人會吏二人。暨四領受聖餐信徒簽字如下式之證書。此四信徒中必有二人為女信徒。如該教

三十歲。虔敬誠實。嫻習聖經。篤信謹守中華聖公會之教道政治禮儀。堪以升授女會吏之職。

{ }

第三條
會稽得請願書與證書後。苟其承認該請願者資格相宜。具有充分普通學識。當依指定課

目考試之。
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 XVI.

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.

CANON XVII.

OF THE DISCIPLINE OF BISHOPS.

1. A Bishop may be presented for trial on charges for the following offences:

(1) Promulgating by word or deed any doctrine contrary to that held by the Chung Hua Sheng Kung Hui.

(2) Crime or immorality.

— 164 —
第四條
未升授女會吏職之主教，當有本教區常備委辦之舉薦。

第五條
行授聖職禮。

第六條
女會吏未得會督之執照，不可在該主教之教區中供職。除總會會督於該教區之義務外，並未得監守牧師之批准，亦不得

在該監守牧師牧區中供職。而如此供職之女會吏，須在該教區會會督與該牧區監守牧師之治下。

第一條
除總議會為傳道部會議時。會督院與代表院同議時。如有某教區內之代表，欲表決所議事件。須兩院自各表決。而

第二條
代表院或獨議時。或與會會院同議時。若有多數人起言。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。

第十七
控訴主教之程序

（甲）
以言論或行為傳佈違背中華聖公會之道義者

（乙）
違犯國法或有不道德行為
(3) Violation of the Constitution and Canons of the Chung Hua Sheng Kung Hui.

(4) Violation of the Constitution and Canons of the Diocese, or Missionary District, of which he is Bishop.

(5) Any act constituting a breach of his Ordination Vows.

(6) Habitual neglect of his Episcopal duties, without due cause.

2. Articles of accusation of a Bishop for promulgating by word or deed any doctrine contrary to that held by the Chung Hua Sheng Kung Hui shall be made by any three Diocesan Bishops of the Church having jurisdiction.

Such presentment shall be in writing, signed and verified by the Bishops presenting, and shall be delivered to the Chairman of the House of Bishops.

3. Articles of accusation on charges other than that specified in Sec. 2 shall be prepared in writing and signed by at least ten communicants: of these there shall be at least three Presbyters and two lay communicants belonging to the Diocese of the accused.

Such articles of accusation shall be forwarded to the Chairman of the House of Bishops.

4. Should the Chairman of the House of Bishops himself be the accuser or accused or related by consanguinity or affinity to the accused, the accusation shall be forwarded to the Bishop senior by consecration, who has no such connection.

5. The Bishop who shall receive the articles of accusation shall act as Presiding Judge, and shall request the Bishops holding Diocesan jurisdiction (the accusers and accused being excepted) to select five Presbyters and five lay communicants not belonging to the Diocese of the accused Bishop to form a Board of Preliminary Enquiry.

6. The Presiding Judge shall summon a meeting of the Board of Preliminary Enquiry in a place situated within the Diocese of the accused on a day and hour that he shall fix, and shall send to each of the members of the Board a copy of the articles of accusation, and shall also inform the accused Bishop of the opening of proceedings.

The presence of eight members of the Board of Preliminary Enquiry shall be required to form a Quorum.

7. The Board of Preliminary Enquiry shall appoint from among themselves a Chairman and Secretary. (Both of whom shall be entitled to vote.)
8. The proceedings of the Board shall be conducted in private. The Board shall exercise its own discretion as to the methods of investigation to be adopted, but shall examine such proofs as the accusers may produce, and shall determine whether there is sufficient ground to put the accused upon his trial. If a majority of the Board present at the time of the investigation are of opinion that there is sufficient reason to put the accused upon his trial, they shall prepare a presentment signed and sealed by all the members agreeing thereto, and at once forward the same to the Presiding Judge, who shall send a copy thereof to the Bishop accused.

9. If a majority of the Board present at the investigation shall be of opinion that there is no sufficient ground to put the accused Bishop on his trial, they shall prepare a certificate to that effect, and send it to the Presiding Judge, who shall at once inform the accusers and accused of the result of the enquiry; and no proceedings shall thereafter be had on these charges, unless, new evidence having been brought forward, the Presiding Judge shall on examination thereof consider it necessary to cause the case to be opened.

10. The Presiding Judge having received from the Board of Preliminary Enquiry a presentment as set forth in Sec. 8, shall constitute a Court for the trial. This Court shall consist of five Bishops having Diocesan jurisdiction, elected by the House of Bishops.

No Bishops who are related to the accused by consanguinity or affinity may be elected as members of the Court. The Presiding Judge shall summon the Court to meet at a time and place appointed by himself, and at the same time shall summon the accusers and accused to appear before the said Court.

11. If the accused shall neglect or refuse to appear before the Court, except for reasons which the Court shall consider to be sufficient, the proceedings of the Court shall be conducted in his absence.

12. The Court having fully heard the statements and proofs of the accusers, accused, and witnesses, shall reduce the evidence to writing. The record of the evidence of each person shall be read over to him and he shall certify the same by his seal. The Court shall then cause the accusers, accused, and witnesses to retire, and shall determine whether the accused is guilty or not guilty with respect to each particular charge and specification contained in the presentment: and the accused shall be deemed not guilty upon every charge and specification upon which he shall not be pronounced guilty by a majority of the members of the Court.
13. If the Court shall pronounce the accused to be guilty, they shall prepare their judgment, which shall be signed and sealed by the Presiding Judge, who shall despatch a copy to the accused and give him an opportunity to be heard in excuse or palliation, for which a period of thirty days shall be allowed. Should no reply be received within the appointed time the judgment then delivered shall be final.

14. Should the excuse or palliation mentioned in the former section be put in, the Presiding Judge shall again convene the Court, and after such further examination as may be required the Court shall again prepare their judgment which shall be signed and sealed by the Presiding Judge, who shall despatch a copy to the accused. In this case the accused shall have no further opportunity of reply.

15. The sentence upon a Bishop found guilty shall be either admonition, suspension, or degradation.

16. The Court if it pronounces sentence of admonition shall communicate the same to the members of the House of Bishops and to the Standing Committee of the Diocese concerned.

If it pronounces sentence of suspension or degradation, it shall communicate the same to all the Bishops of Churches in Communion with the Chung Hua Sheng Kung Hui, and to every clergyman and Church of the offending Bishop’s Diocese.

17. If charges are preferred against a Bishop having no jurisdiction, he shall be proceeded against precisely as if he were Bishop of the Diocese in which he resides.

18. Whenever the penalty of suspension shall be inflicted on a Bishop, the sentence shall specify on what terms and at what time such penalty shall cease.

19. When a Bishop is sentenced to be degraded, he is deposed entirely from the Holy Ministry.

20. The trial of a Bishop shall be public if the accused shall so request.
第十三條

法庭宣告被告有罪，應即下判決書。由審判長簽名蓋章後，將判決正本送達被告。被告於接
到送達正本之日起三十日內得具狀聲請復審，或減輕處分。但經過上訴，應即為確定。
CANON XVIII.

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, be 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.

4. 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.

6. The Bishop shall within one month of the receipt of such Report pronounce judgment.
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 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 XIX.

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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