Report of the Seventh Meeting

OF THE

General Synod

OF THE

Chung Hua Sheng Kung Hui

HELD AT HANGCHOW

April 25 to May 2

1931
GENERAL STATISTICS
OF THE
CHUNG HUA SHENG KUNG HUI
For the Year of our Lord 1931

中華聖公會
統計表
主降生一千九百三十一年
## Table No. 1

### CHINESE STAFF

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Total Chinese Staff 男女會員總數 | ... | 302 | 180 | 181 | 112 | 205† | 344 | 113 | 702 | 93 | 97 | 184 | 14 | 2527 |

*Estimates marked* Figures for 1930 marked†.
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| **WOMEN**|          |          |          |         |       |           |        |         |       |          |        |        |       |
| Married Women | 27 | 10 | 9 | 4 | 19† | 11 | 7 | 11 | 4 | 5 | 6 | 113 |
| Doctors  | 5        | 1        | 1        | 1       | 1†    | 1         | 1      | 3       | 1     | 1        | 1      |        | 16    |
| Nurses   | 9        | 4        | 1        | 1       | 1     | 1         | 1      | 3       | 1     | 3        | 3      | 2      | 58    |
| Teachers | 13       | 15       | 6        | 11      | 3     | 10        | 2      | 20      | 2     | 2        | 2      | 82     | 82    |
| Other    | 11       | 6        | 6        | 6       | 4†    | 8         | 4      | 12      | 7     | 3        | 8      | 118    | 118   |
| **Total**| 65       | 36       | 31       | 29      | 72†   | 33        | 17     | 59      | 15    | 14       | 16     |        | 387   |

Total Foreign Missionary staff 男女會員總數 100 55 43 45 98† 50 28 71 20 19 24 553
### Condition of the Church

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Note—Figures for 1930 are marked †, Estimates are marked *. 
Report of the Seventh Meeting

OF THE

General Synod

OF THE

Chung Hua Sheng Kung Hui

HELD AT HANGCHOW

April 25 to May 2, 1931

Issued by Order of the Synod
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PREFACE

For the preparation of this Report the Standing Committee instructed the Secretaries of the two Houses to act as an Editing Committee, and requested the Rev. J. W Nichols, D.D. and Mr. Wang Tien Pak to act as a Publishing Committee.

The Constitution and Canons are not printed in this Report. The Report of the Synod of 1928 contains the Constitution and all the Canons completed to that date, and this Report contains, in an Appendix to the Resolutions, the new Canons adopted at this Synod.

In accordance with the instructions of the Synod, the Editing and Publishing Committees have already issued the "Action of Synod" comprising pages 1 to 24 of this Report.

The Report of the Board of Missions both in Chinese and in English was published separately and widely circulated. It has not been printed again in this Report.

The other Reports of Committees have been, where possible, shortened, to save expense in printing, but everything of permanent value has, it is hoped, been retained.

ADDITIONAL NOTES:

(1) Mr. Timothy C. H. Hu should appear as Treasurer of the Board of Missions instead of Mr. T. H. Chen. Notice of this change reached the Editing Committee too late to be entered on page 1.

(2) Mr. D. C. Jui should have appeared as Registrar of the General Synod on page 1.
THE ROLL OF SYNOD.

HOUSE OF BISHOPS

Officers:

Chairman: Right Rev. F. L. Norris, D.D.
Secretary: Right Rev. T. A. Scott, D.D.
Rev. W. P. Roberts.

Members:

Right Rev. F. R. Graves, D.D., Bishop of Shanghai.
Right Rev. T. S. Sing, D.D., Assistant Bishop of Chekiang.
Right Rev. T. A. Scott, D.D., Bishop of Shantung.
†Right Rev. A. A. Gilman, D.D., Suffragan Bishop of Hankow.
*Right Rev. I. O. Ding, D.D., Assistant Bishop of Fukien.
Right Rev. H. L. Ku, D.D., Assistant Bishop of Western China.
Right Rev. C. T. Song, D.D., Assistant Bishop of Western China.

*arrived during Synod.
†absent.
HOUSE OF DELEGATES

Officers:

Chairman: Rev. T. K. Shen.
Vice-Chairman: Rev. F. L. Hawks Pott, D.D.
Secretary: Rev. Hunter C. C. Yen.
Recording Secretaries: Rev. James Tsang.
            Rev. J. W. Nichols.
            Rev. C. W. McDouall.

Members:

(Dioceses in order of establishment.)

Shanghai
Rev. F. L. Hawks Pott
Rev. J. W. Nichols
Rev. Shen Tzu-kao
Rev. T'ang Chung-mo
Mr. Ch'en Tsung-liang
Mr. Ch'u T'ung-ch'ing
Mr. Wu Ch'ing-t'ai
Mrs. Cheng Yang-hsiu

North China
Rev. C. W. McDouall
Rev. Lei Hai-feng
Rev. Chao Hsi-en
Deaconess Esther Sworder
Dr. Wu Lei-ch'üan
Mr. A. J. D. Britland
Mr. Lei Hai-ch'eng
Mr. Chang Yü-chou

Victoria
Rev. C. B. Shann
Rev. N. V Halward
Rev. Li Ch'iu-en
Rev. Ts'ao Ssu-hsiang
Mr. Ling Hung-ming

West China
Rev. C. B. Hannah
Rev. J. E. Olsson
Mr. Lo Chung-shu
Mr. T'an Yi-kung
Mr. Li Ching-yu
Miss Li Chueh-en
Mrs. H. W. K. Mowll

Chekiang
Rev. T. Gaunt
Rev. Hsü Chia-en
Rev. Ni Liang-p'in
Rev. Chou Chin-ch'en
Mr. Chou Chih-yü
Mr. Ch'en Yang-wei
Mr. Hsia Sung-shou
Mr. Li P'ei-en

Hankow
Archdeacon Hu Lan-t'ing
Rev. Huang Chi-t'ing
Rev. Huang Fu-t'ing
Rev. E. L. Souder
Mr. Lu Ch'un-jung
Mr. Fan Chih-yao
Mr. Chiang Hsun-te
Miss Ch'en-wu Li-yuan
Shantung

Rev. J. Wellington
Rev. Shih Yueh-han
Rev. Ma Chia-lo
Mr. Wang Ming-chang
Dr. Timothy Sun

Honan

Rev. G. E. Simmons
Rev. Kao T'ing-hsüan
Rev. Wei Yi-heng
Mr. Chai Hsü-t'ing
Mr. Chu Yueh-ling
Miss Kuo Ching-chih
Miss A. D. Masters

Fukien

Rev. W. P. W. Williams
Rev. A. W. Norton
Rev. Cheng Yung-k'ang
Deaconess C. Lambert
Mr. Liu Ch'ien-kuang
Mr. Yeh Chien-yuan
Mr. Ch'en Hsiang-tao

Anking

Rev. Ch'eng Tsung-lo
Rev. Teng Shu-k'un
Rev. Yen Ch'i-ch'ing
Rev. Li Huan-en
Mr. Chang Shu-yao
Dr. Chu Lü-ping
Dr. H. B. Taylor
Miss Sun Jung-ch'ing

Kwangsi-Hunan

Rev. Yü Shao-wen
Rev. Hsü Chi-sung
Mrs. J. Holden
Miss A. P. Blenkinsop
Mr. P'eng Hua-ch'ing
Miss E. M. Prentice

Representing the Missionary
District of Shensi

Rev. Yang Cho-yü
STANDING COMMITTEES

1. STANDING COMMITTEE OF THE GENERAL SYNOD:
   The Right Rev. F. L. Norris, D.D.
   Bishop of North China, Chairman of the House of Bishops, Chairman.
   The Right Rev. T. A. Scott, D.D.
   Bishop of Shantung, Secretary of the House of Bishops, Secretary.
   Mr. Archie T. L. Tsen, Treasurer of the General Synod.
   Rev. Nyi Liang-Ping.
   Rev. Wei I-heng.
   Mr. D. C. Jul.
   Dr. Timothy Sun.

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

3. BOARD OF MISSIONS:
   President: Mr. Archie T. L. Tsen.
   Treasurer: Mr. T. H. Chen.
   General Secretary: Rev. James Tsang.
   Bishop of North China.
   Assistant Bishop of Honan.
   Suffragan Bishop of Hankow.
   Rev. Harvey Huang.
   Rev. Ting Yu Ming, Fukien.
   Mr. Tsou Tze Yu, Chekiang.
   Mr. Lao Kien Gong, Fukien.
   Dr. Sung Kwo Hsi.
   Mrs. L. A. Chang, Shanghai.
   Mrs. Woo, Victoria.
   Mrs. K. F. Chang.

4. STANDING COMMITTEE ON CANONS:
   Bishop of Shanghai.
   Bishop of North China.
   Rev. T. Gaunt.
   Rev. T. M. Tong.
   Rev. Francis C. M. Wei.
   Dr. Wu Lei Chuan.
5. **Standing Committee on Christian Unity:**
   - Bishop of Hankow.
   - Bishop of Fukien.
   - Bishop of Shantung.
   - Rev. T. K. Shen.
   - Rev. L. P. Nyi.
   - Archdeacon L. T. Hu.
   - Mr. Johnson Leo.
   - Mr. Ling Hung Min.

6. **Standing Committee on Prayer Book:**
   - Bishop of Anking.
   - Bishop of North China.
   - Bishop of Chekiang.
   - Assistant Bishop of West China (Song).
   - Rev. James Tsang.
   - Rev. Lin Pu Chi.
   - Rev. K. E. Zi.
   - Rev. R. E. Wood.
   - Rev. J. W. Nichols.

7. **Standing Committee on Religious Education:**
   - Bishop of Anking.
   - Assistant Bishop of Fukien.
   - Assistant Bishop of Honan.
   - Rev. J. W. Nichols.
   - Miss Alice Gregg.
   - Rev. T. K. Shen.
   - Rev. Benjamin Yen.
   - Miss Woods.
   - Rev. Quentin Huang.
   - Bishop of Hankow (co-opted).
   - Bishop of Chekiang (co-opted).

8. **Standing Committee on Church Literature:**
   - Bishop of North China.
   - Assistant Bishop of West China (Ku).
   - Rev. J. W. Nichols.
   - Rev. M. H. Throop.
   - Dr. Wu Lei Chuan.
   - Rev. E. S. Yu.
   - Rev. Lei Hai Feng.
   - Rev. Wei Hsi Pen.
   - Mr. Huang T'ien Peh.
9. Standing Committee on the State of the Church:
   Bishop of Honan.
   Bishop of Victoria.
   Bishop of Kwangsi-Hunan.
   Rev. M. H. Throop.
   Rev. S. C. Huang.
   Rev. C. Y. Yeh.
   Rev. Wei I Heng.
   Mr. D. C. Yui.

10. Standing Committee on New Dioceses:
    Bishop of West China.
    Bishop Sing.
    Bishop of Victoria.
    Bishop of North China.
    Rev. C. E. Li.

11. Executive Committee of the Board of Directors of the Central
    Theological School:
    Bishop of Shanghai (Chairman).
    Bishop of Shantung.
    Rev. J. W. Nichols.
    Rev. T. M. Tong.

12. Representatives of the Chung Hua Sheng Kung Hui on the
    National Christian Council of China:
    Bishop of North China.
    Bishop of Chekiang.
    Assistant Bishop of Honan.
    Rev. J. Tsang.
    Rev. R. Ch'en.
    Deaconess Lambert.

13. On Hymnal: (re-appointed).
    Rev. Harvey F. D. Huang.
    Rev. T. K. Shen.
    Rev. T. Gaunt.
    Miss Louise S. Hammond.
    Mr. C. I. David Doong.
    Miss V Cox (co-opted).
    Rev. R. Taylor (co-opted).
    Rev. W. P. Roberts (co-opted).
14. **On Central Office:**
   Bishop of Chekiang.
   Bishop of Honan.
   Rev. J. Wellington.
   Rev. T. M. Tong.
   Mr. Archie T. L. Tsen.

**Temporary Committees** (Sitting during Synod).

15. **Business Committee:**
   Bishop of Honan.
   Mr. D. C. Jui.
   Rev. J. Wellington.
   Rev. K. E. Zi.

16. **Nominations Committee:**
   Bishop of Anking.
   Assistant Bishop of Honan.
   Rev. Nyi Liang Ping.
   Rev. Wei I Heng.
   Mr. Archie T. L. Tsen.

17. **Assessment for the Board of Missions**
   Bishop of Shanghai.
   Assistant Bishop of Honan.
   Rev. K. S. Hsu.
   Rev. K. T. Li.
   Dr. L. P. Tso.
   Mr. C. T. Chou.

18. **Synod Expenses:**
   Bishop of Anking.
   Mr. Archie T. L. Tsen.
   Mr. A. J. D. Britland.

19. **Editorial Committee:**
   Assistant Bishop of West China (Song).
   Dr. Wu Lei Chuan.
   Mr. H. M. Ling.
RESOLUTIONS

BOARD OF MISSIONS

1. Amendment of Canon V 2b. RESOLVED: To delete from Canon V paragraph 2b "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" and to substitute in its place "The Committee of the Board of Missions"

Also in Canon V Paragraph 2f after the world Meetings to insert "of the Committee," and for "the Board shall choose" to read "The Committee shall choose."

Also in Canon V. Paragraph 3a. for "by the Board" to read "by the Committee."

and to refer the above changes in the Canon to the Committee on Canons.

2. RESOLVED: To observe September 14th, on which day the Board opened its work in Shensi, as "Board of Missions Day:" to ask the Church Literature Committee and editors of Diocesan Church Calendars to introduce this day in their Calendars; to ask the eleven Dioceses to hold a service of intercession on this day or on the nearest Sunday thereto, to remind the Church of the work in Shensi; and that the General Secretary shall prepare special literature every year for circulation to the parishes in good time for use in connection with the observance of this day.

3. RESOLVED: To reaffirm and to put into operation Resolution 4 of the fifth General Synod on the appointment of Diocesan Secretaries to promote the interests of the Board of Missions in each Diocese.

4. Memorial to Deaconess Liu: RESOLVED: That the Women's Missionary Service League be asked to raise $5,000 as a memorial to the late Deaconess Liu, and that contributions may be received from both foreign and Chinese friends.

5. Thanks to the Bishop of North China: RESOLVED: That this Synod express its deep appreciation of the Bishop
of North China's inestimable services rendered to the Church at large, both as Chairman of the Board of Missions Executive Committee, and as Bishop in charge of the Shensi Mission from its beginning until his resignation in 1929.

Passed unanimously by a rising vote.


7. Thanks to the Rev. Leighton T. Y. Yang: Resolved: That this Synod assures the Rev. Leighton T. Y. Yang, the Mission Leader, of its grateful appreciation of his work, especially during the days of the great famine.

8. Thanks to the Rev. Sun Chuan-tung: Resolved: That this Synod records its appreciation of the steady and progressive service patiently rendered by the Rev. Sun Chuan-tung from his coming to Sian in 1919.

9. Thanks to the American Church: Resolved: That the new President be asked to write a letter of thanks to the Bishop of Hankow, and through him to the Board of Missions of the American Church for their generous provision in the Hankow Diocesan budget for the support of our General Secretary, for the past three years and for 1931.

10. Thanks to the Diocese of York: Resolved: That this Synod send a letter of thanks to the Diocese of York for giving us a share in their thankoffering.

11. Thanks to the Diocese of Victoria: Resolved: That a vote of thanks be accorded to the delegates from the Diocese of Victoria, Hongkong, and through them to the Diocese, for the warm welcome given by their Diocesan Synod to our General Secretary, during his visit in 1930, and for their whole-hearted promise to raise a substantial sum towards the Shensi Episcopal Endowment Fund.
12. Thanks to Chinese in Honolulu: Resolved: That the Chairman of the House of Bishops write a letter of thanks to the Bishop of Honolulu and through him to the Chinese in his Diocese for their warm welcome to the Bishop in charge of the Shensi Mission, and their generous gift towards the Shensi Episcopal Endowment Fund, and for their promise to raise a further sum for the same fund in the future.

13. Thanks to Women’s Missionary Service League: Resolved: That the thanks of this Synod be given to the Women’s Missionary Service League for their wholehearted and successful efforts to contribute to the funds of the Board.

14. Budget: Resolved: That this Synod accepts the Budget submitted by the Executive of the Board of Missions and requests the Executive to see that efforts are made to encourage every baptized adult member of the Shensi Church to become a regular and generous contributor to the support of the local Church.

15. Assessment of Dioceses: Resolved: That the Assessment be divided as follows, beginning from January 1st, 1932.

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<td>Chekiang</td>
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<td>Fukien</td>
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<td>1,500</td>
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<td>Hankow</td>
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<td>2,250</td>
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<td>North China</td>
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<td>600</td>
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<tr>
<td>Shanghai</td>
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<td>1,700</td>
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<tr>
<td>Victoria</td>
<td>(Hongkong)</td>
<td>1,250</td>
<td>$10,000</td>
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16. Request from Calcutta: Resolved: That the Chairman of the House of Bishops write to the Bishop of Calcutta, informing him of the request received by the Board from the Chinese Consul-General in Calcutta for a missionary to be sent thither, and asking the Bishop for his opinion thereon.
CANONS

17. **Canon on Marriage:** **Resolved:** That the Canon on Marriage be adopted. (Note: for the text of the Canon see Appendix I.)

18. **Canon on Transfer of Clergy:** **Resolved:** That the Canon on Transfer of Clergy be adopted. (Note: For the text of the Canon see Appendix II.)

19. **Canon on the Registrar of the General Synod:** **Resolved:** That the Canon on the Registrar of the General Synod be adopted. (Note: For the text of this Canon see Appendix III.)

20. **Proposed Canons on the Abandonment of the Ministry, and on Ordination in Special Circumstances:** **Resolved:** That the Proposed Canons on the Abandonment of the Ministry, and on Ordination in Special Circumstances, be referred to the Committee on Canons, to be brought up at the next Synod.

21. **Amendment of Canons:** **Resolved:** That the amendments to existing Canons submitted by the Committee on Canons be adopted. (Note: For the amendments, see Appendix IV.)

22. **Proposed Canons on the Retirement of Bishops and on Assistant Bishops:** **Resolved:** That the Canons on the Retirement of Bishops and on Assistant Bishops be adopted. (Note: For the text of these Canons see Appendix V.)

23. **Draft Revised Edition of the Canons:** **Resolved:** That the draft revised edition of the Canons be referred to the Committee on Canons, and that when that Committee has approved the revised draft it be presented to the Standing Committee of the General Synod for publication in Chinese and English.

24. **Duties of Committee on Canons:** **Resolved:** That is shall be the duty of the Committee on Canons to examine such Canons as shall be referred to it by the Synod, before
they have been passed, in order to determine whether they are in Canonical form, and whether they conflict in any point with the existing body of Canons.

Matters on which the mind of the Synod has been definitely expressed may also be referred to the Committee, with a request that it draft a Canon in proper form.

UNITY

25. Committee on Moral Standards: Resolved: That this Synod appoint a special committee to discuss with representatives of other Communions questions of moral standards.

26. Lambeth and South India: Resolved: That this Synod endorse Resolution 40 of the Lambeth Conference of 1930 with reference to the South India Scheme, and promise to stand by our brethren in South India, while they make this experiment, with generous goodwill; and that a message be sent to the Metropolitan of the Church of India, Burma, and Ceylon conveying the sense of this resolution.

(Note: For the text of Resolution 40 of the Lambeth Conference see Appendix VI.)

27 Committee for Conference with Other Bodies: Resolved: That this Synod, in its earnest desire to ascertain whether the proposed Scheme of Union prepared for the Churches of South India, or other proposals which have been put forward, suggest lines on which further advance towards agreement on questions of faith and order can be made, appoint a Committee, consisting of the Standing Committee on Unity, supplemented by other members of both houses, (to be appointed by co-option by the Standing Committee on Unity) to arrange for meetings for prayer and discussion with similar committees of other Communions.

28. Literature on Unity: Resolved: That this Synod request the Church Literature Committee to undertake the translation of important books on Christian Unity.
29. **United Evangelism:** **Resolved:** That this Synod heartily endorse Resolution 46 of the Lambeth Conference of 1930, and urge its members everywhere to organize and participate in efforts of evangelism in co-operation with Christians of other Communions.

(Note: For the text of Resolution 46 of the Lambeth Conference see Appendix VII.)

30. **Internal Unity:** **Resolved:** That this Synod heartily endorse Resolution 47 of the Lambeth Conference of 1930, and suggest that a study of the Lambeth Conference Report, and of Resolutions 48 to 57 on the Anglican Communion will be a fruitful way to promote internal unity, as well as to prepare us for further steps in the direction of wider unity.

31. **Contribution to World Conference:** **Resolved:** That this Synod contribute Mex. $100.00 each year for the years 1931, 1932 and 1933, to the World Conference on Faith and Order as part of Synod expenses.

32. **The Russian Church:** **Resolved:** That this Synod send to the suffering Church in Russia an expression of its deep sympathy, and an assurance of its constant prayer that the days of its persecution may be shortened, and that the Church in that land may emerge from it all the stronger and purer for its experiences, to press forward the cause of Christ's Kingdom throughout the World.

**PRAYER BOOK**

33. **Special Services:** **Resolved:** That the Special Services prepared by the Prayer Book Committee be recommended for study by the several dioceses, and be brought up at the next Synod.

34. **Uniform Version of the Lord's Prayer, etc.:** **Resolved:** That the Prayer Book Committee be instructed to prepare versions in the national language of the Lord's Prayer, the General Confessions and Absolutions in Morning and Evening Prayer and in the Communion Office, and the Apostles'
Creed and Nicene Creed, with a view to the adoption of a text for common use throughout the Chung Hua Sheng Kung Hui.

35. *Morning and Evening Prayer*: **Resolved**: That the Prayer Book Committee be asked to prepare Offices of Morning and Evening Prayer for the Chung Hua Sheng Kung Hui and to submit the same to the next Synod.

**RELIGIOUS EDUCATION**

36. *General Secretary*: **Resolved**: That this Synod commends the work done by the General Secretary for Religious Education, and urges that the dioceses make a larger use of her time in holding conferences and assisting to improve the methods of religious education throughout the Church.

27. *Publication*: **Resolved**: That this Synod commends to the attention of the Church the records of work done and published under the titles of "Learning to Live in Grades I and II" and "Sign Posts of Religious Education," and urges that the methods therein laid down be more widely used throughout the Church.

38. *Society of Light Bearers*: **Resolved**: That this Synod commends to the notice of the Church the Society of Light Bearers, being convinced that its wide diffusion will help greatly with the religious education of the Children of the Church.

39. *Interdenominational Agency*: **Resolved**: That in view of the fact that the Sheng Kung Hui shares with other communions in the need for suitable teaching materials, and for trained leadership in Religious Education, this Synod endorses the idea of an interdenominational agency that will permit the pooling of our resources in meeting our common needs.

40. *Budget*: **Resolved**: That this Synod adopts the following budget for expenses to be gathered by the Committee on Religious Education:

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<tr>
<th>Description</th>
<th>Amount</th>
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<tr>
<td>Travel of General Secretary</td>
<td>$350.00</td>
</tr>
<tr>
<td>Printing and Office Expenses</td>
<td>$150.00</td>
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<td>$500.00</td>
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41. **Full-time Worker:** **Resolved:** That this Synod authorize the Committee on Religious Education to secure the full-time services of a Chinese Clergyman, or qualified layman, to assist in its work for the whole C. H. S. K. H., provided that the Committee can see its way to the necessary funds.

42. **China Sunday School Union:** **Resolved:** That this Synod refers the question of relationship with the China Sunday School Union to the Committee on Religious Education.

43. **Religious Liberty:** **Resolved:** That whereas the question of religious liberty is of great importance to the Christian Church, especially as it applies to providing Christian instruction for the children of Christian parents in our private Christian Schools, the Standing Committee be asked to be prepared:

1. to bring this matter to the attention of the Government when it may appear to be opportune, and

2. to cooperate with other Christian bodies in our appeal for larger religious liberty, when in its judgment such appeal seems to be advisable.

**CHURCH LITERATURE**

44. **"The Chinese Churchman:"** **Resolved:** That whereas it is necessary to make known to Church people in general affairs and conditions pertaining to the C. H. S. K. H. as a whole in order to arouse interest, and foster a sense of responsibility, it is desirable that news of the activities of the whole Church, e.g., the work of the Board of Missions, and of the Central Theological School, together with official documents of the same, should be regularly published in "The Chinese Churchman."

45. **Editor of "The Churchman:"** **Resolved:** That whereas "The Chinese Churchman" is a chief instrument of literary evangelism of the C.H.S.K.H., it is desirable to seek a full-time editor with a view to meeting the demands of the present age.
STATE OF THE CHURCH

46. Registration of the General Synod: Resolved: That the Standing Committee of the General Synod be instructed to consider the question of the Incorporation of the General Synod, or its official registration with the National Government, and to consult with other Christian bodies as to their attitude on this question; and further that it be thereafter empowered to take such action as seems advisable.

47. Property Insurance: Resolved: That the suggestion to set up a C.H.S.K.H. Property Insurance Fund be referred to the Standing Committee of the General Synod for consideration and enquiry of the several dioceses; further that if the Standing Committee deems it desirable to set up such a united fund for the whole C. H. S. K. H. it shall submit a scheme of the same to the next Synod.

NEW DIOCESES

48. Boundaries: Resolved: That the part of the province of Kiangsi, lying south of latitude 28 north, be and hereby is, transferred from the Diocese of Victoria, to the Diocese of Anking.

49. Work in Manchuria: Resolved: That the Committee of the Board of Missions be asked to study the possibility of the Board’s beginning work in Manchuria, and to report to the next Synod.

CENTRAL THEOLOGICAL SCHOOL

50. Preparation for Work in Rural Communities: Resolved: That this Synod recommends to the Board of Directors of the Central Theological School, that in addition to the regular instruction in theology, students also be instructed in the problems of the Church in rural communities in order that they may be prepared to lead the Church in the service of such communities.
HYMNAL

51. Reception: Resolved: That the Hymnal presented by the Committee be received.

52. Criticism: Resolved: That each Diocese be asked to appoint a Committee to receive and forward to the Committee on the Hymnal criticisms of the book.

53. Union Hymnal: Resolved: That the Committee on the Hymnal be free to work with those engaged on the preparation of a Union Hymnal, and that if it arrive at the conclusion that the Union Book will be preferable to the present book, it recommend to the next Synod that it be adopted for use in the C. H. S. K. H.

54. Use of Hymnal by Other Bodies: Resolved: That according to principle of the Communion of Saints this Synod hereby expresses its willingness to allow free use of any part of the material contained in our Hymnal by any Christian body that wishes it.

55. Thanks to Committee: Resolved: That this Synod place on record its deep appreciation of the good service rendered by the Hymnal Committee, particularly by Miss Hammond, in the compilation of the Hymnal.

MISCELLANEOUS

56. Pensions: Resolved: That whereas the matter of Pensions, etc., is an urgent matter for every Diocese, and that the circumstances to be considered vary widely in different Dioceses, this Synod urges upon each Diocesan Synod to do something in the matter as soon as possible if no beginning has yet been made, and to report from time to time to the Secretary of the Standing Committee as to regulations adopted and their working, successful or otherwise.

57. Central Office: Resolved: That inasmuch as it is obviously desirable that the C. H. S. K. H. should develop its central organization in the direction of having a Central Office, and possibly one or more resident secretaries connected
with that office, this Synod appoints a Committee to consider ways and means and to report to the Standing Committee.

58. Accommodation of Documents: RESOLVED: That this Synod requests the American Church Mission to lend accommodation in its Treasurer's Office, 20 Minghong Road, Shanghai, for the safekeeping of documents, etc., connected with the General Synod, at the request of the Standing Committee.

59. Trust Funds and Episcopal Endowments: RESOLVED: That the Committee on Trust Funds be asked to consider whether it can accept on behalf of this Synod trusts of endowments for the Chinese Episcopate of any diocese.

60. Reports of Episcopal Endowments: RESOLVED: That the Committee on the State of the Church be instructed to include in its reports a Statement concerning the endowments for the support of Chinese bishops in the several dioceses.

61. Reports of Trust Funds: RESOLVED: That hereafter the Treasurer of the Synod shall include in his reports a statement of the Trust Funds of the Synod.

62. Recognition of the C. H. S. K. H. by Lambeth: RESOLVED: That Resolution 57 of the Lambeth Conference of 1930 be recorded with gratitude; the said Resolution being as follows:

The Conference recognizes with thankfulness the provincial organization attained in Japan and China, whereby the Nippon Seikokwai, and the C. H. S. K. H. have become constituent Churches of the Anglican Communion, and welcomes the Japanese and Chinese Bishops now present for the first time in the history of the Lambeth Conference, as Bishops of those Churches.

63. "Way of Renewal": RESOLVED: That a pamphlet dealing with the Way of Renewal mentioned in the Lambeth Conference Report of 1930 be referred to the Church Literature Committee for publication and circulation.
64. Synod Expenses: RESOLVED: That members of Committees shall be entitled to draw expenses for attending two meetings during the triennium. (Note: for Budget of Synod Expenses, see Appendix VIII.)

65. National Christian Council of China: RESOLVED: That this Synod, while not satisfied with everything in the Constitution of the N.C.C. of China, is willing to ratify it for the three years ensuing between this and the next Synod, as an experiment, reserving the right to withdraw if not satisfied with its working. On this condition of the Synod agrees to the appointment of its representatives on the N.C.C. according to the quota allowed. (Note: For representatives appointed, see List of Committees.)

66. Alternate Representative to N. C. C.: RESOLVED: That the Standing Committee be instructed to appoint six alternative representatives to the N. C. C. in accordance with the Constitution of that body.


68. Next Meeting of Synod: RESOLVED: That the invitation from the Diocese of Anking that the next meeting of the General Synod be held at Wuhu be accepted; and that the date of meeting be April 21 to 29, 1934.

69. Thanks of Synod:—To Hangchow: RESOLVED: That the thanks of this Synod be tendered to the Bishops, the Clergy, the Churches and the Women's Missionary Service League of the Diocese of Chekiang, the Medical Superintendent of the Kuangchi Hospital and his staff, the Welcome Committee, the C. M. S. ladies, the Mother's Union, the Hangchow Christian Council, the Hangchow Pastorate, the Missionary hostesses and all others who have contributed to the comfort and entertainment of the Synod.

70. To the Bishop of Tokyo: RESOLVED: That the thanks of this Synod be tendered to the Rt. Rev. P. Y. Matsui,
D. D., the Bishop of Tokyo, representing the Nippon Seikokwai, for his presence at this Synod, and also for his inspiring message to the Chinese Church.

71. To the Officers of Synod: Resolved: That the thanks of this Synod be tendered to the Chairman, Secretaries, Recording Secretaries and Interpreters of both Houses, to the Vice-Chairman of the House of Delegates, and to the Treasurer of Synod.

72. Bishop Sing's Resignation: The House of Bishops with a standing vote passed the following:—Resolved: That the Right Rev. T. S. Sing, D. D., having resigned his office as assistant-Bishop of Chekiang, and his resignation having been accepted, the House of Bishops places on record its grateful recognition of his faithful services to the Diocese of Chekiang, and to this House by his wisdom and counsels in its deliberations, and its deep sense of the example he has given to the whole Church of the life and character of a Christian Bishop.

The House of Delegates passed the following, with a standing vote:—

Resolved: That this House, learning that the resignation of the Right Rev. T. S. Sing, D. D., assistant-Bishop of Chekiang on the ground of old age has been accepted by the House of Bishops, hereby puts on record its sincere regret. The Bishop has served the Diocese of Chekiang for fifty-one years, for the last twelve years as assistant-Bishop, being the first Chinese Bishop to be consecrated in the Chung Hua Sheng Kung Hui. His ministry has been faithful, honest and loving, his example has been worthy of imitation. Since the establishment of the General Synod he has been a regular member thereof and has made valuable contributions to its debate. He has also rendered special service to the Board of Missions. This House desires to place on record its unanimous appreciation of the Bishop's character and work.
APPENDICES

I. Canon on Marriage:

1. Whereas, according to Christian principles, the union of husband and wife is indissoluble, therefore strict caution shall be exercised when members of the C. H. S. K. H. marry, and when clergy of the C. H. S. K. H. solemnize marriage.

2. A marriage made in accordance with the law of the country before the parties concerned become Christians, shall be recognized as an indissoluble union after the said parties have been baptised.

3. No minister of the C. H. S. K. H. shall solemnize marriage between a Christian and a non-Christian. If a Christian wishes to marry a non-Christian who promises to be baptised after marriage then a minister may comply with a request to solemnize their marriage; but in such cases the minister shall not use the Marriage Service of the Church.

4. In solemnizing the marriage of Christians due regard shall be given to the laws of the Country.

5. Before the marriage of Christians can be solemnized, at least three weeks' notice shall be given to the minister concerned, and when it is solemnized there shall be at least two witnesses of the marriage.

6. A full record shall be kept by the minister concerned, in the Register of Marriages giving the full names, ages, occupations, and addresses of both parties. This record shall bear the signature and seals of the minister, the newly married couple, their witnesses or introducers. Certificates of marriage shall be given to both the parties concerned.

7. No minister of the C. H. S. K. H. shall, after due inquiry, solemnize the marriage of any person whose former partner is still living.

8. If there be uncertainty as to the interpretation of any clause or clauses of this Canon, the ruling of the Bishop of the Diocese shall be sought, and his decision shall be final.

II. Canon on the Transfer of Clergy:

1. When a clergyman of the C. H. S. K. H. desires to leave his Diocese for work in another Diocese he shall request Letters Testimonial from his Bishop, who shall issue the same, provided no canonical objection exists.

2. Such Letters Testimonial should be addressed to the authority of the Diocese to which the clergyman desires to be transferred and shall be valid for a period of three months.
3. The authority of the Diocese receiving the Letters Testimonial shall notify in writing the Diocese issuing such letters, that such have been received and accepted; and until such have been received and accepted the transferring clergyman shall be subject to the jurisdiction of the Diocese he desires to leave.

III. **Canon on the Registrar of the General Synod:**

1. There shall be an officer of the General Synod, to be designated: the Registrar of the General Synod.

2. The Registrar of the General Synod shall be elected by the House of Delegates, and his election shall be concurred in by the House of Bishops.

3. The journals, files, papers, reports and all other documents, when not otherwise provided for, shall be committed to the keeping of the Registrar.

4. It shall be the duty of the Registrar to preserve all such journals, files, papers, reports and other documents now in existence and provide for the orderly and safe keeping of the same, and all such others as may hereafter come into his possession, and hold the same under such regulations and restrictions as the General Synod may from time to time determine.

5. It shall be the duty of the said Registrar to keep a Register of Episcopal Consecrations in which shall be recorded the Consecrations of all Bishops of the C. H. S. K. H. setting forth the date and place of the same, and the names of the consecrating and assisting Bishops.

6. It shall be the duty of the Registrar to keep certified copies of all Canons enacted by the General Synod, which Book of Canons shall be deemed to be the original record of the Canons enacted by the General Synod of the C. H. S. K. H.

7. The Registrar shall present a report at each session of the General Synod.

IV. **Amendments in Canons II, IX, X, XIX:**

   **Canon II.** at the end of Sec. 2 to read “to be certified by the Secretary of the Diocesan Synod and given to the Secretary of the House of Delegates together with the certificate of election.”

   **Canon IX,** in Sec. 4, to insert before the words “Standing Committee” in the second bracket the words “Synods or,” so that the bracketed words will read “or of the Synods or Standing Committees of the other Dioceses.”

   In Sec. 7, to delete the opening words “in all cases” and after the word “himself” to insert the words “and the Standing Committee
of the General Synod," so that the section will require that not only the Chairman of the House of Bishops be satisfied as to the stipend but also the Standing Committee of the General Synod.

Canon X, Sec. 3. In order to bring the English text into conformity with the Chinese text the words "Chinese" should be inserted before "Presbyters," so that the section will run "Chinese Presbyters of the C. H. S. K. H. in good standing eligible for the office of Bishop."

Canon XIX, Clause (b) to adopt a suggestion made by the House of Bishops and add the words "and are resident in China," so that the clause will read "(b) members with right to speak but without a vote, viz., all retired Bishops of the C. H. S. K. H. who have held office as Diocesan, Missionary or Assistant Bishops, and have resigned such office and are resident in China."

V. (a) Draft Canon of the Retirement of Bishops:

1. If the Bishop of a Diocese shall desire to resign his jurisdiction he shall first communicate this desire to the Synod of his own Diocese and shall then send in writing to the Chairman of the House of Bishops his resignation with the reasons therefor. This communication shall be sent at least thirty days before the date set for a regular or special meeting of the House of Bishops.

If an Assistant Bishop or a Suffragan Bishop shall desire to resign, before following the above procedure, he shall first communicate his desire to resign to the Bishop of the Diocese.

The Chairman of the House of Bishops shall without delay send a copy of the communication to every Bishop of this Church, and shall also inquire whether the Synod of the Diocese of the Bishop desiring to resign has any statement to make in regard to the matter.

The House of Bishops during its session shall investigate the whole case, and by a majority of those present accept or refuse the resignation.

2. The House of Bishops may accept the resignation of a Missionary Bishop at any session of the House by a vote of not less than two-thirds of those present.

3. When the Bishop's resignation has been accepted by the House of Bishops the Chairman of the House of Bishops shall notify the fact to the House of Delegates of the General Synod if in session, or, if not in session, to the ecclesiastical authority of each Diocese and Missionary District.

4. A Bishop whose resignation has been accepted may perform episcopal acts at the request of any Bishop of this Church having jurisdiction over a Diocese or Missionary District within the limits of his jurisdiction.
5. A Bishop who ceases to have episcopal charge shall still be subject in all matters to the Canons and authority of the General Synod.

6. A Bishop who has resigned his jurisdiction may accept a pastoral charge in any Diocese or Missionary District with the consent of the Bishop of the jurisdiction concerned.

7. A Bishop may not resign his jurisdiction except on account of advancing years, bodily infirmity or some other urgent cause.

(b) *Revised form of 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 ................. and we further-
more 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 of 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 Chair-
man of the House of Bishops.

5. 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 Synods or 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 Assistant Bishop of...............  

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

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

6. The Chairman of the House of Bishops having received the approval of the General Synod or of the majority of the Bishops and Standing Committees as set forth in the previous section, 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.

7. The Chairman of the House of Bishops shall satisfy himself and the Standing Committee of the General Synod that the stipend of the Bishop-elect is adequate and duly guaranteed before proceeding to his Consecration.

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 sent forth in the Standing Order of the House of Bishops with reference thereto.

VI. Lambeth Conference, Resolution 40.

(a) The Conference has heard with the deepest interest of the proposals for Church union in South India now under consideration between the Church of India, Burma and Ceylon, the South India United Church and the Wesleyan Methodist Church of South India, and
expresses its highest appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.

(b) The Conference notes with warm sympathy that the project embodied in the Proposed Scheme for Church Union in South India is not the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

(c) We observe further, as a novel feature in the South Indian Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united Church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous good-will.

(d) The Conference thinks it wise to point out that, after the union in South India has been inaugurated, both ministers and lay people of the united Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any Province takes formal action to change its regulations.

(e) The Conference, fully assured in the light of the Resolutions of the General Council of the Church of India, Burma and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme.

(f) The Conference gives its general approval to the suggestions contained in the Report of its Committee with regard to the Proposed
Scheme for Church Union in South India, and commends the Report to the attention of the Episcopal Synod and General Synod of the Church of India, Burma and Ceylon.

VII. Lambeth Resolution 46.

Co-operation in Evangelism

Meanwhile the Conference urges the desirability of organizing and participating in efforts of Evangelism in cooperation with Christians of other Communions, both as a means of bearing effective witness to the multitudes who are detached from all forms of organized Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which binds together in spiritual fellowship those who own allegiance to different Churches.

VIII. Committee on Synod Expenses:

Estimated Budget:

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PASTORAL LETTER

From the Bishops of the Chung Hua Sheng Kung Hui, assembled in the General Synod 1931, To the Clergy and Laity of the Chung Hua Sheng Kung Hui Greeting.

Brothers and Sisters in Our Lord Jesus Christ:

In writing to you at the time of the holding of the seventh General Synod in Hangchow we would express first of all our thankfulness to God that the Synod has been able to meet in peace.

There are three other things for which we ought all to be specially thankful,—first, that all of the diocesan bishops of the Church in China and all the five Chinese assistant bishops have been able to attend the Synod, and that all the dioceses have been more fully represented than at any previous Synod.

Next, that the work of our Shensi Mission has progressed both in the evangelisation of the country around Sian and in the building up of the Church in the city itself and further that the mission has been able to do good work in the behalf of those who have suffered from the famine. The Rev. Leighton Yang has been present in the Synod as a representative of Shensi. It will encourage you to know that at the meeting of the two Houses as the Board of Missions, the Chinese men and women delegates in the Synod subscribed $21,800 to form a fund for the endowment of the future Shensi bishopric. This mission work in Shensi should have the united support of the whole Church.

Lastly we are deeply thankful for the spirit of unity which has been amongst us at this Synod. The Bishops and delegates who met at Hangchow came from all parts of China, were both Chinese and foreign, and represented many different opinions; and yet in all social relationships and in the deliberations of the Synod, and above all in the daily worship, we were truly one.

This attainment of real unity amongst ourselves leads to thoughts and hopes for unity with other Christians. To
promote this we have the Standing Committee on Unity whose duty it is to keep in touch with the representatives of other Christian bodies, and to seek ways to further this object. It is sometimes asked how far the Chung Hua Sheng Kung Hui can go in this direction and where it stands. Our Unity Committee in its report to this Synod gives a clear and sufficient answer. However far the Chung Hua Sheng Kung Hui goes or wherever it stands, it goes or stands as a whole. If it moves it must move constitutionally through its General Synod, which consists of the House of Bishops and the House of Clerical and Lay delegates. Separate action on the part of a group, or section, or diocese might divide the Chung Hua Sheng Kung Hui and so imperil our own unity. But, furthermore, the Chung Hua Sheng Kung Hui is a part of the Anglican Communion throughout the world and it must stand or move with that Communion. Action on the part of the Chung Hua Sheng Kung Hui which might be taken independently of the rest of our Church throughout the world would only cut us off from that Communion and would result in disunion rather than unity.

We think of you all, clergy and laity in the Church throughout China. Many of you have suffered tribulation and even persecution because you are Christians and all of you have to meet daily difficulties and temptations. We know and you know that to be true followers of Christ is very hard. We write this letter in order to help you, and so we exhort you before all things to strengthen and renew your faith in God. That you may do this it is most important that you should give patient and careful thought to all that is meant by the being and nature of God. To you who are clergy such study is a matter of obligation, since your ordination vows bind you to the study of the Scriptures and to the teaching of the people committed to your charge; but it is also the duty of the laity, from the fact that you are members of Christ, to study and know more about God and what His will for you is.

In this connection there are books which have been prepared by our Church Literature Committee which may be of
help to you. For instance, the tract on True Churchmanship, the three tracts on Almsgiving, Prayer and Fasting, the tract on Man's Course, and others of a like nature; but we would point out that the books which are of most importance are those which all of you already possess,—first, the Holy Bible which contains God's revelation of Himself, his holiness and his love, and next, the Prayer Book, which is a summary of the important truths of the Bible and a guide to teach us how to carry out in our daily life and worship the truths which we learn from the Bible. These books we exhort you to study diligently. Such renewed study and thought about God will have two results which must always go together. By learning more of God's holiness and of his love for you and all men you will be helped to new efforts after righteousness, and learn to test your own life and actions and your dealings with others by the standard of God's character as revealed in Christ. And you will find help in your prayers and worship; for knowing that God is love you will want to speak to Him and will listen to His voice in your hearts, and knowing that God is holy you will learn to hallow all your time and words and thoughts by the praise and worship which you offer to Him. For this holy and loving God will surely give his grace according to Christ's promise in his Church by his appointed Sacraments and by all other means of grace.

May God have you in His keeping.
MINUTES OF THE HOUSE OF BISHOPS

Saturday, April 25th, 1931.

The Meeting was called to order at 3.30 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. 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 of North China
Right Rev. T. Sing, D.D., Assistant Bishop of Chekiang
Right Rev. John Hind, D.D., Bishop of Fukien
Right Rev. C. R. Duppuy, D.D., Bishop of Victoria
Right Rev. T. A. Scott, D.D., Bishop of Shantung
*Right Rev. H. W. K. Mowll, D.D., Bishop of Western China
†Right Rev. A. A. Gilman, D.D., Suffragan Bishop of Hankow
*Right Rev. I. C. Ding, D.D., Assistant Bishop of Fukien
Right Rev. John Curtis, D.D., Bishop of Chekiang
Right Rev. Lindel Tsen, D.D., Assistant Bishop of Honan
Right Rev. H. L. Ku, D.D., Assistant Bishop of Western China
Right Rev. C. T. Song, D.D., Assistant Bishop of Western China

*arrived during Synod
†absent

Bishop Ku and Bishop Song took their seats for the first time.

The Bishop of Tokyo was present as a guest at the invitation of the
Standing Committee.

Organization:

Chairman: Bishop of North China.
Secretary: Bishop of Shantung.
Recording Secretaries: Rev. N. Y. T. Chiang; Rev. W. P. Roberts.
Members of Nominating Committee: Bishop of Anking; Assistant
Bishop of Honan.

The above organization was reported to the House of Delegates.

Thanks to Bishop of Hankow: An unanimous resolution of thanks
to the Bishop of Hankow for his five years' chairmanship of the
House was passed standing.
GREETING FROM AMERICA: A cable of greeting from Dr. John W. Wood, Secretary of the Department of Missions of the American Church was read, and the Secretary instructed to write an acknowledgment.

MEMBERS OF COMMITTEE ELECTED: COMMITTEE ON ASSESSMENT OF THE BOARD OF MISSIONS: Bishop of Shanghai; Assistant Bishop of Honan.

COMMITTEE ON SYNOD EXPENSES: Bishop of Anking.

Monday, April 27th, 1931.

Bishop of West China was present.

EDITING COMMITTEE:

RESOLVED: That an Editing Committee be appointed, and that Bishop Song be a member of it.

STANDING COMMITTEE:

The Report of the Standing Committee was received and laid on the table.

Consideration of the Draft Canon on Marriage and Divorce, after lengthy discussion, was laid on the table, pending the consideration of the House of Delegates.

STANDING COMMITTEE ON TRUST FUNDS:

RESOLVED: That this House concur in the resolution of the House of Delegates, that the Report of the Standing Committee on Trust Funds be reconsidered by that Committee, and a detailed statement of the principal and interest be submitted.

Monday, April 27th, Afternoon Session.

STANDING COMMITTEE REPORT:

RESOLVED: That this House concurs with the House of Delegates in adopting the Report and the Resolution on Pensions.

SUPPLEMENTARY RESOLUTIONS OF THE STANDING COMMITTEE:

RESOLVED: That this House concurs with the House of Delegates in adopting the 1st and 2nd Resolutions, and

RESOLVED: House of Delegates concurring, that the Nominating Committee be requested to nominate a Committee, consisting of two members of the House of Bishops and three of the House of Delegates in accordance with the 2nd Resolution above.
Resolved: That this House concurs with the 3rd Resolution adopted by the House of Delegates. (See Resolution 58.)

Standing Committee:

The House of Bishops elected the Bishop of Hankow as a member of the Standing Committee.

Standing Committee on Unity:

Resolved: That the Report of this Committee be received.

Resolved: That paragraph 3 on page 1 of the Report be referred back to the Committee for re-drafting.

Unity Committee Resolutions:

1. re Special Committee on Moral Standards. (See Res. 25.)
2. re endorsing Lambeth Resolution 40. (See Res. 26.)

Tuesday, April 28th, Morning.

Miscellaneous Business:

Bishop Sing’s Resignation;

Resolved: That the resignation of the Assistant Bishop of Chekiang be accepted. Passed unanimously standing.

3. re South India Scheme, etc. (See Res. 26.)
4. re Translation of Unity Literature. (See Res. 28.)
5. re Co-operation in Evangelism. (See Res. 29.)
6. re Promoting internal Unity. (See Res. 30.)
7. re Contribution to World Conference. (See Res. 31.)

Tuesday, April 28th, Afternoon.

Unity Committee’s Resolutions, Cont.:

8. re National Christian Council. (See Res. 65.)
9. re Church in Russia. (See Res. 32.)

Unity Committee’s Report:

The Committee on Unity having re-drafted the third paragraph of page 1 of the Report,

Resolved: That the amended Report of the Standing Committee on Unity be adopted.

Synod Treasurer’s Report:

Resolved: That this Report be adopted.
Thursday, April 30th, Morning.

The Assistant Bishop of Fukien was present.

Miscellaneous Business:

Resolution re Duties of Canons Committee. (See Res. 24.)
re Board of Directors of the Central Theological School:

Resolved: That every Bishop, whether a member of the Board or not be requested to attend the Board's Meeting, and that every Diocesan Bishop be empowered to appoint a substitute for the Diocesan representative if he is not present.

re Bishop Sing's Resignation:

Resolution: (passed standing.) (See Res. 72.)

Nominating Committee's Report:

Resolved: The House of Delegates concurring, that the House accept the nominations of Bishops to the various Committees presented by the Nominating Committee, and that the House concurs in the nominations accepted by the House of Delegates.

Trust Funds:

The Revised Report of the Standing Committee on Trust Funds was accepted.

Resolution re Trust Funds: (See Res. 59.)
Resolution re Report on Trust Funds. (See Res. 61.)

Draft Canons:

1. On Registrar of the General Synod. (See Res. 19.)
2. On the Abandonment of the Ministry. (See Res. 20.)

Standing Committee on State of the Church:

Resolved: That this House concur with the House of Delegates in adopting the Report of the above Committee, with the two resolutions arising out of the Report. (See Res. 46, 47.)

Resolution re Episcopal Endowments. (See Res. 60.)

Central Theological School:

The House concurred with the House of Delegates in adopting the Report of the Board of Directors of the Central Theological School, but did not concur in the Resolution adopted in that House, proposing an alternative which was finally adopted. (See Res. 50.)
Thursday, April 30th, Afternoon.

Church Literature Committee:

The House concurred with House of Delegates in adopting the Report of the Church Literature Committee. and in adopting the two resolutions moved by the Kiangsu Synod, re Chinese Churchman. (See Res. 44, 45.)

Religious Education:

Resolved: That this House concur with House of Delegates in adopting the Report of the above Committee and the first five resolutions attached thereto, but not in Resolutions VI and VII. Resolution re full-time worker. (See Res. 41.) Resolution re China Sunday School Union. (See Res. 42.)

Religious Liberty:

Resolved: That this House concur with the House of Delegates on proposed Resolution about Religious Liberty. (See Res. 43.)

Friday, May 1st, 1931. Morning.

Committee on Canons:

Resolved: The House of Delegates concurring, that

1. Proposed Canon on Transfer of Clergy be adopted. (See Res. 18.)

2. Proposed Canon on the Registrar of General Synod as revised by the Committee on Canons be adopted. (See Res. 19.)

3. Drafts of proposed Canons on the Abandonment of the Ministry, and on Ordination under Special Circumstances be referred to the Committee on Canons to be brought up at the next Synod. (See Res. 20.)

Committee on Synod Expenses:

The Report was read, and adopted as partially satisfactory, but the Committee was asked to consider the recommendation of the Standing Committee concerning travel expenses of Committees and bring in a supplementary report tomorrow.

Committee on New Dioceses:

The Report was read and adopted, but the House did not concur in the Resolution as amended in the House of Delegates, and asked for concurrence in two Resolutions which were passed. (See Res. 48, 49.)

Pastoral Letter:

Resolved: That a Committee of three be appointed by the chairman to draft a Pastoral Letter.
The Chairman appointed the Bishops of Shanghai and Shantung and Bishop Song.

Representatives of C. H. S. K. H. on the National Christian Council:

Resolved: The House of Delegates concurring; that the representatives of the C. H. S. K. H. on the National Christian Council be:

The Bishop of North China
The Bishop of Chekiang
The Assistant Bishop of Honan
The Rev. James Tsang
The Rev. R. Ch'en
Deaconess Lambert.

Saturday, May 2nd, Morning.

Next Meeting of the Synod:

The House agreed to the place and date suggested by the House of Delegates. (See Res. 68.)

Alternate Representatives on N.C.C.:

The House suggested leaving their nomination to the Standing Committee. This was agreed to. (See Res. 66.)

Synod Expenses:

The Committee submitted a supplementary Report (see Minutes of Friday) and a Resolution on the subject of Committee meetings and travel expenses was adopted. (See Res. 64.)

Recognition of the C. H. S. K. H.:

The House asked concurrence in placing on record Resolution 57 of the Lambeth Conference. (See Res. 62.)

Prayer Book Committee:

The House of Delegates' message on this subject was considered unsatisfactory, and concurrence was sought and obtained in a vote to lay Res. I, II, and III on the table, and to substitute alternatives for Res. IV-VII. (See Res. 33, 34, 35.) Subject to the above, the Report was adopted.

Hymnal:

The House received the Report and concurred with the House of Delegates in passing five Resolutions on the subject. (See Res. 51-55.)
"Way of Renewal":

The House asked and obtained concurrence in a Resolution re
publishing a Tract on this subject. (Res. 63.) No action was taken
about other Lambeth publications.

Lambeth Conference:

In reply to a request from the House of Delegates that a member
of the House should address them on matters connected with the
Lambeth Conference (as mentioned in the printed Agenda) the House
of Bishops drew the attention of the other House to Res. 62 and 63.

Committee on Canons:

The House of Delegates having submitted their action on this
Report, the House of Bishops agreed thereto, as set forth in Res. 17-23,
and adopted the Report as amended.

Adjournment:

The House adjourned at 11.45 and attended the closing Service
in the Chapel.

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 Chair-
man:

(a) To arrange with a similar committee of the House of Dele-
gates 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.
A DIGEST OF THE MINUTES OF THE HOUSE OF DELEGATES

Saturday, April 25th, Afternoon.

The House met for organization in the Auditorium of the Kwang-chi Hospital of the Church Missionary Society at five P M. The Secretary reported the presence of a Quorum. (All Dioceses were represented in a total of 57 members present.)

The Vice-chairman of the last Synod, Rev. F. L. Hawks Pott took the chair, and read prayers.

The House proceeded to the election of Officers as follows:

Chairman: Rev. T. K. Shen.
Vice-Chairman: Rev. F. L. Hawks Pott, D.D.
Secretary: Rev. Hunter C. C. Yen.
Treasurer: Mr. Archie T. L. Tsen.
Recording Secretaries: Rev. James Tsang.

The Business Committee:

Mr. D. C. Jui. Rev. K. F. Zi.
Rev. J. Wellington.

The Nominating Committee:

Mr. Archie T. L. Tsen. Rev. Wei I Hung
Rev. L. P. Nyi.

Monday, April 27th, Morning

The House assembled at 9:30.

The Chairman announced appointments to Committees as follows:

The Committee on Synod Expenses:

Mr. Archie T. L. Tsen. Mr. A. J. D. Britland.

The Committee on Assessments for the Board of Missions:

Mr. C. Y. Chow. Rev. K. Y. Li.
Dr. L. P. Tso. Rev. K. S. Hsu.

Time Keeper for the House:

Mr. Samuel Shen.

Supply Table Keeper:

Rev. S. P. Wong.

Interpreters for the House:

Rev. Harvey Huang. Mr. Lin Hung-min.
Rev. Bernard Tsen. Mr. Archie Tsen.
The House elected members of the Standing Committee of the Synod as follows:

Clerical: Rev. L. P. Nyi.
        Rev. Wei I Hung.

Lay: Dr. Timothy Sun.
     Mr. D. C. Jui.

Dr. Wu Lei Chuan and Mr. Lin Hung Min were elected Editorial Committee members from this House.

The Report of the Standing Committee of the Synod, with Additional Agenda, was dealt with and adopted.

The Report of the Standing Committee on Trust Funds was returned to the Committee for further information.

The Report of the Treasurer of the Synod was adopted.

The Secretary was ordered to write letters of thanks to the anonymous donors who had helped the work of the Committee on Hymnal.

Resolutions from the Diocese of Chekiang regarding (1) The National Christian Council and (2) the rightfulness for Christians of making ceremonial bows to portraits of deceased persons, etc., were received. Resolution (2) was laid on the table.

The House rose for the Noon Recess.

Monday, April 27th, Afternoon

The Rev. C. W. McDouall was elected additional Recording Secretary.

The Report of the Standing Committee on Church Literature, with two relating Resolutions from the Diocese of Kiangsu, was received and adopted.

The Report of the Standing Committee on the State of the Church was received, and certain of the appended Resolutions were discussed and adopted.

The Synod rose at 4.30 p.m.

Tuesday, April 28th, Morning

The Chairman added Rev. Philip Li to the list of interpreters.

Members of Committees were elected as follows:

CHURCH LITERATURE COMMITTEE:

Rev. J. W. Nichols        Dr. Wu Lei Chuan
Rev. M. H. Throop         Rev. Lei Hai Feng
Rev. Newton Y. T. Tsiang  Rev. Wei Hsi Peng
Rev. E. S. Yu             Mr. Huang Tien Peh
Religious Education:
Miss Alice Gregg.  Miss M. Woods.

Prayer Book:
Rev. K. E. Zi.

Christian Unity:
Rev. W. P. W. Williams.  Mr. Johnson Leo.
Rev. L. P. Nyi.  Mr. Lin Hung Min.

Central Office:
Rev. J. Wellington.  Mr. Archie Tsen.
Rev. T. M. Tong.

Canons:
Rev. T. Gaunt.  Dr. Francis Wei.
Rev. T. M. Tong.  Dr. Wu Lei Chuan.

New Dioceses:

State of the Church:
Mr. Yeh Chien Yuen.

Consideration of the Report of the Committee on the State of the Church was finished, and the Report adopted.

The House adopted a resolution that the Dioceses be urged to adopt the methods of the Society for Christian Endeavor for the education of adult Christians. (The resolution was not concurred in by the House of Bishops.)

Tuesday, April 28th, Afternoon

The Report of the Standing Committee on Religious Education was adopted with seven Resolutions connected with the same.

A letter from the Secretary of the China Sunday School Union was read and order taken for the appointment of two representatives of the Chung Hua Sheng Kung Hui on the Committee of the Union. (Eventually this appointment was left to the Committee on Religious Education.)
The Report of the Executive Committee of the Board of Directors of the Central Theological School was received and considered.

A Resolution from the Diocese of Hankow was amended to read: “Resolved: That the General Synod of the Sheng Kung Hui requests the Faculty of the Central Theological School, in addition to the regular instruction in Theology, to arrange for training students in Rural Work in their leisure hours, in order that they may gain some knowledge of agriculture and so later serve the Church”; and so adopted.

On motion, the vote on this Resolution was recorded in the Minutes: for 24, against 18. (The House of Bishops did not concur in this Resolution, and later proposed another which was accepted by this House. See Resolution 50.)

The Report on the Central Theological School was adopted.

The House took up the Report of the Committee on Canons. After some discussion of the proposed Canon on Marriage and Divorce, the Chair was requested to appoint two clergy with the Rev. Dr. T. M. Tong to redraw a Canon on Marriage, and report the same if possible Thursday morning.

The Chair appointed Archdeacon L. T. Hu and the Rev. L. P. Nyi to act with Rev. Dr. Tong.

The House rose at 4.30 p.m.

Thursday, April 30th. Morning

The Report of the Standing Committee on Christian Unity was received and considered in connection with the action of the House of Bishops on the same.

In concurring with the Resolution of the House of Bishops to ratify the Constitution of the National Christian Council, the House voted to add the words “But while concurring this House wishes to place on record an expression of its desire for a more generous and cordial expression of willingness to cooperate with the National Christian Council.”

The Report on Christian Unity with nine Resolutions was adopted.

Thursday, April 30th. Afternoon

The revised Report of the Committee on Trust Funds was adopted.

The Chair was requested to appoint a Committee of three to draw up a Minute of this House on the resignation of Bishop Sing. The Chair appointed the Rev. K. E. Zi, the Rev. Dr. Harvey Huang and Mr. Liu Chen Kwang as this Committee.

The Report of the Standing Committee on the Prayer Book was received and considered.
Two Resolutions on Religious Liberty in Christian schools were adopted.

The Petition to and Reply from the Board of Education of the National Government on Religious Freedom in Schools, arising from Resolution 41 of the Synod of 1928, were reported to the House by the Chairman.

The Report of the Committee on New Dioceses was received, discussed and adopted.

The Budget and Assessment schedule prepared by the Committee on Synod Expenses were received and adopted.

The Report of the Committee on a Canon on Marriage was received and Section I of the same adopted.

The House agreed to the appointment of a Committee of Conference asked by the House of Bishops on the Resolution on Religious Liberty in Schools proposed by the Diocese of Kiangsu. The Chair appointed Rev. A. W. Norton, Rev. Hsu Ji Song and Mr. D. C. Jui to this Committee. (The two Resolutions adopted earlier in the afternoon having been found acceptable to the House of Bishops, this Committee was not required to meet.)

Friday, May 1st, Morning

The President of the Board of Missions announced that he had received pledges for the endowment of the Bishopric of Shensi to the amount of $21,800. The Doxology was sung.

The Minute of the House on the resignation of Bishop Sing having been presented by the Committee, it was adopted by a rising vote. (See Resolution 72.)

The Report of the Committee on Hymnal was received, discussed, and adopted.

The House voted to place on record its deep appreciation of the splendid services rendered by the Committee on the Hymnal and particularly by Miss Hammond in the compilation of the Hymnal submitted to the Synod.

The House adopted a revised list of Cheng Hua Sheng Kung Hui delegates to the National Christian Council as follows:

Bishop Norris.
Bishop Curtis.
Bishop Tsen.
Miss Lambert.
Rev. Robin Chen.
Rev. James Tsang.

Sections II to V of the Canon on Marriage were adopted.
Friday, May 1st, Evening

The House assembled at 8.15 p.m.
The proposed Canon on the Transfer of Clergy was adopted.
The Proposed Canon on Registrar of the General Synod was adopted.
Draft Canons on the Abandonment of the Ministry and on Ordination under Special Circumstances were referred to the Committee on Canons to be brought up at the next Synod.
Two Resolutions that the next Synod be held at Wuhu, and that April 21st to 29th, 1934 be the date fixed for the same, were adopted.
The final Sections of the Canon on Marriage were adopted and the Canon as a whole passed.

Saturday, May 2nd, Morning

Mr. D. C. Jui was elected Registrar of the Synod.
Two resolutions submitted by the Committee on Synod Expenses were adopted in the following form—
(1) The amount budgeted for travel of Committees shall be increased to $1,220, the amount added to be apportioned to the Dioceses on the scale already adopted. (This was later reduced to $1,150, See Appendix VIII p. 24).
(2) Members of Committees shall be allowed travel expenses for two meetings each Triennial.
The House concurred with the House of Bishops in the resolution regarding the transfer of territory from the Diocese of Victoria to that of Anking. (See Resolution 48.)
The House concurred with the House of Bishops in its restatement of the resolution regarding work in Manchuria. (See Resolution 49.)
The House concurred in leaving the appointment of six alternate delegates of the Sheng Kung Hui to the National Council in the hands of the Standing Committee.
The Canon on the Resignation of Bishops was adopted as a whole.
Revised Canon XI on Assistant Bishops was adopted as a whole.
Suggested amendments to various Canons in Appendix IV of the Report of the Committee on Canons were adopted as a whole.
The Committee on Canons was ordered to give a final revision to the text of the Constitution and Canons presented to Synod and then to transmit the same to the Church Literature Committee for publication.
Three votes of thanks were passed (1) To the Bishop and Diocese of Chekiang and other hosts of the Synod; (2) To Bishop Matsui of Tokyo; (3) To the Officers of the House.
Resolutions arising from the Report of the Committee on the Prayer Book were adopted as proposed by the House of Bishops, and the Report then adopted as a whole.
The House of Bishops was notified that this House had finished its business and was ready to adjourn. On receipt of the same notification from the House of Bishops, the House of Delegates adjourned sine die at 11.30 a.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 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.

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 29th, 1931

The Rt. Rev. F. L. Norris, D.D., Chairman of the House of Bishops opened the Session with prayer; after which he introduced the Rt. Rev. P. Y. Matsui, D.D., Bishop of Tokyo, who addressed the General Synod in English, the Rt. Rev. P. Lindel Tsen, S. T. D. acting as his interpreter. A rising vote of thanks was accorded to Bishop Matsui and it was resolved that his address be put into Chinese for publication in the “Chinese Churchman.”

The Chairman of the Joint Session then introduced Mr. Archie T. L. Tsen, President of the Board of Missions, who took the chair for the Triennial Meeting, in which the following business were transacted.

A. A moment of Silence and Prayer. The Chairman asked the Rev. S. C. Huang, the first General Secretary of the Board, to offer a prayer after a moment of silence in memory of Deaconess Liu of Shensi Missionary District who passed away in Sian; and of Misses Nettleton and Harrison of Fukien, and the Rev. M. T. Feng of Hankow Dioceses who suffered martyrdom recently.


C. The President’s Message. The Chairman read his printed President’s Message both in Chinese and English, which made a very deep and stirring effect upon those present. (See pages following these Minutes.)

D. The Triennial Report. The Fifth Triennial Report, printed in both Chinese and English, was presented by the Rev. James J. Tsang, General Secretary of the Board, who after calling the attention of the Synod to several errors in printing made a revised statement of Diocesan Assessment Receipts according to the latest information from the Treasurer as follows:
Anking ... 332.64
Cheliang ... 400.00
Fukien ... 1,500.00
Hankow ... 1,250.00
Honan ... 200.00
Kwangsi-Hunan ... 250.00
North China ... 644.91
Shanghai ... 750.00
Shantung ... 358.47
Victoria ... 700.00
West China ... 
Shensi ...

Total ... 6,386.02 250.00

He pointed out also that amendments to the Treasurer’s Statements were made by the Committee of the Board, for which please see "Note on the Accounts" and "Shensi Debt Redemption Fund" following.

NOTE ON ACCOUNTS.

Sian Suspension Account Receipts.

Note 1

(See Triennial Report English p. 10)

This should read as follows:

(1) Treasurer’s Remittances

The sums given as received by the Sian Treasurer do not tally with those given as paid out to the Sian Suspension Account by the Board’s Treasurer. It will be sufficient if the total for the four years be taken in each case. The Board’s Treasurer paid $18,240, the Sian Treasurer gives as received $16,700, or $1,540 less. In 1928 a sum of $500 was paid into the Sian Treasurer’s Bank account in Shanghai and was never accounted for in the Sian Account. The Board has made repeated inquiry about this, but has got no satisfactory answer from Rev. H. T. Tsai, the person concerned.

There remains a difference of $1,040 to be accounted for. This was drawn in cash in Sian in 1926 against orders which were only presented to the Board’s Treasurer in 1927.

(See note 1 on page 48 of the English Report of Synod for 1928.)
SHENSI DEBT REDEMPTION FUND.

Statement

The debts outstanding when the General Synod held its last meeting in 1928 were as follows:

- Loan from Diocese of North China .. .. $5,000
- Mortgage in Sian .. .. .. .. .. 1,300

The facts were explained in the last Triennial Report (see English Report 1928 Synod pages 86, 87 and 91.)

"All outstanding loans were transferred to one creditor, the Diocese of North China, the total amount was put at $10,200. In 1926 we paid off $3,400 and interest to date, and in 1927 $500 more, with interest to date.”

Therefore (on p. 91) it was stated that on January 1st, 1928 we only owed $6,300 as above.

The Synod received pledges to the amount of $6,750 to pay off this debt, with interest upon it. Although those pledges have not been fully met, we have paid off $5,000 with the interest due, and we now owe only the amount outstanding on the Sian mortgage, viz., $1,300. To make up this $5,000, the Debt Redemption Fund realised $4,561.55 out of the $6,750, and the General Fund provided the balance ($438.45) and the interest $221.56.

The list of contributions given on page 12 of the Triennial Report is complete except that a further sum of $314.34 has been received in 1931 from the Diocese of Hankow, whose contribution should therefore read $436.92 instead of $122.58; and a further sum of $142.00 has been received from the Diocese of Anking, whose contribution should therefore read $534.50 instead of $392.50 and the total of $4,703.55 instead of $4,247.21.

The General Secretary further made an appeal to the delegates for their cooperation in the distribution of Mission Literature—such as the Triennial Reports, Prayer Leaflets, etc., which will be sent free to any address on application.

The above Report with Amendments was accepted and adopted.

E. The following resolutions were adopted.

1. Amendments to Canon V. Resolved:—to delete from Canon V Section 2 (b) “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…. …” and to substitute in its place “The Committee of the Board of Missions…. ”
also in Section 2 (d) before "the Board of Missions" to insert "the Committee of":

also in Section 2 (f) after the word "Meetings" to insert "of the Committee," and for "the Board shall choose" to read "the Committee shall choose":

also in Section 3 (a) for "by the Board" to read "by the Committee";

and to refer the above changes in the Canon to the Committee on Canons.

2. Board of Missions Day. (See Resolution 2, page 5.)

3. Reaffirmation of Res. 4 of 5th Synod re Diocesan Secretaries. (See Resolution 3, page 5.)

4. Memorial to Deaconess Dorcas Liu. (See Resolution 4, page 5.)

5. Thanks to the Bishop of North China. (See Resolution 5, page 5.) Passed unanimously by a rising vote.

6. Thanks to the Rev. Nelson E. P. Liu. (See Resolution 6, page 6.)

7. Thanks to the Rev. Leighton T. Y. Yang. (See Resolution 7, page 6.)

8. Thanks to the Rev. Sun Chuan-Tung. (See Resolution 8, page 6.)

9. Thanks to the Bishop of Hankow and through him to the American Church for provision of support of General Secretary. (See Resolution 9 page 6.)

10. Thanks to the Diocese of York. (See Resolution 10, page 6.)

11. Thanks to the Diocese of Victoria. (See Resolution 11, page 6.)

12. Thanks to Chinese in Honolulu. (See Resolution 12, page 7.)

13. Thanks to the Women's Missionary Service League. (See Resolution 13, page 7.) Passed unanimously by a rising vote.

The Chairman announced that he had received a cheque for $1,006.50 from the Treasurer of the W. M. S. L. that sum being the arrears of their pledges for the past three years—$1,500 a year. (Great applause followed this announcement.)
14. **Budget for the years 1932-1934 annually.**

### Shensi Expenditures.

<table>
<thead>
<tr>
<th>(A) Salaries</th>
<th>(B) Other Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Rev. Mr. Yang..</td>
<td>a. Office, printing, etc.</td>
</tr>
<tr>
<td>.. $1,200</td>
<td>.. $ 50</td>
</tr>
<tr>
<td>b. Rev Mr. Sun ..</td>
<td>b. Local Travel ..</td>
</tr>
<tr>
<td>.. 540</td>
<td>.. 60</td>
</tr>
<tr>
<td>Increase when priested</td>
<td>c. Church Expenses ..</td>
</tr>
<tr>
<td>60</td>
<td>.. 280</td>
</tr>
<tr>
<td>c. Mr. Ma ..</td>
<td>d. School Expenses ..</td>
</tr>
<tr>
<td>.. 420</td>
<td>.. 200</td>
</tr>
<tr>
<td>d. Mr. Li ..</td>
<td>e. Servants' Wages ..</td>
</tr>
<tr>
<td>.. 240</td>
<td>.. 360</td>
</tr>
<tr>
<td>e. 4 Men Evangelists ..</td>
<td>f. Medical Allowance ..</td>
</tr>
<tr>
<td>.. 936</td>
<td>.. 120</td>
</tr>
<tr>
<td>f. Woman Evangelist ..</td>
<td>g. Repairs ..</td>
</tr>
<tr>
<td>.. 240</td>
<td>.. 348</td>
</tr>
<tr>
<td>g. New Recruit, Woman Worker .. 360</td>
<td></td>
</tr>
<tr>
<td>h. 4 Men Teachers .. 888 Expenses .. 216</td>
<td></td>
</tr>
<tr>
<td>i. 2 Women Teachers .. 384 Travel for missionaries 200</td>
<td></td>
</tr>
</tbody>
</table>

$5,268 Total $7,220 $1,952

### Board Expenditures.

<table>
<thead>
<tr>
<th>(A) General Items</th>
<th>(B) General Secretary</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Committees' Meetings ..</td>
<td>a. Salary .. .. $1,200</td>
</tr>
<tr>
<td>.. $ 750</td>
<td>b. Rent .. .. 300</td>
</tr>
<tr>
<td>b. Bishop's Travel ..</td>
<td></td>
</tr>
<tr>
<td>.. 120</td>
<td></td>
</tr>
<tr>
<td>c. Gen. Secretary's Travel</td>
<td></td>
</tr>
<tr>
<td>.. 500</td>
<td></td>
</tr>
<tr>
<td>d. Office Expenses ..</td>
<td></td>
</tr>
<tr>
<td>.. 120</td>
<td></td>
</tr>
<tr>
<td>e. Printing ..</td>
<td></td>
</tr>
<tr>
<td>.. 240</td>
<td></td>
</tr>
</tbody>
</table>

$1,730 Total $3,230 $1,500

Against the above Expenditures there is an Annual Income of $800—$700 from Sian Rents and $100 from an Anonymous English Donor—and therefore we need to raise $10,000 annually to meet the Budget.

The above Budget was presented by the General Secretary, who gave explanations item by item; after which considerable time was spent in discussion; then it was resolved as follows.

Resolved:—That this Synod accepts the Budget submitted by the Committee of the Board of Missions, and requests the Executive to see that efforts are made to encourage every baptized adult member of the Shensi Church to become a regular and generous contributor to the support of the local Church.

15. **Assessments of Dioceses for Years 1932-1934.** (See Resolution 15, page 7.)

16. **Request from Calcutta.** (See Resolution 16, page 7.)
F. Election of New Officers and other Members of the Committee of the Board. The Nomination Committee submitted a list of names. The following were duly elected.

President, *Mr. Archie T. L. Tsen.
1 Chiang Chia Yuan, Hsiakwan, Nanking.

Treasurer, *Mr. Chen Tai Hsi.
Office of Postal Commissioner, C.P.O., Changsha.

Note: Mr. Chen having declined his election, the Committee of the Board later elected
Mr. Timothy C. H. Hu, Office of the Postal Commissioner, C.P.O. Changsha, to fill the vacancy.

3 Bishops:

*Rt. Rev. F. L. Norris, D.D.
Church of England Mission, Peiping.

Rt. Rev. A. A. Gilman, S. T. D.
Central China College, Wuchang.

Rt. Rev. P. Lindel Tsen, D.D.
Kaifeng, Honan.

3 Presbyters:

American Church Mission, Lion Hill, Wuhu.

*Rev. Harvey F. D. Huang, D.D.
St. Paul's Cathedral, Hankow.

Rev. Ding Nguk Ming.
Theological School, Foochow.

6 Lay-Communicants:

*Mr. A. T. Y. Chow.
Room 413, 23 Yuen Ming Yuen Road, Shanghai.

Mr. Lan Kiang Guong.
C. M. S. Office, Nantai, Foochow.

Dr. John K. S. Sung.
St. James' Hospital, Anking.

Mrs. L. A. Chang.
c/o Church of Our Saviour, Dixwell Road, Shanghai.

Mrs. K. P. Chang.
c/o Church of Our Saviour, Dixwell Road, Shanghai.

Mr. Y. K. Woo.
St. Paul's Girls' School, Hongkong.

*Indicating members of the Executive Committee.
G. Closing Prayer and Benediction. The Session was closed by the Chairman of House of Bishops with Prayer and Benediction.

Note:—Just before closing, Mr. Archie T. L. Tsen, President of the Board, announced that having volunteered to serve as Treasurer of the Shensi Missionary Episcopal Endowment Fund he has received up to now pledges amounting a little over $18,000; and he is prepared to receive any amount at any time for this fund. (At the time of the General Synod Adjournment, in the morning of May 2nd, he announced that up to that time he has received pledges amounting to a little over $21,800. A list of the Fund will be found following the President's address. The Doxology was sung in the House of Delegates after this announcement.)

BOARD OF MISSIONS APPENDIX I

Message of the President of the General Board of Missions to the General Synod, April 29th, 1931

RT. REV. FATHERS IN GOD AND FELLOW MEMBERS OF THE BOARD OF MISSIONS.

"ABOVE IS HEAVEN, BELOW ARE SOO AND HANG."

Meeting in this earthly paradise, being ministered unto both spiritually and physically by a company of such delightful hosts and hostesses and amongst this inspiring gathering of Bishops, clergy and laity who have dedicated their lives to His service; I shall be striking a false note if I do not speak honestly and frankly in my Triennial Message to you and not attempt to hide my ideas by a camouflage of words. It is a stock-taking day to-day, not so much of the work accomplished in Shensi but of what we have put into the work to make it worthy of His Name. Let us not imitate the Pharisee by self-congratulatory words:—how much we have prayed and worked, as well as how much time and money we have given to the Shensi Mission. Rather let us confess our sins like the publican and dedicate ourselves anew for the missionary work of the Church. We have not invested our five and two talents and made a one hundred per cent profit. Many of us have even failed to hide our one talent to return it when called upon to do so. We are worse than unprofitable servants in that we have squandered that one talent. I will simply bring a few proposals for your careful and serious consideration as well as sympathetic action.

We have not prayed enough for our Shensi work. The responses to Hudson Taylor's prayers were marvellous but I consider his faith in God to answer his prayers more marvellous. We need to have his faith in prayer and prayer in faith to carry on our work in Shensi. I must regretfully confess that the voluntary bands with the three-fold
object we tried to organize at our last triennial meeting have been a
lamentable failure. A report was made by the Committee and the work
was considered done. It was not properly organized and was still-born.
I must admit with a sense of shame that the women have done better
than the men. They have always paid their apportionments in full.
The formation of Mothers' Unions and their activities are making
strides of progress. Let us perform our service and make our con-
tributions ourselves and not through our mothers and sisters, our wives
and daughters. What do we propose to do to make the prayer bands a
living force in our lives? This is the first question which we must
answer to-day.

We have not given enough for the support of the Shensi Mission.
There has been a waning interest in the missionary work of the Church.
The novelty of the appeal has worn off. The new movement towards
self-support has diverted both interest and support from all extra-
parochial calls. The sufferings from famine, flood, bandit trouble, civil
war and communistic attacks have made the people poor. A new but
wrong interpretation of nationalism has made us cold in the discharge
of our missionary obligations. We can multiply this list of hardships
and difficulties. But the redemption of the human race demanded Christ's
Crucifixion on Calvary. We must bear our cross to follow in His
foot-steps. It is criminal of us to send the missionaries to Shensi and
then to forget about them altogether. Money is not everything, but
it is one of the acid tests to measure our sincerity, faith and earnestness.
At the end of this message, you will find the diocesan apportionments
for the past five years and the special pledges made at the last Synod
with the actual payments. We were applauded then for our generosity.
Our sense of honor demands a full redemption of our pledges before
we separate after this Synod. With the restoration of peace and with
the General Secretary to be paid by the Board and not loaned from the
Diocese of Hankow free of charge, we need the full $10,000.00 a year.
Do we mean to fulfil our missionary obligations? This is the second
question which we must answer to-day.

When the British Government saw a decline in their Far Eastern
trade, they sent an Economic Mission to China and Japan to investigate
the causes and to find the remedies. With interest in the Shensi Mission
waning and with contributions decreasing, I appeal to you to send a
delegation, preferably of laymen and laywomen who are keenly interested
in the work and who mean both by personal example and publicity to
further the interests of the Mission, to Sian for a two-fold purpose:—
education and inspiration for those in the field and at home. Each
Diocese is to send one delegate and all the Dioceses will share equally
in the expenses. The delegation should be accompanied by the Bishop-
in-charge and the General Secretary at the expense of the Board. I
will offer to go as an extra man and to pay my own expenses. This is the third question which we must answer to-day.

In 1928, I proposed to have a Chinese Bishop to solve the Shensi problems of staff and support. But the House of Bishops demanded a guarantee for his support before his election. They have refused to recognize the diocesan apportionments as such a guarantee. Since we cannot make the episcopate a venture of faith, let us proceed on sure ground. Let us start the Episcopate Endowment Fund with $20,000.00 which can give an annual income of $2,000.00 and try to raise this money during the coming triennial so that when we meet in 1934, we can request the House of Bishops to elect the Bishop for the Shensi Mission. We Chinese are great in making presents and in giving entertainments. If every one of us once a year, for the next three years, will contribute one of our usual presents and also one of our usual dinners to Him who showers on us His blessings all the year round, we shall be performing a miracle. This will give us several times my proposed Endowment Fund. We can call this for the time being the Celebration and Entertainment Thanksgiving Fund. When this object is attained, we can continue this Fund for some other purpose. I shall be glad to offer my services as the Treasurer. To guarantee to you my sincerity and honesty, I am ready to pay in to a Committee of your election the equivalent of a cash-deposit at a reasonable figure. Need we tarry so long in the King's business? A simpler method will be for everyone of us at this meeting to pledge $200.00. It may be considered unfair to ask the foreign members to raise money for the support of the Chinese Bishop and I also realize that not all the Chinese members are equally good "beggars." Are there not forty members who will pledge to raise $500.00 each? Perhaps there are twenty of us will each volunteer to raise $1,000.00. Nothing will be more splendid than for these twenty to advance this amount themselves and they will certainly go ahead to secure contributions to refund themselves. This is my challenge to you and I accept my own challenge as one of the forty or the twenty. This is the fourth question which we must answer to-day.

This is, I am afraid, a very pessimistic presentation of the situation. The Church has seen darker times, but men of prayer, faith and vision have always won the day. The Roman persecutions did not destroy all the Christians, the blood of the martyrs became the seed of the Church. The abuses and corruption in the Church gave the leaders an impetus to carry through the Protestant Reformation. Men faced with the evils of society have founded such Christian movements as the Y.M.C.A., the Y.W.C.A. and the Salvation Army, and the China Inland Mission. Young people of vision and fired with a missionary zeal have founded the Student Volunteer Band with missionaries scattered all over the world. Our difficulties are nothing in the face of theirs and will
disappear if we will seek first His Kingdom and His righteousness. I will not ask you for any immediate action this morning. I appeal to you to pray over these proposals at the noon day intercession to-day, thrash out the problems seriously and conscientiously during the tiffin interval and then to take the necessary action this afternoon. In our prayer and dedication, let us follow Him to Calvary and nail to the Cross our sins of pride in our own work, our sins of selfishness in not helping our less fortunate brothers and sisters, and our sins of timidity which keep us from making ventures of faith; then let us ascend with Him Mount Olivet and so have a wider vision of the needs of our fellow-men and be more mindful of His last command in facing our missionary work and obligations.

Archie T. L. Tsen.

BOARD OF MISSIONS APPENDIX II

Shensi Episcopal Endowment Fund Pledges

(1) Shanghai Diocese

President, Board of Missions .... $500.00
Women's Bible Class, Church of
Our Saviour, for their 25th
Anniversary per Mrs L. A.
Chang .... 1,000.00
Mrs. K. F. Chang .... 500.00
Mr. T. T. Woo .... 500.00 $2,500.00

(2) Victoria Diocese

Mrs. Y. K. Woo .... 500.00
Rev. Mr. Li for the Diocese .... 1,500.00 2,000.00

(3) Chekiang Diocese

Rev. L. P Nyi for the Diocese .... 500.00

(4) North China Diocese

Dr. Wu Lei-Chuan .... 500.00

(5) West China

Bishop Ku .... 100.00
Bishop Sung .... 200.00
(6) Hankow Diocese

Messrs. Hsiang, Hu and Wong of Changsha per Rev. Jas. J. Tsang .. .. .. .. 1,000.00
Mr. Matthew Ming, Dr. and Mrs. H. J. Hsu, Dr. and Mrs. S. T. Kong, Mr. and Mrs. T. H. Chen, Dr. and Mrs. H. F. D. Huang of St. Paul's Cathedral, Hankow, per Rev. Dr. Huang .. .. .. 1,500.00
In Memory of Bishop Partridge per Rev. S. C. Huang .. 700.00
Wuchang Churches per Rev. Jas. J. Tsang .. .. .. 500.00
Anonymous Donor ($250 Gold) .. .. 1,078.46
Anonymous .. .. .. .. 300.00 5,078.46

(7) Shantung Diocese

Mr. Wong .. .. .. 50.00
Anonymous .. .. .. 100.00
Rev. Messrs. Sze and Ma .. .. 50.00 200.00

(8) Fukien Diocese

Mr. Lau for the Diocese .. .. 500.00 500.00

(9) Kwangsi-Hunan Diocese

Rev. Addison Hsu for the Diocese 500.00 500.00

(10) Honan Diocese

Bishop White for the Diocese .. 1,000.00 1,000.00

(11) Anking Diocese

Bishop Huntington for the Diocese 1,000.00
Dr. Agnes Tso .. .. .. 500.00
Mr. Hudson Chang .. .. 500.00 2,000.00

(12) Shensi Missionary District

Rev. Leighton T. Y. Yang for Shensi .. .. .. 100.00 100.00

$15,078.46
Women's Missionary Service League in
Memory of Deaconess Dorcas Liu .. 4,500.00
Anonymous ... .. .. .. .. 1,000.00

Special Contributions

| Offerings at Bishop Tsen’s Consecration at St. Paul’s Cathedral, Hankow | 332.81 |
| Contribution from a Shensi Donor | 10.00 |
| Contribution from a Hankow Donor | 10.00 |
| Contribution from Honolulu Chinese per Bishop Tsen | 376.68 |
| Contribution from Mrs. Douglas, U.S.A. | 563.15 | 1,292.64 |

$21,871.10

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.
PROGRAMME AND REPORTS

PROGRAMME OF THE SYNOD

Saturday, April 25th, 1931.

3 p.m. The Secretary of the House of Delegates will sit in the House of Delegates (Lecture Hall) to receive the Delegates' Certificates of Election and to make any necessary amendments in the Roll.

N.B.—If delegates have with them their Promises of Conformity (see Canon II) these should be handed in at the same time.

3.30 p.m. Both Houses will assemble to organize.

Sunday, April 26th.

10 a.m. Holy Communion in the Hospital Chapel.

Celebrant: The Bishop of Hankow.
Epistoler: Bishop Ku (Western China).
Gospeller: Bishop Sing (Chekiang).
Preacher: The Bishop of Fukien.
Offertory: for the work of the Board of Missions in Shensi.

N.B.—There will be no Procession.
Only those officiating will robe.
Bishops and Delegates will sit together according to Dioceses.

3 p.m. Evensong and Sermon in the Lecture Hall.

Preacher: The Assistant Bishop of Honan.
Offertory: for the work of the Board of Missions in Shensi.

N.B.—There will be a Procession before this Service, in which all Bishops and Delegates will take part, Bishops and clergy in their robes.

Daily during the Week, April 27th-May 2nd.

7 a.m. Holy Communion in Hospital Chapel.

9 a.m. Meditation conducted by the Bishop of Shantung in the Hospital Chapel.

9.30-12 noon. Synod in session.

12 noon. Intercessions in the Lecture Hall, conducted by Bishop Sung.

2.4.30 p.m. (except Friday) Synod in session.

4.30-4.45 p.m. Shortened Evensong in the Hospital Chapel.
Wednesday, April 29th.
The Synod will sit in Joint Session.

Friday afternoon, May 1st.
Committees will meet to organize.

Saturday, May 2nd.

11.30 a.m., Thanksgiving Service in the Hospital Chapel.

Note. The Synod adjourned on Saturday, May 2nd, but notice had been given of two services in Shanghai on Sunday, May 3rd.

In the morning all members of Synod were invited to a service at the Church of Our Saviour, Hongkow, and to luncheon afterward. Many members of the House of Delegates availed themselves of this invitation.

In the afternoon at the suggestion of the Bishop of Chekiang in consultation with the Bishop of Shanghai, and through the kindness of the Cathedral authorities, a most impressive service was held in Holy Trinity Cathedral, consisting of Evensong with a sermon by the Rev. T. D. Sing, D.D. The Bishops and Delegates walked in procession to and from the Cathedral. The offering was given to the Board of Missions.

AGENDA PAPER.

A. Organization.

Election of Chairman, Secretaries, and Recording Secretaries in the House of Delegates; and appointment of Nominating and Business Committees (Joint).

N.B. (1) It is desired that members of the Synod wishing to serve on any Committee or able to suggest the names of others likely to be specially interested in the work of any particular Committee, send in their suggestions to the Nominating Committee, for consideration by that Committee, before 6 p.m. on Monday, April 27th.

A rough list of the Committees to be appointed will be found below under B.

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, April 29th), and the appointment of all Committees before Thursday evening, April 30th, so that they can meet to organize on Friday afternoon.
B. REPORTS OF COMMITTEES.

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

1. Standing Committee.
2. Trust Funds.
3. Treasurer’s Report.
5. Christian Unity.
6. Prayerbook.
7. Religious Education.
8. Church Literature.
10. New Dioceses.
11. Hymnal (special 1928)
12. Voluntary Bands (special 1928)
13. Board of Directors C. T. S. (special 1928)
14. Board of Missions (report on Wednesday, April 29th).

C. OTHER BUSINESS.

I. Lambeth Conference.

(a) Statement by the Bishop of North China on the action of Lambeth Conference as to the status of the Chung Hua Sheng Kung Hui.

(b) Statement by the Bishop of Shanghai on “The Doctrine of God” and “The Way of Renewal.”

II. Resolutions submitted by Diocesan Synods.

Kiangsu: two resolutions concerning the Chinese Churchman, and a resolution on Religious Liberty.

Hankow: a resolution re training of students at the C. T. S. in rural problems.

III. Resolutions submitted by the Standing Committee.

(a) re accommodation for the safe custody of archives.

(b) re preparation of Report, involving early selection of the Standing Committee.

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

REPORT OF THE STANDING COMMITTEE

The Committee has met three times, viz., on April 30th, 1928, October 7th, 1929, and January 14th, 1931.

Its first business was to elect a Secretary, and in view of his shortly becoming acting-Chairman, to elect an acting-Secretary.
The Chairman, the Bishop of Hankow, was asked to inform the National Christian Council of the Resolutions touching the relation of the C. H. S. K. H. to that Council which had been passed during the Synod.

A Sub-Committee was appointed to provide a Synod seal, which was done in due course.

A Sub-Committee was appointed to revise the Chinese text of the Constitution and Canons, and the results of their labours will be laid before the Synod by the Committee on Canons.

Why the Committee met in October, 1929, they had to accept the resignation of the Assistant-Bishop of Honan, whose place was taken by the Rev. Dr. Hawks Pott as Vice-Chairman of the House of Delegates, and of Mr. Addison Hsu who was about to be ordained. Mr. T. L. Chu of the Y.M.C.A. in Hangchow was elected in his place and consented to serve, but he was unable to attend the only subsequent meeting.

The main business of the meeting was to consider matters concerning the N. C. C. The Chairman had endeavoured to secure an adequate delegation to attend the annual meeting which was held in May 1929 to discuss the proposed new Constitution. A rather informal Report was made to the Committee on behalf of those who have so attended. The Committee refused a somewhat sanguine request that they would ratify the proposed Constitution which had been published in full without any note to the effect that it still awaited ratification by the Churches concerned: and the Committee resolved to ask all Dioceses to consider the matter in Diocesan Synods, so that delegates to the Synod of 1931 might come prepared to act with some knowledge of the subject. The Committee has received no information how far this request has been complied with.

Further, the Secretary was instructed to write to the authorities of the N. C. C. to correct the mis-statement on page 107 of the N. C. C. Report for the year 1928-1929, where the C. H. S. K. H. is put down as a constituent member of the N. C. C., and the six delegates to the annual meeting as representatives of the C. H. S. K. H. on the Council.

The Committee took steps to secure as far as possible (unfortunately of necessity very incompletely) statistics for the years following 1925, as these had not been collected by the Committee on the State of the Church. The Committee earnestly hopes that hereafter this task will be regularly and punctually carried out by Committee on the State of the Church, which should draw up, print, and circulate the necessary forms as soon as may be possible.
The Committee considered further various matters referred to in Res. XXVII of 1928.

(1) A resolution on Pensions is appended to this Report.

(2) The need of a Canon on the Transfer of Clergy was referred to the Committee on Canons.

(3) The possibility, of a University Brotherhood was discussed with the Bishops of North China and Shantung, who report that it has not yet reached the stage of realization.

The Committee requests the Committee on Synod Expenses to reconsider the existing regulations for expenses connected with the work of the various Committees and to bring in one or more Resolutions on the subject before the close of the Synod.

The Committee also gave its formal approval to the action taken in its name (after correspondence) in signing the Petition on Religious Liberty.

Finally, the Committee ventured to make the following suggestion to the incoming Standing Committee:

"That the preliminary report (Action of Synod) be produced more promptly, in cheaper form, and be more widely circulated than has been the case hitherto. It would seem unnecessary to include more than the Resolutions, list of Committees, and the Pastoral Letter, in this preliminary report."

Proposed Resolution on Pensions:

Resolved: That whereas the matter of Pensions, etc., is an urgent matter for every Diocese, and that the circumstances to be considered vary widely in different Dioceses, this Synod urges upon each Diocese to do something in the matter as soon as possible, if no beginning has yet been made, and to report from time to time to the Secretary of the Standing Committee as to the regulations adopted and their working, successful or otherwise.

REPORT OF THE STANDING COMMITTEE ON TRUST FUNDS

In 1921 the Standing Committee on Trust Funds did not exist, but the Church Literature Committee appointed by the Conference of 1909 reported proposing that the Standing Committee on Church Literature "should administer the interest on £1,000 given to the Church by the Pan Anglican Conference Thanksgiving Fund." This was practically adopted, being covered by Resolution VII.

In 1915 this was modified as follows:

(a) The Treasurer of the Synod was ordered to take charge of the Funds which the Synod puts at the disposal of the Literature
Committee, (including this £1,000) subject to the instructions of a Committee on Trust Funds, to be appointed by Synod, and Resolution XX appointed the Standing Committee on Trust Funds.

The Church Literature Committee's accounts for 1912-1915 submitted to the 1915 Synod give the following particulars:

1911 May 2 By £1,000 Tls. 8,311.69
1912 ,, 28 Invested in eighty S. M. C. debentures at 102 Tls. 8,160.00

the interest accruing to the Church Literature Committee and being accounted for by that Committee in the same accounts.

These accounts were submitted by the Chairman of the Standing Committee of Synod: presumably because the money was in his hands.

In 1918 the Chairman of the Church Literature Committee presented accounts of this "Trust Fund" with the commend that "these trust funds ought by rights to be in the hands of the treasurer of Synod" (see above under 1915). No action however was taken by Synod, and there was no report, of the "Standing Committee on Trust Funds."

In 1921 there was for the first time such a report stating:

(a) that the only Trust Fund was: viz., the Tls. 8,000 S. M. C. Debentures representing the Pan Anglican Thanksgiving Grant.

(b) that the Standing Committee had satisfied itself that the interest thereon had been properly used by the Church Literature Committee. No details were given on this Report but they were given in the Church Literature Committee's account for the "Chinese Churchman."

In 1924 the Standing Committee submitted a similar Report, practically word for word identical with that of 1921.

In 1928 the Report was practically identical with that of 1921 and 1924.

In 1931 the Report was necessarily varied, having to mention the reinvestment of the money owing to the redemption of the original debentures of the S.M.C. As stated, Mr. Walker was able to purchase eighty-one shares of one hundred Taels each in the Shanghai Power Company's preferred stock at a cost of Taels 98.75 per share (total cost Ts. 7,998.75) with the Ts. 8,000 received from the S.M.C. The interest is at 6% and as it is paid quarterly instead of half-yearly, the amount received in 1930 included interest for the last quarter of 1930. This explains (as pointed out in the Church Literature Committee's Report) the rise in "Interest on debentures" in 1930, and partly accounts for the larger balance in hand on the "Chinese Churchman" Account at the end of 1930.
The Standing Committee on Trust Funds ventures to hope that the above statement will be regarded as satisfactory.

The Committee would only add, as stated in their original report, that "this investment is in the name of the Committee, Mr. M. P. Walker having authority to sign." Your Committee recommends that it so remain for the present. The interest is being paid to the credit of the Church Literature Committee in the National City Bank, Shanghai.

REPORT OF STANDING COMMITTEE ON CANONS

Your Committee has met three times, and has endeavored to deal with all matters referred to it by the General Synod of 1928, as well as one or two other matters which have been referred to it since the Synod met.

Your Committee was instructed (Res. IX of 1928) to prepare a draft Canon on Marriage and Divorce, dealing with the matter more fully than in 1928. This has been done, and the draft is appended to this Report.

Your Committee was instructed (Res. X of 1928) to prepare a draft Canon on the Retirement of Bishops.

Your Committee was instructed (Res. XI of 1928) to submit a revised draft of Canon XI, "Of Assistant Bishops" more clearly worded.

Your Committee found reason to submit one or two small alterations in Canons II, IX, X, XIX.

Your Committee considered a recommendation made by the Committee on the State of the Church, in its Report to Synod of 1928, viz., that a Canon on the Transfer of Clergy should be prepared and adopted.

Your Committee would strongly endorse the above recommendation, and hopes that such a Canon may be submitted to the Synod for discussion.

But your Committee ventures to point out that there seems to be some misunderstanding as to the proper functions of a Standing Committee on Canons. It seems to be often assumed that the Committee should prepare the draft of any Canons required. Your Committee begs to demur to this view of its function. It believes that it exists rather to be a Body of Reference for considering Canons already drafted, presented to, and provisionally accepted by, the General Synod.

With this view of its functions it has expressed a hope that a Canon on the Transfer of Clergy—a Canon it believes to be needed—should be prepared and submitted; but it has not attempted to prepare the draft of such a Canon.

Similarly, when approached by the Standing Committee on the Prayer Book and asked to introduce a Canon already drafted by that Committee entitled "Of the Prayer Book," your Committee replied:
that in its opinion it was not the business of the Committee on Canons to introduce new Canons unless instructed to do so by the General Synod.

Finally, your Committee begs to submit for the consideration of the Synod the revised draft (Chinese) of the Constitution and Canons prepared by the special Committee of Synod appointed for that purpose in 1928. By Res. XIV of that year this revised draft was to be presented to Synod through the Committee on Canons. Your Committee has been at some pains to assure itself that the revised draft accurately represents the sense of the original, but it has not attempted to judge of or criticise the Chinese except in this one respect.

F. R. Graves,

(Bishop of Shanghai),

(Chairman)

APPENDIX I

DRAFT CANON OF MARRIAGE AND DIVORCE

1. The Christian ideal of marriage being the union of one man with one woman, a union binding until death, no minister of this Church, knowingly after due inquiry, shall solemnize according to the rites of the Church the marriage of any person whose former partner is still living.

2. A marriage between two non-Christians performed in accordance with the law of the land becomes sacred and indissoluble by virtue of their both becoming members of the Church through baptism.

3. A marriage between a Christian and a non-Christian shall not be solemnised with the marriage service of the Church.

4. (a) Every minister shall be careful to secure the observance of the civil law governing marriage.

(b) Those who desire a minister to solemnize their marriage should give him three weeks notice.

5. No minister shall solemnize a marriage except in the presence of at least two witnesses.

6. Every minister shall without delay formally record in the proper register the name, age, occupation and residence of each party. Such record shall be signed by the minister who solemnizes the marriage, and, if practicable, by the married parties, and by at least two witnesses of the marriage. A certificate of marriage shall be given to the newly wedded couple.
REPORT OF THE STANDING COMMITTEE ON
CHRISTIAN UNITY

The only work of the Committee has been the pulication in 1930, of a Circular Letter. An advance copy was sent to each diocesan bishop with a covering letter asking him to say if he wished to circulate it in his Diocese. Where such desire was expressed further copies in Chinese and English were sent. A copy of the Circular is appended to this Report.

The Circular received a cordial welcome from most of the diocesan bishops, and also some friendly criticism from one of them, who questioned whether the Committee, as a Committee of Synod, had any right to publish such a letter unless instructed to do so by Synod. The same bishop further criticised paragraphs 3 and 4 of the Postscript on the grounds first, that the sympathetic reference to the South India Scheme of Union was premature, because the Lambeth Conference, whose advice was sought by the bishops in India, had not yet met; and secondly, that the idea of the Chung Hua Sheng Kung Hui perhaps finding itself in a position to give a lead to the older branches of the Anglican Communion was somewhat presumptuous. If the Committee has been unwise or out of order in publishing the Circular, it asks the pardon of Synod.

The Committee has read with great interest the Resolutions of the Lambeth Conference of 1930, especially those on the subject of Unity. The Scheme of Union, between four Anglican dioceses in South India, with the Wesleyan Church in South India and the South India United Church, was brought before the Conference for consideration, by the Church of India, Burma and Ceylon. The Conference was entirely in favor of that Church going forward in the matter on the lines indicated in the scheme. One of the most remarkable features in that scheme is the great sacrifice which would be made by the Church of India, and perhaps even more by the four dioceses immediately concerned, in the proposal that these four dioceses, pending the realization of a still larger union embracing the whole of India, would cut themselves off from the Church of India, and become a part of a new province of the Church Universal. This is surely one of the greatest sacrifices that could be made in the cause of unity; and we venture to hope that when the time is ripe, the C. H. S. K. H. or any of its dioceses, will be found not less ready than our brethren in India to make such sacrifices. A mere federation of Churches which allows those Churches, belonging to different communions, to retain their character and position in those communions, while merely loosely bound together with other Churches, does not in our opinion make them one, and can never satisfy our longing for a
real manifestation of the unity of life and spirit of the whole Church of God for which we pray.

The unity towards which we desire to work is a union of all Christian Communions in China, through which, when completed, there would emerge (in the words of the Lambeth Encyclical) "a province of Christ's Church genuinely catholic, loyal to all truth, within whose visible unity treasures of faith and order, nowhere in the Church at present combined, will be possessed in common, and the power of Christ will be manifest in a new richness."

The Committee further desires to call the attention of the members of the Chung Hua Sheng Kung Hui to the following actions and movements in our own and other Communions, which seem to indicate the growing desire for a closer drawing together of Churches in Christian faith, order and work.

I. Resolutions of the Lambeth Conference (1930).
   Resolution 33 (b)
   Resolution 35 (b)
   Resolution 37.

II. The meeting of the Continuation Committee of the Lausanne Conference at Murren in 1930.

II. The federation of some Christian bodies in China, in the Church of Christ in China.

IV. The attainment in large measure of united organization by the different Lutheran Churches in China, in the "Chung Hua Hsin I Hui."

V. The growing recognition and observance of Christian Fasts and Festivals by non-episcopal Churches.

VI. The Five Year Movement in China, and the Kingdom of God Movement in Japan.

Signed:  L. H. Roots
         (Bishop of Hankow)
         (Chairman)

         T. A. Scott
         (Bishop of Shantung)
         (Secretary)
THE STANDING COMMITTEE ON UNITY CIRCULAR
LETTER FEBRUARY 1930

The Lambeth Conference of Bishops has at all its six meetings dealt with the subject of Christian Unity. At the last meeting in 1920 it issued an appeal to all Christian People on the same subject. From that time onwards more and more people both in our own Church and in others have taken an increasing interest in the subject. The World Conference on Faith and Order, preparations for which had begun in 1910, finally met in 1927 at Lausanne. All important Christian Communions were invited, and all except the Roman Catholic Church and two others were represented. Among the results of the Conference were the following relating specially to Christian Unity. (1) A clearer understanding of the position and point of view of all the Churches represented, (2) A clearer vision of the paramount need of Christian Unity, (3) A greater sympathy on the part of each group with others who differed from it.

In 1928 there met at Jerusalem the International Missionary Council with delegates from many countries of the world. The Christian Message drawn up at this meeting, which embodies the "Church's Message to the World" adopted by the Lausanne Conference, has been translated into Chinese, and can be got from the N.C.C., 23 Yuen Ming Yuen Road, Shanghai. Among the results of that meeting were the following relating specially to Christian Unity. (1) The clear expression of opinion on the part of Eastern and African Christian leaders that the old divisions do not interest them, (2) the conviction of those who met that the solution of present day problems, including that of Christian Unity, lay primarily in prayer.

The Report of the Jerusalem meeting ends with a call to prayer. A list of eight subjects for prayer is printed. Seven of those subjects were decided on three years before by a few people, who, feeling the same conviction that the Church needed to pray more, met in London in the Jerusalem Chamber, Westminster Abbey, and decided that they would concentrate on these subjects, and in quiet ways get others to join them. From that time there has been a steadily increasing number, definitely praying on these lines in many parts of the world; and the fact that the Missionary Council at Jerusalem embodied these subjects in their call to prayer not only shows their suitability for the needs of the Church in these days in all countries, but also ensures a still larger addition to the number of those who agree to pray for certain things in Christ's name. We print at the end of this letter the eight subjects for prayer. They are for other needs besides Christian Unity, but Christian Unity has its place among them; and this Committee is convinced that more and more prayer is the necessary preparation on the part of the Church for the realization of that which Christ Himself prayed for.
It is sometimes asked in regard to Christian Unity: where does the C. H. S. K. H. stand in the matter? How far will it go to meet others? We would venture to give our answer as follows:

(1) However far the C. H. S. K. H. goes, or wherever it stands, it goes or stands as a whole. That is it must move, or not move, constitutionally through its General Synod of Bishops and duly appointed clerical and lay representatives. Individual action might divide our own Church.

(2) Again, the C. H. S. K. H. is a part of the Anglican Communion throughout the world, and therefore it stands or moves with that Communion, greatly aided in maintaining such unity by the Lambeth Conference. Independent action which would cut us off, from the Anglican Communion is unthinkable. It would mar, not make, unity.

(3) At the same time it may well be that a younger branch of the Anglican Communion might be in a position to give a lead rather than to wait till the older branches give it a lead. We have in South India an example of this, where some dioceses of the Indian S.K.H., with the sympathetic approval of the General Synod (Council) of the Indian S. K. H., are making very careful steps towards union, on the basis of episcopacy, with the South Indian Presbyterian, Congregationalist and Wesleyan Churches.

(4) Therefore it seems to us to be the duty of the C. H. S. K. H. as a whole, not only to be watchful against the danger of individual or unconstitutional movements towards unity, but also to be ready, if the Holy Spirit leads us, to initiate plans for practical and constitutional unity.

(5) The leading of the Holy Spirit is promised to those who pray.

Prayers

of the Jerusalem Fellowship of Prayer, Westminster, 1925, with one added (V) at Jerusalem, 1928.

I. For a Missionary Spirit. That the Church may see the whole world’s need of Christ, and may be ready for any sacrifice to make Him known to all mankind.

II. For a Spirit of Prayer. That the Church may learn to pray as Christ prayed and taught His disciples to pray; and that an ever increasing number of interceders may be added to us until the whole Church is awakened to prayer.

III. For a Spirit of Sacrifice. That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.
IV. *For a Spirit of Unity.* That the whole Church may desire and experience a new unity in Christ.

V. *For the Gift of Interpretation.* That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

VI. *For Courageous Witness in Moral Questions.* That the witness of the Church in the moral questions of our day may truly reflect the mind of God, and may be known and felt throughout the world.

VII. *For a Spirit of Service.* That a great number of men and women may offer themselves unreservedly to do Christ’s work at home and abroad in our generation.

VIII. *For the completion of our Conversion.* For the removal of all hindrances in our own lives to the manifestation of God’s redeeming love and power.

**REPORT OF THE STANDING COMMITTEE ON PRAYER BOOK**

In the course of the last three years, our Committee met two times.

The present report is based on the minutes of the two meetings.

The first meeting of the whole Committee was convened on April 27th, 1928, in St. John’s University, Shanghai. The most important action was the appointment of three Sub-committees, viz.,

(a) Sub-committee on Marriage and Burial Ceremonies, and other Matters pertaining to Chinese Customs.

(b) Sub-committee on Morning and Evening Prayers, Litany, etc.

(c) Sub-committee on Baptism and Confirmation Services.

In the course of the last three years, the three Sub-committees worked separately. The method used was either by meetings or by correspondence.

On November 24-28, 1930, the second meeting of the whole Committee was convened in St. John’s University, Shanghai. The former Chairman was Bishop Molony, who had retired in England; and Bishop Huntington succeeded to him, and conducted the meeting. The Rev. R. E. Wood of Wuchang, and the Rev. H. P. Wei of Shanghai were co-opted with full power of vote in the discussions. The main actions are hereby presented to General Synod as follows.

I. Resolved, that this Committee request General Synod to establish the following Canon on Prayer Book.

(1) There shall be a standard Book of Common Prayer adopted by the General Synod.
(2) All Books of Common Prayer in use in the various dioceses shall be based on this Book, and shall not differ from it in any important doctrine.

(3) There shall be a Standing Committee on Prayer Book whose duties shall be:

(a) To compare all prayer books which are to be authorized for use in any diocese with the Standard Book, and to refer them to the House of Bishops.

(b) To receive all suggestions for the alteration of the Standard Book of Common Prayer, and if it approves, to report the same to General Synod.

(4) The General Synod on receiving such report may accept, reject, or amend it by a majority vote in each house. It will then be authorized for tentative use until the next General Synod. At the next meeting of the General Synod, it must again receive a majority vote in each house before the alteration becomes part of the Standard Book of Common Prayer.

II. Resolved, that this Committee recommend to General Synod to work toward a Standard Book of Common Prayer of the C. H. S. K. H. by the following three methods.

(1) To adopt the American Revised Prayer Book, as translated by the three Yangtse Valley Dioceses as the basic book.

(2) To incorporate into the basic book other materials, such as materials from the English Revised Prayer Book of 1928.

(3) To draw up, and to incorporate into the basic book, forms and offices that will suit the national temperament of the Chinese.

III. Resolved, that this Committee request General Synod to devise means for the encouragement of people all over the country to compose forms and offices that will suit the national temperament of the Chinese by way of experiment, so that the Standing Committee on Prayer Book may study them, and recommend them for use.

IV Our Committee was again instructed by the General Synod of 1928 to draw up forms and prayers suitable for use in regard to the deceased relatives, hence the following have been drawn up:

(1) Some important suggestions in regard to funerals
(2) A form for the encoffining service.
(3) A form for the burial service.
(4) A form for the commemoration service.

Resolved, that this Committee recommend to General Synod "Some important suggestions in regard to funerals" for adoption.
V. Resolved, that this Committee recommend to General Synod "A form for the encoffining service" for adoption.

VI. Resolved, that this Committee recommend to General Synod to adopt the form for the burial service of the American Revised Prayer Book, with two additional rubrics.

VII. Resolved, that this Committee recommend to General Synod "A form for the commemoration service" for adoption.

VIII. Our Committee also decided to establish a Liturgical Library of the C. H. S. K. H. so as to facilitate research in Liturgies, and asked St. John's University to provide a place to house it. We are glad to say that consent has already been obtained, and that diocesan authorities have already been requested to co-operate in the endeavour by sending materials to the said library.

REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION

The only meeting of the Committee was held at the close of the Synod. We elected a Chairman and a Secretary but the Secretary has unfortunately left China. We also voted unanimously to invite Miss Alice Gregg, M.A., to come as full time Secretary if the American Church would pay her salary. I communicated with Miss Gregg and also with the Department of Missions. Miss Gregg responded enthusiastically, and the Department of Missions agreed to pay her salary. She asked, however, for six months more in America in which to specialize on Religious Education. This was granted and she arrived in China in March 1929.

She took up work at Wuhu on her arrival and set to work to prepare material for use in primary schools. St. Lioba's School which is a very ordinary primary school was the place where she worked and tried out the material she was able to find and to make. Two volumes of this work are now published both in English and Chinese by the Christian Literature Society under the title of "Learning to Live in Grade I and Grade II." This is not a text book, but a record of experiments which should be very useful to all who are trying to work along these lines. She also collected considerable material which may be had in English and Chinese under the title of "Signposts of Religious Education" All are published by the Christian Literature Society.

In the autumn of 1930 a deputation was organized under the auspices of the N. C. C. to assist in the work of religious education on which Miss Gregg was asked to serve. As this gave her an opportunity to visit many parts of China and to see what work was being done and also to assist various dioceses which
for financial reasons were unable to ask her to come to them, we allowed her to take up this work. The work of this deputation seems to have been most successful. They have so far visited Chekiang, Fukien and Kwangtung in all of which places Miss Gregg has been able to get in touch with the Sheng Kung Hui as well as the religious education workers of other Christian bodies. They expect to visit Central and North China and to close with a Conference sometime during the summer.

In presenting this report we also present the following resolutions:

I. We commend the work done by the General Secretary for Religious Education and urge that the dioceses make a large use of her time in holding conferences and assisting to improve the methods of religious education throughout the Church.

II. We commend to the attention of the Church the records of work done and published under the title of “Learning to Live in Grade I and II” and “Signposts of Religious Education” and urge that the methods therein laid down be more widely used throughout the Church.

III. We commend to the notice of the Church the Society of Light Bearers being convinced that its wide diffusion will help greatly in the religious education of the children of the Church.

IV. We would propose a budget to cover the necessary expenses of the work as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel of the General Secretary</td>
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<tr>
<td>Printing and Office Expenses</td>
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</tr>
<tr>
<td>Total</td>
<td>$500.00</td>
</tr>
</tbody>
</table>

and would request that the Treasurer of the Board of Missions be requested to act as treasurer for this committee.

**CHURCH LITERATURE COMMITTEE REPORT**

The Report of this Committee presented to the Synod of 1928 was drawn up at the close of 1926. The present Report therefore covers four years-1927-1930.

**I. Publishing**

(1) *Output*. At the end of 1926 we had 71 publications on our list: at the end of 1930 we had published altogether 101, an increase of thirty. The cost of printing has increased very much, due not only to a rise in cost of paper but still more to the higher scale of wages now obtaining. Comparisons are interesting. In 1921-3 we spent $2,500, 1924-6 about $4,200, 1927-1930 nearly $6,000. Our sales have still to grow, but we have made a beginning, 1930 has been a record year, nearly $800 worth of books have been sold.
(2) *Nature of Publications.* The most striking features in our new publications have been three: the publication of tracts, as distinct from books; the acceptance of original manuscripts submitted for approval with a view to publication; and the publication of translations of certain important books.

(3) *Need.* We venture to put first our great need of publicity. We have few facilities for advertising, and we must depend largely on the help of our friends to make our books known and so promote their sale. Catalogues are circulated, and are also *always obtainable on application.* But in the work of a Committee like the C. L. C., with no regular office or staff, the efforts of individuals must be relied upon, both for suggestions and for promoting sales. The Committee earnestly commend this to the notice of every member of the Synod.

(4) *Finance.* The Publishing account is appended. As long as we carried a heavy balance, we could not ask the S.P.C.K. to continue their grants; but we believe the Society is as ready as ever it was to help us, and we are asking for a large grant this year. The Board of Missions in New York has been giving us $1,000.00 every year, for which we would express our gratitude.

**Publishing Account 1927-1930**

<table>
<thead>
<tr>
<th></th>
<th>1927</th>
<th>1928</th>
<th>1929</th>
<th>1930</th>
</tr>
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<tbody>
<tr>
<td><strong>Receipts.</strong></td>
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<tr>
<td>Balance forward</td>
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<td>45.14</td>
<td>3.10</td>
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<tr>
<td><strong>Total</strong></td>
<td>$2,804.97</td>
<td>$3,431.54</td>
<td>$4,444.41</td>
<td>$4,009.20</td>
</tr>
</tbody>
</table>

| **Expenditures.**    |        |        |        |        |
| Printing             | $ 839.92 | $ 654.54 | $1,408.17 | $2,945.74 |
| Advertising          |        | 64.00  | 39.53  | 70.00  |
| Writers, Clerks, etc.| 80.00  | 24.00  | 112.00 | 90.50  |
| Purchase of Books    |        |        | 100.00 | 241.00 |
| Miscellaneous        | 28.08  | 5.50   | 53.78  | 22.67  |
| S. P. C. K. 25% sales|        |        | 512.00 |        |
| Transferred on Loan to Chinese Churchman |        |        | 200.00 |        |
| Total Expenditure    | 948.00 | 748.04 | 2,225.48 | 3,589.91 |
| **Balance Forward**  | 1,856.97 | 2,683.50 | 2,218.93 | 419.29 |
| **Total**            | $2,804.97 | $3,431.54 | $4,444.41 | $4,009.20 |
Notes: (1) It has been quite unnecessary to draw on S. P. C. K., but we are doing so in 1931.

(2) "Purchase of books" includes fees paid to authors, and in one case fee for copyright of a book translated.

(3) In 1929 S. P. C. K. were paid the royalty for the four previous years up to date.

(4) The increase in sales in 1930 is noteworthy; it constitutes a record though still below what it should be.

(5) The "Chinese Churchman" Account wanted a Standing Balance in 1930, and $200 was advanced from the Publications Account.

"Chinese Churchman" Accounts 1927-1930

<table>
<thead>
<tr>
<th>Receipts</th>
<th>1927</th>
<th>1928</th>
<th>1929</th>
<th>1930</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance Forward</td>
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<td>Advertisements</td>
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<td>30.00</td>
<td>30.00</td>
<td>60.00</td>
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<tr>
<td>Interest on Debentures</td>
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<td>664.40</td>
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<tr>
<td>Miscellaneous</td>
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<td>29.19</td>
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<tr>
<td>Loan from Publication Account</td>
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<td></td>
<td></td>
<td>200.00</td>
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<tr>
<td></td>
<td>$1,639.93</td>
<td>$1,621.11</td>
<td>$1,637.14</td>
<td>$2,107.60</td>
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Expenditures.

<table>
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<tr>
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<th>$669.12</th>
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<tr>
<td>Miscellaneous</td>
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<td>61.71</td>
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<td></td>
<td>1,426.49</td>
<td>1,404.91</td>
<td>1,401.68</td>
<td>1,444.83</td>
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</tbody>
</table>

Balance Forward     | 213.44  | 216.20  | 235.46  | 662.97  |

|                     | $1,639.93 | $1,621.11 | $1,637.14 | $2,107.80 |

Notes: (1) The amount received under "Subscriptions" in 1930 is satisfactory: in 1924 and 1926 it was about the same.

(2) The amount received under "Advertisements" is far below what it might be, if our friends would help us in this matter.

(3) Interest on Debentures: the increase in 1930 is entirely due to the inclusion for the first time of the December
quarter's interest. Hitherto that has been paid with the next quarter in March.

(4) Loan from Publishing account: this was simply a loan to secure us against over-drawing at the Bank.

(5) It is a proud boast for those who manage the "Chinese Churchman" in Shanghai that for the last five years it has been self-supporting.

(6) The Committee wishes to draw the Synod's attention to the excellent service rendered by Mr. Wang Tien-bak during these years, (1924-1930).

"The Chinese Churchman" Circulation 1928-1930

<table>
<thead>
<tr>
<th>Diocese</th>
<th>1928</th>
<th>1929</th>
<th>1930</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shanghai</td>
<td>181</td>
<td>186</td>
<td>199</td>
</tr>
<tr>
<td>Victoria, Hongkong</td>
<td>116</td>
<td>114</td>
<td>198</td>
</tr>
<tr>
<td>Hankow</td>
<td>96</td>
<td>95</td>
<td>108</td>
</tr>
<tr>
<td>Anking</td>
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<td>33</td>
<td>96</td>
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<td>Fukien</td>
<td>54</td>
<td>56</td>
<td>89</td>
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<tr>
<td>Shantung</td>
<td>40</td>
<td>47</td>
<td>46</td>
</tr>
<tr>
<td>North China</td>
<td>49</td>
<td>55</td>
<td>56</td>
</tr>
<tr>
<td>Chekiang</td>
<td>44</td>
<td>37</td>
<td>35</td>
</tr>
<tr>
<td>Honan</td>
<td>17</td>
<td>16</td>
<td>19</td>
</tr>
<tr>
<td>Kuangsi-Hunan</td>
<td>17</td>
<td>15</td>
<td>24</td>
</tr>
<tr>
<td>Szechuen</td>
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<td>8</td>
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<tr>
<td>Shensi</td>
<td>23</td>
<td>21</td>
<td>16</td>
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<tr>
<td>Abroad</td>
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<td>Exchange</td>
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<td>32</td>
</tr>
<tr>
<td></td>
<td>776</td>
<td>778</td>
<td>980</td>
</tr>
</tbody>
</table>

Circulation and Payments

1924-1926 Average circulation 800 Payments $736.74
1928-1930 Average circulation 845 Payments $727.35

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH

New Bishops.

During the period under review three new Chinese Bishops have been added to the Episcopate of the Chung Hua Sheng Kung Kui. On 24 February, 1929, the Rev. P. Lindel Tsien was consecrated in St. Paul's Cathedral, Hankow, to be Assistant Bishop of Honan. It should be noted that there is an adequate endowment for the support
of this Bishop, and that the General Synod has been asked to take responsibility for the trust of this Fund.

In that same year also two other Chinese clergymen were consecrated to be Assistant Bishops of Western China, namely Archdeacon Ku Ho-Lin at Paoning, Szechuen, on June 16th, and the Rev. C. T. Song at Mienchu, Szechuen, on June 29th. It should be mentioned also that the Rt. Rev. H. J. Molony, D.D., having resigned as Bishop in Chekiang, the Rev. John Curtis was consecrated Bishop of Chekiang at Ningpo, on January 6th, 1929, being the first English Bishop to be consecrated in China a Bishop of the Chung Hua Sheng Kung Hui.

It is particularly gratifying to note that for the first time a Chinese Bishop sat as a member of the Lambeth Conference. The Rt. Rev. P. Lindel Tsen attended the Conference and then visited the Church in Canada for four months, doing work for this Church of great value.

Christian Education.

The question whether schools conducted by the Church should register under the Government regulations at present in force is still unsettled and much debated. The fact remains, however, that, whether we register or do not register, the Church is faced with great difficulties in conducting schools as Christian schools. In some places it may be done, but in others it is quite impossible.

Church leadership in the past has been almost entirely the outcome of the educational work of the Church, so with the curtailment of this there must of necessity be a loss in this vital function, the training of Church workers. Already this loss is being felt in the dioceses whose schools have had to close.

Obviously something must be done at once in view of this serious situation. One of the best means to meet this need will be the more thorough development and use of Religious Education along its many lines, as Sunday Schools systematic teaching of groups both of Christians and of enquirers, religion in the family, Bible reading and personal devotions, classes for the illiterate, etc.

Institutes and short term classes for intensive training will no doubt be found necessary as a means of selecting and training leaders where regular schools cannot be carried on.

Hostels, where Christian students attending Government schools may live under Christian influence and in a Christian environment, will be one of the most important means of filling the need created by the curtailment of Christian schools. These hostels need not be only for students attending Middle Schools and Universities in the large cities, but also may be opened for the children of country Christians who by living in a hostel attached to a Church could attend the primary schools of the town under the eye of their pastor.
Episcopal Endowments.

Many of the dioceses are building up endowments for the support of Chinese Bishops. As this is a matter which concerns the whole Church we suggest that a report of such funds should be made to the General Synod at each meeting and that whenever possible these funds should be committed to the care of the Standing Committee on Trust Funds.

General Synod Questions.

This Committee would point out the need for the consideration of the following points:

(1) An adequate pension fund for the superannuated clergy of the whole Church.

(2) A fund for the widows and orphans of deceased clergy.

(3) A Registrar of the General Synod who would be responsible for the safe custody of the corporate seal, the archives, and all official reports, minutes and documents of the Synod.

(4) A canon on the voluntary abandonment or relinquishment of the Sacred Ministry.

(5) A central clearing office for the business and general activities of the General Synod.

(6) The incorporation of the General Synod or official registration with the National Government.

(7) A Chung Hua Sheng Kung Hui Property Insurance Fund.

REPORT OF THE COMMITTEE ON NEW DIOCESES.

The Committee on New Dioceses has held no meetings during the past three years. What work has been done has been by correspondence. There seems to have been no marked change during the triennium and practically the same recommendations stand as were submitted to the last General Synod. The only marked change is with regard to the diocese of Western China where the appointment of two assistant bishops has relieved the pressure. We would submit the following suggestions:

1. The Diocese of North China is much too large and it would be well to erect a new diocese with its centre in the province of Shansi and including Suixiyan and Chahar, but it is difficult to see how provision for staff and finance could be made at the present time.
2. The northern part of the province of Hunan which is now part of the Diocese of Hankow might well be erected into a new diocese, but it should be somewhat more developed before this is done.

3. The Diocese of Victoria-Hongkong is much too large and should be divided as soon as possible. The Mandarin speaking part of the diocese, namely the provinces of Yunnan and Kweichow, should be erected into a new diocese, but for the present this seems impracticable.

4. The Diocese of Fukien is not yet strong enough for division but it will naturally be divided into four smaller dioceses when it is somewhat more developed.

5. The boundary between the Diocese of Victoria-Hongkong and the Diocese of Anking in the province of Kiangsi, is the 28th parallel. This is a very inconvenient division. Furthermore there is little or no possibility of work being undertaken in southern Kiangsi from the Diocese of Victoria. We therefore present the following resolution:

Whereas owing to the vast size of the Diocese of Victoria-Hongkong, it is impossible that it should undertake work in the southern part of the province of Kiangsi, while the Diocese of Anking may much more readily do so;

And Whereas the provincial boundaries are the most natural boundaries for the dioceses;

And Whereas the Bishops of Victoria-Hongkong and of Anking have both requested it;

Therefore be it resolved that the part of the Province of Kiangsi lying south of latitude 28 North be and hereby is, transferred from the Diocese of Victoria-Hongkong to the Diocese of Anking.
**GENERAL SYNOD TREASURER’S REPORT.**

February 13th, 1928—February 13th, 1931.

**Receipts.**

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<td>Chekiang</td>
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<tr>
<td>Fukien</td>
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**Payments.**

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<tr>
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</tr>
<tr>
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**English Reports**

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**Refund by Bishop Norris**

<table>
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<tr>
<th>Description</th>
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<tbody>
<tr>
<td>for Synod Seal</td>
<td>15.80</td>
</tr>
<tr>
<td>Interest</td>
<td>62.34</td>
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**Total**

$2,723.10

**Total**

$2,723.10
SPECIAL ACCOUNT OF MONEY CONTRIBUTED BY AN AMERICAN FRIEND FOR THE EXPENSES OF THE CHINESE HYMNAL COMMITTEE.

September 3rd, 1929—February 28th, 1931.

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Payments</th>
</tr>
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<tbody>
<tr>
<td>1929 Sept. 3 .. 250.00</td>
<td>Salary for Mr. Ernest Yang for 19 months at $70.00,</td>
</tr>
<tr>
<td>Nov. 19 .. 210.00</td>
<td></td>
</tr>
<tr>
<td>1930 Feb. 28 .. 250.00</td>
<td>August 1929 to February</td>
</tr>
<tr>
<td>June 19 .. 250.00</td>
<td>1931 .. .. $1,330.00</td>
</tr>
<tr>
<td>Sept. 29 .. 140.00</td>
<td>Travelling Expenses .. 31.00</td>
</tr>
<tr>
<td>Nov. 26 .. 250.00</td>
<td>Printing .. .. 36.00</td>
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<td>1931 Feb. 14 .. 100.00</td>
<td>Meeting Dinner .. .. 6.50</td>
</tr>
<tr>
<td></td>
<td>Balance in Bank .. .. 46.50</td>
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</tbody>
</table>

$1,450.00 $1,450.00

Also an Annual Contribution of £7 till further notice by an anonymous donor, paid over to the Board of Missions ($140.23).

Archie T. L. Tsen,

Treasurer.

Audited and found correct by

M. P. Walker.

February 28, 1931.

THE REPORT OF THE EXECUTIVE COMMITTEE OF THE BOARD OF DIRECTORS OF THE CENTRAL THEOLOGICAL SCHOOL.

It has been the effort of the Executive Committee acting with the advice of the Board of Directors, so far as that has been obtainable by correspondence, to carry out the aim of the General Synod which established this School of Theology for the Chung Hua Sheng Kung Hui. This means that the money needed to carry on the School has to be found and an efficient staff provided to do the teaching in the various departments of the course of study. The responsibilities of the Committee have not been light during the last three years. The School has had to move from Nanking to Shanghai and back again to Nanking. We had to conduct negotiations for the evacuation of the property by the military and to repair the heavy damage which had been done to the buildings. And further to persuade the authorities not to take the site of the School for Government purpose.
And when this was done there were the repairs to the buildings which had to be completed before they could be reoccupied by the school. The credit for the practical execution of all this being accomplished successfully belongs to Dean Tong. His report for the years '1928-1930 covers the details of the working of the School during this period and needs little supplementing by the Executive Committee. We would point out that though the School has been carried on in Shanghai and then in temporary quarters in Nanking while the buildings of the school were being repaired, the Dean and Faculty have been able to keep it running regularly in spite of these unsettling conditions.

During the last year six dioceses have had students under instruction, but as this is an institution established by the General Synod and under its direction every diocese should have its share in the work both in supplying students and in providing the necessary teaching staff. In particular the school should be strengthened by adding Chinese professors as is in every way necessary in a School of Theology of the Chinese Church. This is a matter which should receive immediate attention.

It is a marked step forward that the Church Missionary Society has found it possible to assign the Rev. T. Gaunt to be one of the professors in the school as this will help to make the Central Theological School more representative of the whole Chung Hua Sheng Kung Hui. We greatly value this cordial co-operation.

We are glad to report that the Chinese Government has been reimbursing the School for the damage done to it in 1927 and 1928. The claim for damage to the new buildings on account of their being occupied by soldiers for many months as presented to the mixed Commission was Gold $3,136.80. The Commission estimated this as equal to Mex. $6,291.60. The full claim was not allowed but an amount of Mex. $5,965.94 was fixed by the Commission. Up to date the amount received in five payments is Mex. $4,150.49. The balance due is Mex. $1,815.45. The money received has been deposited in the Building Fund as a credit on account of repairs. These repairs actually cost the School Mex. $7,442.05.

There is a sum of $1,747.44 called the "Lewis Fund," being a bequest in the will of Mrs. Lawrence Lewis of Philadelphia, which has been sent to the Bishop of Shanghai to be used at his discretion for the good of the School.

We send with this the balance sheets of the Working Account and Building Fund.

F. R. Graves, Chairman,

Executive Committee, Board of Directors.
CENTRAL THEOLOGICAL SCHOOL WORKING ACCOUNT

January 1st, 1928—December 31st, 1930

**Receipts:**

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
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<tr>
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<tr>
<td>S. P. G. Grant</td>
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<tr>
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<tr>
<td>Diocese of Kiangsu</td>
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<tr>
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<tr>
<td>Diocese of Fukien</td>
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<tr>
<td>Diocese of Honan</td>
<td>120.00</td>
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<tr>
<td>Diocese of Human</td>
<td>480.00</td>
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<tr>
<td>Diocese of Hankow</td>
<td>1,110.00</td>
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<tr>
<td>Diocese of North China</td>
<td>870.00</td>
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<td>Diocese of Kiangsu</td>
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<td>Diocese of Shantung</td>
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<td>Interest and Land Tenure, etc.</td>
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**Total Receipts:** $26,469.76

**Payments:**

<table>
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<td>Incidentals, travel, athletics, moving</td>
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<tr>
<td>Balance on hand H. &amp; S. Bank</td>
<td>10,272.49</td>
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**Total Payments:** $26,469.76

Submitted by

T. M. Tong, Dean.
CENTRAL THEOLOGICAL SCHOOL BUILDING FUND.


Receipts.

January 1st, 1928 By Balance . . . . . 8,576.55
.. From District of Anking . . . . . 151.09
District of Shanghai . . . . . 191.00
Diocese of Victoria . . . . . 32.10
Diocese of North China . . . . . 198.00
Diocese of Kwangsi-Hunan . . . . . 2.40
Diocese of Shantung . . . . . 175.52
Philadelphia Divinity School G.$289.10 . . 631.46
Payment of claims from Chinese Government to
U. S. Government . . . . . 4,150.49
Bank Interest . . . . . 737.20

$14,845.81

Payments.

To Central Theological School for repairs . . . . . 7,442.05
December 31, 1930, Balance on F/D with Raven
Trust Co. . . . . . 5,000.00
Balance Hongkong and Shanghai
Bank . . . . . 2,403.76

$14,845.81

Submitted,

M. P. WALKER, Treasurer,
American Church Mission.

Shanghai,
February 11, 1931.

REPORT OF THE COMMITTEE ON THE HYMNAL.

I. History of the Work.

(A) Organization. The Committee has met three times. At the
the first meeting the Rev. Hunter C. C. Yen was elected Chairman
and Miss L. S. Hammond Secretary. The Committee, feeling strongly
the importance of this work and its own inadequacy to meet the many
difficulties involved, voted to increase its membership by asking the
coopération of the following persons: The Rev. Hsien-yang Yao, the
Rev. W. P. Roberts, Miss Venetia Cox and Mr. Ernest Y. L. Yang.
These co-opted members have rendered invaluable service to the Com-
mittee, as have also the specially invited members of several sub-
committees and many outside persons with whom we have been in
correspondence. We wish to give them our heartiest thanks.

(B) Questionnaire. In order to make the book as truly re-
presentative as possible of the mind of the whole Church, a questionnaire
was drawn up and copies sent to each Bishop for distribution. Forty-
one answers were received from ten dioceses, giving actual lists of
hymns which are in constant use and recommended for inclusion
in the Common Hymnal. A careful card index was made to record
every hymn mentioned (there were over six hundred of these) and
the number of votes each received. Those hymns particularly mentioned
as being considered invaluable in a given locality were considered to
have received three votes, those merely noted as familiar being allowed
one vote. Those hymns then receiving the highest number of votes
were automatically included in the new book, of which they constitute
two-thirds of the entire contents.

(C) Number of Hymns. One of the first problems to be met
was that of the number of hymns to be included in the new book.
The answers given to this part of the questionnaire ranged from fifty
to six hundred. In order to satisfy as many people as possible, it was
decided to prepare one complete book of between four and five hundred
hymns and to select from these between one hundred and one hundred
fifty hymns to be printed separately for those parishes which like a
smaller hymnal. Only one music hymnal would be needed and the same
numbering could be kept in both books. It was decided to include
three hundred of the hymns chosen by popular vote and to add to these
selected hymns from three other sources, namely, from books of other
communions, from original Chinese sources and from hymns, ancient
and modern, which have never before been put into Chinese.

(D) Language. The question as to whether Mandarin or easy
Wenli was to be used, which also brought divergent answers, was
decided by the acceptance of the idea to use both. The language should
be fitted to the nature of the hymn and also to the requirements of the
music, the main purpose being to make the meaning clear.

(E) Competition. A competition was held to obtain original
Chinese hymns for the book. This was advertised in the periodicals
published by various Church bodies in China and nearly a thousand
hymns were sent in, showing the result of the authors’ interest in
hymn-writing during the past twenty or thirty years. This form of
expression is certainly natural to the mind of the Chinese Christian
and we believe it is valuable for the Church to recognize and encourage
the best of such work which is being done. Six prizes, which were
given by private contributions, were awarded for words only, tunes
for these hymns being composed later by members of the Committee or their friends. The prize hymns, with others received at this time, were included in the book.

(F) The Appointment of Mr. Yang. It soon became evident that the great work of editing or rewriting more than four hundred and fifty hymns could not be undertaken by a group of very busy people in their free time. The actual work then of revising these hymns to make them clear and appealing to the Chinese of this generation, was entrusted to one man, Mr. Ernest Y. L. Yang, whose services for half a day during the past two years we were enabled to secure through a special contribution. Mr. Yang, who is a former St. John's student and has written a good deal for publication in the National Language is also an excellent classical scholar and has made a special study of Chinese music, on which subject he has published two books which are widely used. As a special self-preparation for the work of the Hymnal, Mr. Yang, who is about thirty years old and has been a Christian for ten years, read the entire Bible through from cover to cover taking notes from the commentary as he went. He has been most faithful, and untiring in his work and has not only translated or revised all the hymns once, but has revised many of them two or three times to meet the criticisms of other members of the Committee. He mimeographed and sent out for criticism to forty chosen persons the first hundred hymns which he had revised, and the suggestions he received at that time have considerably aided him in his later work. Mr. Yang's understanding of both foreign and Chinese music has been of inestimable value by enabling him both to formulate general principles as to the construction of the verse lines in order to make them fit smoothly into the music and also to test his own compositions when written by singing them through to make sure of their clarity and naturalness.

(G) Present Condition of the Hymnal. At this time the words of the entire 466 hymns have been revised and indexed to be submitted as a trial book to the Synod. This printing is undertaken in order to solicit the fullest criticism from everyone interested in order that the Committee may improve the book before its final publication. The music hymnal is not ready at this time, due partly to the prolonged illness of the Chairman of this sub-committee. Some work has however been done. We have established the principle that we shall use both Chinese and foreign tunes, but only such as are musically good and have not been associated with undignified words. We have composed and collected tunes for the prize hymns and some of the other Chinese original hymns. The members of the sub-committee have made out lists of the tunes preferred by them individually for each of the first 300 hymns.
These tunes are found to vary so much that the sub-committee is very anxious to be allowed to print more than one tune for each hymn where this is found necessary.

(H) The Question of a Union Hymnal. The question has arisen as to whether it would be advisable for us to delay the publication of our hymnal in the hope of being able to unite with other Christian bodies in producing a union hymnal. It is evident that an urgent need for better hymns is being felt throughout the whole of the Church in China inasmuch as several of the large Christian bodies have just at this time appointed committees like our own to draw up hymnals for the use of their own communions, notably the General Assembly of the Church in China, the Methodist Episcopal Church North and the Methodist Episcopal Church South. Some of these bodies have approached our Committee with the suggestion that we appoint representatives on a general committee to consider this question. They express a regret that the work of our Committee is already so far advanced as to make it difficult for us to co-operate with them, but also a hope that our experience may be of benefit to the whole Body of Christ. Several of the Dioceses of our own communion, that is, Fukien, Honan, Chekiang, Hunan-Kwangsi and Szechuen, are at present using some form of union hymnal, although none of these has apparently been found entirely satisfactory. The Diocese of Fukien, through its Standing Committee forwarded to our Committee a letter from the Fukien Christian Council, representing several bodies of Christians, requesting that we consider the matter of a new joint hymnal, although no definite ways and means were specified. From all this there can easily be discerned a wide-spread realization of the power of consecrated song to move the human heart to worship and further Christian endeavour, as also to unite those who sing together in a bond of Christian feeling which is a partial fulfilment of Christ's prayer that we all may be one. If several Christian bodies were to unite in the production of a hymnal containing a large number of hymns of a high order, this might be very useful in standardizing those hymns for which there are distressingly many translations and in making known other hymns which deserve a wider use. Those who wished could always make a smaller selection of hymns from the larger book for their own local use, adding such hymns as they found desirable. The difficulties in the way of forming a common hymnal for the use of the whole Church in China or even for our own communion are nevertheless very great and we must approach the whole matter with prayer that God will show us our opportunities in this line for the service of the Kingdom and with faith that He will help us to take advantage of them.
II. Contents of the Book.

(A) Choice of Hymns.

(1) Principle of Choice. The aim of this book is the worship of God through the communion of saints in consecrated song. The choice of the hymns therefore has been without discrimination of the date, nationality or church connection of the authors. The hymns range in time from one which is possibly of the first century to those of our own day, and in place from original Chinese compositions to poems from Japan, from Europe, America and Africa. The only requisite is that they shall be beautiful and suitable for singing in our Churches.

(2) Methods of Choice. There are altogether 466 hymns in the book, chosen as follows:

(a) Hymns found in the books published by various branches of the Chung Hua Sheng Kung Hui and chosen by popular vote through the questionnaire .. .. .. .. .. 300

(b) Hymns found in the Chinese hymnals of other Christian bodies and chosen by a special sub-committee, also with reference to the popular vote above-mentioned .. .. 73

(c) Hymns, both old and new, found in recent collections of hymns published in other countries .. .. .. 53

(d) Chinese original hymns from three sources, namely:

i. Those hymns sent in to the competition held by our committee in 1929.

ii. Ancient Christian poems.

iii. Hymns of Chinese authorship taken from the hymnals in use in various communions of the Church in China.

Altogether more than one thousand hymns were considered and the number reduced by a special committee, first to one hundred forty-four, then to sixty-eight. Finally at the last meeting of the general Committee the number was still further reduced by a very strict choice to forty 40

Total .. .. .. .. 466

(B) Work of Revision.

(1) Aim of Revision. The aim has been to make the hymns as worthy an expression as possible of universal religious experience in words fitted to inspire the Chinese of our generation. Accordingly we have compared and tried to improve the existing translations of the original hymns by making them as far as possible conform
to the rules of Chinese and foreign music and Chinese rhyme, and by using such language as may be acceptable to cultured minds without losing its simplicity.

(2) Relationship of Words to Music. Two points concerning the relationship of the words to the music have been especially borne in mind in making this book, namely:

(a) The Position of "Empty Words." In places where the musical accent falls, one must avoid using those subsidiary words which the Chinese call "empty," or other words which are naturally lightly spoken.

(b) Phrase Division. According to the principle of rhythm established in the Yuan dynasty, words of songs must be divided into such phrases as will fit into the musical phrases in order that the meaning of the words may not be obscured by improper phrasing.

(3) System of Rhyming.

(a) Modification of the Rhyme-Book. The rhymes in this book have been made according to principles generally acknowledged by those who have made a special study of the National Language of our day to be most scientific. By this system the original twenty-one rhyme-categories have been reduced to eighteen by removing the three categories called bi k'ou ("closed mouth," that is, ending with the sound of the letter M. which does not occur in the National Language) and putting the words of that class into the three corresponding categories called ti eh ("against the roof of the mouth," that is, with sound of the letter N.)

(b) Rhyme and Change of Rhyme. Four rules have been used to determine the system of rhyme and rhyme-change employed in this Book. They are as follows:

i. As in the ancient songs and poetry of China, before the scholastics began to enforce unnecessary restrictions, there is no attempt to avoid repeating a rhymed word already used.

ii. According to the rules of Chinese verse and in order to fulfill the natural expectation of the singers or readers, no matter what the western rhyme-scheme, one Chinese rhyme is normally made to govern four lines at least and is sometimes carried on throughout the whole length of the hymn. The normal unit of four lines may be treated in one of two ways, either in the style of the usual poem, that is containing certain odd lines which do not rhyme, or in the style of the formal song, that
is having the four successive lines all rhyming together. The second form is found especially useful when according to the music the lines are long, requiring a rhyme at the end of each line to prevent the impression of the rhyme from being lost. It is entirely contrary to Chinese precedent to have a change of rhyme in successive couplets or to have interlacing rhymes, as is so often done in the West. These are therefore avoided in this book.

iii. Occasionally, where the music makes it necessary, a western rhyme-scheme is kept in translating a hymn. Wherever possible however this is modified to satisfy the Chinese ear.

iv. The music of many hymns, especially those translated from the Latin, necessitates the use of “feminine” rhymes, where the rhymed sound falls on the next to last syllable of the line. For this form of rhyme we use the corresponding Chinese form, which consists in adding a meaningless word to the end of the line for the sake of “prolonging the sound.”

(4) **Language.** This book uses easy Wenli and simple Mandarin and aims to achieve refinement and clarity of expression. On one hand, because the number of the cultured classes is gradually increasing and these are dissatisfied with the present hymns of the Church, we have tried as far as possible to put our hymns into refined language. On the other hand, desiring to make the book widely useful, we have endeavoured to keep the style as simple as possible in order to appeal to the hearts of the singers. Four rules for the choice of words have been observed:

(a) Difficult and obscure characters have been avoided.
(b) According to the use of songs and ancient poetry, no attempt has been made to avoid the repetition of words.
(c) Wherever possible the vocabulary of the spoken language has been used.
(d) Since the rhythm of sentences in the spoken language is naturally free and cannot always be made to fit into the accents and phrase divisions of the music, whenever it is not found inexpedient to use the spoken language, Wenli is used.

(C) **Arrangement of the Hymns.**

(1) **Principle of Arrangement.** The arrangement of hymns has been made to facilitate the finding of the hymns in the book and their clear presentation to the eye.
(2) Order. The hymns are divided into groups according to their subjects, there being many subdivisions under each group. The section devoted to the Church Year is smaller than in some of the older hymnals because it was felt that many of the hymns included in this part were often capable of a much wider usefulness. There is really a very limited number of hymns for use at only one season of the year. A careful system of indexing helps also in the finding of the hymns.

(3) Punctuation. As in all present-day books printed in China, a complete system of punctuation has been introduced in order to make clear the meaning of the words.

(4) Form of Printing. The modern form of printing has also been introduced by which each stanza of a hymn is printed as a unit, instead of having half of its lines on the upper half of the page and half below. This avoids considerable confusion.

(5) Names of Authors. For the sake of reference and to increase the interest of the singers, the names and approximate dates of the authors are printed with the hymns.

(D) Name of the Book. The name given to the book by the Committee is: "A Collection of Songs for the Praise of God."
### General Statistics of the Chung Hua Sheng Kung Hui

For the Year of our Lord 1929

中華聖公會統計表 主降生一千九百二十九年

表一: 中國會員

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<th>CHINESE STAFF</th>
<th>Table No. 1</th>
<th>Shanghai</th>
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<th>Chekiang</th>
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<th>Western China</th>
<th>Hanyow</th>
<th>Honan</th>
<th>Anhing</th>
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<th>Kiangsu</th>
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WOMEN 女

| Bible Women 女傳道士 |           | 20       | 14       | 24       | 15          | 32             | 26     | 4     | 118    | 14     | 16      | 6     | 290          |       |
| Physicians 女醫士    |           | 3        | 1        | 1        | 1           | 1              | 2      | 1     | 8†     |         |         |       |         |       |
| Qualified Nurses 女護士 |           | 20       | 8        | 3        | 1           | 12             | 51     | 4     | 1      | 1      | 9†      |       |             |       |
| Other Medical Workers 醫院服務者 | 77 | 4 | 12 | 4 | 39 | 4 | 2 | 128 |         |       |         |       |             |       |
| Teachers 女教員      |           | 28       | 40       | 24       | 45          | 53             | 68     | 11    | 185    | 12     | 11      | 29    | 568          |       |
| **Total Women 女會員總數** |           | 148      | 54       | 57       | 67          | 85             | 107    | 19    | 395    | 35     | 31      | 38    | 1,933        |       |

Total Chinese Staff 男女員會總數: 378 134 211 149 703 393 138 838 95 76 152 13 2,776

Note—Incomplete figures are marked †.
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**Note:** Incomplete figures are marked †, estimates are marked *. 
### YEAR'S WORK

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SUMMARY OF STATISTICS 1926—1929.

N.B.—The statistics for these years are in many points necessarily incomplete. But it has seemed worth while to preserve such record as in possible. The returns from Western China, Kwangsi-Hunan, Anking, and in some cases Hankow, were unobtainable. In these cases the figures of the previous year have been used.

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### Women

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**Total Foreign Staff**

| 733 | 684 | 658 | 588 |

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