REPORT OF THE NINTH MEETING

OF THE

GENERAL SYNOD

OF THE

Chung Hua Sheng Kung Hui

HELD AT FOOCHOW

April 17 to 25

1937
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Issued by Order of the Synod
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PREFATORY NOTE

Reasons for the delay of publication are obvious. It suffices to mention that the Rev. Lin Pu-Chi, Editor of the Chinese Churchman has kindly sent on the plate of the Synod picture months ago as Registered Mail from Shanghai and it has never reached us. We have to send out this Report without the picture!

We have found sufficient copies of the original Triennial Report of the Board of Missions to be bound at the end of this volume, though it might be abridged to one-third of its length. We prefer to include the full original especially for the sake of some pictures and the Bishop’s Report on the Work in Shensi.

Additional Note

(The following should appear on top of page 5)

Treasurer of the General Synod:
Mr. Archie T. L. Ts’en
Registrar of the General Synod:
Mr. O. Z. Li

The Publication Committee

N. B. There are about 200 copies of the 1937 Triennial Report of the C. H. S. K. H. Board of Missions left, which may be obtained from the Rev. James J. Tsang, c/o American Church Mission Office, 43 Tungting Road, Hankow.
Programme of the Synod

Friday, April 16 Members assembled at Foochow.

Saturday, April 17
9.00 a.m. Standing Committee of General Synod.
8.00 p.m. Meeting of both Houses for Organization.

Sunday, April 18
7.30 a.m. Holy Communion. Trinity College Chapel
Celebrant: Chairman of the House of Bishops
10.30 a.m. Morning Prayer and Sermon. Christ Church Cathedral.
Preacher: the Assistant Bishop of Western Szechwan.
Bishops and Delegates in procession.
Offertory at both services for Central Theologica School. (Amount $200.75)
4.30 p.m. Evening Prayer and Sermon. Trinity College Chapel.
Preacher: the Bishop of Eastern Szechwan.
6.00 p.m. Evening Prayer and Sermon. British Episcopal Church.
Preacher: the Bishop of Hongkong.

Monday to Saturday—April 19 to 24 (daily)
7.00 a.m. Holy Communion. Trinity College Chapel.
9.15 a.m. Meditation. Trinity College Chapel.
Conductor: the Bishop of Shensi.
9.45-12.15 Both Houses in Session.
12.15 p.m. Intercessions. Trinity College Chapel.
Leader: The Rev. T. M. Tong, S.T.D.
2.00-4.15 p.m. Both Houses in Session.
4.15 p.m. Evensong. Trinity College Chapel.

Note. 1. Wednesday, April 21. Both Houses met together as the Board of Missions.
2. Friday, April 23rd. Evensong at 6 p.m. at C. M. S. Girls' School.

Sunday, April 25 (St Mark's Day)
7.30 a.m. Holy Communion. Trinity College Chapel.
        Offertory for the Board of Missions. (Amount $62.27)

10.30 a.m. Morning Prayer and Sermon. Christ Church Cathedral.
        Preacher: the Bishop of Fukien.
        Offertory for Fukien Widows and Orphans Fund.
        (Amount $94.56)

4.30 p.m. Evening Prayer and Sermon. Trinity College Chapel.

6.00 p.m. Evening Prayer and Sermon. British Episcopal Church.
        Preacher: the Bishop of Shantung

The Roll of Synod.
House of Bishops.

Officers.
Chairman
Secretary
Recording Secretaries

Right Rev. F. L. Norris, D.D.
Right Rev. T. A. Scott, D.D.
Rev. Newton Chiang (co-opted)
Rev. W. P. Roberts, (co-opted)

Members.
*The Right Rev. F. R. Graves, D.D. Bishop of Shanghai
The Right Rev. L. H. Roots, D.D. Bishop of Hankow
The Right Rev. D. T. Huntington, D.D., Bishop of Anking

*The Right Rev. F. L. Norris, D.D. Bishop of North China
The Right Rev. T. S. Sing, D.D. retired
The Right Rev. J. Hind, D.D. Bishop of Fukien
The Right Rev. T. A. Scott, D.D. Bishop of Shantung
*The Right Rev. J. Holden, D.D. Bishop of Western Szechwan

The Right Rev. A. A. Gilman, D.D. Suffragan Bishop of Hankow
The Right Rev. I. O. Ding, D.D. Assistant Bishop of Fukien
*The Right Rev. H. L. Ku, D.D. Assistant Bishop of E. Szechwan,
The Right Rev. R. O. Hall, D.D. Bishop of Hongkong
The Right Rev. P. Stevens, M.A. Bishop of Kwangsi-Hunan
The Right Rev. T. K. Shen, D.D. Bishop of Missionary District of Shensi
*The Right Rev. J. W. Nichols, D.D. Assistant Bishop of Shanghai
The Right Rev. S. T. Mok Assistant Bishop of Hongkong
The Right Rev. F. Houghton, B.A. Bishop of Eastern Szechwan

*Absent

House of Delegates

Officers
Chairman. Rev. Robin T. S. Ch'en
Vice-Chairman Rev. W. P. W. Williams
Secretary Rev. Hunter C. C. Yen
Recording Secretaries, Rev. C. W. McDouall,
Rev. J. J. Tsang (co-opted)
Archdeacon F. A. Cox
Rev. Yang Yuin-ch'in
Rev. H. S. Wei

Members
1. Shanghai
   Rev. Y.Y. Tsu, Ph. D.
   Rev. T.M. Tong, S.T.D.
   Archdeacon F.A. Cox
   Rev. H.S. Wei
   Mr. A.T.L. Ts'en
   Mr. D.C. Jui
   Mr. O.Z. Li
   Mr. H.K. Ch'en

2. Hongkong
   Rev. Li Chiu-en
   Rev. H.A. Wittenback
   Rev. S.K. Tso
   Rev. Chiang Chih-yang
   Mrs. Y.K. Woo
   Mr. P.L. Huang
   Mr. E.T. Ho
3. **Chekiang**
   Archdeacon Hsu Chia-en
   Rev. J.G. Bird
   Rev. Hsuan Shui-chiang
   Rev. Hsuan Yang-chang
   Mr. T.L. Chu

4. **North China**
   Rev. C.W. McDouall
   Rev. T.H.Y. Lin
   Deaconess Esther Sworder
   Mr. A.J.D. Britland
   Mr. Huang Ming-yi
   Miss B. Steven
   Mr. H. Ch'en

5. **Eastern Szechwan**
   Rev. J. Wang
   Rev. J. Carpenter

6. **Hankow**
   Rev. E.L. Souder
   Rev. Stephen Tsang
   Rev. Yang Yuin-ch'in
   Rev. Mark Hui-chu Li
   Dr. T.F. Tseng
   Mr. Lo Hen-p'u

7. **Shantung**
   Rev. C. Ma
   Mr. Peng Hsiang-tei

8. **Fukien**
   Rev. W.P.W. Williams
   Rev. Ting Yu-ming
   Rev. A.W.R. Norton
   Rev. G.H. Diong
   Mr. Lau Kieng-guong

9. **Kwangsi-Hunan**
   Archdeacon Addison Hsü
   Rev. Su Jen-p'ing
   Rev. J. R. Wilson
   Mrs. Su Jen-p'ing

10. **Honan**
    Canon I. H. Wei
    Rev. Ch'en T'ung-ti
    Rev. Han Mu-yi
    Mrs. Simmons
    Miss G. W. Gibberd
    Mrs. Ch'en T'ung-ti

11. **Anking**
    Rev. Hunter C. C. Yen
    Rev. Robin T. S. Ch'en
    Rev. L. R. Craighill
    Rev. Kimberly S. K. Den
    Dr. H. B. Taylor
    Mr. Hudson Chang
    Dr. John K. S. Sung
    Miss Alice Gregg

12. **Western Szechwan**
    Archdeacon V.H. Donnithorne
    Rev. Wa Chia-ch'eng
    Dr. H.G. Anderson
    Mr. Lo Ch'ung-shu

13. **Missionary District of Shensi**
    Rev. Peng Hung-en
The Standing Committee
of the
General Synod

The Rt. Rev. T. A. Scott, D.D., Secretary, House of Bishops.
The Rev. Robin T. S. Ch'en, Chairman, House of Delegates.
The Rev. Hunter C. C. Yen, Secretary, House of Delegates.
Mr. Archie T. L. Ts'en, Treasurer of the General Synod.
The Rev. F. L. Hawks Pott, D.D.
The Rev. T. H. Y. Lin, M.A.
Mr. Baen Li
Mr. D. C. Jui

Standing Committees.

1. Trust Funds.
   Bishop of North China (Chairman)
   The Chairman of the House of Delegates
   The Synod Treasurer
   Mr. Lau Kieng Guong
   Mr. M. P. Walker
   Mr. D. C. Jui
   Mr. David Au
   Rev. E. J. Ottewell

2. Committee of the Board of Missions.
   President Mr. Archie T. L. Ts'en
   Treasurer Mr. Johnson C. Y. Leo*
   Hon. Gen. Sec. Rev. Y. Y. Tsu, Ph. D. †
   Bishops:
   Bishop of N. China
   Bishop of Hongkong
   Bishop of Honan
   Clergy:
   Archdeacon Addison Hsii (Kwangsi-Hunan)‡
   Rev. C. Y. Sun (Shantung)
   Rev. James J. Tsang (Hankow)
   Laity:
   Mr. Lau Kieng Cuong (Fukien)
   Mr. P. L. Tien (E. Szechwan)
   Dr. John K. S. Sung (Anking) §
   W. M. S. L.
   Mrs. Y. K. Woo (Hongkong)
   Mrs. K. F. Chang (Shanghai)
   Mrs. H. J. Hsii (Hankow)

*Mr. Leo declined to serve, the Committee asked Dr. John K. S. Sung to fill the vacancy.
Dr. Tsu declined to serve, the Committee elected the Rev. Robin T. S. Chen of Anking to fill the vacancy, but Mr. Chen also declined to serve as such.

Mr. Baen Li of Chekiang has been elected by the Committee to fill the vacancy.

Archdeacon Hsu declined to serve in favour of the Rev. Robin T. S. Chen, who now serves as Recording Secretary.

The EXECUTIVE of the Board

Chairman: The Right Rev. F. L. Norris, D.D.
President: Mr. Archie T. L. Tsen
Treasurer: Dr. John K. S. Sung
General Secretary: (vacant)
Recording Secretary: the Rev. Robin T. S. Chi’en
The Right Rev. P. Lindel Tsen, D.D.
The Rev. James F. Tsang
Mr. Baen Li

3. On Canons.

The Bishop of North China (Chairman)
Bishop I. O. Ding
Bishop A. A. Gilman
Archdeacon F. A. Cox
Rev. T. Gaunt (Secretary)
Rev. T. M. Tong
Rev. S. K. Tsao


The Bishop of Shantung (Chairman)
Bishop T. K. Shen (Secretary)
Rev. W. P. Roberts
Archdeacon C. S. Hsü
Rev. R. E. Wood
Rev. W. P. W. Williams
Rev. Robin T. S. Chi’en
Rev. C. E. Li
Mr. S. C. Chi’en

5. On Prayer Book

The Bishop of North China (Chairman)
Bishop T. K. Shen
Bishop A. A. Gilman
Archdeacon O. C. Zi
Rev. J. J. Tsang
Rev. J. W. Duddington
Rev. C. W. McDouall (Secretary)
Rev. K. H. Chang  
Rev. T. M. Tong  
Rev. H. C. C. Yen  
Rev. R. E. Wood

Corresponding members:  
Rt. Rev. J. W. Nichols, D.D.  
Rev. Percy Jenkins  
Rev. L. B. Ridgely, D.D.

6. On Religious Education.

The Bishop of Anking (Chairman)  
Bishop R. O. Hall  
Rev. Robin T. S. Ch’en (Secretary)  
Rev. Bernard B. Y. Ts’en  
Rev. Newton Y. T. Chiang  
Rev. Mark H. T. Li  
Rev. Liu Yu-ch’ang  
Deaconess K. Putnam  
Deaconess P. Blenkinsop  
Deaconess L. Vincent  
Miss Alice Gregg (Asst. Secretary)  
Miss M. Woods  
Miss Grace Ch’en

7. On Student Work.

The Bishop of Hongkong (Chairman)  
Bishop C. T. Song  
Rev. Y. Y. Tsu (Secretary)  
Rev. T. H. Y. Lin  
Rev. Quentin Huang  
Dr. Francis C. M. Wei  
Mr. Baen Li  
Mr. David Au  
Mr. C. P. Phen  
Miss Dorothy T. T. Tso  
Miss C. K. Tsen

8. On Church Literature.

The Bishop of North China  
Bishop T. K. Shen  
Rev. W. P. Roberts (Chairman)  
Rev. M. H. Throop  
Rev. A. F. Lutley  
Rev. E. S. Yu  
Rev. P. C. Lin  
Rev. H. S. Wei (Secretary)
Rev. Newton Y. T. Chiang
Dr. Wu Lei-ch’uan
Mr. Y C. Liu

9. On the State of the Church

The Bishop of Fukien (Chairman)
Bishop C. T. Song
Bishop S. T. Mok
Rev. M. H. Throop (Secretary)
Canon I. H. Wei
Rev. J. G. Bird
Rev. P. C. Lin


The Bishop of Fukien
The Bishop of Honan
The Bishop of Hongkong
The Bishop of Shanghai

Other Special Committees and Delegates.

1. Board of Directors, Central Theological School.
   - The Bishop of Shanghai (ex-officio)
   - Bishop F. L. Norris (Chairman)
   - Bishop J. Curtis
   - Bishop P. Lindel Tsen
   - Rev. Hunter C. C. Yen (Secretary)
   - Rev. M. H. Throop
   - Rev. Y. Y. Tsu
   - Mr. A. T. L. Ts’en
   - Dr. Francis C. M. Wei

2. Representatives on the N. C. C.
   - Bishop T. A. Scott
   - Bishop J. Curtis
   - Bishop P. Lindel Tsen
   - Rev. Y. Y. Tsu
   - Rev. Robin T. S. Ch’en
   - Rev. Bernard B. Y. Ts’en
   - Mr. A. T. L. Ts’en
   - Mrs. D. Y Lin

3. Representative on Union Hymnal Committee.
   - Rev. W. R. O. Taylor
4. **Delegate to Nippon Seikokwai Jubilee Celebrations.**
   The Bishop of Honan

5. **Representatives at Conference on Life and Work, Oxford, 1937.**
   Delegates:  The Bishop of Kwangsi-Hunan
   Rev. Y. Y. Tsu
   Dr. Francis C. M. Wei
   Visitors:  Rev. F. L. Hawks Pott
   Rev. W. P. Williams
   Mr. Lo Chung-shu

6. **Delegates to Conference on Faith and Order, Edinburgh, 1937.**
   The Bishop of Western Szechwan
   Rev. Y. Y. Tsu, Ph.D.
   Alternates:  Rev. F. L. Hawks Pott, D.D.
   Rev. W. P. W. Williams

7. **Fraternal Delegate, Church of Christ in China Assembly Tsingtao, 1937.**
   The Bishop of Shensi

8. **Nominations for I. M. C., Hangchow, 1938.**
   Bishop J. Curtis
   Bishop R. O. Hall
   Bishop P. Lindel Tsen
   Bishop T. K. Shen
   Rev. Robin T. S. Ch’en
   Rev. Y. Y. Tsu
   Rev. Ding Nguk-Ming
   Mr. A. T. L. Ts’en
   Mrs. Y. T. Wu
   Mrs. Mason Loh

**Ad Interim Committees.**

1. **Business Committee.**
   Bishop J. Curtis
   Rev. L. R. Craighill
   Mr. D. C. Jui
   Mr. Lau Kieng Guong

2. **Nominating Committee.**
   Bishop J. Hind
   Bishop P. Lindel Tsen
   Rev. Y. Y. Tsu
   Canon I. H. Wei
   Rev. J. G. Bird
3. **Assessment for the Board of Missions.**
   Archdeacon Donnithorne
   Archdeacon Hsü
   Mr. Lau Kieng Guong
   Dr T. F. Tseng

4. **Synod Expenses.**
   Bishop A. A. Gilman
   Mr. A. T. L. Ts’en
   Mr. A. J. D. Britland

5. **Editorial Committee.**
   Bishop T. K. Shen
   Rev. A. W. R. Norton
   Dr. T F. Tseng
   Mr. Lo Chung-shu

6. **Publicity Committee.**
   Bishop C. T. Song
   Bishop F Houghton
   Rev. E. L. Souder
   Mr. C. Y. Yeh

7. **On Report.**
   (a) Preparation thereof
       Bishop T. A. Scott
       Rev. Hunter C. C. Yen
       Rev. J. J. Tsang
   
   (b) Publication
       Bishop L. H. Roots
       Rev. J J Tsang

8. **Temporary Officers.**
   **House of Delegates**
   **Interpreters:**
   Rev. E. L. Souder
   Rev. Kimber H. K. Den
   Deaconess E. Sworder
   Mr. A. T. L. Ts’en
   Mr. Huang Ming-yi
   Mr. P. L. Huang

   **Timekeeper**
   Rev. W R. O. Taylor

   **Examiners of Minutes:**
   Rev. T H. Y. Lin
   Rev. J. Carpenter
   Dr. H. B. Taylor
   Mr. O. Z. Li
RESOLUTIONS

Board of Missions

1. Resolved: (a) that an Honorary General Secretary be appointed for the next three years, the Board being responsible for his office and travelling expenses only. (b) that each Diocesan Bishop be asked to secure the appointment of a Diocesan Correspondent to assist the Honorary General Secretary.

2. Resolved: that a standing vote of thanks be given to the Women's Missionary Service League for raising the Memorial Fund to the late Mrs. L. A. Chang, amounting to $4,550.

3. Resolved: that the gratitude of the Board of Missions for the help given to their work in the past by the late Archdeacon Hu, (Hankow), Mrs. A. A. Gilman (Hankow), and the Rev. Canon Simmons (Honan) who have been called to their rest, be expressed by a standing vote.

4. Resolved: that a vote of thanks be given to the Rev. James J. Tsang for his work as General Secretary of the Board of Missions for the last nine years. (carried with acclamation)

5. Resolved: that a vote of thanks be given to Mr. Hu Chen Hao for his work as Treasurer of the Board of Missions for the last six years.

6. Resolved: that a vote of thanks be given to the Rev. Leighton T. Y. Yang for six years' faithful service in Shensi as leader of the Mission.

7. Resolved: that the Board of Missions put on record its appreciation of the faithfulness and courage of the Mission Staff in Shensi during the troubles of December, 1936.

8. Resolved: that the Diocesan apportionments stand unchanged, except that that for Szechwan be divided between East and West Szechwan according to the number of communicants. The following are therefore the figures for 1938, 1939 and 1940 (being true also for the current year 1937):

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shanghai</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Hongkong</td>
<td>1,400.00</td>
</tr>
<tr>
<td>Chekiang</td>
<td>750.00</td>
</tr>
<tr>
<td>North China</td>
<td>650.00</td>
</tr>
<tr>
<td>E. Szechwan</td>
<td>200.00</td>
</tr>
<tr>
<td>Hankow</td>
<td>1,600.00</td>
</tr>
<tr>
<td>Shantung</td>
<td>540.00</td>
</tr>
<tr>
<td>Fukien</td>
<td>1,500.00</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>-------</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>275.00</td>
</tr>
<tr>
<td>Honan</td>
<td>275.00</td>
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<tr>
<td>Anking</td>
<td>750.00</td>
</tr>
<tr>
<td>W. Szechwan</td>
<td>100.00</td>
</tr>
<tr>
<td>Shensi</td>
<td>70.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$10,020.00</strong></td>
</tr>
</tbody>
</table>

9. **Resolved**: that the following be elected as members of the Committee of the Board of Missions:— *(see list of Committees on page 5.)*

**Canons**

10. **Resolved**: that in Draft Canon IX. (a) "Of Committees of General Synod" *(see Appendix I.)* the words "co-opted members shall not be entitled to travelling expenses from General Synod funds" be deleted, and the following words substituted: "Where considered advisable by the Committee concerned, travelling expenses from General Synod funds may be granted;" and that the Canon as so amended be reported back to the Committee on Canons for immediate action.

11. **Resolved**: that in Canon XIII ("Of Diocesan Bishops") the following be inserted between sections 1 and 2:—

"If at the meeting of the Diocesan Synod to elect a diocesan Bishop the Chairman should be one of those nominated, he shall vacate the Chair and an acting Chairman shall be elected by the Synod to serve until the election of the Bishop be complete":

and that the Canon as amended be referred to the Committee on Canons for immediate action.

12. **Resolved**: that in Canon XIII (a) ("Of the administration of a Diocese during the absence of the Bishop, or Vacancy of the See") the amendment proposed to section 2 be adopted *(see Appendix 2.)*

13. **Resolved**: that in Canon XV. ("Of Assistant Bishops) the amendment proposed by the Committee on Canons be referred back to the Committee for immediate action, in order to make it clear that the right to nominate the Assistant Bishop rests with the Diocesan Bishop.

14. **Resolved**: that in Canon XVIII ("Of the Ordination of Deacons") the following amendments be adopted;—

   Section 1. No one shall be ordained Deacon until he shall be fully **twenty three** years of age etc.
Section 3. that for the space of at least two years past he has lived a sober, honest and godly life.

Section 4. if he deem the candidate suitable, and possessed of sufficient general education, and if he is satisfied there is need of his services as a Deacon, and that there is provision for his stipend as such, shall cause him.

Section 4. c. For Pastoral Theology read Pastoral Work

15. Resolved: that in Canon XIX ("Of the Ordination of Priests") the following amendment be adopted:—

Section 5. The Bishop shall at his discretion cause the candidate to be examined in the same subjects as set for the diaconate, but as far as possible different parts of these subjects shall be selected for examination.

(The list of subjects to be omitted here.)

16. Resolved: that Draft Canon XX (a) ("Of Candidates for Holy Orders") be adopted. (see Appendix 3.)

Unity

17. Resolved: that the House of Bishops examine the present procedure in the dioceses of the Chung Hua Sheng Kung Hui as to inter-communion, and make such recommendations as they shall think fit.

18. Resolved: that, in accordance with the action of the 1937 Church Unity Conference, that "various Churches in China are invited to appoint official representatives to meet together and explore the possibilities of union," this Synod accept this invitation and elect such persons as it sees fit to represent the Chung Hua Sheng Kung Hui at the proposed Conference.

19. Resolved: that this Synod elect 6 persons (3 official delegates and 3 visitors) to represent the Chung Hua Sheng Kung Hui at the Oxford Conference on Life and Work in July, 1937

Further, that this Synod elect 2 delegates to represent the Chung Hua Sheng Kung Hui at the Edinburgh Conference on Faith and Order in August, 1937

And further, that the Synod shall not be responsible for travel expenses, and that, as far as possible, Chinese delegates shall be chosen.

20. Resolved: that this Synod make nominations for representatives of the Chung Hua Sheng Kung Hui at the International Missionary Conference at Hangchow in 1938.
21. *Resolved*: that this Synod accepts the invitation of the Church of Christ in China to send a fraternal delegate to their General Assembly at Tsingtao in July, 1937, and that the delegate be a Chinese, and that travel expenses be paid by the Synod.

22. *Resolved*: that the Unity Committee announce from time to time in the "Churchman" names of publications in Chinese on Unity.

**Prayer Book**

23. *Resolved*: that the Outline of Morning and Evening prayer recommended by the Committee on Prayer Book be approved and referred to all Bishops for tentative use; and that the Bishops report their findings and recommendations to the Committee on Prayer Book.

24. *Resolved*: that the Committee on Prayer Book be instructed to make a study of the Holy Communion Service, and prepare an Outline similar to that for Morning and Evening Prayer contained in the report presented to this Synod; and further that the Committee be instructed to consider the versions of the two Creeds, with a view to recommending one version for common use,

25. *Resolved*: that the Committee on Prayer Book be authorised to get into touch with the corresponding Committee of the Church of Christ in China and collaborate with it so far as may prove practicable.

**Religious Education**

26. *Resolved*: that dioceses still lacking a Committee on Religious Education be urged to appoint such a Committee, and that this Committee in each diocese shall attempt the following work during the 1937-1940 interim:

(1) The organization of a Sunday School, with some recognised course of study, in every parish in the Diocese.

(2) The promotion of Young People's Fellowship groups in the parishes, with a threefold programme of Study, Worship and activities.

(3) The gathering of annual statistics on the work of the parishes among children, young people and adults, and the reporting at each diocesan synod of the progress of the work in the parishes in religious education.

(4) The promotion of the training of volunteer church workers.

27. *Resolved*: that each diocese shall send in to the Secretary of this committee on Religious Education a copy of the report
of the Diocesan Committee on Religious Education (see 1 (3) above) to the Diocesan Synod. (The Secretary of this Committee will be prepared to furnish upon request suggested forms for this, and also suggested forms of questionaries to be sent to each parish.)

28. Resolved: that each diocese shall, if possible, have a trained Chinese Religious Education Secretary.

29. Resolved: that the following Budget for the Religious Education Committee be adopted, and the responsibility for it be assumed by the incoming Committee who shall try to raise the necessary funds by grants from Diocesan Synods and by personal contributions.

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<th>Item</th>
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<td>Postage</td>
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</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$625.00</strong></td>
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</tbody>
</table>

30. Resolved: that whereas there exists throughout the Chung Hua Sheng Kung Hui a common need for religious education materials and for teacher training an appeal be sent to the Society for the Promotion of Christian Knowledge, requesting a contribution for the work of the Committee on Religious Education in meeting these needs.

**State of the Church**

31. Resolved: that the Compiler of General Statistics in future record separately the number of foreign Deaconesses in each diocese.

32. Resolved: that the Rev. M. H. Throop be heartily thanked for his services as Statistician.

**Central Theological School**

33. Resolved: that this Synod expresses its appreciation of the efforts of the Board of Directors and Staff of the Central Theological School to implement Resolution 39 of 8th General Synod, and appeals to all dioceses heartily to support the School by sending their theological students there for training; reminding each Diocese of the Chung Hua Sheng Kung Hui that it shares the responsibility of promoting the well-being of this central institution, established for the benefit of the whole Church.
34. **Resolved**: that the Board of Directors of the Central Theological School be asked to continue such efforts towards cooperation or union as may seem to them advisable.

**Hymnal**

35. **Resolved**: that a representative of the Chung Hua Sheng Kung Hui be elected on the Hymnal Publication Committee.

36. **Resolved**: that this Synod expresses its thanks for the work done by the Special Committee on the Hymnal, and for the funds advanced to enable the book to be published; and asks the Chairman of the House of Bishops and the Synod Treasurer to convey these thanks to the Churches in England and America, and to thank the anonymous donor of $4,000 towards the completion of the Hymnal.

**Student Christian Movement**

37. **Resolved**: (1) that this Synod recognises the imperative need of a National Secretary in Holy Orders to help in organising the Student Christian Movement in China, who shall represent the Chung Hua Sheng Kung Hui and work under the direction and authority of a member of the House of Bishops elected for that purpose by the House of Bishops.

(2) that the Synod appoints a Standing Committee on Student work, whose duties shall be (a) to find and nominate to the Standing Committee of the Synod for appointment, the National Secretary and one or more assistants, (b) to raise funds to provide for any Chinese workers (c) to encourage and advise all those appointed to this work.

(3) that this Synod appeals to the Home Churches to provide the cost of a foreign secretary for five years, including passage to and from China and rent allowance, and that the Chairman of the House of Bishops be requested to present such an appeal.

38. **Resolved**: that the Synod Budget includes a contribution of $100 to the National Provisional Council of the Student Christian Movement of China.

**Registration**

39. **Resolved**: that the Standing Committee of the General Synod be instructed to proceed with the Registration of the Chung Hua Sheng Kung Hui.
Szechwan

40. **Resolved**: that the Diocese of Eastern Szechwan ranks in seniority in the place of the former Diocese of Szechwan, and that the Diocese of Western Szechwan rank in seniority after Anking.

Diocese of Hongkong and B.C.M.S.

41. **Resolved**: that this Synod having heard from the Bishop of Hongkong that there is a strong desire on the part of the Bible Churchmen's Missionary Society in the Nanning area of his Diocese that that area should become a Missionary district of the Chung Hun Sheng Kung Hui, is of the opinion that a petition expressing their desire must be presented by the missionaries concerned and be formally endorsed by the Bishop of the Diocese, and by the Diocesan Synod. When such endorsement is forthcoming this Synod authorizes the House of Bishops to receive the petition and its endorsements and to consider the matter and take action as they shall see fit on the Synod’s behalf.

Roll of Evangelists

42. **Resolved**: that the Chairman of the House of Bishops be asked in consultation with Diocesan Bishops to keep a roll of those with special gifts for conducting evangelistic and teaching missions.

Synod Expenses

43. **Resolved**: that the Budget for Synod Expenses for 1938, 1939 and 1940 be adopted. *(see Appendix 4.)*

The Next Synod

44. **Resolved**: that in the event of an invitation being received from the Diocese of North China to hold the next Synod there, this Synod accepts the same; and further that failing such invitation from North China, this Synod accepts the invitation of the Missionary District of Shensi:—

And further, that the date of the next Synod be left to the decision of the Standing Committee.

Exchange of Workers

45. **Resolved**: that the dioceses of the Chung Hua Sheng Kung Hui agree to make occasional exchange of Church Workers, and that the House of Bishops be asked to formulate methods for effecting such exchange.
Members of Committees

45. **Resolved**: that the Secretaries of the two Houses send notice of their election to all members of the Standing Committees.

Reports of Committees

47. **Resolved**: that prior to the meetings of the General Synod, reports of Committees and Resolutions shall be bound, if possible in one volume, by each member, in order to expedite business.

Votes of Congratulation, Sympathy and Thanks.

Message of Greeting to Japan.

49. **Resolved**: that the following message in English, be sent to the Church in Japan:

“To the Bishops and the whole body of the Nippon Seikokwai from the Bishops, Clergy and Lay delegates of the Chung Hua Sheng Kung Hui in General Synod assembled, Greeting.

Brethren: We offer our congratulations to you on the occasion of your Jubilee.

Our hearts are filled with thanksgiving when we think of the history of your Church during the past fifty years, and recall all the manifestations of God’s loving care and guidance; and if that is true of us, how much more at this time must you, our brethren, be moved by feelings of heartfelt gratitude to Almighty God! We therefore rejoice with you.

We would take this opportunity to express our thanks to you for your many kindnesses to Chinese Christians in Japan, and for the many occasions on which your fraternal delegates brought your greetings to us.

We pray for God's continued blessing on all your endeavours to extend His Kingdom in Japan: we pray that both our countries may more and more be filled with the faith and love of our Lord Jesus Christ: may we so love each other that the world may know that we are His disciples.

We join with you in the prayer that Christ Himself has taught us: “Thy Kingdom come. Thy will be done, on earth as it is in heaven”.

We send this greeting by the hand of the Right Reverend P. Lindel Tsen, D.D., Bishop of Honan.

Signed by the Chairmen and Secretaries of both Houses. Foochow, 20th April, 1937.
Note: A similar message in Chinese was ordered to be sent at
the same time, for the text of which see the Chinese Report
of the Synod.

To the Churches In America.

49. Resolved: that the Chairmen of the two Houses draw
up letters of greeting to the General Convention of the
Protestant Episcopal Church in the United States of America
and to the General Synod of the Church of England in Canada;
these letters to be taken by Mr. A. T L. Ts'en, and by the
Bishop of Honan respectively.

To the Bishops, Clergy and Laity of the
Protestant Episcopal Church of the United States in
America assembled in General Convention
GREETING

Brethren,

It is with glad hearts that we have learned of your
invitation to the President of our Board of Missions to attend the
General Convention this year. There is something very fitting
in your choice of Mr. Archie Tsen as the representative of the
Chung Hua Sheng Kung Hui whom you would like to welcome
amongst you. For when our General Synod was established
twenty-five years ago, the first Canon that was adopted was the
Canon of the Board of Missions. We wanted no Society to
undertake the Church's duty, wished to follow your lead in this
(as much else,) and to emphasize the principle which you had
laid down for yourselves, that in our Missionary work the Church
herself is the only Society, the General Synod of the Church her
"Board of Missions", that the task of preaching the Word, of
enlarging the Kingdom of Christ on earth, is committed to us all,
the responsibility for it rests on the Church as a whole.

Nor is your choice appropriate for that reason alone. One
of the great lessons which the American Church has taught us is
the value of the Layman. The part that the laity in America
have taken in all the work of the Church, and not least in its
missionary work, has been outstanding, an example to all the
Churches of our Communion. It is therefore surely appropriate
that you have invited a prominent Layman to represent the
Chung Hua Sheng Kung Hui, rather than anyone else. In Mr.
Archie Tsen you have chosen a man who exemplifies (as perhaps
no one else in China can do at this moment) the value of the
layman, the work that a layman can do, the results which he can
under God achieve.
We are glad that he is going, because we owe you a great debt. Without your example before us, we cannot but wonder if our General Synod would have had its birth, if the union of our scattered Dioceses would have been achieved. He goes, by your invitation it is true, but he goes to bring home to you all, as we are sure he will do, what our General Synod has meant to the Church's life here in China, what its fruits have been in its Dioceses and especially in its work as our Board of Missions; he goes to tell you what the Chinese Dioceses are doing for themselves, but he goes also to ask you to remember that we are not yet old enough or strong enough to stand alone: to enlist your continued help in sending us men and women of consecrated life and true devotion, such as many of those whom you have sent us in the past.

Our General Synod has bidden us send you a message by Mr. Tsen, and we would not change our messenger. For the burden of our message is our gratitude, and by his words and acts for many a past year Mr. Tsen has shown, perhaps above all things, his own gratitude to God. The thought of all we owe to the American Church, of all we owe to the three Dioceses it has established in China, of all we owe to the men and women it has sent us, (we name no names because the roll is long) fills us with gratitude. Of that Mr. Tsen will bear better witness than any words of ours can bear: we commend him to you, and we pray that God's Blessing may rest upon your Convention and upon your Church, now and always.

Sd:
Chairman of the House of Bishops
Chairman of the House of Delegates
of the Chung Hua Sheng Kung Hui.

To our Brethren, Bishops, Clergy and Laity,
of the Church of England in Canada,
in General Synod assembled.

Brethren,

Twenty-eight years have passed since you heard and answered a call from China. We asked you to found a new Diocese, to send us another Bishop, to help us with men and women and funds, to do for us what we could not do for ourselves. You answered with a generosity that we have since learnt is characteristic of the Church in Canada: you became "the Mother Church" of the Diocese of Honan, you sent us Bishop White and men and women to form his staff, and from the first you gave him the
support of ample funds: Kaifeng and Kweiteh, to name no other places, will always bear witness to this: and then three years ago, when the time came for your first Bishop to retire, you acted as neither England nor America has as yet felt able to act, you trusted us to elect Bishop White's successor, and you led the way in opening the door of the Diocesan Episcopate to Chinese Bishops.

You have invited the Right Rev. P. Lindel Tsen D.D., second Bishop of Honan and first Chinese Diocesan, to attend your Synod as a welcome visitor, and we the Bishops Clergy and Laity of the Chung Hua Sheng Kung Hui now meeting in our General Synod cannot let him go to you empty handed. You will wish him to tell you of his Diocese of Honan, of the fruitfulness of what has been and still is your work there, of the blessings bestowed and the difficulties encountered. It may be, and we hope it will be, a tale not barren of result. For your work there still needs to be strengthened with clergy and good women capable of leadership sent from Canada, following in the steps of those who have already worked in Honan, of Canon George Simmons well known to many of us, so suddenly called home by his Master, and of his wife still working with us in Honan, both so beloved throughout the Diocese. If God will, we hope that you will send other like-minded men and women to labour for our Lord in Honan.

But we would have the Bishop tell you of more than this. If we cannot send you gifts, we would send you messages. We wish him to tell you of our gratitude as a Synod, of our gratitude as a Church, for all that you have done for us in this Diocese of Honan, so integral a part of our Chung Hua Sheng Kung Hui. It is to assure you of this gratitude, of its depth, of its sincerity, that our General Synod has commissioned us to write. We have tried to carry out our instructions.

We commend to you our dear brother who is the bearer of this letter,—though we know he needs no commendation, for he is no stranger to you—and in the Name of our God and Father, yours and ours, of His Son our common Lord, of His Holy Spirit our Comforter and yours, we wish you well.

Sd:

Chairman of the House of Bishops
Chairman of the House of Delegates
of the Chung Hua Sheng Kung Hui.
Votes of Sympathy and Thanks

50. Bishop F. R. Graves, (By the House of Bishops)

Resolved: that this House having heard from its Chairman the news that the Right Rev. F. R. Graves, D.D. had tendered his resignation of the Bishopric of Shanghai to the House of Bishops in America, cannot let this occasion pass without expressing to him our affectionate gratitude for the long and splendid service he has given to the C. H. S. K. H. and to the members of this House both corporately and individually.

We deeply regret that age and failing health have recently hindered him from taking an active part in our meetings and should not dare to question the wisdom of the step he has seen fit to take; nevertheless we do now, and will for many years, sorely miss his wise counsel and help in our deliberations.

In the evening of his life we shall still count upon his prayers for us, and, God helping us, will pray for him.

51. By the House of Delegates

Resolved: The Rt. Rev. F. R. Graves, D.D., Bishop of the Diocese of Kiangsu came to China more than half a century ago. During this long period, first as a missionary priest in Wuhan, and then as Bishop of Shanghai for forty-five years he has laboured for the upbuilding of the Church. He had a large part in welding together the C. H. S. K. H. and his statesmanlike leadership as the Presiding Bishop has contributed greatly to what has been achieved. Advancing age has now necessitated his retirement from active service. For Bishop Graves’ long service in China, for his able leadership in the development of the Church, we here assembled, as the House of Delegates of the Ninth General Synod, desire to record our deep and heartfelt esteem and appreciation.

52. Bishop L. H. Roots, (By the House of Bishops)

Resolved: that this House wishes to place on record its sense of loss in the resignation of the Right Rev. L. H. Roots, D.D. Bishop Roots has been a member of this House since the organisation of the C. H. S. K. H. in 1912, and even before that he was a member of the Conferences which led up to the organisation of the General Synod. For five years he was Chairman of this House. In all his relations whether as a member of the House or as its Chairman he has been most helpful. As Chairman of the Committee on Christian Unity and other Committees he has done most valuable work. At all times he has displayed a wealth of charity and a breadth of outlook which have safely carried us through many difficulties.
The loss to the House and to the whole Church by his departure will be very great, and we wish to assure him of our high regard for him and our heartfelt sorrow at his departure.

53. Bishop L. H. Roots, (By the House of Delegates.)

Resolved: that the House of Delegates of the Ninth Meeting of the General Synod, having learned of the anticipated retirement of the Rt. Rev. L. H. Roots, D.D., as Bishop of Hankow, wishes to record in the following words its deep appreciation of and gratitude to him and thanksgiving to Almighty God for the consecrated service rendered to the Church in China by His faithful servant. It affirms

1. That humility, generosity, broad-mindedness, open-mindedness and unfailing love have been his outstanding characteristics, by which he has won many people of this land to Christ among whom not a few have taken Holy Orders, witnessing to the Ministry of Reconciliation.

2. That as the successor in 1904 of the Rt Rev. J. A. Ingle as Bishop of that great diocese, which formerly included Hunan, Hupeh, Anhwei and Kiangsi, and later when, after division of the diocese in 1910, he remained as Bishop of Hankow, Bishop Roots has ever served the Church as a true Christian gentleman, under whose leadership many Chinese men and women have been trained to express themselves freely as creative thinkers and doers, a real step in advance from the old days of slavish imitation in matters of religion.

3. That he has served the General Synod in many ways, notably as Chairman of the House of Bishops for two terms of three years each. It was during his term as Presiding Bishop that the C. H. S. K. H. was recognized as a Province of the Anglican Communion, and at the Lambeth Conference in 1930, as the official leader of the C. H. S. K. H. he introduced a former student of his as the first Chinese bishop present at a Lambeth Conference, and was himself received by the Archbishop of Canterbury among the Primates and Metropolitans of our Communion.

4. That he has never failed to give preference to the needs of the General Church and at times has been criticized as forgetting the needs of his own diocese, as for instance, when he set apart the Rev. A. A. Gilman (now his suffragan and nominated as his successor) to be Editor of the "Chinese Churchman". Subsequently, he appointed the Rev. S. C. Huang, the Rev. T H. Yin and the Rev. J. J. Tsang successively in that capacity. Again, when the General Synod Board of Missions was in sore need of a full-time General Secretary in 1928, after a vacancy in
the office for three years, he offered the free services of the Rev. J. J. Tsang for the work, beginning from July 1928 until, in 1932 he was instructed by the home Board to transfer the support to the Board of Missions of the C. H. S. K. H.

5. That as his Christian love and fellowship have been unbounded, it is a matter of no surprise that he has often been called "our Bishop" by many belonging to other Churches in China; it has naturally followed that he has made himself dear to many among all classes of Christians, both in China and abroad.

6. That his efforts towards Christian Unity, which have been unceasing, will be of special value even after his retirement.

In recording the above, the House of Delegates wishes Bishop Roots many years of happiness and usefulness in the days after his retirement, and wishes to assure him that his presence will be welcomed throughout the C. H. S. K. H., which is proud to be represented by him wherever he goes.

54. Bishop J. W. Nichols, (By the House of Delegates.)

Resolved: The Rt. Rev. J. W Nichols, D.D., Suffragan Bishop of the Diocese of Kiangsu has for years served as the Recording Secretary of the House of Delegates of General Synod, as Secretary of the Literature Committee and as Editor of the "Chinese Churchman" through his experience and profound learning has made significant contribution to the C. H. S. K. H: and whereas owing to ill-health it has become necessary for Bishop Nichols to go to the U. S. A. for recuperation, be it resolved that the members of this House greatly miss his presence and wish to express their wish for his speedy recovery of health and for his return to China.

55. Bishop J. Holden (By the House of Delegates.)

Resolved; that the Chairmen of the two Houses be asked to write to Bishop Holden expressing the regret of the Synod at his absence through ill-health and its hopes for his early recovery and return to his diocese.

56. Bishop T. S. Sing (By the House of Delegates.)

Resolved: By reason of advanced age, the Assistant Bishop of Chekiang has been prevented from attending this Synod: be it resolved that his presence is greatly missed, and that the Chairmen of the two Houses be asked to send him a letter expressing regret at his absence.
57. To the Church in the Philippine Islands

RESOLVED: that this Synod unanimously expresses its thanks to the Church in the Philippine Islands for appointing the Rev. H. Mattocks as Visitor to this Synod, and requests him to carry back with him our united greetings to his Church.

58. To the Church Missionary Society

RESOLVED: that this Synod expresses its appreciation of the presence at its sessions of Mr. J. G. Barclay, and of his message to it as from the Church Missionary Society.

59. To the Fukien Diocese etc.

RESOLVED: that this Synod desires to express its hearty appreciation of the preparation for and the carrying through of arrangements by the Diocese of Fukien for the meeting of the Ninth General Synod—by the Bishops, their Clergy, the Cathedral and other parishes, the Choir, the Churchwomen’s organisations, the Scouts and the Schools; also to the Foochow Club and the Y. M. C. A. for extending to members of the Synod the privilege of membership, to the hosts and hostesses in Foochow who so happily contributed to the members’ comfort, to the Welcome Committee and their assistants who worked so efficiently, and to the groups which provided so delightfully the afternoon teas.

60. To the Principal of Trinity College

RESOLVED: that a letter of thanks be written to the Principal of Trinity College by the Secretary of the House of Delegates, which letter shall be given to him in person by the Chairman of the two Houses.

**Action of the House of Bishops**

1. Resolved: that the following be a new Standing order of the House (Standing Order of 1937):

   "(1) When the Chairman of the House of Bishops has received information from a Bishop that he has submitted his resignation to his Metropolitan or other authority (as provided for in the Standing Order of 1924), the Chairman shall without delay inform all members of the House to that effect, and ask for their opinion on the proposed resignation.

   (2) Having received replies from such a majority of the House as will justify him in coming to a conclusion, the Chairman shall forthwith acquaint the Home Authority with his action and its result, for the information of the said Authority, explaining at the same time that this action is informal."
2. **Nomination of Bishops** (to be sent to the House of Bishops of the Protestant Episcopal Church in the United States of America.)

(1.) Of Bishop Graves' successor as Bishop of Shanghai:—
The Rev. W. P. Roberts. *carried unanimously*

(2.) Of Bishop Roots' successor as Bishop of Hankow:—
The Right Rev. A. A. Gilman, S.T.D. Suffragan Bishop of Hankow. *carried unanimously*

3. **Bawn Legacy.** A scheme was adopted to be submitted to the Board of Trustees in New York, and under it five Bishops, viz. the three American Diocesan Bishops, the Bishop of N. China and the Bishop of Chekiang, were elected as a Board of Control, and two Bishops, viz. the Bishop of Honan and the Bishop of Shensi, to serve as two members of the Advisory Committee. Further action was postponed pending the scheme by the Board of Trustees.

**Appendices**

**Appendix 1.** Canon IX. a. "Of Committees of General Synod."

*(see Resolution 10.)*

1. In addition to the Standing Committee of General Synod (which is provided for in Canon V), the General Synod may appoint any other Committees which are deemed necessary, and such Committees shall stand until the next ensuing regular meeting of the General Synod.

2. The Chairman and Secretary of each Committee shall be elected by the Committee.

3. Should a vacancy occur in any such Committee, and if in the opinion either of that Committee or of the Standing Committee of the General Synod such vacancy should be filled, that Committee shall submit two names to the Standing Committee of the General Synod, which shall select one of them to fill the vacancy. (This rule does not apply to the Committee of the Board of Missions, rules for which are provided in Canon IX.)

4. Each such Committee may co-opt not more than four members in addition to those elected by the General Synod, provided that at least half the elected members shall be necessary to form a quorum; where considered advisable by the Committee concerned travelling expenses for co-opted members may be granted from General Synod funds.
Appendix 2. Canon XIII (a) "Of the Administration of a Diocese during the absence of the Bishop, or Vacancy of the See."
(see Resolution 12)

1. (As printed in the Report of the General Synod of 1934.)

2. When a diocese by reason of the death of the Bishop or his resignation, or from some other cause, is left without a Bishop, the Standing Committee of the Diocese shall be the Ecclesiastical Authority until a new Bishop shall have been duly appointed and shall have taken charge of the Diocese. The Standing Committee of the Diocese, on assuming this responsibility shall immediately through its Secretary notify the chairman of the House of Bishops.

Appendix 3. Canon XX (a) "Of Candidates for Holy Orders."
(see Resolution 16)

1. Candidates must be: (a) at least 20 full years of age; (b) communicants of this church in good standing for at least a year.

2. The Presbyter in charge of the congregation of which the would-be candidate is a member, if he is fully persuaded that the would-be candidate is resolved to serve God and man, seeking not to be ministered unto but to minister, should send in his name to the Diocesan Standing Committee, certifying that he has the qualifications stated in Section 1, and giving other information he considers relevant.

3. If the applicant is accepted by the Standing Committee as a candidate, he shall request the Bishop, if he assents, to enter his name on his Register of Candidates for Holy Orders, together with that of the Presbyter who recommends him.

4. Candidate shall not be qualified to send in the application in Section 2 of Canon XVIII until he has been at least two years an accepted Candidate for Holy Orders.

Appendix 4. SYND EXPENSES

Budget 1938-40. (see Resolution 43)

Estimated Expenditure

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**Estimated Receipts**

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**PASTORAL LETTER**

*put forth by the Bishops of the Chung Hua Sheng Kung Hui after the ninth General Synod held at Foochow in South China April 18—25, 1937. (What follows is a free rendering of the Chinese original.)*

To the Clergy and Laity of the Chung Hua Sheng Kung Hui,

Our dearly beloved in Christ Jesus, Greeting.

Twenty-five years have elapsed since the establishment of our General Synod on the twenty-sixth day of April in the year 1912. As we look back we see how the Lord hath stretched forth His mighty arm, leading us as it were out of Egypt, across the Red Sea and through the wilderness, upholding us by His revelation of Himself, through troubles and changes and political revolutions, drawing us together that we might be His people. The increase in the number of our members, the strengthening of our Councils by the inclusion of women-delegates, the additions to the number of our Bishops and dioceses, the forward movements in the Church, all these things must call forth praise and thanksgiving not in words only but also in action. Around us we see the dawn of a new day in China: our Government is leading the nation along the road of reconstruction, and that not only in material things: and we bid you ponder what message all this has for ourselves.

Brethren, we dare to write to you even as St. Paul wrote to the Philippians, we too “are confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.” We believe that He “hath delivered us from
the power of darkness and hath translated us into the Kingdom of His dear Son.’’ We are sure that He will perform His Holy Will in us and through us, for we believe that He has not only ‘‘reconciled us to Himself by Jesus Christ’’ but also that He has ‘‘given to us the ministry of reconciliation.’’

We believe that the Church in China is God’s instrument for the salvation of the people of China. We believe that our Chung Hua Sheng Kung Hui is a part of the Church in China. We acknowledge therefore our responsibility as God’s instrument: and how perfect and strong we must strive to be. Can a man hope to carry water home from the well if his buckets leak? Can we bring the water of life to our fellow-countrymen if we allow it to waste by the way? We beseech you to remember that the Church is the whole company of believers, that each one of us therefore has his or her own responsibility. That is why we address this letter not only to the Clergy but to every believing member of the Church.

And first to our brethren of the Clergy we would say, We are in a special sense the servants of the Lord, for we are stewards of the mysteries of Christ. Let us look back on those who have gone before, and realise that the Church of to-day is the fruit of sacrifice even unto death of an innumerable company of faithful servants and hand-maidens of the Lord, who daily offered themselves faithfully for God’s service. We of the Clergy are called to be shepherds of the flock. Let us bear in mind four things:

First, we should make constant contact with the poor, the sick and the unfortunate as our Lord did when on earth. We should also do our best to experiment in forwarding all schemes for social service and for rural and industrial improvement. The Church from the first has not only tried to heal the diseases of individuals, but it has also sought to cure the sickliness of society. If we accept ‘‘the spirit of the Lord’’ we shall remember that we are sent ‘‘to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.’’ Especially should we constantly make contact with the young, that the young of the Lord’s flock may feel our influence and that we may feed them. For the young are not only the foundation of the country, they are also the foundation of the Church. If the workers in the Church cannot make contact with the young and cannot inspire them with love and reverence for God, the Church’s prospects are indeed dark. For it is among them that we must look for her leaders in the next generation.

Secondly, we must cultivate our powers of thought, that so we may not only be able to sympathise with men but able also to
understand God’s wonderful purpose for men, in small things and in great. We must not forget that we are to worship not only in spirit but in truth, that we must love God not only with all our heart but also with all our mind. Therefore surely we ought to read much, that so our theology may have a sure foundation and may be broadened in its outlook. It should be like a large tree whose roots are deep, whose branches spread, whose foliage is rich, so that the birds of the air may find lodging therein. We must aim at deepening our knowledge that so we may safely widen our sympathy with views other than our own (as Bishop Westcott used to say, “there is no such thing as outline.”)

Thirdly, above all, let us realise the supreme importance of nourishing our own spiritual life. We are to worship God in spirit, we are to love Him with all our hearts. We should rejoice to pray and read our Bibles daily, to hold constant intercourse with God, that so all our doings may be “in the Lord,” that so, no matter whom we meet, we may always have a message from the Lord. Blessed of the Lord shall be the Church that has such pastors!

One thing more. We have said that God “hath given to us the ministry of reconciliation.” We of the Clergy have a special duty as regards evangelisation. We must constantly encourage our people to take up the task of bearing witness to our Lord. As Andrew led his brother Peter to Christ, so the Church in each place should bring in those that are without. We should remind our people to pray for our Shensi Mission-field, telling them about it and about its needs, planning ways of helping, encouraging and preparing any who feel called to offer themselves for the work there. For surely from one point of view we may say that the fate of Shensi in the future is entrusted to our hands.

And now to you our brethren of the laity, the seventy thousand baptised members of our Church in China, we would write a few words of warning and exhortation.

First, beware lest as we are told of the Church of Ephesus in the book of the Revelation, you “leave your first love.” We became members of Christ’s Church in the days when its numbers were few, and we did so because we had a vision of Christ which kindled in us an exceeding love for Him, and zeal to bear witness to Him. Now, in comparison to those early days, the Church has grown big and its numbers have largely increased. That and the lapse of time and the fact that it is easier than it used to be to profess ourselves Christians tempt us to let our love and zeal grow cold. This must not be: we must gird ourselves to go
forward zealously on the Lord’s behalf and set a good example to the many who are now being added to the Church. In particular we must be loyal, in our criticism of our Church, our parish, our clergy, we must be constructive, friendly, always trying to co-operate with our pastors, loving and helping one another, making allowances and forgiving one another even as the Lord has loved and forgiven us. For in this world of ours love begets love, sympathy opens the door to influences, and makes us more able to bear witness for our Lord, to lead men to Christ, to build up Christ’s Church.

Secondly, brethren, we bid you remember that for you also as for your pastors, the deepening of your own spiritual life is all-important. You also should be constant in the daily reading of the Bible and in thinking out its teaching, constant in speaking to God in prayer and in listening to His voice, that so your spiritual life may be full, your faith be strengthened, your hope lively, your “joy in believing” a reality.

Thirdly, there are movements to-day among professing Christians about which we would issue a word of warning. These groups and movements claim to be evangelistic and we cannot but acknowledge their zeal. But at the same time they threaten to divide the Church of God, brethren striving with brethren, setting at nought the Church’s organization, trying to upset the Church’s order and worship, allowing strange private interpretations of Scripture to overthrow the corporate experience and teaching of the Church. Let us beware of such. We have a great inheritance in the history of the Church and a great contribution to make to the Church in China. In our own Chung Hua Sheng Kung Hui there is a wide sphere and abundant opportunity for the work of zealous Christians: we need not, we must not, be led away by fantastic movements. Generally speaking, one-sided interpretations of truth seem attractive at first, but afterwards when we look into them more fully we realise they cannot satisfy our hunger for the Truth as it is in Jesus. The Church, brethren, is our mother, and those who love her will not lightly forsake her.

Fourthly, There are emerging in the world to-day doctrines which profess to regenerate the world, to bring in the Kingdom of Heaven, of which the most obvious weakness is that they ignore the truth that “man does not live by bread alone.” Their strength lies in the devotion of those who believe in them. Many whose creed is purely materialistic are ready to sacrifice everything for their faith, to live and die for their principles. They would have us all believe that Christ’s way is too slow, too
idealistic. How are we to answer them? Not by reproof or 
endeavours to suppress them: that will not suffice to prove them 
wrong: but by carrying out to the uttermost of our power our 
Lord’s teaching as it is set forth in St. Matt. XXV. 42—46: by 
feeding the hungry, supplying water to the thirsty, by bringing 
the wanderers home, by caring for the sick, by befriending those 
who are in prison. So shall we not only fulfil the commands of 
Christ, we shall also attract some of those who are our country’s 
leaders in society and in politics, and win them to our Lord.

Finally, brethren, we would sum up our message to you all 
by repeating the words with which we began our letter, by ex-
horting you to believe that “He who hath begun a good work in 
us will perform it unto the day of Jesus Christ.” That is our 
hope. Remember that Christ is not only the author, He is also 
the finisher of our faith. But only if we are ready to bear our 
cross, to offer ourselves in sacrifice to Him. Bow down before 
the Lord and crave His forgiveness, that He may save us from 
our sins and make us new men and women. So shall our witness 
to Him have power: so shall the world—seeing our actions and 
hearing our words—“take knowledge of us that we have been 
with Jesus” and be led to Him. May God Himself bless you 
and keep you, that you may know that He is with you, working 
His good work in you and performing it unto the end, that His 
Name may be glorified and the world be blessed.

May God be with you all, and we ask you before God’s altar 
to remember us. Amen.

1. 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 re- 
verently placed in view at the meetings of this House and a 
short portion of Scripture shall be read at the opening of each 
daily session.

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

3. All Resolutions offered to the House shall be made in 
writing, and no question shall be considered as before the House 
until seconded.
4. All questions of Order shall be decided by the Chair without discussion, but appeal may be taken against such decision.

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

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

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

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

   (This rule was adopted May 4, 1926).
9. New subject 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.

10. The House shall continue to base its discussions on the English text of the Reports, but asks the Chinese members of the House to draw attention to discrepancies between the two texts, or to mistakes in the Chinese text, in order that the House may make the necessary alterations.

(Adopted 1934. See Minutes of House of Bishops)

Note: These Standing Rules of Order are not in Chinese in 1931 and 1928 Reports.

II. 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 taken 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.

III. 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 for 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.

ABRIDGED MINUTES OF THE HOUSE OF BISHOPS

(For all actions of the House concurring with, or concurred in by, the House of Delegates, see Resolutions of Synod, pages 11-25).

The House was called to order at 8 p.m. on Saturday, April 17, 1937 at Trinity College, Foochow, by the Bishop of North China.

After Bible reading and prayer the Roll was called.
Letters explaining absence of members were read.
The Right Rev. S. T Mok, Assistant Bishop of Hongkong, and the Right Rev. F Houghton, Bishop of Eastern Szechwan took their seats for the first time in the House and signed the Roll of the House and the Promise of Conformity.

Letters from overseas bishops regretting their inability to accept the invitation of the House to attend the Synod were read.

The election of the Officers of the House and of representatives of the House on Synod Committees having been made, the House of Delegates was notified accordingly. The House of Delegates notified their similar action.

The House sanctioned the presence of interpreters for individual bishops when required.

Mr. J. G. Barclay (C.M.S. Far East Secretary) addressed the House as a visitor.

The Rev. Michael Bruce addressed the House on the subject of the Student Christian Movement and the need of a National Secretary representing the C.H.S.K.H.

Pastoral Letter. The Chairman of the House, the Bishop of Hongkong and the Assistant Bishop of Western Szechwan were asked to prepare a Pastoral Letter.

Nominations of Bishops (See Action of the House of Bishops, 2)

New Standing Order (See Action of the House of Bishops, 1)

Bawn Legacy (See Action of the House of Bishops, 3)

The House having finished its business, and having been informed that the House of Delegates had finished its business, adjourned at 12.45 p.m. on Saturday, April 24, and proceeded to Trinity College Chapel for the Closing Service.

A DIGEST OF THE MINUTES OF THE HOUSE OF DELEGATES

Saturday, 17 April

The House met for organization in Trinity College, Foochow, at eight o'clock in the evening.

The Deputy-chairman of the Eighth Synod took the chair and instructed the secretary of that synod to call the roll.

A quorum, 68 members, answered the roll.

Prayers were read.

Organization: Election of Chairman, Deputy-chairman, Secretary, Recording-secretaries, Interpreters, Readers of
Minutes, Timekeeper; of representatives on the Business Committee, Nominations Committee, Editorial Committee, on Assessments for the Board of Missions, and on Synod Expenses; also The Synod Treasurer and the Synod Registrar.

(See List of Officers, pages 3 and 9-10.)

Monday 19 April, forenoon

The Chairman read prayers at 9.35 a.m.

The Committee on Minutes reported that the official version (Chinese) was correct.

Greetings: Ten cables and letters of greeting were read. The representative of the Church in the Philippine Islands was welcomed.

The Business Committee was asked to endeavour to indicate as far as possible in advance what business was likely to be taken up.

The Report of the Standing Committee on the State of the Church was considered and adopted with verbal alterations, with directions on listing foreign deaconesses (Res. 31), and with a plea that synods give more time to consideration of the church's medical work.

A Report on the National Christian Council was received but not adopted, on the ground that it was not a report of a committee of synod.

The Report of the Hymnal Committee was adopted, with Ress. 35 and 36.

The Synod Treasurer presented the first two of his five reports, (a) The Treasurer's Report (b) Of the Standing Committee on Trust Funds.

Monday 19 April, afternoon

The Treasurer presented his further reports,

(c) Of the Treasurer of the S. C. on Trust Funds
(d) Of the Shensi Episcopate Endowment Fund
(e) Of New Subscriptions to (d). All five reports were adopted.

Newspaper publicity: a joint committee was appointed to give news of the synod to local, Shanghai and Hong Kong dailies, and to periodicals. (See List on page 10.)

The Report of the Standing Committee was considered; fear was expressed lest registration of the CHSKH would prevent the free choice of its bishops and would lead to repressive supervision by government officials. Further consideration of the report postponed.
The Report of the Registrar was adopted, and he was asked to secure possession of the Seal of the synod.

The Report of the Committee on the Prayer Book was adopted except the section giving an outline of Morning and Evening Prayer, which was later dealt with as in Res. 23.

The Student Christian Movement; The Rev. M. Bruce addressed the House.

Tuesday 20 April, forenoon.

The House convened at 9.40 a.m.

The Committee on Minutes gave its report, which was adopted.

The hours fixed for the morning meditation, the morning session and the noon prayers were altered by 15 minutes.

The Treasurer announced a gift of $2000 p. a. for 3 years, to support a Chinese Student Christian Movement Secretary.

The House considered a Message from the House of Bishops, on the topic of providing an SCM secretary who should be a clerk in Holy Orders, and called for a committee of conference on the Message.

Dr. Y. Y. Tsu addressed the House on the work of the Church Art Society.

Tuesday 20 April, afternoon.

The question of seniority between the dioceses of East and West Szechwan was considered; See Res. 40.

The House concurred in the wording of the English version of a Letter of Greeting to the Nippon SeiKoKwai on the occasion of its jubilee.

The Central Theological School: during consideration of the report of the Directors of the School it was moved, first, "that the Board be asked to consider the possibility of union with the Nanking Theological Seminary, our students living separately in a CHSKH hostel under the supervision of their own warden"; and secondly, "that the synod reaffirm Resolution 39 of the Eighth General Synod". For action taken (on Thursday afternoon) see Ress. 33 and 34.

Mr. A. T. L. Tsen addressed the House urging the formation of a Men's Missionary Service League.

Wednesday 21 April.

The proceedings of this day will be found under Minutes of the Board of Missions: see pages 41-42.
Thursday 22 April.

The House convened at 9.50 a.m.

The Report of the Standing Committee on Christian Unity: with this was read Message 11 from the House of Bishops on this report.

An additional paragraph was ordered to be incorporated explaining the irregularity in presenting the report: "When your committee met in January 1937 it was impossible to hold a regular meeting because there was not a quorum present. But when the committee met in Foochow the following resolution was passed 'This committee presents to General Synod the Report as drawn up by some of its members in January 1937. It regrets that it cannot as a whole give its approval to all that is contained therein but at the same time is prepared to leave it to the synod to take appropriate action'".

Recommendations in the Report: by 36 votes to 24 the House voted to lay on the table the first recommendation.

In place of Recommendation 2 and in place of the proposal of the House of Bishops that "the S. C. on Unity be instructed to examine the current procedure of the various dioceses in the matter of intercommunion and to report to the next General Synod" the House passed the following: That the House of Bishops be asked to examine the current procedure as to the admission of guests to our Holy Communions and the CHSKH attitude regarding our acceptance of invitation to communicate in other churches; and that that House recommend a uniform practice on these points for the CHSKH."

Notice was given of a motion to dispense with the use of the English language in the deliberations of the House.

Thursday 22 April, afternoon.

Report of the Committee on Unity, continued:

Recommendations 3, 5, 6 and 7 appointing CHSKH delegates to conferences were adopted with the addition that those nominated should preferably be Chinese, and defining the synod's liability for travel expenses. Recommendation 4 was laid on the table.

Additional recommendations resulted in Ress. 21 and 22.

S. C. M.: the report of the committee of conference between the two houses resulted in action taken as set out in Res 37.

Friday 23 April, forenoon.

The House convened at 9.45 a.m.

The Minutes were declared in order after correction.
On the use of languages: Moved: "That for the sake of saving time, speakers shall use only the official language, but in special cases interpretation may be allowed by special request; this rule to be applied in the Tenth General Synod". The motion was laid on the table.

The Report of the Standing Committee on Religious Education was adopted, and its Recommendations dealt with as follows:

i and ii were adopted: see Ress. 26 and 27
iii was redrafted, as in Res 28
iv, v and vi were withdrawn by the committee, redrafted and passed as seen in Ress. 29 and 30.

The Report of the Church Literature Committee was adopted with direction that the figures in the Chinese edition be corrected and that the names of the auditors be appended.

The Report of the Standing Committee on Canons was presented with a Message from the House of Bishops; the report was adopted and action taken as in Ress. 10 to 16.

*Friday 23 April, afternoon.*

The Report of the Committee on Nominations was amended and adopted (See List of Committee of the Synod, page 6-9).

The Report of the Committee on Synod Expenses was adopted (See Appendix 1).

The Report of the Standing Committee—consideration deferred from Monday 19 April—was adopted.

*Saturday 24 April, forenoon.*

The Deputy-chairman convened the House at 9.50 a.m.

The Report of the Committee on Minutes was adopted.

The Standing Committee: House of Delegates representatives were elected. (See List on page 5.)

Date and place of the next synod: see Res. 44.

Exchange of workers: Motion: "That the dioceses of the CHSKH agree to make occasional exchange of church workers so that a person who has served at one place for five or more years may have opportunity to ask his or her bishop for a transfer to serve in another diocese for a limited period; and that the House of Bishops be asked to formulate methods for effecting such exchange". This was amended as in Res 45.

Scholarships: Motion: "That each diocese or the Standing Committee of the General Synod shall attempt to raise funds for
scholarships to be held at universities founded by or participated in by the CHSKH, in order to train church workers." The motion was lost.

Reports: Appeal was made that the Reports to the synod be printed on paper of uniform size, be punched for filing and, or be bound in book form with numbered pages. See Res. 47.

Resolutions of esteem, of sympathy, of thanks and of goodwill referred to Bishop Graves, Bishop Nichols, Bishop Roots, Bishop Holden and to Bishop Sing; the visitors from the Philippines and from the C. M. S. London; to the Fukien diocese and in particular to the Principal of Trinity College; and to the officers of the House.

Bishop Shen Tzu-kao addressed the House on the need for additional workers in Shensi.

The House completed its work and adjourned at 1.15 p.m.

Minutes of the Joint Session
of the
Two Houses, meeting as the Board of Missions,
Wednesday, April 21st, 1937.

2. The Chairman asked the Bishop of Honan to lead in prayer.
3. The Chairman introduced Mr. J. G. Barclay (Secretary of the Far East, C.M.S. London) and Rev. H. Mattocks (Vicar of St. Stephen's, Manila).
4. The President of the Board of Missions, Mr. A. T. L. Ts'en, then took the Chair.
5. The President invited onto the platform Mr. Barclay and Mr. Mattocks, the officers of the Women's Missionary Service League and the Bishop of Shensi.
6. The following were elected:—
   as Recording Secretaries, Rev. Ting Yu-ming
   Rev. W. P. W. Williams
   as Interpreters, Bishop C. T. Song
   Rev. J. Carpenter.
7. The President gave his address.
8. The General Secretary (Rev. J. J. Tsang) gave his report of the work of the Board of Missions for the last three years.
10. The Chairman asked Mr. Barclay, Rev. H. Mattocks and the Chairman of the Women's Missionary Service League to address the meeting.
11. Resolutions (See Resolutions of Synod Nos 1 to 9)
12. The Rev. Robin Ch'en led the closing prayer, and the Bishop of N. China gave the blessing.

**Message of the President of the General Board of Missions to the General Synod, April 21st, 1937.**

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

We are meeting on sacred ground to-day, in the See City of a Diocese which has been hallowed by the sacrificial giving of its members, men and women, missionary friends and compatriots, in their lives and their worldly possessions. I was here in February of 1935 for the Diocesan Synod and was greatly touched at the Memorial Service when I found how many had borne witness to their Lord by martyrdom. The whole Church was thrilled at the kidnapping of the Assistant Bishop when he and the clergyman who was accompanying him each offered to stay with the bandits so that the other could go home to spread the sad news. The bandits most wisely detained the Bishop and released his companion. When I proposed the mass missionary meeting which we are going to have for the first time this evening, a Foochow friend made a counter-suggestion to hold the meeting on the eve of the Board of Missions Day as a preparation for our meeting to-day. He said that although the Fukien people were poor and felt that they had been over-apportioned, they had always paid their apportionment in full cheerfully and without any complaint. It was not the Fukien people but the other delegates who needed the stirring-up and the inspiration. I could not deny the reasonableness of this statement, but I replied that my chief purpose was to give our Bishop—I mean Bishop Shen—an opportunity to tell everybody, Fukien friends as well as the delegates, the many wondrous things that God had done through His Church and hum-
ble servants in Sian and the out-stations. Fukien is one of the few Dioceses that have not failed us in the performance of their duty to the Board and to Shensi. When Bishop Shen was consecrated in June 1934, he appealed to the Bishops of the Fukien Diocese to release Mr. Hung-ung Peng to go with him to Shensi, a recent graduate of the CTS whom they had trained for years and who had already been assigned to a station to which not many of their own workers could be sent owing to the difficulty of the local dialect. The Bishops and the whole Diocese without the slightest hesitation and with the greatest generosity instantly responded to the new Bishop's request. I was a co-beggar with the Presiding Bishop in this appeal and I want to take this opportunity to thank the Bishops and the Diocese of Fukien in public for their most generous deed. May we pray as Elisha did in days of yore to let a double portion of Fukien's spirit be upon us in the performance of our missionary duties. May we carry home this spirit as a gift from this Diocese to do our share of this sacred task equally well.

The Church has made history since the Wuhu Synod three years ago. Thanks to the prayers of many and the efforts of a few friends, the Bishop made a triumphant entry into his See City in September 1934. Dr. T. C. Yen most kindly made it possible for the Bishop, his family and his party to travel to Sian by first class railway passage with practically no cost to the Board. The Bishop’s books and personal belongings, enough to fill up a truck, were also transported free. The whole Church owes him a deep debt of gratitude. Of the Bishop himself, I will quote this editorial from the 1937 January issue of the CHSKH: “We doubt if anyone who reads it (the article by Bishop Shen on “Our Work and Our Need in Shensi”) can fail to give thanks for God’s gift of a Bishop, and of this Bishop, for the oversight of His work in Shensi. We shall be surprised if it does not also lead some of us to ask whether we cannot do more than we have done to stir up and foster the missionary enthusiasm of the Church through our Dioceses.” I have made two visits to Shensi since the last Synod in Wuhu and I can say from my own observations that the Bishop and his staff, both men and women, are building solidly upon the foundations laid by our pioneer missionaries from the several Dioceses. In this work, I must not neglect to mention the Bishop’s un-official Suffragan; I mean Mrs. Shen, the Bishop’s able and capable wife.

We have commissioned a Bishop to Shensi to build and to extend the Church in the Northwest. In a previous Synod, we passed a resolution hoping, if not pledging, to open a new station every three years. I am very thankful to say that the Diocesan
apportionments have been better paid than before, around $9,500 a year. But a glance at the Treasurer's Report will show that many of the Dioceses are far behind in their payments, one or two years late, paying in 1936 what should have been paid in 1934. I must register a complaint here. We are not doing what we should have done and are capable of doing. I am a regular reader of the "Gospel Bell" of the Home Missionary Society. They support a General Secretary, have an office in Shanghai and support missionary work in Yunnan and Mongolia with far more missionaries and stations than we have in Shensi. I am most glad to find that quite a few of our clergy and laity occupy responsible positions on their Board and are raising handsome contributions for their work. I am not such a bigot as to protest against such activities on the part of our people. But I do wish to protest when such people neglect their own duty to Shensi. These are not isolated cases and some of them have been delegates to our own Synods. Another typical case is that of refusing to pay the missionary apportionment in full for fear of its being increased the next year. One such congregation is always ready to spend a few hundred dollars for a celebration or an entertainment that will give it publicity. Excuse me for saying thus for I believe it true some of our clerical leaders are not courageous enough to lead their congregations to adventure for God. It is, "My Church and my work first; Shensi can wait." We of the Sheng Kung Hui pride ourselves as being conservative and steady and that often means doing nothing.

I see difficult days ahead. As an act of economy, we are not going to have a full-time General Secretary. We are going to have some one whose business will be to keep the minutes and be the medium of communication between the Bishop and the Board, more of a Recording Secretary. Mark my words, please. Unless many of us come forward and do more or less of the work of the General Secretary, we shall be far worse than we are now and the work will also suffer. This is a critical time, a time of all times when we do need some one to push forward this work. We should not take the time of the Bishop to do the work of the General Secretary. This will mean failure in both directions. We have a Bishop in Shensi and so we think that we have completed our task. The work is progressing, but it has not gained enough momentum to be able to move forward by itself. I am afraid that the abolition of the General Secretaryship, without a substitute arrangement to carry on the work, will be another edition of the story of the carrying of water by three monks. One monk can carry two buckets and two monks can carry one bucket together. But when there are three monks, they will all
become polite or lazy and leave the work to the others. We do not need more than $1,500 a year for the General Secretary. May I plead with you to help to find 15 persons who will be responsible for $100 a year for three years till we meet again in 1940? I do not believe that we are so very poor. In the summer of 1934, I appealed to a group of some 35 young women and girls for $500. In less than six months, I was able to forward not much less than $800 to Mrs. Shen as a Christmas present from them. This is a proof that my modest appeal will meet with success if all of us will put our shoulders to the wheel in Rotary language. Like most of our Bishops, our Bishop is not endowed with much wealth. But unlike them, he does not have rich friends to help him. With decreasing income, the Home Boards must cut their missionary support. With a nation-wide depression in China and the making up of the cuts from abroad, many Dioceses will naturally do some surgical operations. It will mean some effort to maintain the $10,000 apportionment. Our Bishop wants to work and we must help to carry on his work aside from the appropriations from the Board. Two of my friends from the Diocese of Anking, Rev. Robin T. S. Chen and Rev. Kimber H. K. Den, visited Shensi with me just a year ago. They are here with us to-day. We visited the country-stations in the four directions from Sian. We were using our own money and so no one could charge us of having been extravagant. These four visits cost us about $50. And we allow the Bishop $200 a year for travel for all of his staff to visit these places for the constant discharge of their duties. This is just one illustration to show how and why the Bishop must be given extra help, if the work is to be well done. I will not mention any more financial matters. As I have explained to many friends again and again, let me say once more that as it is not within my duty to meddle with affairs in Shensi, I must do something to justify your election of me as the President of the Board of Missions. This responsibility rests upon all of us, as every member of the Church is automatically a member of the Board of Missions.

We who are of the Home Dioceses have a much better time than our missionaries in Shensi. Let us not build tabernacles in our own localities but help to build the Kingdom of Heaven in Shensi. Let me quote the words of Bishop Tsen of Honan:—

"The erection of three tabernacles is a temporary task; the building of the Kingdom of Heaven is a ceaseless service. The erection of three tabernacles is for the enjoyment of a few; the building of the Kingdom of Heaven is for the salvation of all men. The erection of three tabernacles requires
a limited cost; the building of the Kingdom of Heaven
demands unlimited sacrifice."

So let us
"Fling out the banner, let it float,
Skyward and seaward, high and wide."

ARCHIE T. L. TSEN

Foochow
April 21st, 1937.

REPORT OF THE BOARD OF MISSIONS
(Please see end of this volume)

REPORT OF THE STANDING COMMITTEE

The Standing Committee has held only three meetings, on
April 27, 1934, December 7, 1936, and April 17, 1937.

It asked permission from the authorities of the American
Church Mission to be allowed to make use of the strong room at
the Mission Office in Shanghai (152 Minghong Road) for the
storage of archives belonging to the C.H.S.K.H.

It decided to adhere to the date fixed for the meeting of the
General Synod, in spite of a suggestion to ante-date it so as to
avoid clashing with the Jubilee celebrations of the Nippon Seiko-
kwai, as any alteration of date would cause great inconvenience.

At its meeting in December 1936 it had the advantage of the
presence of the Rev. W. P. W. Williams from Foochow to assist
it in making arrangements for the meeting of the General Synod.
The arrangements followed precedent in all respects, save that
the Committee determined that the "Shantung" version of the
Prayerbook should be used at all Synod services other than those
in the Cathedral.

There are one or two things which the Committee feels
should be mentioned in its report.

(1) **Registration.** No progress has been made with this im-
portant matter, and the Committee recommends that it
be an injunction to the incoming Standing Committee
to proceed with it if possible. (See Res. 15 of 1934.)

(2) The Committee strongly endorses the draft Canon on
"Standing Committees of Synod" which is to be present-
ed to the Synod. The Committee wishes to emphasise
the point that much of the Synod's work and usefulness
to the Church depends on the work done by its Stand-
ing Committees. The personnel of these Committees
is therefore important: and the Standing Committee urges on the Synod the duty of ensuring as far as possible that the right people are appointed on the various Standing Committees of Synod. This will be in some measure achieved if members of Synod will volunteer themselves to serve on the Committees in which they are specially interested, and will suggest the names of others whom they think suitable for particular Committees.

The standing Committee also (by correspondence) agreed to the appointment of Mr. M. P. Walker as auditor of the General Synod’s Treasurer’s accounts, and of the Rev. T. Gaunt as auditor of the Trust Funds’ Committee’s accounts.

Frank L. Norris,
Bishop.

Chairman

REPORT
of the
STANDING COMMITTEE ON TRUST FUNDS

In accordance with Resolution 11 of the last General Synod the above Committee met and elected the Bishop of North China as Chairman, Mr. Archie T. L. Ts’en as Treasurer and Mr. M. P. Walker as Secretary.

The Committee records with deep regret the death of one of its members, Canon G. T. Simmons, during the triennium.

The Report of the Treasurer is appended, showing that the Committee is holding securities to a total face value of $28,905—under Res. 14.1 for Investment, also securities to a total face value of $39.750—under Res. 14.2 for Administrative purposes.

The securities held for investment are all registered in the name of the Chung Hua Sheng Kung Hui and are lodged with the Hongkong and Shanghai Bank, Hongkong, in safe custody.

Frank L. Norris,
Bishop.

Chairman.

M. P. Walker.

Secretary.

Note: The Treasurer’s accounts which are appended were presented in great detail, duly audited by the Rev. T. Gaunt. The Accounts as printed below are summarised from the audited accounts.
TREASURER'S REPORT

A. Securities held for Investment (1934 Res. 14.1)

<table>
<thead>
<tr>
<th>Security</th>
<th>General Synod</th>
<th>C.T.S.</th>
<th>Diocese of Fukien</th>
<th>Diocese of Kw-Hunan</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shanghai Power Co. Deb.</td>
<td>$8100</td>
<td>$600</td>
<td>$2500</td>
<td>$3100</td>
<td>$6200</td>
</tr>
<tr>
<td>Shanghai Telephone Co., Deb.</td>
<td>$1100</td>
<td>$2300</td>
<td>$100</td>
<td>$900</td>
<td>$1400</td>
</tr>
<tr>
<td>Shanghai Mun. Council Deb.</td>
<td></td>
<td></td>
<td>$1400</td>
<td>$1200</td>
<td>$2200</td>
</tr>
<tr>
<td>Central Properties, Deb.</td>
<td></td>
<td>$100</td>
<td></td>
<td>$100</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL (converting Taels @ 71.50)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$28905</td>
</tr>
</tbody>
</table>

B. Securities held for Administrative purposes. (1934 Res. 14.2)

Shensi Bishopric Endowment Fund. (see account attached)
fixed deposits in Kingcheng Bank        $14,000
"       "        , China & South Seas Bank $12,000
"       "        , S'hai Comm. & S. Bank  $1,600
       (29. 12. 36)        **Total $27,650**

Kwangsi-Hunan Diocese
ARCO Loan Certificates 7½% $1,600
AOFC fixed scrip 7½% $7,000
Raven Trust certificates 8% $1,500

Total $12,100

Total of the above $39,750

N.B. Scrip for the above is held by the Treasurer of the American Church Mission, 152 Minghong Road, Shanghai.

C. Summary of Cash Transactions

<table>
<thead>
<tr>
<th>Description</th>
<th>Receipts</th>
<th>Payments</th>
<th>Deficit</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Synod</td>
<td>$509.79</td>
<td>$509.79</td>
<td>2.00</td>
<td>$60.75</td>
</tr>
<tr>
<td>C. T. S.</td>
<td>49.50</td>
<td>51.50</td>
<td></td>
<td>60.75</td>
</tr>
<tr>
<td>Interest</td>
<td>67.75</td>
<td>7.00</td>
<td></td>
<td>240.92</td>
</tr>
<tr>
<td>Fukien Diocese</td>
<td>7,198.29</td>
<td>6,957.37</td>
<td></td>
<td>247.50</td>
</tr>
<tr>
<td>Kwangsi-Hunan Diocese</td>
<td>1,806.63</td>
<td>1,559.13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shensi (Current)</td>
<td>7,375.00</td>
<td>6,343.40</td>
<td>1,031.60</td>
<td></td>
</tr>
<tr>
<td>(see annexed statement)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shensi (New Fund)</td>
<td>1,656.86</td>
<td>1,650.00</td>
<td>6.86</td>
<td></td>
</tr>
<tr>
<td>(see annexed list of contributions)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Cash Balance less deficit</strong></td>
<td>$1,585.63</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The above balance is held as follows:

Savings Account with the S'hai Comm. & Savings Bank 6.86
Current " " " Hongkong & Shanghai Bank 486.42
" " " S'hai Comm. & Savings $1,092.35

$1,585.63

Detailed statements have been sent to the different authorities. Those interested can apply to them for information.

**Note:** The interest on the General Synod's Investment is paid over as received to the Church Literature Committee, "Chinese Churchman" account.

**SHENSI EPISCOPAL ENDOWMENT FUND**

**Note:** the following statements have been compiled from the elaborate details supplied to the General Synod by the Treasurer.

### A. Statement for 1934-1936

**RECEIPTS**

- From Loans raised (and repaid as below) $ 875.00
- Interest on $26,000 Bank Deposits as
  (from June 1934 to December 1936) 6,500.00

$7,375.00

**PAYMENTS**

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1934</td>
<td>Bishop's Stipend</td>
<td>$ 675.00</td>
</tr>
<tr>
<td>1935</td>
<td>&quot; &quot; &quot;</td>
<td>1,800.00</td>
</tr>
<tr>
<td>1936</td>
<td>&quot; &quot; &quot;</td>
<td>1,800.00</td>
</tr>
<tr>
<td>1934</td>
<td>Bishop's children's allowance (6 mos)</td>
<td>100.00</td>
</tr>
<tr>
<td>1935</td>
<td>&quot; &quot; &quot;</td>
<td>200.00</td>
</tr>
<tr>
<td>1936</td>
<td>&quot; &quot; &quot;</td>
<td>200.00</td>
</tr>
<tr>
<td>1936 Dec.</td>
<td>&quot; &quot; &quot; (1937 Account)</td>
<td>100.00</td>
</tr>
<tr>
<td>1935</td>
<td>Premium, Bishop's Life-insurance $5,000</td>
<td>73.90</td>
</tr>
<tr>
<td>1936</td>
<td>&quot; &quot; &quot;</td>
<td>184.75</td>
</tr>
<tr>
<td>1937 Jan.</td>
<td>Bishop's stipend</td>
<td>150.00</td>
</tr>
<tr>
<td>1937 Jan.</td>
<td>Premium Bishop's Life-insurance</td>
<td>184.75</td>
</tr>
<tr>
<td></td>
<td>Loans repaid in 1935, 1936</td>
<td>875.00</td>
</tr>
<tr>
<td></td>
<td>Balance at Bank 30.1.37</td>
<td>1,031.60</td>
</tr>
</tbody>
</table>

$7,375.00
B. New Contributions

to the Shensi Episcopate Endowment Fund

August 16th 1934 to December 31st 1936

RECEIPTS.

1934 Aug. 16 Shanghai Men's & Women's Auxiliaries $ 10.44
    Sept. 11 Dr. John W. Wood of New York City 25.00
    12 St. Peter's Church & St. John's Church
        Honolulu 657.89
        Dec. 29 Interest 25.93
1935 Jan. 5 St. Philip's Church, Tsaitien, Hankow 2.00
    July 5 Interest . . . 14.13
    Sept. 13 Anglican Mission, Sarawak, Borneo 12.00
    Dec. 30 Interest . . . 18.59
1936 May 26 St. Peter's Church, Honolulu 201.73
    June 29 Interest 20.09
    Dec. 28 Interest . . . 18.34
    Dec. 29 Balance of old Fund transferred to this
        account . . . . 650.72

$1,656.86

* PAYMENTS *

1936 Dec. 29 To Fixed Deposit in the Hsiakwan Branch
    of the Shanghai Commercial and
    Savings Bank, No. 98 for four years
    from December 29th 1936 to December
    29th 1940 at 10% per annum $1,650.00
    To Balance in Bank . . . . . . 6.86

$1,656.86

ARCHIE T. L. TSEN

Treasurer.

January 31, 1937

Audited & Found Correct

T. GAUNT

February 22, 1937.
## Report of the Treasurer of the General Synod

**Archie T. L. Tsen**

**General Synod Treasurer's Report**

March 1st, 1934—January 15th, 1937

<table>
<thead>
<tr>
<th>Description</th>
<th>Credit</th>
<th>Debit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance</td>
<td>$761.86</td>
<td></td>
</tr>
<tr>
<td>Committee Report</td>
<td>12.00</td>
<td>$366.46</td>
</tr>
<tr>
<td>Committee Sundries</td>
<td></td>
<td>11.80</td>
</tr>
<tr>
<td>Diocesan Assessment</td>
<td></td>
<td>2190.00</td>
</tr>
<tr>
<td>General Synod Report</td>
<td>141.00</td>
<td>400.00</td>
</tr>
<tr>
<td>Interest</td>
<td></td>
<td>171.49</td>
</tr>
<tr>
<td>Office Expenses</td>
<td></td>
<td>21.60</td>
</tr>
<tr>
<td>Synod Expenses</td>
<td></td>
<td>43.30</td>
</tr>
<tr>
<td>Travel</td>
<td></td>
<td>337.75</td>
</tr>
<tr>
<td>World Conference on Faith &amp; Order</td>
<td></td>
<td>300.00</td>
</tr>
<tr>
<td>Balance in Bank</td>
<td></td>
<td>1795.44</td>
</tr>
</tbody>
</table>

$3276.35 $3276.35

---

**William Andrew Hammond Memorial for the Union Hymnal**

From an Anonymous American Friend ... ... 582.50

To Salary ... ... ... ... ... ... ... $60.00
Postage ... ... ... ... ... ... ... 20.00
Printing ... ... ... ... ... ... ... 191.00
Travel ... ... ... ... ... ... ... 311.50

$582.50

---

**An annual Anonymous Contribution of £7 for Shensi**

<table>
<thead>
<tr>
<th>Description</th>
<th>Credit</th>
<th>Debit</th>
</tr>
</thead>
<tbody>
<tr>
<td>October 1934 From Bank</td>
<td>$90.20</td>
<td></td>
</tr>
<tr>
<td>October 1935 From Bank</td>
<td>91.74</td>
<td></td>
</tr>
<tr>
<td>October 1936 From Bank</td>
<td>116.11</td>
<td></td>
</tr>
</tbody>
</table>

$298.05 $298.05

Respectfully submitted by
Chung Hua Sheng Kung Hui, General Synod

**Archie T. L. Tsen**

Treasurer

January 15th, 1937

Audited and found correct by

**M. P. Walker**

January 18th, 1937
REPORT OF THE SYNOD REGISTRAR

Mr. O. Z. Li

At the General Synod of the Chung Hua Sheng Kung Hui, held at Wuhu, 1934, I was elected Registrar.

In compliance with the request of the Standing Committee, concerning Resolution 58 of the 1931 Synod, Mr. M. P. Walker kindly lent us accommodation for our archives, at the American Church Mission Office, 152 Minghong Road, to keep a trunk containing:

(1) Episcopal Rolls.
(2) Chinese and English Reports of the General Synods.
(3) Documents connected with the Episcopal and other conferences held before 1912.
(4) Constitution and Canons (1932).
(5) One gavel presented by Bishop Graves to the House of Delegates for the use of its Chairman.
(6) A copy of the Chinese version of the original sealed Document establishing the Chung Hua Sheng Kung Hui, made by the Librarian and signed by the Rev. F. L. Hawks Pott, D.D., with his remarks certifying that the original document hangs in Low Library, St. John's University.
(7) Miscellaneous things belonging to the Chung Hua Sheng Kung Hui.

REPORT

OF THE STANDING COMMITTEE ON CANONS

Your Committee has met twice, the first time at Wuhu at the close of the General Synod of 1934, and the second time at St. John's University, Shanghai, on Dec. 5, 1936. It has dealt with the matters referred to it by the General Synod of 1934.

Bishop Graves of Shanghai resigned his membership of the Committee, and by correspondence Bishop Nichols (Assistant Bishop of Shanghai) was co-opted in his place.

General Synod instructed us to consider further the Draft Canon "Of the Administration of a Diocese during the absence of the Bishop, or Vacancy of the See" (see Res. 19). This was done, and the Committee recommend that Section 2 be amended as seen in Appendix I.
Canon XV "Of Assistant Bishops" was referred to us, with a view to making it clear that the initiative in this matter rests with the Bishop of the Diocese (see Res. 20). It is recommended that Section 1 be amended to read as follows: "When a Diocesan Bishop desires an Assistant Bishop, he shall obtain the consent of his Diocesan Synod, which shall then petition the House of Bishops to approve such appointment. If the House of Bishops approves, etc." (as the present Canon).

With regard to Canons XVIII, XIX, and XX (see Res. 21), an attempt was made by correspondence to obtain suggestions from Diocesan Bishops and Synods but very few were sent in. Your Committee considered them, and scrutinized the Canons concerned, with the result that they recommend some changes in Canons XVIII and XIX, as seen in Appendix IV; but they recommend that Canon XX be left as it is for the present until the needs of the Chinese Church become more clearly evident.

The Committee was requested to consider the advisability of preparing a Canon on Candidates for Holy Orders (see Res. 22). They decided there was need for such a Canon, and submitted a Draft Canon. See Appendix II.

General Synod directed that a Canon be enacted dealing with vacancies in Committees of General Synod (see Res. 43). Such a Draft Canon has been drawn up by your Committee: see Appendix III.

It was found that there were a good many mistakes, most of them small ones, in the 1932 edition of the Constitution and Canons; and a table of Corrigenda has been provided, and also a list of Corrigenda in English to make the English version correspond with the Authoritative text. These will be printed for insertion in the book, with the two new Canons adopted by the 1934 Synod (see Ress. 17, 18).

Your Committee recommend that present Canons continue to be numbered as printed in the 1932 edition of the Constitution and Canons; but that new Canons be inserted in appropriate places in relation to present Canons, and be designated by letters.

Frank L. Norris,
Bishop
Chairman
T. Gaunt
Secretary
Appendix I.
Draft Canon XII (a).

Of the Administration of a Diocese during the Absence of the Bishop, or Vacancy of the See.


2. When a diocese by reason of the death of the Bishop, or his resignation, or from some other cause, is left without a Bishop, the Standing Committee of the Diocese shall be the Ecclesiastical Authority until a new Bishop shall have been duly appointed and shall have taken charge of the diocese; and on assuming this responsibility the Standing Committee of the Diocese shall immediately through its secretary notify the Chairman of the House of Bishops.

Appendix II.
Draft Canon XX (a).

Of Candidates for Holy Orders.

1. Candidates must be: (a) at least 20 full years of age; (b) communicants of this Church in good standing for at least a year.

2. The Presbyter in charge of the congregation of which the would-be candidate is a member, if he is fully persuaded that the would-be candidate is resolved to serve God and man, seeking not to be ministered unto but to minister, should send in his name to the Diocesan Standing Committee, certifying that he has the qualifications stated in Section 1, and giving any other information he considers relevant.

3. If the applicant is accepted by the Diocesan S. C. as a candidate, the S. C. shall request the Bishop, if he assents, to enter his name on his Register of Candidates for Holy Orders, together with the Presbyter who recommends him.

4. A candidate shall not be qualified to send in the application set forth in Section 2 of Canon XVIII until he has been at least two years an accepted Candidate for Holy Orders.

Appendix III.
Draft Canon IX (a).

Of Committees of General Synod.

1. In addition to the Standing Committee of General Synod (which is provided for in Canon V), General Synod may appoint any other Committees which are deemed necessary, and such Committees shall stand until the next ensuing regular meeting of General Synod.
2. The Chairman and Secretary of each such Committee shall be elected by the Committee.

3. Should a vacancy occur in any such Committee, if in the opinion either of that Committee or of the Standing Committee of General Synod such vacancy should be filled, that Committee shall submit two names to the Standing Committee of General Synod, which shall select one of them to fill the vacancy. (This rule does not apply to the Committee of the Board of Missions, rules for which are provided in Canon IX.)

4. Each such Committee may co-opt not more than 4 members in addition to those elected by General Synod, provided that at least half the elected members shall be necessary to form a quorum. Co-opted members shall not be entitled to travelling expenses from General Synod funds.

Appendix IV.

Amendments proposed in Canons XVIII & XIX.

XVIII, No. 1. No one shall be ordained Deacon until he shall be fully twenty-three years of age, etc.

XVIII, No. 3. . . . that for the space of at least two years past he has lived a sober, honest, and godly life.

XVIII, No. 4. if he deem the candidate suitable, and possessed of sufficient general education, and if he is satisfied there is need of his services as a Deacon, and that there is provision for his stipend as such, shall cause him.

(4) c. Pastoral Work.

XIX, No. 5. the Bishop shall at his discretion cause the candidate to be examined in the same subjects as set for candidates for the diaconate, but as far as possible different parts of these subjects shall be selected for examination.

(The list of subjects to be omitted here.)

REPORT OF THE STANDING COMMITTEE ON CHRISTIAN UNITY

Chairman: The Bishop of Hankow

(By Resolution of the Synod the following paragraph was ordered to be inserted before the printed Report of this Committee:— When the Committee met in January 1937 it was not possible to hold a regular meeting because there was not a quorum present; nor was there time to submit the Report then drawn up by post to
all the members. When the Committee met in Foochow before the Synod opened, the following Resolution was passed:—
"The Committee on Unity presents to the Synod the Report as drawn up by some of its members in January. It regrets that it cannot as a whole give its approval to all that is contained there-in, but at the same time it is prepared to leave it to the Synod to take appropriate action".

Meetings:

The Committee has held two meetings in Shanghai with a number of people participating as co-opted members. The first one was held on January 22nd, 1935, and the second on January 19th-21st, and 25th, 1937

The Church Unity Conference of 1935.

Acting in accordance with the instruction of the 8th General Synod, a Conference on Church Unity was called by the Committee on January 23rd, 24th, 1935. Of the thirteen churches approached, six replied and were represented at the Conference. Statements of Church Positions with regard to Church Unity were freely made by the representatives. To make clear to the other churches the Position of the C.H.S.K.H., the following points were recorded:

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 the General Synod. 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 the Communion. Independent action which would cut us off from the Anglican Communion is unthinkable. It would mar, not make unity.

3. At the same time, a younger branch of the Anglican Communion may well be in a position to give a lead. We have in South India an example of this, where some dioceses, with the sympathetic support of the General Synod (Council), are making very careful steps on the basis of Episcopacy towards union with the South Indian Presbyterian, Congregationalist and Wesleyan Churches.

4. Therefore it seems to us the duty of the C.H.S.K.H. as a whole, not only to be watchful against the danger of individual or unconstitutional movement 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.

At the conclusion of the Conference, the following resolutions were passed:

1. That we, the members of this Conference, find ourselves united in our loyalty to Jesus Christ, and in our earnest desire to become so united to Christ that the result may be an organic union of the Christian bodies we represent, and we believe that the time has come when some definite action is not only desirable but necessary.

We pledge ourselves to work for the establishment of Groups of Friends of Church Unity in any place where possible.

2. That this Conference appoints Bishop Shen (ex-officio), Bishop Scott, Drs. Bau, Cline, Lew, Kepler, Mr. Sheppard and Dr. Li to act as a Continuation Committee to arrange for a further Conference in 1936.

3. That the Continuation Committee act also as a Literature Committee to prepare pamphlets giving information on Church Unity movements in China and abroad.

The Church Unity Conference of 1937.

The Committee did not call a Second Conference in 1936, but one was called and met on January 22nd-24th, 1937, in the Missions Building, Shanghai. The seven churches represented were the same as those of the 1935 Conference. Personal points of view or relevant convictions were freely given by the representatives, and considerable time was devoted to the consideration of the movement for unity and of the basic infirmities of human nature, personal and corporate, which are the tap-root of disunity. Those present were one in the desire for the organic unity of the churches in China.

The following Resolutions were passed by the Conference:

1. That a Continuation Committee composed of Bishop Roots, Revs. E. S. Yu and W. H. Hudspeth, be appointed to arrange a similar Conference at about the same time next year (1938).

2. That the various churches in China be invited to appoint official representatives to meet together, and explore the possibilities of union and the necessary steps which must be taken to effect union.

3. That the Committee for making the arrangements and calling the official Conference be composed of Bishop Roots,
Revs. E. S. Yu and W. H. Hudspeth, and Drs. C. Y. Cheng and T. C. Bau.

4. That the N.C.C. Commission on Life and Work of the Churches be recommended to promote frequent meetings in several places, through pastors associations, missionary associations and other groups, for the consideration and promotion of Christian Unity through fellowship and mutual understanding.

The Committee draw attention to the fact that it has not received any report from the Dioceses on the formation of either study and prayer groups with regard to Christian Unity, or groups of the "Friends of Reunion," nor has it heard that any of the Dioceses has appointed secretaries for the above work. (See Resolution 23, the 8th Synod.)

Union Efforts in China.

For the information of the General Synod, your Committee wishes to enumerate union efforts in China during the last three years.

1. Publication of "Hymns of Universal Praise," edited by the Union Hymnal Committee, appointed by the C. H. S. K. H., the Church of Christ in China, the East China Baptist Convention, the Methodist Episcopal Church North, the Methodist Episcopal Church South and the North China Kung Li Hui.

2. The Expansion of the Church of Christ in China. Five Synods and 34 District Associations have been added to the Church in recent years, making altogether 16 Synods, 87 District Associations, more than 1,000 organized churches of which over 300 are self-supporting, 400 ordained ministers, and approximately 130,000 communicants.

3. The Union of the English Methodists. In a Conference in Kuling in 1935, the seven districts of the English Methodists were united and that Church is now known in China as the Hsun Tao Kung Hui.

4. The proposed Union of the North and the South Methodist Episcopal Churches and the Methodist Protestant Church. Steps have been taken by the Home Boards of these three churches to effect an organic union in America as well as in China.

5. The Union of Bible Societies. This is along two lines: the proposal of forming a Chinese Bible Society to combine the three Foreign Agencies and the 12 Regional Bible Societies now in existence, and the amalgamation of the three Foreign Bible Societies in China. An organic union has already been effected
between the China Agencies of the British and Foreign Bible Society and the American Bible Society, and is now working under the direction of an Executive Committee.

6. The Organization of new Regional Christian Councils: one in Northern Chekiang and the other in Shanghai.

7. For more effective service to the churches in China, the National Christian Council has been re-organized along functional lines. There are now three Commissions: The Life and Work of the Churches, Religious Education, and Medical Work.

8. The Formation of the China Association of Theological Seminaries. Up to date, 15 Theological Seminaries and Divinity Schools have been admitted into its membership.

9. The Institute for the Training of Christian Ministers in Kuling in 1936, as the result of Dr. Weigle's visit.

Independence Movements.

At this point we also wish to make mention of some fresh Independent Movements in so far as they have bearing on the problem of Church Unity.

1. Dr. John Song's Preaching Bands. According to the statistics published by their headquarters, the preaching bands have now spread into 89 cities with a total of 1218 bands and 7750 members. In Hongkong and Tientsin the members of the preaching bands have started independent churches.

2. The "Little Flock." The growing influence of the "Little Flock" under the leadership of Mr. Watchman Nyi is more and more felt throughout the country. They induce people to leave their own churches and be immersed by some of their people as a sure way of salvation. They preach against the organized churches and an official ministry.

3. The Gloryland Mission. This was started by one Mr. Peponis, a Greek who became a naturalized American, in Shanghai, but it is not a foreign mission. It is entirely supported by funds contributed by a band of well-to-do Chinese ladies whose husbands are holding high government positions. They believe in this gentleman because he prays for them and their relatives in time of difficulty, and they think his prayers have been answered. Dr. Song's preaching bands have their headquarters in the Gloryland Mission. This Mission has secured two Methodist ministers and ordained three of their own numbers as their pastors. In many things they have joined hands with Dr. Song and his followers.
Recommendations to the Synod.

Preamble: It is our belief that the Unity which Christ prayed for us to be given was a quality of life which He had already attained—a oneness of will with the Father. (The only thing feared was failure to do the Father's will.) His very life consisted in doing that will. (And so we feel it must be the same in our case.)

The obstacles to this unity we find in the basic infirmities of human nature. We find these in ourselves—pride, fear, temper, self-centeredness, etc. We are sure that the cure is to be found in Jesus Christ—an utter absence of self, a perfect love, complete God-control, and a fixed, determined, God-centered life. He is willing to give us this quality of life.

We believe our efforts for Church Unity must begin with ourselves. The first fruits will appear in our own families and churches, and will inevitably spread to other Churches. It is obvious that such a unity is not a matter of organization. It is a thing of the Spirit. When that spirit has been attained, the result can be expressed in organization. Before that spirit has appeared, further organization is in vain.

We believe that our attention should be concentrated on Christ and His plan for the Church, and that, as far as possible, we should refrain from merely theological and denominational discussions. It may be that the Church is being called upon to sacrifice things which appear to us to be essential to its life. We are convinced that without a spirit of willingness to be led by the Spirit of God into places where we do not want to go, even, it may be where we do not now think it right to go, negotiations for unity may well prove to be futile.

Therefore your Committee would plead that a serious effort be made throughout the C.H.S.K.H., frankly to face our failure; in penitence and prayer to receive God's forgiveness; and then to accept from Him the Holy Spirit of Unity.

Your Committee would like to call the attention of the Synod to “The Reply of the Free Churches of England” to the “Appeal to All Christians” issued by the Lambeth Conference in 1920.

In this “Reply” they give us full credit for our position in regard to the Sacrament of the Body and Blood of Christ and honour us for holding it in such reverence, and ask a question something like this—Why, then, not share this precious thing with us by welcoming us to receive the Sacrament at your altars? And they ask another question which is in effect something similar—Could you not without violence to principles, from time
to time partake with us of the Lord’s Supper when administered by our Free Church ministers?

Recommendations:

1. That a serious call be issued to all members of C.H.S.K.H.,
   a. Frankly to face our individual failures,
   b. In penitence and prayer to receive God’s forgiveness.
   c. To accept from Him His Holy Spirit of Unity.

The House of Delegates by 36 votes to 24 laid this recommenda-
tion on the table.

2. As a step toward Church Unity, to extend a cordial in-
vitation to communicants of the Free Churches to partake with
us, as honoured guests at the Lord’s Table, and warmly approve
our members accepting similar invitations from other Christian
Churches. (For action taken see Resolution 17)

3. In accordance with the action of the 1937 Church Unity
Conference that various churches in China are invited to appoint
official representatives to meet together, and explore the possi-
bilities of Union, your Committee recommends that the Synod
accept this invitation and select such persons as it sees fit to re-
present the C.H.S.K.H. at the proposed Conference. (For
action taken see Resolution 18)

4. That the following persons be eligible to this proposed
Conference in addition to the present members of the Standing
Committee on Christian Unity: Mr. L. D. Cio, Bishop Curtis,
Revs. R. E. Wood, Y. Y Tsu, and E. S. Yu. (The recommen-
dation was laid on the table)

5. That the General Synod elect 6 persons (3 official dele-
gates and 3 visitors) to represent the C.H.S.K.H. at the Oxford
Conference on Life and Work which meets in July, 1937.

6. That the General Synod send two delegates to represent
the C.H.S.K.H. at the Edinburgh Conference on Faith and
Order which meets in August, 1937 (For action taken, see
Resolution 19)

7. That in accordance with the invitation of the NCC, the
General Synod elect delegates to participate in the International
Missionary Conference at Hangchow, in 1938. (For action taken,
see Resolution 20)

Your committee recommend for study the following pamph-
lets and periodicals on Church Unity:

“Thoughts on Reunion,” by the Arch-bishop of York,
published by the Church of Ireland Printing Co., Dublin.
"A proposed Scheme of Union," by C.L.S. for India, Madras.


"A Resume of the Scheme of Church Union in South India."


"Let Us Unite," by the Church of Christ in China.

"Progress in Church Union," by the Commission on Church Union of the Methodist Episcopal Church.


(For action taken, see Resolution 22)

E. S. Yu
Acting Secretary.

REPORT OF THE STANDING COMMITTEE ON THE PRAYER BOOK

Meetings: The Committee has held two meetings, one at the close of the Synod on April 27, 1934 in Wuhu and one in Shanghai on December 3 and 4, 1936.

Instructions: Res. 28 and 29, of 1934 instructed your Committee to undertake the following:—to continue the work entrusted to us by the Synods of 1928 and 1931, especially with reference to the Lord’s Prayer and the two Creeds, to correct the Confirmation Office presented by the Committee and have it printed for circulation. The Synods of 1928 and 1931 also instructed us to harmonize the Offices for Morning and Evening Prayer, the Litany, the Baptismal, Confirmation, Marriage and Burial Services.

We have not been able to take up all the work outlined but we present to you the following:—An outline of Morning and Evening Prayer, (see Appendix I) a Confirmation Office, (see Chinese App. II.) and a translation of the Lord’s Prayer. (see Chinese App. III.) (The Lord’s Prayer is that contained in the Confirmation Service.) The Creeds have been found very difficult and we are not prepared to present any translation for the present, desiring more study both as to the meaning and the translation.

We would propose the following resolution:—

RESOLVED that the Committee feels that in the appoint- ment of a new Prayer Book Committee it is desirable that a larger Chinese representation should be appointed; that, if
possible, appointments should be so made that sub-committees may meet easily and frequently and that financial provision for more than one full meeting a triennium is necessary for carrying out the work of this Committee.

D. T Huntington
Bishop
Chairman

APPENDIX I.

A Framework or Outline for

MORNING AND EVENING PRAYER

recommended by the Standing Committee on the Prayer Book as the norm to be followed in all Dioceses, when revision of the Prayer Books now in use is called for.

1. Morning and Evening Prayer may conveniently be printed as one service, with certain necessary variations.

2. The service to be divided into three parts:
   I. Penitential Introduction.
   II. Praise and Scripture.
   III. Prayer.

   with express permission to omit Part I when desired: e.g. on week-days at matins, or on Great Festivals as inappropriate, or on Sundays when Holy Communion follows.

3. Part I shall consist of
   (a) Penitential sentences from Scripture.
   (b) Exhortation.
   (c) Confession.
   (d) Absolution.

Note:—The Lord’s Prayer to be omitted here on the ground that its proper place is in Part III, and that its position here is only due to its having been part of the Minister’s private devotions.

4. Part II shall consist of
   (a) Appropriate sentences for the Seasons, to be used at discretion.
(b) One Versicle and Response

(O Lord open Thou. and our mouth...) followed by the Gloria,

(Praise ye the Lord, The Lord's Name.)

(c) Psalms, with or without the Venite, as authorised.

(d) Old Testament Lesson, as authorised,

(e) Te Deum: to be printed in three sections:
to be used in whole or in part at discretion.

Magnificat: (for Evensong)

(f) New Testament Lesson, as authorised.

(g) Benedictus (in whole or in part)

Nunc Dimittis (for Evensong)

(h) Creed (Apostles or Nicene)

Note:—Section (d) and (e) may be omitted at discretion. Other Canticles may be sung instead of those named. Part of the Te Deum may be sung instead of Benedictus, and Magnificat may be sung instead of Nunc Dimittis, when (d) has been omitted.

When Holy Communion follows, all that follows Section (e) may be omitted at discretion.

5. **Part III** shall consist of

(a) "The Lord be with you" and response.

The Lesser Litany and the Lord's Prayer.

The Versicles and Responses.

Note:—Four out of the six may be omitted at discretion, if the corresponding Prayers are afterwards said for the State and the Clergy.

(b) The Collects: namely for the Day, with the 2nd. and 3rd. Collect at Morning Prayer and at Evening Prayer respectively.

(c) Prayers: at the Minister's discretion.

(but see note under (a) above.)

6. **General Notes:**

(1) A rubric shall be inserted after the Creed, suggesting that that is the best place for the sermon.

(2) A rubric shall be inserted before Part III Section (c) suggesting that the Litany or part of it may well be sometime used instead of the Prayers.
7. **Conclusion.**

In recommending this outline for approval, the Committee have necessarily had to quote from existing Chinese Prayer Books: but they wish it to be understood that they are not recommending any Chinese text.

The Committee has also refrained from making any suggestions about the use of Hymns during the service—though much might be said about this.

Lastly, the Committee would suggest that many of the proposals made above can be adopted for use with any of our existing Prayer Books if authorised by the Bishop of the Diocese.

**REPORT OF THE STANDING COMMITTEE ON RELIGIOUS EDUCATION**

**MEETINGS OF THE COMMITTEE**

The Committee has held two meetings.

The first meeting was on April 29, 1934, at Wuhu. At this meeting, Mr. Archie T L. Ts’en was coopted to serve as Treasurer of the Committee.

The second meeting was held at Kuling, on July 30, 1936. Among the actions taken at this time are the following:

That Bishop Shen be asked to outline some material for use in the Sunday Schools. (Missionary lessons on Shenshi.)

That each diocesan Bishop be requested to appoint a Corresponding Secretary to confer with the Secretary of this Committee on the work of religious education and to make an annual report on the work of religious education within that diocese. (If an annual report on the state of religious education within that diocese is made at the diocesan synod, a copy of this report might be sent in.)

(NOTE: This request applied only to those dioceses who had no officially appointed Secretary for Religious Education.)

That a simple Questionaire (in preparation for the Ninth General Synod) be sent to each diocesan Bishop.

That the Secretary for this Committee write to each diocese, asking for materials for a Religious Education Exhibit at the Ninth General Synod.

That the Chairman and the two Secretaries of the Committee be asked to prepare the report for General Synod.
I. Production of Materials and Training of Workers.

A recommendation passed by the General Synod in 1934 was: "Whereas the work of Religious Education can be fostered by interdenominational organizations, especially in the matter of getting out materials and training leaders, and Whereas the NCCRE is doing such work effectively, Be it resolved, That we cooperate with the NCCRE as far as possible."

Some of the benefits given and received through membership in the NCCRE (National Committee for Christian Religious Education):

1. Sunday School and Weekday Religious Education Courses.
   (1) The NCCRE Closely Graded Sunday School Series.

   Six Sunday School courses, corresponding to the six years of primary school, will be completed by the summer of 1937. The last two books are in the press.

   (Members of the Sheng Kung Hui had a share in Books 1 and 2.)

   (2) The North Fukien R.T.S. Group Graded Sunday School Series.

   Three Sunday School courses, for Sunday Schools who lack enough teachers to use the Closely Graded Series, have been prepared, at the request of the NCCRE, by a Foochow group.

   (3) Neighborhood Sunday School Lessons.

   The Neighborhood Sundaý School Lessons, especially prepared for teaching large groups of ungraded children, have been prepared by the Rev. Frank W. Price.

   (4) Weekday Religious Education Courses.

   The Character Series, volumes 1-6, have been prepared for weekday religious education classes.

2. The Hsia Ling Erh T’ung Hui (successor to the DVBS) is now conducted by the NCCRE.


4. New materials for all sorts and conditions of people, Rural, Young People, Homes, etc., will continue to be
initiated and sponsored by the NCCRE, and published by the Christian Literature Society. (Note: The NCCRE does no publishing.)

5. The National Lay Training Committee, responsible for the National Movement for Voluntary Church Workers, a movement which grew out of the National Conference held with Dr. Weigle at Kuling in 1935, is organizing regional committees and holding Training Institutes in the different parts of China. Word comes that the Sheng Kung Hui is participating in this movement in Peiping, Chekiang and Fukien. As Regional Committees are organized in other parts of China, other dioceses will doubtless be grateful for the opportunity to participate in a movement that will assist them to secure trained volunteer leaders.

II. Yangtze Valley Conference for Church Work.

Another recommendation that passed the Eighth General Synod was:

"Resolved, That wherever possible two or more dioceses unite in Conferences for the furtherance of religious education, and that the assistance of the secretaries be used in this work."

The Yangtze Valley Conference for Church Work (or "Kuling Conference") has already had two successful sessions, and has become, we hope, a permanent feature of Church life in the Yangtze Valley. The Conference lasts for twelve days, and there are courses to meet needs of workers in Church, School and Hospital, as well as opportunities for fellowship and for learning about the Church outside one's own diocese.

Most of the staff and faculty, and most of the members of the Conference, come from the two nearby dioceses of Hankow and Anking. However, we have been fortunate in having some members of other dioceses, and in welcoming on the staff Bishop T'sen of Honan, Dr. T'ong of the Central Theological School, and the President of our Board of Missions, Mr. Archie T. L. Ts'en, who is also Treasurer of our Conference Association.

The Conference Association was organized by the Rev. Robin T S. Ch'en in 1935, and in 1936 provided more than half the cost of the Conference. There are eighteen Patrons, pledged to pay $20.00 a year, and more than thirty Associates, who give any sum less than twenty dollars a year.
III. Diocesan Committees for Religious Education.

The Committee is very happy to report the appointment of two new diocesan committees on Religious Education:
Western Szechuen, in 1935.
Honan, in 1936.

IV. Diocesan Secretaries for Religious Education.

The Committee is also happy to report that since 1934, the following dioceses have appointed secretaries: Western Szechuen, Eastern Szechuen, Kiangsu and North China.

Two dioceses have appointed "Corresponding Secretaries," who will keep in touch with the secretary of this committee: Hankow and Honan.

V. Financial Support.

The last General Synod approved a budget of $850.00, but Synod ended before any satisfactory settlement was made as to how this budget was to be raised. The Committee appreciates the help that has come from Bishops and interested individuals. Without this assistance, the annual dues of $200.00 a year, membership dues to the NCCRE, could not have been met.

The first progress in getting financial support from the dioceses has now begun. In 1936, the following gifts came:
$30.00 from the Kiangsu Synod, to be given annually.
$50.00 from the Victoria, Hongkong and South China Synod, to be given annually.
$30.00 from the Standing Committee of the Diocese of Fukien for the year 1936.

VI. Questionnaire to the Dioceses.

For the first time, the Committee has attempted to get at the needs of the dioceses by means of a Questionaire. One sheet, labelled "Ten Questions," was sent out, leaving each diocese free to answer as carefully or as generally as desired. Some dioceses took advantage of the opportunity to send out a diocesan questionnaire, and were able to answer with actual facts, and to arrange these facts statistically. Some dioceses attempted to do this, but were hindered in making their report by the failure of certain parishes to cooperate. Other dioceses made only general answers. *Every diocese sent in a report.*

As the reports varied so much, it is impossible to give any accurate, detailed report of the actual work of religious education
in the CHSKH. Nevertheless, a perusal of these reports does give us certain information, and it is of such a nature as to be of real concern to us.

(1) Some of our children are growing up without proper teaching.

Three dioceses estimate from 14% to 25% of their parishes are without any regular Sunday School courses. Reports from these parishes say, "We tell Bible stories," or "We select a subject from the Gospel for the day and teach the children," or "We show pictures and tell stories about them." Lack of funds seems to be the chief cause for this state of affairs, but lack of training is another.

Although only three dioceses report on this matter, it is possible that there are other dioceses where the same state of affairs exists.

(2) The replies show an appalling dearth of work among young people. (The Government defines the term as being from 12-20 years of age.)

Answers ran: "Four parishes have Bible classes."
"Three parishes have Young People's Fellowship Groups."
"Almost none."

Facts given as militating against this work are: "Clergy are too concerned with the problem of self-support to be interested in anyone under twenty-one years of age."
"To work with young people, one must be able to answer questions. The clergy leave Seminary without habits of study and reading, and are therefore unqualified to work with young people."

(3) The replies reveal the need for volunteer workers who will teach Sunday School classes, work with young people, and share in other important work in the parish.

(4) The replies reveal the lack of qualified persons to train the volunteer workers when they are found, or to travel from parish to parish, supervising the work of religious education, introducing new materials, helping the rectors to organize the teaching work of the Church among children, young people and adults.
Financial Report

Balance Sheet for November 8, 1934-December 31, 1936.

Receipts

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<tr>
<td>Balance from Miss A. Gregg</td>
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<td>Dioceses, Anking</td>
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<td>&quot;    Chekiang</td>
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Payments

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Total: $1094.02

Archie T. L. Ts’ien
Treasurer
December 31, 1936.

Audited and found correct.
John G. Magee
January 8, 1937.

Recommendations

1. Resolved, That dioceses still lacking a Committee on Religious Education be urged to appoint such a Committee, and that this Committee in each diocese shall attempt the following work during the 1937-1940 interim:
   (1) The organization of a Sunday School, with some recognized course of study, in every parish in the diocese.
   (2) The promotion of Young People’s Fellowship Groups in the parishes, with a threelfold program of Study, Worship and Activities.
(3) The gathering of annual statistics on the work of the parishes among children, young people and adults, and the reporting at each diocesan synod of the progress of the work in the parishes in religious education.

(4) The promotion of the training of volunteer church workers.

2. Resolved, That each diocese shall send in to the Secretary of this Committee on Religious Education a copy of the report of the Diocesan Committee on Religious Education (see 1 (3) above) to the Diocesan Synod. (The Secretary of this Committee will be prepared to furnish suggested forms for this upon request, and also for suggested forms of questionnaires to be sent to each parish.)

3. Resolved, That in each diocese a search be made for a suitable Chinese man or woman to be trained as Religious Education Secretary for the diocese.

4. Resolved, That the General Synod be asked to approve the following annual budget:

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</table>

5. Resolved, That the matter of the support of the work of the Committee on Religious Education be brought by the diocesan Committee on Religious Education or the diocesan Secretary for Religious Education before the synods of those dioceses which have as yet made no pledge of support.

6. Whereas there exists throughout the Chung Hua Sheng Kung Hui a common need for religious education materials and for training, and whereas, in view of the struggles of dioceses to achieve local self-support it is impossible for them now even to raise the minimum budget listed in Recommendation 4, be it resolved, that a joint appeal be sent to all the Mission Boards and to the Society for the Promotion of Christian Knowledge, requesting an appropriation for the work of the Committee on Religious Education in meeting these needs.

D. T Huntington,
Chairman.

Alice Gregg,
Newton Y. T. Tsiang,
Secretaries.
CHURCH LITERATURE COMMITTEE REPORT
1934-36

Chairman: Bishop of North China

I. Publishing

The three years 1934-6 have seen but a very small output. We have begun to republish in Kuo Yü some of the books previously published in Wen-li. We have published three books by Dr. T. M. Tong of the C.T.S., and also Bishop Nichols' translation of Bishop Gore's book on the Litany: if this little book had the circulation it deserves, perhaps more use would be made of the Litany by the clergy of our Church.

Two important developments have marked the year 1936. The S.P.C.K., which has been our faithful helper for many years, has entered into an agreement with the C.L.S., and the result will we hope be a much larger output by the latter Society of books which we of the C.H.S.K.H. shall find useful. The other new departure is that our own Committee has made arrangements with the C.L.S. whereby they will publish books for us from time to time, and we hope ensure us a wider circulation and much more advertisement. A beginning has been made with the publication of Dr. Throop's "Deuteronomy." This will not appear in our Catalogue at all but has been put on the market by the C.L.S.

The Committee earnestly appeals to the Church to produce more books. Many books are badly needed, and we could afford to publish many more than we receive.

The Committee would commend to the Church a large a new experiment in 1937, viz. the publication of Bible readings with commentary thereon, based on the publication of the "Bible Reading Fellowship." It is hoped to get this on the market immediately. Orders can be received at any of our depots, but subscribers will receive their copies direct from the printers to save time.

PUBLISHING ACCOUNT
1934-1936

Receipts.

<table>
<thead>
<tr>
<th></th>
<th>1934</th>
<th>1935</th>
<th>1936</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance forward</td>
<td>$1,176.78</td>
<td>$2,478.51</td>
<td>$1,491.96</td>
</tr>
<tr>
<td>By Sales (1)</td>
<td>1,248.33</td>
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<tr>
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<td></td>
<td>1,117.02</td>
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<tr>
<td>, , Refund</td>
<td>58.00</td>
<td></td>
<td></td>
</tr>
<tr>
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<td>107.78</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$3,644.89</td>
<td>$3,606.97</td>
<td>$3,614.78</td>
</tr>
</tbody>
</table>

(1) The gross sales are given, and depot-charges entered under expenditure.
Expenditure

<table>
<thead>
<tr>
<th>Item</th>
<th>1934</th>
<th>1935</th>
<th>1936</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Printing</td>
<td>$577.55</td>
<td>$1,214.24</td>
<td>$1,009.90</td>
</tr>
<tr>
<td>&quot; C.L.S. on a/c</td>
<td></td>
<td></td>
<td>482.50</td>
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<tr>
<td>&quot; Writers, Clerks etc.</td>
<td>60.00</td>
<td>60.00</td>
<td>181.00</td>
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<tr>
<td>&quot; Depots’ Commission</td>
<td>233.83</td>
<td>166.77</td>
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<tr>
<td>&quot; Bible Reading Subsidy</td>
<td></td>
<td></td>
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<tr>
<td>&quot; S.P.C.K.</td>
<td>295.00</td>
<td>624.00</td>
<td>282.12</td>
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<tr>
<td>&quot; Churchman a/c</td>
<td></td>
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<td>200.00</td>
</tr>
<tr>
<td>&quot; Purchase of stock</td>
<td></td>
<td>50.00</td>
<td></td>
</tr>
<tr>
<td>&quot; Miscellaneous</td>
<td></td>
<td></td>
<td>15.00</td>
</tr>
<tr>
<td><strong>Total Expenditure</strong></td>
<td><strong>$1,166.38</strong></td>
<td><strong>$2,115.01</strong></td>
<td><strong>$2,460.72</strong></td>
</tr>
<tr>
<td><strong>Balance forward</strong></td>
<td>2,478.51</td>
<td>1,491.96</td>
<td>1,154.06</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$3,644.98</strong></td>
<td><strong>$3,606.97</strong></td>
<td><strong>$3,614.78</strong></td>
</tr>
</tbody>
</table>

Audited and found correct
M. Y. Hwang
January 1937.

Frank L. Norris
Bishop
Treasurer.

*Note:* The $1500 invested in 1933 (see accounts in 1934 Synod Report) was unfortunately entirely lost in the crash of the Raven Companies.

**THE CHINESE CHURCHMAN**

The Churchman has made little progress in the past three years. This has been partly due to the very inadequate guidance which Bishop Nichols as nominal Editor has been able to give, and partly to the general failure of Dioceses and Parishes to make any effort to report activities. The best editor cannot make a newspaper without news or other contributions.

The Committee is very happy to report that the Rev. P. C. Lin, M. A., consented to take the Editorship as from September 1, 1936. The paper has already shown very marked improvement. Mr. Lin undertakes this work without salary. It is to be hoped that this very considerable service of Mr. Lin’s will be met by an adequate response in subscriptions and literary contributions from our people. We regret to have received the resignation of Mr. T. B. Wong from the Churchman staff. Over a period of many years Mr. Wang has carried most of the routine of composing and circulating the Churchman. We hope we may still have his help from time to time.
CHINESE CHURCHMAN ACCOUNT
1934-1936

Receipts

<table>
<thead>
<tr>
<th></th>
<th>1934</th>
<th>1935</th>
<th>1936</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance forward</td>
<td>$525.98</td>
<td>$383.62</td>
<td>$212.76</td>
</tr>
<tr>
<td>By Subscription</td>
<td>912.36</td>
<td>813.05</td>
<td>751.55</td>
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<tr>
<td>&quot; Advertisements</td>
<td>32.00</td>
<td>95.00</td>
<td>65.00</td>
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<tr>
<td>&quot; Interest on Debentures</td>
<td>679.72</td>
<td>679.72</td>
<td>679.72</td>
</tr>
<tr>
<td>&quot; S.P.C.K. Special Grant</td>
<td>500.00</td>
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<tr>
<td>&quot; Miscellaneous</td>
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<td>1.98</td>
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<tr>
<td>&quot; Am. Or. Bank refund</td>
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<tr>
<td></td>
<td>$2,150.21</td>
<td>$2,522.23</td>
<td>$2,019.72</td>
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</tbody>
</table>

Expenditure

<table>
<thead>
<tr>
<th></th>
<th>1934</th>
<th>1935</th>
<th>1936</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Printing</td>
<td>$856.80</td>
<td>$789.90</td>
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<tr>
<td>&quot; Postage</td>
<td>147.74</td>
<td>146.00</td>
<td>152.00</td>
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<tr>
<td>&quot; Staff</td>
<td>677.00</td>
<td>677.00</td>
<td>687.00</td>
</tr>
<tr>
<td>&quot; Miscellaneous</td>
<td>85.05</td>
<td>45.12</td>
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</tr>
<tr>
<td>&quot; Loss in A.O.B.C.</td>
<td></td>
<td>651.45</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$1,766.59</td>
<td>$2,309.47</td>
<td>$1,864.48</td>
</tr>
<tr>
<td>Total Expenditure</td>
<td>383.62</td>
<td>212.76</td>
<td>155.24</td>
</tr>
<tr>
<td>Balance forward</td>
<td>$2,150.21</td>
<td>$2,522.23</td>
<td>$2,019.72</td>
</tr>
</tbody>
</table>

Audited and found correct FRANK L. NORRIS
M. Y. HWANG Bishop
January 1937. Treasurer

*Note: 1936 Miscellaneous includes $30 for several years rent of office at St. John's and $55 for new office equipment made necessary by removal of the Editorial offices.

REPORT OF THE C. T. S. BOARD OF DIRECTORS
1934-1936.

The Board of Directors was duly constituted under the new Constitution adopted by the 1934 Synod. The three years under review have been marked by much uncertainty and anxiety, and the Board wishes to emphasise the quiet courage and perseverance of the Dean and Faculty under these difficult circumstances.

Res. 39 of 1934 appointed a Committee to consider the question of cooperation with the Nanking Theological Seminary. There has been such cooperation in a very small way, made
possible only by the Dean's readiness to give lectures at the N.T.S. But all efforts to effect a transfer from our present site to a site nearer the N.T.S.,—really almost an essential condition of closer cooperation—have so far failed utterly. Our thanks are especially due to the Rev. W. P. Roberts for his labours in this matter.

The threatened road has not yet been made through our property, but the authorities have more than once given us warning of an intention to take over the whole or a great part of our present site for Government use. Though these warnings have not been put into effect, it has obviously been impossible to think of further buildings (Chapel, Library, or houses for the staff) as desired by Res. 41 of 1934.

Moreover the loss of a great part of our investments in the crash of the "Raven" concerns in Shanghai has left us with very small resources for further building: but so long as we are unable to build this matters less.

The staff has suffered from the loss of the Rev. J. Porteus and the furlough of the Rev. T. Gaunt. The latter's place was taken by the Rev. Frank Gray for a year, and we are glad to report that the S.P.G. is sending him back to C.T.S. in the place of Mr. Porteus. There is unfortunately no accommodation for another married man.

The Board has noted with pleasure the publication of books by Dr. T. M. Tong, and the prospect of others by Mr. Gaunt. This is surely as it should be.

The Board appends to this Report a Report by the Dean (Dr. T. M. Tong) and by the Treasurer (Mr. M. P. Walker). It feels bound to draw attention to one very serious feature of the last three years, viz. the falling off in the number of students. This may be partly accounted for by the poverty of the Dioceses; but the Board is convinced that a strong C.T.S. (as regards both Faculty and Students) would be a great source of strength to the whole of the C.H.S.K.H.

**Frank L. Norris**

*Bishop,*

*Chairman of the Board of Directors.*
CENTRAL THEOLOGICAL SCHOOL
of the
Chung Hua Sheng Kung Hui

Dean’s Report for 1934-1936.

On the instruction of the Chairman of the C.T.S. Board of
Directors, the Dean draws up a report for the three years.

The staff of the C. T. S. during the three years consists,
besides the Dean, of the following members:

The Rev. T. Gaunt (on furlough with Mrs. Gaunt, July 1934-
August 1935).

The Rev. Edmund H. C. Hsu.

The Rev. G. F. S. Gray (and Mrs. Gray who helped in giving
students hymn practice) from September 1934 to November
1935.

The Rev. L. S. Kuo (left for Yangchow in August, 1935).

The Rev. W. P. Roberts (on furlough from June, 1936).

The Rev. S. C. Kuo giving lectures on Pastoral Care for a term
in 1935.

Through co-operation with the Nanking Theological Semi-
nary the students had the advantage of being under the instruc-
tions of the Rev. H. L. Sone, the Rev. Dr. Andrew C. Y. Cheng,
the Rev. Dr. Edward James, the Rev. Dr. Li Tien-lu and the
Rev. F. W. Price.

During the three years we had the following visitors: The Rt.
Rev. F. L. Norris, D. D., giving two hours’ lecture on “The
Prophets” in 1934, and addressing the students in 1936: the Rt.
Rev. P. Lindel Tsen, D. D., addressing the students twice—
one in 1934 and the other time in 1936: the Rev. H. S. Wei
who stayed with us for a month and gave several lectures on
pastoral experiences in 1934: the Rev. Robin T. S. Chen, specially
invited to conduct a “Quiet Day” for the whole School in the
Spring of 1936: the Rev. Kimber H. K. Den, specially invited to
give a series of lectures on Pastoral Care in 1936. Other visitors
were the Rev. S. C. Huang and the Rev. James J. Tsang, the
former gave an address to the students.

Pastors of other denominations were invited to talk to our
students on some Sunday evenings about their pastoral ex-
periences.

During the three years we have had 30 students and 3 special
students. The special students were: the Rev. Tsang Poh-ai
trom Szechwan, the Rev. Chen Ho-hsiang from Shanghai, Mr. Paul S. Y. Tong from St. John's. Out of the 30 students, 13 students have graduated, two went over to Nanking Theological Seminary and three left. This makes the remaining students twelve in number.

Eight students in 1934, three in 1935, and two in 1936 were recommended by the Faculty to the Board of Directors for the granting of certificates. The preachers at the Graduation Service for the three years respectively were: The Rt. Rev. T. K. Shen, D.D., the Rt. Rev. J. Curtis, D.D., and the Rt. Rev. P. Lindel Tsen, D.D.

The students attended in 1934 the General Synod to gain some practical knowledge of the workings of the Chung Hua Sheng Kung Hui.

The students have had some practical work: helping in preaching to the people at St. Paul's, running a Sunday School for children and teaching servants in the school.

The Dean was requested to attend the Kuling Conference, in 1935, under the direction of Dean Weigle. Out of this Conference, the "China Association of Theological Seminaries" was organized. With the approval of the Board of Directors, the Central Theological School became a member of the Association. The Dean was also asked by the Faculty to be a lecturer for the Summer School for Church workers held at Kuling, in 1936.

Mr. Edmund H. C. Hsu will leave for the United States of America to pursue further study in philosophy, in September, 1937. This means that there will be only one Chinese member on the Faculty, that is the Dean. There ought to be some other Chinese to fill the vacancy, when he is gone. It is our hope that the Chinese membership of the Faculty should be strengthened.

T. M. Tong,
Dean.
# CENTRAL THEOLOGICAL SCHOOL
## WORKING ACCOUNT 1934-35-36

### Receipts

<table>
<thead>
<tr>
<th>Source</th>
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<th>1935</th>
<th>1936</th>
</tr>
</thead>
<tbody>
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<td>S. P. G. Grant</td>
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<td>$2,453.86</td>
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<td>S. P. C. K. Grant</td>
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<tr>
<td><strong>American Church Mission</strong></td>
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<tr>
<td>Grant for Upkeep</td>
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<td>1,768.00</td>
<td>1,768.00</td>
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<tr>
<td>Salary of Dean</td>
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<td>1,380.00</td>
<td>1,350.00</td>
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<tr>
<td>Salaries of Messrs. Hsu and Kuo</td>
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<tr>
<td><strong>Chinese Contributions</strong></td>
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</tr>
<tr>
<td>Kiangsu</td>
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<tr>
<td>North China</td>
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<td>9.00</td>
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<tr>
<td>Shantung</td>
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<td>Szechuen</td>
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<tr>
<td>Victoria</td>
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<tr>
<td><strong>Foreign Contributions. England</strong></td>
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<tr>
<td>Hunan</td>
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<td>60.00</td>
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<tr>
<td>Kiangsu</td>
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<td>120.00</td>
<td>300.00</td>
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<tr>
<td>North China</td>
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<td>360.00</td>
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</tr>
<tr>
<td>Shantung</td>
<td>180.00</td>
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<td>120.00</td>
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<tr>
<td>Szechwan</td>
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<tr>
<td><strong>Income from Land</strong></td>
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<tr>
<td><strong>Interest</strong></td>
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<tr>
<td><strong>Yearly totals</strong></td>
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</tr>
<tr>
<td><strong>Total for 3 years</strong></td>
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<tr>
<td><strong>Balance from 1933</strong></td>
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<td>9,165.53</td>
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<tr>
<td><strong>Total</strong></td>
<td></td>
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<td>$40,658.44</td>
</tr>
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PAYMENTS

<table>
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<tr>
<th></th>
<th>1934</th>
<th>1935</th>
<th>1936</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$2,111.72</td>
<td>$3,186.32</td>
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<tr>
<td>House Account</td>
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<tr>
<td>Grounds</td>
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<tr>
<td>Library</td>
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<tr>
<td>Books &amp; Stationery</td>
<td>341.71</td>
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<tr>
<td>Athletics</td>
<td>38.28</td>
<td>4.52</td>
<td>30.70</td>
</tr>
<tr>
<td>Traveling</td>
<td>443.71</td>
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<tr>
<td>Medical Expenses</td>
<td>169.89</td>
<td>73.80</td>
<td>112.39</td>
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<tr>
<td>Repairs to Buildings</td>
<td>181.55</td>
<td>80.13</td>
<td>169.07</td>
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<tr>
<td>Insurance</td>
<td>127.40</td>
<td>127.40</td>
<td>127.40</td>
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<tr>
<td>Miscellaneous</td>
<td>186.31</td>
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<td>Furniture &amp; Equipment</td>
<td>18.07</td>
<td></td>
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<tr>
<td><strong>Yearly totals</strong></td>
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<td><strong>$6,594.59</strong></td>
<td><strong>$6,625.32</strong></td>
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<tr>
<td><strong>Total for 3 years</strong></td>
<td></td>
<td></td>
<td><strong>$19,583.59</strong></td>
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</table>

Balance 31st Dec. 1936

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>A. O. B. C.</td>
<td>$8,287.37</td>
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<tr>
<td>National City Bank</td>
<td>4,180.00</td>
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<tr>
<td>Hk. &amp; S. Bank</td>
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<tr>
<td>In Dean’s Hands</td>
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<tr>
<td><strong>Total</strong></td>
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</table>

$40,658.44

Submitted by:

M. P. Walker
Treasurer of the Board of Directors

CENTRAL THEOLOGICAL SCHOOL
BUILDING FUND
1934-1935-1936

RECEIPTS

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Balance reported 31st December 1933</td>
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<tr>
<td>Collection General Synod April 1934</td>
<td>118.15</td>
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<tr>
<td>Interest in 1934</td>
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<tr>
<td>Interest in 1935</td>
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<tr>
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</tr>
<tr>
<td><strong>Total</strong></td>
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</tbody>
</table>

BALANCE 31ST DECEMBER 1936

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Submitted by:

M. P. Walker
Treasurer of the Board of Directors
Note on the Treasurer's Account by the Chairman.

1. Receipts: During the three years 1934-6, the C.M.S. contributed the salary of the Rev. T. Gaunt and the Rev. G. F. S. Gray. The under-estimate would put this at $10,000. This would bring the contributions from England up to over $22,500. The contributions from America counts over $11,000. Contributions—apart from fees—from C.H.S.K.H. come to less than $700, School fees to less than $5,000. The above figures are interesting.

2. Balance from 1933 was supposed to be worth its face value, $9,165.53. The Balance at the end of 1936 is certainly larger, but it is impossible at present to say how much of the $8,287.37 in the A.O.B.C. must be written off as a loss: certainly the greater part of it. But the Church should be grateful to the Dean for his very economical administration.

3. The Building Fund as the accounts show really amounts only to just over $3,000.

REPORT OF THE COMMITTEE ON HYMNAL.

In 1928 the Sixth General Synod of the Chung Hua Sheng Kung Hui appointed a Committee on the Hymnal to compile a Hymnal for general use in all Dioceses. On receiving these instructions the Committee proceeded and in 1931 compiled such a book under the name of Sung Chu Shih Chi and presented it to the Seventh meeting of the General Synod and it was accepted by the Synod.

At that time other Churches, taking the Sung Chu Shih Chi as a basis, desired to compile a Union Hymnal and asked our Church to delay the publication of the Sung Chu Shih Chi. Then the General Synod passed a resolution to work unitedly upon a Hymnal with the other Churches. In accordance with these instructions six Churches organized a Union Hymnal Committee. In April, 1934, the six Churches presented to the Eighth meeting of the General Synod a Hymnal calling it Hymns of Universal Praise. The Synod, therefore, accepted it and dropped the publication of the Sung Chu Shih Chi so that the Hymns of Universal Praise might be used in each Diocese. In March, 1936, this united hymn book of the six Churches was published.
At that time there were three editions: first, music edition with staff notation for each hymn; second, with numerical notation; and third, with words only. The right of publication was given to the Christian Literature Society and it was printed and published by them,—the first printing being in accordance with the advance orders. The three editions, altogether 114,000, were issued but since all places wanted it, in addition to the others a fourth edition of words only was printed by the end of 1936. At the end of 1936 together with the fourth edition the total printing amounted to 184,000 copies. Now because many places want it a fifth edition is being printed with the numerical notation in harmony.

The Committee will explain more fully the connection between the Hymns of Universal Praise issued by the six Churches and the Sung Chu Shih Chi:—

1. When our Church compiled the Sung Chu Shih Chi, although other Churches were interested in it, the matter extended no further than correspondence and no genuine organization was accomplished. At the time that our Church compiled the draft of the Sung Chu Shih Chi the plan of the other Churches to unite in this took shape.

2. In addition to the Rt. Rev. T K. Shen, Mr. Archie T. L. Tsen and Miss Louise Hammond, who formerly represented the Committee of our Church, Rev. W. R. O. Taylor and Mr. Yang Yin Liu were also asked by the United Committee to help out in the compilations and correspondence.

3. In July, 1932, at the second meeting of the United Committee it was decided to use the Sung Chu Shih Chi as a basis for the revision, therefore, the Sung Chu Shih Chi formed the greater part of the Hymns of Universal Praise.

4. The method of compilation of the Hymns of Universal Praise is according to the Church's Year in order to be suitable for our use.

5. At the end of the Hymns of Universal Praise are thirty-eight chants, for the most part being those which have been used formerly in our Church. Although the publication of the Sung Chu Shih Chi was stopped, yet the Hymns of Universal Praise has accepted as far as possible what the Sung Chu Shih Chi had to give.
REPORT OF THE STANDING COMMITTEE ON THE STATE OF THE CHURCH

The Committee would draw attention to the New Life Movement which has spread all over the country is quite an effective agency of social education. It has done marked good to society at large in the matter of public sanitation and orderliness.

The most outstanding event in the Church since the last Synod is the election and consecration of the Rev. T. K. Shen, as first Chinese Bishop for the Missionary District of Shensi, in 1934. In the following year Archdeacon Mok was consecrated Assistant Bishop to the Bishop of Hongkong and the Rev. Dr. Nichols was consecrated Suffragan Bishop of Kiangsu. In 1935 the Assistant Bishop of Honan was elected by the House of Bishops to succeed the Rt. Rev. W. C. White, as Diocesan of Honan. This was made possible by the most generous action of the Mother Church in Canada, conceding to the Church in China the power of episcopal election. This event should have a far-reaching significance in the history of the whole C.H.S.K.H. The division of the Diocese of Szechwan into two dioceses, with the consecration of the Rev. Frank Houghton, as Bishop of East Szechwan, in January 1937 is another significant event.

Most dioceses have reported marked progress in self-support. Some have tried special schemes with good results. Notably the Dioceses of Shanghai and Anking, where the plans are to accomplish self-support by a gradual reduction of aid from the Mother Church, and a corresponding increase in Chinese contributions. Parish endowments as a means to help self-support are also flourishing in many dioceses. Chinese offerings towards the general expenditure of the Church have been increasing, and contributions to build churches are also noteworthy. In Hongkong a beautiful church of Chinese architecture was built entirely with Chinese contributions, and in other places, not a few churches have been built largely with Chinese funds. In this connection mention should be made of a new venture in the Dioceses of Shanghai and Hankow, to raise, during the next decade, an Episcopal endowment fund for creating a new diocese with a Chinese Diocesan Bishop.

The Standing Committee on Religious Education will naturally make a full report on this phase of the Church’s work, but here brief mention should be made of the following. The remarkable results in winning non-Christian teachers and students to Christ in our educational institutions have proved the
efficiency of religious education. The progress of Sunday School work and the increase of voluntary lay-workers is notable. Short term schools, for the training of voluntary lay leaders and for the instruction of church members, have been found very useful in many dioceses.

The Diocese of Anking, co-operating with other agencies, has done fine work in the Nanchang Leper Asylum, and the Diocese of Hongkong has developed its rural reconstruction work quietly and effectively, looking to the idea of the Church of Christ as being the family of Christians in which "there is sharing of material things as well as spiritual fellowship."

In this age of religious liberty there should be no occasion for martyrdom, but we have to record that in the Fukien Diocese twelve martyrs died for the Lord in the year 1934. Let us pray that their death may increase the spiritual power of the whole Church.

The statistics as prepared by Dr. M. H. Throop will supplement this report on various phases of the "State of the Church."
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| Deaconesses | 30     | 20    | 18    | 13       | 10     | 18          | 11                 | 103     | 16            | 11    | 11      | 10      | 11   | 1       | 10    | 11    | 10       | 279 | 3    | 279     |     |       |
| Bible Women  | 6      | 1     | 1     | 3        | 2       | 2           | 2                  | 2       | 1             | 1     | 1       | 1       | 1    | 1       | 1     | 1     | 1         | 15  | 1    | 15      |     |       |
| Physicians  | 104    | 105   | 49    | 29       | 6      | 140         | 5                  | 146     | 10            | 23    | 83      | 9       | 3    | 3       | 3     | 3     | 9         | 712 | 3    | 712     |     |       |
| Teachers | 61     | 10    | 16    | 9        | 2      | 21          | 37                 | 13      | 1             | 7     | 3       | 1       | 1    | 1       | 1     | 1     | 1         | 181 | 1    | 181     |     |       |
| Other Workers | 201   | 135   | 84    | 51       | 19     | 183         | 16                 | 288     | 39            | 39    | 103     | 25      | 7    | 25      | 25    | 25    | 103       | 1,190| 1   | 1,190   |     |       |

Total Chinese Staff 男女職員總數... 482  244  238  138  71  436  128  580  89  101  365  59  28  2,959
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### 比較數
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<th>款項</th>
<th>宗教者</th>
<th>南区</th>
<th>北区</th>
<th>宗教者</th>
<th>南区</th>
<th>北区</th>
<th>全省合計</th>
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<tbody>
<tr>
<td>1936</td>
<td>45,394</td>
<td>28,752</td>
<td>11,712</td>
<td>14,420</td>
<td>6,084</td>
<td>20,600</td>
<td>3,703</td>
<td>20,018</td>
<td>2,794</td>
</tr>
<tr>
<td>1930</td>
<td>25,841</td>
<td>28,420</td>
<td>9,041</td>
<td>5,914</td>
<td>3,593</td>
<td>25,565</td>
<td>5,631</td>
<td>22,044</td>
<td>4,119</td>
</tr>
<tr>
<td>1920</td>
<td>13,747</td>
<td>19,879</td>
<td>6,691</td>
<td>2,054</td>
<td>5,659</td>
<td>8,715</td>
<td>4,221</td>
<td>18,235</td>
<td>2,802</td>
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<tr>
<td>1915</td>
<td>12,290</td>
<td>5,684</td>
<td>1,890</td>
<td>2,114</td>
<td>10,823</td>
<td>3,087</td>
<td>15,125</td>
<td>535</td>
<td>372</td>
</tr>
</tbody>
</table>
The Seventh Triennial Report

of the

Board of Missions of the General Synod

of the

Chung Hua Sheng Kung Hui.

Including

A Report of the Shensi Missionary District

by the

Rt. Rev. T. H. Shen, D. D.

To Be Presented To The

General Synod At its Ninth Meeting in

April 1937
THE SEVENTH TRIENNIAL REPORT
of the
BOARD OF MISSIONS

CONTENTS

The Bishop's Office and the adjacent Chapel of St. Luke, Sian;
The Chapel of St. Thomas in Memory of Mr. Y. K. Woo and a daughter, at a suburb of Sian;
Interior of the Chapel of St. Thomas;
After the Dedication Service of St. Thomas' Chapel;
The main entrance to the Mission Compound in Sian;
The Chapel of the Holy Spirit in Sian;
Interior of the Chapel of the Holy Spirit;
Five shops recently built in Sian;
One of the five shops recently built;
The Preaching Tent, given by St. Peter's Parish of Shanghai;
The Artesian Well recently dug and the care-taker's room;
The First and Present Presidents of the Board;
The Bishops-in-charge of the Shensi Mission;
The General Secretaries of the Board;
The Honourary Treasurer.

INTRODUCTION

(Being the formal report in Chinese)

The Enthronement of Bishop Shen.
First Episcopal Acts of Bishop Shen.
A Brief Memorandum from the House of Bishops.
Properties in the Shensi Mission.
Our Work and our Needs in Shensi.
The Financial Condition of the Last Triennium.
The Board of Missions General Account for 1934
The Board of Missions General Account for 1935
The Board of Missions General Account for 1936

The Diocesan Apportionments.
Received in 1934
Received in 1935
Received in 1936

The Shensi Mission Suspension Account
Receipts for 1934, 1935 and 1936
Payments for 1934, 1935 and 1936

The General Secretary's Suspension Account
Receipts and Payments for 1934, 1935 and 1936

The 1937 Budget
Publicity Work
Words of appreciation
The Rt. Rev. F. L. Norris, D. D.
The Rt. Rev. P. Lindel Tsen, D. D.
The Rev. Leighton T. Y. Yang

The Sian Cathedral
Statement of Cathedral Funds
The Shensi Episcopate Endowment Fund
Work Extension
The General Secretary
An Extraordinary Gift

A Report of the Shensi Missionary District by Bishop Shen

APPENDIX

Canon IX. On The Board of Missions

祝聖陝西傳道區首任主教沈子高博士留影

(原相過長版不備倹取中幅俯研譯之)

The Bishop's Office and the adjacent Chapel of St. Luke, Sian.

陝西傳道區主教辦公室及聖路迦納小禮拜堂
The Chapel of St. Thomas, in memory of Mr. Y. K. Woo and a daughter, at a suburb of Sian.

After the Dedication Service of St. Thomas' Chapel.

The Chapel of the Holy Spirit, Sian.

Interior of the Chapel of St. Thomas.

The main entrance to the Mission Compound in Sian.

Interior of the Chapel of the Holy Spirit.
Five shops recently built in Sian.

The Preaching Tent (given by St. Peter's Parish of Shanghai)

One of the five shops recently built.

The Artesian Well recently dug and the caretaker's room.
The First and Present Presidents of the Board
Rt. Rev. F. R. Graves, D. D.
1915-1918.
Mr. Archie T. L. Tsen, B. Sc.
1921-

傳道部先後部長
首任部長郭斐蔭主教
(一九一五年至一九一八年)
現任部長陳宗良先生
(自一九二一年起職務遷任)

The Bishops-in-charge of the Shensi Mission
Rt. Rev. F. L. Norris, D.D.
1916-1929
Rt. Rev. P. Lindel Tsen, D.D.
1929-1934
Rt. Rev. T. K. Shen, D.D.
Consecrated June 10, 1934.

The General Secretaries of the Board of Missions
Rev. S. C. Huang of Hankow
1915-1916 and 1923-1924
Rev. P. Lindel Tsen of Auking
1916-1923.
Rev. James J. Tsang of Hankow
1928-1937

傳道部歷任總幹事
一九一九年至一九一六年
鄂湘教區黃瑞祥會長 (中)
一九一六年至一九二三年
皖贛教區鄭和昌會長 (左)
一九二三年至一九二四年
鄂湘教區黃瑞祥會長 (中)
一九二四年至一九二八年
(此職無人承乏)
一九二八年至一九三七年
鄂湘教區張繼紳會長 (右)

The Honorary Treasurer
Mr. Hu Chen-Hao of Hankow
1931-1937

傳道部會計
胡承豪先生
一九三一年至一九三七年
THE SEVENTH TRIENNIAL REPORT
of the
BOARD OF MISSIONS

INTRODUCTION

At the Sixth Triennial Meeting of the General Synod Board of Missions on April 25th, 1934, when the two Houses of the Eighth General Synod sat in joint session as such, the following were elected as officers, and as other members of the Committee of the Board for the years, 1934–1937:

President: Mr. Archie T. L. Tsen (Shanghai)
Treasurer: Mr. Hu Chen-Hao (Hankow)
General Secretary: Rev. James J. Tsang (Hankow)


Priests: Rev. S. C. Huang (Hankow)
Rev. Ding Nguk Ming (Fukien)
Rev. Sung Chien-Yuin (Shantung)

Lay-Communicants:
Mrs. Y. K. Woo (Victoria, Hongkong)
Mrs. K. F. Chang (Shanghai)
Mrs. T. T. Wong (Shanghai)
Dr. John K. S. Sung (Anking)
Mr. Bien Pei-En Li (Chekiang)
Mr. Lau Kieng-Guong (Fukien)

The Committee met for organization on April 27th, at 5 P. M. in-Wuhu. Bishop Norris, Bishop Tsen, the Rev. Mr. Huang and Dr. Sung were elected to serve with the officers as the Executive Committee and Bishop Norris as the Chairman. The Rev. T. K. Shen, the Bishop-elect, the Rev. Leighton T. Y. Yang, the Mission Leader, and Mr. Ma, the Lay Delegate from Shensi were invited to be present. The following table states the meetings of the two committees.

<table>
<thead>
<tr>
<th>Annual Meetings of Board Committee</th>
<th>Place</th>
<th>Attendance</th>
<th>By request</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 27, 1934</td>
<td>Wuhu</td>
<td>11</td>
<td>Bishop Elect</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mission Leader</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Lay Delegate</td>
</tr>
<tr>
<td>June 20, 1935</td>
<td>Shanghai</td>
<td>8</td>
<td>Bishop T.K. Shen</td>
</tr>
<tr>
<td>June 26, 1936</td>
<td>Shanghai</td>
<td>9</td>
<td></td>
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</tbody>
</table>
Meetings of Executive Committee

<table>
<thead>
<tr>
<th>Date</th>
<th>City</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 27, 1934</td>
<td>Wuhu</td>
<td>5</td>
</tr>
<tr>
<td>October 8, 1934</td>
<td>Kaifeng</td>
<td>5</td>
</tr>
<tr>
<td>Jan. 16, 1935</td>
<td>Nanking</td>
<td>4</td>
</tr>
<tr>
<td>Sept. 21, 1935</td>
<td>Kaifeng</td>
<td>7</td>
</tr>
<tr>
<td>June 25, 1936</td>
<td>Shanghai</td>
<td>4</td>
</tr>
<tr>
<td>Nov. 7, 1936</td>
<td>Nanking</td>
<td>5</td>
</tr>
<tr>
<td>April 1937</td>
<td>Foochow</td>
<td></td>
</tr>
</tbody>
</table>

Bishop T.K. Shen

The Minutes of the above meetings have been kept by the General Secretary, who as the Board's executive officer has had to see the actions carried out. He has also taken up by correspondence with the members of the Executive Committee questions arising between the meetings. Special mention of several phases of achievement and points of great interest will be made on the following pages.

This report is hereby submitted, with all that is to follow by your Committee of the Board of Missions, on April 21, 1937.

THE CONSECRATION OF THE
RT. REV. T. K. SHEN, D. D.

The Chairman of the House of Bishops consecrated the Rev. T. K. Shen as the Missionary Bishop for Shensi on June 10, 1934 in All Saints' Church, Shanghai. Six other Bishops joined him in the laying on of hands. The sermon was preached by the Rev. S. C. Huang of Hankow, who was the Board's First General Secretary when Shensi was chosen as the First Missionary District of the C.H.S.K.H. With the exception of only the Diocese of West China and that of Kuangsi-Hunan, 9 out of 11 Dioceses of C.H.S.K.H. were represented. A feast in honour of Bishop Shen was served by a joint committee of the Churches in Greater Shanghai and a Grand Reception was given by the Lay-People's organizations of the same Churches.

THE ENTHRONEMENT OF BISHOP SHEN.

Bishop Shen was enthroned in Sian on Sept. 23, 1934 in the presence of a large congregation. The representatives of other Missions working in Sian shared the joy with our own people. The party who joined the Bishop in his first trip to Sian was made up of Mrs. Shen and three children, Mr. Peng, a new recruit from the Fukien Diocese, and a delegation of Rev. John Magee, Mr. Archie Tsen of Nanking, Bishop Lindel Tsen of Honan and the General Secretary from Wuchang.
FIRST EPISCOPAL ACTS OF BISHOP SHEN

The Shensi Mission had no properly consecrated houses of worship, until a gift from Mrs. Y. K. Woo in memory of her husband and a daughter made it possible to build a chapel in the Eighteenth Foot Ditch. The Board left the dedication of the Chapel for the new Bishop. Bishop Shen consecrated the Chapel as St. Thomas' Chapel on Sept. 27, 1934 in the presence of the delegation and of a fairly crowded congregation.

Mr. Peng the new recruit from Fukien who volunteered for Shensi had taken a year's postgraduate course in the North China Seminary of Tunghsien, Shantung, after his graduation from the Central Theological School of Nanking. By the laying on of hands, Bishop Shen ordained Mr. Peng to the Dioconate also in the presence of the delegation on Sept. 30, 1934.

A BRIEF MEMORANDUM FROM THE HOUSE OF BISHOPS

A Brief Memorandum on the authority of a Missionary Bishop of the C.H.S.K.H. and his relation to the Board of Missions and its committee, as approved by the House of Bishops at its recent meeting in Wuhu, on Saturday, April 28th, 1934.

1. The spiritual authority of a Missionary Bishop within his Missionary District is as absolute as that of a Diocesan Bishop.

2. But his financial authority is limited as follows:
   a. He must work to the Budget prepared and sanctioned by the Board of Missions or its Committee.
   b. If he raises funds himself for his own places, it must only be with the Board's consent.
   c. If money is put at his disposal without his asking, it forms part of his "discretionary fund" and therefore need only be reported at the end of each year.
   d. If he wants to go beyond or materially to alter his Budget, he must have permission to do so before doing so.
   e. It follows that any such action as ordaining to the Ministry which involves provision of a salary out of the Board's Fund should only be taken after ascertaining that such expenditure is within the Budget or is sanctioned by the Board.

3. The recent Synod meeting as the Board of Missions voted to entrust the administration of all local funds raised within the District to the Bishop's control. Where therefore these are not included in the Budget the above restrictions do not apply to such local funds.

(Signed) Frank L. Norris, Bishop.
Since the Chinese Central Government has taken measures to develop the north-west and has made Sian the site for the Western Capital of the nation, it has been our lot to fall in with the new regulations governing properties in the north-eastern section of the Sian City. The Mission grounds were properly surveyed before...
registration with the Government Land Office, the Deeds re-stamped, and photographs were made of them for files. And the houses were insured by the Hartford Fire Insurance Company.

The Annual Meeting of 1936, sanctioned Bishop Shen's recommendation to sell the 10 mow lot on the back street. This piece of property was bought some 16 years ago at the price of $1000; we sold it for $20,000 in 1936. The Mission was enabled by part of this fund to buy a suitable site for permanant headquarters in Hsienyang and with the balance remaining it was voted to put up 7½ shop-fronts facing the street for renting. This is only a changed plan of investment.

Drinking water has always been a problem in the north-west. The Board has repeatedly reminded the Bishop to use up to $1500 as a loan from the Famine Relief Fund to dig an artesian well. The well was dug and the water turned out to be the best in the city. The loan will be refunded by proceeds from the sale of water.

**OUR WORK AND OUR NEEDS IN SHENSI**

For a full statement on this subject please refer to the last part of this report, namely, THE REPORT OF THE SHENSI MISSIONARY DISTRICT by Bishop Shen.

**THE FINANCIAL CONDITION OF THE LAST TRIENNIIUM.**

During the last three years, the income from different sources has been growing steadily. But the Shensi Mission is bound to grow in the midst of general depression, and we wish to remind our Church people throughout China to make special efforts unceasingly in the parishes of our several dioceses to raise funds to pay the Diocesan Apportionment to support the Mission of the general Church. Many records were made in 1936, but we hope that new records will follow so that we may feel better satisfied with the help given the Bishop to face the new situation in the Great North-West. Failure in this national achievement of the general Church's Missions, will certainly set back any movement of the threefold project of self-governing, self-supporting and self-propagandising programme anywhere. Let us have the Treasurer's statements for the years 1934–1936.

**THE BOARD OF MISSIONS GENERAL ACCOUNT FOR 1934**

<table>
<thead>
<tr>
<th>Recei ts</th>
<th>Payments</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Balance brought forward from 1933</td>
<td>2,602.01</td>
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<tr>
<td>&quot; Apportionments received during the year</td>
<td>9,178.61</td>
</tr>
<tr>
<td>&quot; Extra Contributions</td>
<td>116.80</td>
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<tr>
<td>7 pounds from an anonymous donor</td>
<td>90.20</td>
</tr>
<tr>
<td>&quot; Contribution for printing English Reports</td>
<td>35.30</td>
</tr>
<tr>
<td>&quot; Contribution to improve Bishop's quarters</td>
<td>504.00</td>
</tr>
<tr>
<td>&quot; Contribution for Relief Work</td>
<td>11.15</td>
</tr>
</tbody>
</table>
By Remittance from the National W. M. S. L. 500.00
   " Bank Interest 702.58
   " Transfer from Shanghai to Wuchang 1,500.00
To Shensi Mission Suspension Account 6,150.00
   " Additional fund to new Chapel 622.18
   " Furnishing new Chapel 120.00
   " Printing Reports both in Chinese and English 200.70
   " Loss on exchange on Peiping Cheque 5.07
   " Advance printing Missionary Pads 400.00
   " General Secretary: Salary, house-rent and children's allowance 1,695.00
   " Relief Work 11.15
   " Addition on Hsienyang Mortgage 200.00
   " Land Registration, surveying, photographing of Title Deeds, etc 100.00
   " Missionaries and Committee Meetings—Travel 340.13
   " Bishop Shen's transfer from Nanking to Sian with family, initial expenses 419.45
   " Mr. Peng's transfer from Foochow to Sian 73.72
   " Mr. Yang's child allowance for 11 months 33.00
   " Improving the Bishop's quarters 504.00
   " General Secretary's Suspension Account 500.00
   " Transfer from Shanghai to Wuchang Bank 1,500.00

Balance Carried Forward 12,874.40

\[
\begin{array}{l}
\text{Summary of Balances carried forward:} \\
\text{In General Account, Hongkew, Hongkong and Shanghai Bank} & 464.04 \\
\text{Wuchang, Shanghai Commercial Bank} & 1,265.21 \\
\text{Bank Pass Book} & 12.00 \\
\text{In Fixed Deposit} & 625.00 \\
\text{Fixed Deposit} & 7,000.00 \\
\text{In Shensi Suspension Account} & 570.67 \\
\text{In General Secretary's Suspension' Account} & 152.77 \\
\text{In Missionary Pads Account} & 400.00 \\
\hline
\text{Grand Total} & 10,489.69 \\
\end{array}
\]

Submitted
(Signed) Hu Chen-Hao
Treasurer

Audited and found correct.
(Signed) Y. C. Hwang
Changsha, Feb. 16th 1935

**THE BOARD OF MISSIONS GENERAL ACCOUNT FOR 1935**

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Payments</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Balance brought forward from 1934 2,366.25</td>
<td></td>
</tr>
<tr>
<td>&quot; Apportionments received during the year 9,714.39</td>
<td></td>
</tr>
<tr>
<td>&quot; Remittance from the National W. M. S. L. 721.00</td>
<td></td>
</tr>
<tr>
<td>&quot; 7 pounds from an anonymous donor 91.74</td>
<td></td>
</tr>
<tr>
<td>&quot; Contribution for building fund 553.64</td>
<td></td>
</tr>
<tr>
<td>&quot; Contribution for scholarships 200.00</td>
<td></td>
</tr>
<tr>
<td>&quot; Bank Interest 757.95</td>
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</tr>
<tr>
<td>&quot; Fixed Deposit 7,625.00</td>
<td></td>
</tr>
<tr>
<td>&quot; Refund from sales of Missionary Pads 300.00</td>
<td></td>
</tr>
</tbody>
</table>

To Shensi Mission Suspension Account 10,330.00
   " Interest on short term loan 41.66
   " Petty cash for Bishop Shen’s Books from Nanking 20.00
To Committee Meetings-Travel 397.81
  " Mr. John Sung's Travel from Peiping (part) 25.00
  " Fee on remitting $2000 to Nanking 2.00
  " two months extra salary as agreed with Mr. Yang 200.00
  " Revenue stamps .46
  " General Secretary; Salary, house-rent and children's allowance 1,668.00
  " Fixed Deposit 5,500.00
  " Transfer to Current Account 300.40
  " Transfer from Fixed Deposit to other sources 324.60
  " General Secretary's Suspension Account 300.00
  " Scholarships 200.00

19,309.93

Balance Carried Forward 3,020.04

$22,329.97 $22,329.97

Summary of Balances carried forward:
In General Account, Hongkew, Hongkong and Shanghai Bank 1,883.39
  Wuchang, Shanghai Commercial Bank 1,124.65
  Bank Pass Book 12.00
In Fixed Deposit 5,500.00
In Shensi Suspension Account 1,260.38
In General Secretary's Suspension Account (Dr. $12.02) 100.00
In Missionary Pads Account

Grand Total 9,880.42

Submitted
(Signed) Hu Chen-Hao
Treasurer

Audited and found correct
(Signed) Watworth Tyng
Changsha Feb. 28th 1936

THE BOARD OF MISSIONS GENERAL ACCOUNT FOR 1936

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Payments</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Balance carried forward from 1935 3,020.04</td>
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</tr>
<tr>
<td>&quot; Apportionments received during the year 12,929.01</td>
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</tr>
<tr>
<td>&quot; Remittance from National W. M. S. L. 1,829.00</td>
<td></td>
</tr>
<tr>
<td>&quot; Contribution for Scholarship 100.00</td>
<td></td>
</tr>
<tr>
<td>&quot; 7 pounds from an anonymous donor 116.11</td>
<td></td>
</tr>
<tr>
<td>&quot; Contribution for Hsiyang Property 50.00</td>
<td></td>
</tr>
<tr>
<td>&quot; Contribution for building fund 16.17</td>
<td></td>
</tr>
<tr>
<td>&quot; Extra contribution 550.55</td>
<td></td>
</tr>
<tr>
<td>&quot; Bank Interest 42.72</td>
<td></td>
</tr>
<tr>
<td>&quot; Refund over-pay from General Secretary 3.00</td>
<td></td>
</tr>
</tbody>
</table>

To Shensi Mission Suspension Account 5,470.00
  " Interest on short term loan 54.00
  " Travel for Annual and Executive Com. meetings 187.30
  " General Secretary: Salary, house-rent, children's allowance 1,665.00
  " General Secretary's Suspension Account 500.00
  " Refund loan for buildings in Sian 2,000.00
  " Transfer to Fixed Deposit 450.00
  " Scholarships 100.00

10,426.30

Balance Carried Forward 8,230.30

$18,656.60 $18,656.60
**Summary of Balances carried forward:**

| In General Account, Hongkew, Hongkong & Shanghai Bank | 3,751.51 |
| Wuchang, Shanghai Commercial Bank | 4,466.79 |
| Bank Pass Book | 12.00 |

<table>
<thead>
<tr>
<th>In Fixed Deposit</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; Shensi Suspension Account</td>
</tr>
<tr>
<td>&quot; General Secretary's Suspension Account</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
</tr>
</tbody>
</table>

Submitted

(Signed) *Hu Chen-Hao*

Treasurer

Audited and found correct

(Signed) *Walworth Tyng*

Changsha, Feb. 7th 1937

**THE DIOCESEAN APPORTIONMENTS**

**RECEIVED IN 1934**

<table>
<thead>
<tr>
<th>For early years</th>
<th>For 1933</th>
<th>For 1934</th>
<th>Totals</th>
</tr>
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<tbody>
<tr>
<td>Shanghai</td>
<td>—</td>
<td>937.45</td>
<td>1,069.00</td>
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<tr>
<td>Victoria, Honkong</td>
<td>—</td>
<td>883.50</td>
<td>—</td>
</tr>
<tr>
<td>Chekiang</td>
<td>—</td>
<td>700.00</td>
<td>—</td>
</tr>
<tr>
<td>North China</td>
<td>—</td>
<td>507.74</td>
<td>450.00</td>
</tr>
<tr>
<td>West China</td>
<td>—</td>
<td>—</td>
<td>10.00</td>
</tr>
<tr>
<td>Hankow</td>
<td>—</td>
<td>1,000.00</td>
<td>700.00</td>
</tr>
<tr>
<td>Shantung</td>
<td>98.48</td>
<td>450.00</td>
<td>300.00</td>
</tr>
<tr>
<td>Fukien</td>
<td>—</td>
<td>1,500.00</td>
<td>—</td>
</tr>
<tr>
<td>Kuangsi-Hunan</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Honan</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Anking</td>
<td>322.44</td>
<td>—</td>
<td>200.00</td>
</tr>
<tr>
<td>Shensi</td>
<td>—</td>
<td>—</td>
<td>50.00</td>
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</tbody>
</table>

$420.92 $5,978.69 $2,779.00 $9,178.61

**RECEIVED IN 1935**

<table>
<thead>
<tr>
<th>For early years</th>
<th>For 1934</th>
<th>For 1935</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shanghai</td>
<td>—</td>
<td>631.00</td>
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<tr>
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<td>564.86</td>
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<td>—</td>
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</tr>
<tr>
<td>North China</td>
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<td>176.87</td>
<td>601.40</td>
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<tr>
<td>West China</td>
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<td>—</td>
<td>250.00</td>
<td>275.00</td>
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<tr>
<td>Honan</td>
<td>—</td>
<td>250.00</td>
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<tr>
<td>Shensi</td>
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<td>70.00</td>
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$70.26 $5,372.73 $4,271.40 $9,714.39
### RECEIVED IN 1936

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<td>275.00</td>
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<td>Honan</td>
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<tr>
<td>Shensi</td>
<td></td>
<td></td>
<td>70.00</td>
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<tr>
<td></td>
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<td>5,445.00</td>
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# Shantung paid in $42.72 more than was apportioned, that amount unfortunately has been entered in the Treasurer's Book as Extra Contribution.

### THE SHENSI MISSION SUSPENSION ACCOUNT

#### RECEIPTS

<table>
<thead>
<tr>
<th></th>
<th>For 1934</th>
<th>For 1935</th>
<th>For 1936</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Balance carried forward</td>
<td>330.37</td>
<td>570.67</td>
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<tr>
<td>Treasurer's remittance</td>
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<td>Income from house rents</td>
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<td>School Fees</td>
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<td>Contribution for scholarship</td>
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<td>Contribution from other sources</td>
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<tr>
<td>Loan for building new houses</td>
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<tr>
<td>Subsidy from Government to our School</td>
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<tr>
<td>Sale of 10 mow</td>
<td></td>
<td></td>
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<td>15,385.88</td>
<td>29,671.38</td>
</tr>
</tbody>
</table>

#### PAYMENTS

1. **Evangelistic Work**
   - Salary, Clergy: $1,980.00
   - Catechists: 1,516.00
   - Servants Wage's: 162.00
   - Local Travel: 153.64
   - Office and printing: 98.74
   - Medical Allowance: 91.75
   - Miscellaneous: 431.86
   - Total: $4,433.99

2. **Educational Work**
   - Salary, Teachers: 1,729.00
   - Servants' Wages: 228.00
   - Scholarships: 100.00
   - Miscellaneous: 388.85
   - Total: $2,445.85
3. Property and Capital

<table>
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<tr>
<th>Item</th>
<th>Amount</th>
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</thead>
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<tr>
<td>Repairs</td>
<td>404.10</td>
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<tr>
<td>Furniture</td>
<td>255.99</td>
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<tr>
<td>School Endowment</td>
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<tr>
<td><strong>Total</strong></td>
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<tr>
<td><strong>Balance</strong></td>
<td>$8,539.93</td>
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<td>570.67</td>
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<td><strong>Total</strong></td>
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For 1935

1. Evangelistic Work

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
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<tbody>
<tr>
<td>Salary, Clergy, etc</td>
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</tr>
<tr>
<td>Book Keeper</td>
<td>420.00</td>
</tr>
<tr>
<td>Servants Wages</td>
<td>480.00</td>
</tr>
<tr>
<td>Sian Church expenses</td>
<td>240.00</td>
</tr>
<tr>
<td>Hsienyang expenses</td>
<td>298.47</td>
</tr>
<tr>
<td>Bishop's Travel</td>
<td>200.00</td>
</tr>
<tr>
<td>Travel for others</td>
<td>200.00</td>
</tr>
<tr>
<td>Office and printing</td>
<td>100.00</td>
</tr>
<tr>
<td>Yang's travel to Hankow</td>
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<tr>
<td>Deeds stamping and Fire Insurance</td>
<td>112.13</td>
</tr>
<tr>
<td>Medical Allowance</td>
<td>116.50</td>
</tr>
<tr>
<td>Sunday Schools</td>
<td>99.00</td>
</tr>
<tr>
<td>Biblewomen</td>
<td>458.00</td>
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<tr>
<td>Short Term School</td>
<td>359.41</td>
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2. Educational Work

<table>
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<td>Teachers Salary</td>
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<td>Scholarships</td>
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<tr>
<td>Miscellaneous</td>
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3. Property

<table>
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<td>Addition to Hsienyang house</td>
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<td>New Buildings</td>
<td>4,000.00</td>
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<td>Furniture for Sian</td>
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<td></td>
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For 1936

1. Evangelistic Work

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Clergy and Catechists</td>
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</tr>
<tr>
<td>Secretary and Bookkeeper</td>
<td>420.00</td>
</tr>
<tr>
<td>Servants</td>
<td>480.00</td>
</tr>
<tr>
<td>Sian Church expenses</td>
<td>123.51</td>
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<tr>
<td>Hsienyang expenses</td>
<td>299.00</td>
</tr>
<tr>
<td>Travel for Bishop</td>
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</tr>
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<td>Travel for others</td>
<td>318.11</td>
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<tr>
<td>Bishop's Office</td>
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<tr>
<td>Medical allowance</td>
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<tr>
<td>Sunday Schools</td>
<td>100.00</td>
</tr>
<tr>
<td>Loss on cheques</td>
<td>4.00</td>
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2. Women's Work

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<tbody>
<tr>
<td>Biblewomen</td>
<td>761.00</td>
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<td>Short Term School</td>
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<tr>
<td>Nurse's Supplies</td>
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<td>Servants Wages</td>
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3. Educational Work

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<tr>
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<td>School expenses</td>
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<td>Scholarships</td>
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4. Property

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<tr>
<td>Land bought in Hsienyang</td>
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<td>Furniture</td>
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<td>16,562.82</td>
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<td></td>
<td>$25,979.08</td>
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THE GENERAL SECRETARY'S SUSPENSION ACCOUNT

RECEIPTS

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<th>For 1935</th>
<th>For 1936</th>
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<tr>
<td>By Balance carried forward</td>
<td>175.08</td>
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<td>715.48</td>
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PAYMENTS

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<th>For 1936</th>
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<td>To Previous Dr. balance</td>
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<td>562.71</td>
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Balance Cr. 152.77 220.26
Balance Dr -12.02

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<th>For 1935</th>
<th>For 1936</th>
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<tr>
<td></td>
<td>715.48</td>
<td>502.57</td>
<td>584.78</td>
</tr>
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</table>

Note: The Diocesan Apportionment Accounts, the Shensi Mission Suspension Accounts and the General Secretary's Suspension Accounts were all properly audited by the same auditors, who audited the General Accounts for 1934, 1935 and 1936 respectively.
THE 1937 BUDGET

**Estimated Income:**

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<th>Source</th>
<th>Amount</th>
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<tr>
<td>From Diocesan Apportionments</td>
<td>$10,020</td>
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<tr>
<td>From National W. M. S. L.</td>
<td>1,500</td>
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<tr>
<td>From an anonymous donor's 7 pounds</td>
<td>100</td>
</tr>
<tr>
<td>From Shian School Fees</td>
<td>800</td>
</tr>
<tr>
<td>From Shian House Rents</td>
<td>4,800</td>
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</table>

**Total** $17,220

*The Shensi Budget*

(as adopted by the Executive Committee on Nov. 7, 1936)

1. Clergy Salaries:
   a. 1 Priest @ $50 per month 600
   b. 1 Deacon @ 38 per month 456
   c. 1 Candidate @ 32 per month 384
   d. 1 4th man (?) @ 30 per month 360 $1,800

2. Catechist's Salaries:
   a. 1 man @ 28 per month 336
   b. 1 man @ 25 per month for 1/2 year 150
   c. 3 men @ 16 per month 576
   d. 2 men @ 14 per month 336
   e. 1 man @ 12 per month 144 $1,542

3. Women's Work:
   a. 1 Biblewoman @ 26 per month 312
   b. 1 Assistant @ 15 per month 180
   c. 1 3rd person (?) @ 30 per month 360
   d. 1 Maid servant @ 11 per month 132
   e. 1 Short Term School 200
   f. 1 Nurse @ 20 per month 240
   g. Nurse's supplies 150 1,574

4. Office Clerk:
   1 Clerk @ 38 per month 456 456

5. St. Peter's School:
   a. 1 Principal @ 55 for 7 months 685
      @ 60 for 5 months 685
   b. 8 Teachers @ 24 each per month 2,304
   c. Sundry Expenses 650 3,639

6. Servants Wages:
   a. 1 Gatekeeper
      1 Sexton
      1 School servant
      1 Bishop's Office boy
      @ 11 each per month 528 528

7. Other General Expense:
   a. Sunday Schools & other religious activities 150
   b. Shian Church Expenses (part only) 100
   c. Hsienyang Church Expenses 300
   d. Travel for workers other than the Bishop 250
   e. Rents for country stations 100
   f. Subsidies to country schools 120 1,020
8. Property up-keep:
   Additional furniture 100
   Fire Insurance 100
   a. Roofs of Classrooms 210
   b. Roofs & houses in Sian compound 200
   c. Hsieryang & other outstations 100
   d. Houses for rent (3% of rents) 150 860

9. Mission Office:
   a. Office supplies 200
   b. Bishop’s Travel 200
   c. Medical allowance to the staff 150 550

10. Specified Travel:
   a. Bishop’s Travel to General Synod 170
   b. Mr. Peng’s Travel to home & return 190 360

   Estimated Income ...... ...... ...... $17,220
   Less Shensi Budget ...... ...... ...... 12,329

   Leaving a margin of ...... ...... ...... 4,891 ........ $4,891
   a. General Secretary: Salary, house rent &
      children’s allowance for 4 months 544
   b. General Secretary: Office expenses for 4 months 56
   c. General Secretary; Travel 200
   d. Travel for Board’s meetings 400
   e. Printing Triennial Reports 200
   f. Printing Missionary Calendars 100 1,500

   Allowing a margin to meet emergency & unexpected deficit $3,391

PUBLICITY WORK

In addition to circulars of small editions, the Board has put out Literature on Missions as follows:

In 1934  The Sixth Triennial Report (Chinese version) 2,000 copies
         The Sixth Triennial Report (English version) 500 "
         The Sermon preached at the Consecration of Bishop Shen 300 "
         The Missionary Calendar (1935) 3,000 "

In 1935  The Board of Missions 20th Anniversary Memorandum 1,000 "
         A Tract on the Board’s 20th Anniversary 1,000 "
         Regulations for Missionaries to Shensi 300 "
         A Year’s Review of the Board’s Work 1,000 "
         The Missionary Calendar (1936) 2,100 "

In 1936  The Missionary Calendar (1937) 2,000 "

WORDS OF APPRECIATION

1. The Rt. Rev. F. L. Norris, D.D., Bishop of North China, has done a great deal for the Board in his capacity as the chairman of its Executive Committee. He has always tried his best to attend the meetings at his own cost. It was under his leadership that we were able to have our First Missionary Bishop for Shensi elected and consecrated. As a token of appreciation the Executive Committee presented to him a Chinese scroll on the happy occasion of his 70th Birthday Anniversary. The
words ascribed were a quotation from the Confucian Analects, which reads “All the stars are turning respectfully towards the North Polar Star”

2. *The Rt. Rev. P. Lindel Tsen, D. D.*, Bishop of Honan, served the Board as its General Secretary for some years and again acted as Bishop in charge of the Shensi District for those years prior to the consecration of Bishop Shen for Shensi. He has also served the Board in many capacities and on many occasions in a most self-sacrificing manner. The Executive Committee made a present to him also in the form of a Chinese scroll, with the inscription of “Honour to whom the honour is due”.

3. *The Rev. Leighton T. Y Yang*, of the Hankow Diocese, served the Board as the Mission Leader in Shensi for more than 5 years. At the end of his 5 years’ term of service in the field, the Board asked him to stay a little longer to help the Bishop. Though we could not make him stay on more than 6 years we acknowledged a debt to him for those long years. The Executive Committee sent him a letter and a telegram of our deep appreciation and gratitude and we desire to have a resolution of permanent value recorded in today’s Minutes.

**THE SIAN CATHEDRAL**

The Executive Committee, wishing to justify the gift of the York Thankoffering as early as possible voted to ask Mr. J. V. W. Bergamini, the Mission Architect of the A. C. M. to draw plans for the Sian Cathedral at its meeting on Nov. 7, 1936. The Fund has been kept as a Fixed Deposit in the Bank, and we will be able to draw it out at its expiration on June 24, 1937. The Sian incident of Dec. 12, 1936 was partly responsible for the delay, because Mr. Bergamini could not very well make plans before he had seen the site for the future building. Therefore we regret that we cannot show you any plans. Mr. Archie Tsen has acted as Treasurer of these special funds, but the Bank’s receipts are in Mr. M. P. Walker’s safe for custody.

**STATEMENT OF CATHEDRAL FUNDS**

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Cathedral Fund</td>
<td>$13,980.01</td>
<td>June 24th 1934</td>
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<tr>
<td>Fixed Deposit in the Shanghai Commercial &amp; Savings Bank for 3 years</td>
<td>$17,754.61</td>
<td>June 24th 1937</td>
</tr>
<tr>
<td>The Cathedral Furniture Fund</td>
<td>$395.20</td>
<td>June 24th 1934</td>
</tr>
<tr>
<td>Fixed Deposit in the Shanghai Commercial &amp; Savings Bank for 3 years</td>
<td>$106.70</td>
<td>June 24th 1937</td>
</tr>
<tr>
<td>The Bishop’s Chair Fund</td>
<td>$60.00</td>
<td>July 5th 1934</td>
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<tr>
<td>Fixed Deposit in the Shanghai Commercial &amp; Savings Bank for 3 years</td>
<td>$16.20</td>
<td>July 5th 1937</td>
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<tr>
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THE SHENSI EPISCOPATE ENDOWMENT FUND

The Executive Committee has turned over the safe keeping of this Fund to the C. H. S. K. H. General Synod Standing Committee on Trust Funds. The Bank Receipts are in Mr. Walker's safe for custody. The current account carried on by new contributions and interest of the Fixed Deposits can only be drawn by cheques made by countersign by Mr. M. P. Walker and Mr. Archie T. L. Tsen, one as Secretary and the other as Treasurer of the Trust Fund Committee. The Bishop's stipend, children's allowance and Premiums for the Bishop's Life Insurance are attended to regularly by these gentlemen. As they are expected to present to you a statement of that account, it suffices to mention here that this Endowment Fund has not been closed. We feel very thankful that we are not obliged to solicit further for this fund, and yet contributions voluntarily made towards it will be welcomed with great pleasure.

WORK EXTENSION

With all that has been mentioned above, and the Report of the Shensi Missionary District to follow, your committee feels happy and wishes to congratulate you for the appointment of a Bishop residing in Sian. This has been a remarkable change for the Mission, because in former days the Mission Leader was set by the limitation of his 5 years' term of service. Your appointment of the Bishop has relieved your committee to such an extent that its sole business hereafter will be to promote the corporate unity of the C. H. S. K. H. Dioceses throughout China, in the form of collecting Diocesan Apportionments, watching the growth and progress of the financial strength of the congregations for the support of the work under the leadership of the Missionary Bishop in Shensi.

While glancing over the Treasurer's statements for the last triennium, one cannot but feel happy to find real progress has been made on all lines of our income. But the most important point that we must bear in mind is that the ANNUAL BUDGET for Shensi depends mainly on the Diocesan Apportionments. It is because funds from other sources can be considered only as temporary income, but the steady growth of our Mission Work demands growing contribution towards the Diocesan Apportionments by our Church people throughout the land. Only growing apportionments assure the permanency of our people's growing interest of becoming and supporting a Missionary Church. Without this clear understanding the raising of our income by funds from other sources usually leads to a further misunderstanding, namely, that as long the Board is accumulating big sums of money it makes no difference whether the diocesan apportionments are paid in full or not. Your committee is as anxious as anybody to see that Resolution 8 of the last Triennial Meeting "that the opening of at least one new station in Shensi between every two triennial meetings be a set goal for the Church"
can be carried out; and yet seeing the effort made for self-support in the several dioceses your committee must not fail to realize the spiritual value of the corporate fellowship of the Church in supporting its general missions. This is certainly a greater achievement than the mere growth of material gifts towards missions. It is hoped that this Triennial Meeting will do something about the Diocesan Apportionments. If you can raise the figures of the apportionments so much the better. If you can resolve to pay your apportionments in full as well as in good time, it will relieve many people of their anxiety on the subject. If you can promise to try to pay up all your arrears and to consider from now on that the assessed amounts are only minima against your actual payments, we will be happy to witness great advance in the coming triennium.

THE GENERAL SECRETARY

The Executive Committee received a memoradum from the General Secretary at its meeting on Sept. 21, 1935, suggesting that we meet the urgent demands of Shensi Mission by cutting overhead expenses by dispensing with a full time paid secretary. During his absence the committee discussed the matter at some length and came unanimously to a decision:

a. that the Executive Committee could not deal with this question which must be left to the General Synod,

b. that the Executive Committee therefore hoped that Mr. Tsang would carry on and not resign.

The Annual Meeting met in Shanghai on June 26, 1936 and received a letter from the Standing Committee of the Fukien Diocese requesting them to make provision in the Triennial Meeting Agenda for a place for discussion on the subject. The committee thinks it is right to reserve a place in the Agenda for such a discussion yet the members present at the Annual Meeting came unanimously to a decision:

a. that the General Secretary being the executive officer of the Board should not be dispensed with;

b. that for the purpose of cutting overhead expenses the appointment of a voluntary honourary General Secretary should be taken up for consideration.

It is thus clearly stated that on one hand the office of a General Secretary should not be abolished, and on the other, that it is very desirable to cut overhead expenses. The solution of the problem seems to be one of three alternatives:

a. that the person elected has private means for support and is prepared to accept readily such an honourary appoint-
b. That the person elected does not get his support directly from the Board, but that a group of friends shall provide him with adequate income; or

c. that the elected person be a part-time General Secretary, his support being provided for by his other duties, while his part-time service can be secured only by the consent of the supporting unit.

As to the terms of "a" who can dare say that none can be found in the Chinese Church, but the man has not been discovered; as to the terms of "b" the proposal in the President's Message falls in well with it; and as to the terms of "c", that seems to be the only possible line to take if the first two fail to work. Part-time service never satisfies either the work or the worker, but if it is the only way to solve a problem, let us try it!

AN EXTRAORDINARY GIFT

The General Secretary received a letter from Mr. Archie T. L. Tsen, on Nov. 7, 1936, at the time of an Executive Committee meeting. It was a generous gift from Mrs. Tsen and Mr. Tsen rather acted as her mouth-piece. The letter reads as follows:

No. 8 Chiang Chia Kuan,
Hsiakwan, Nanking.
November 7, 1936.

Rev. James J. Tsang,
General Secretary,
CHSKH Board of Missions
Dear Mr. Tsang:

I was born of poor parents, My father died before I had entered my "teens" My mother had to labor and toil hard to keep the wolf away from the door and to enable me to get a free education from Church Schools. At first, my mother and later on, my wife attended to all the household and family affairs for me thus freeing me from all home troubles and worries and allowing me to give all my time to my duties and voluntary activities in the Church. I can never be too grateful to them. In 1920, I was obliged to resign my position as Principal of the Boone Middle School in Wuchang and to seek for a more remunerative work elsewhere to defray the large medical expenses of a sick daughter in the Union Medical School Hospital in Peiping. This daughter is dead now. In 1922, I took out a straight life insurance policy for $10,000 with the Asia Life Insurance Co, with my wife as the beneficiary. Now with her hearty approval and agreement, I am ready to transfer this policy to the CHSKH Board of Missions as the beneficiary of this policy.
We regret that we are not in a position to make any large contribution to the missionary work of the Church during my life time, as the Board will not get any money before my death. This Fund should be known as the "Tsen Missionary Fund" for my mother, my wife and my third daughter. I do not want to attach any strings to this gift concerning its investment and uses other than the following few conditions.

1. The principal will remain as the capital Fund. Only the interest will be used as the following occasions may demand.

2. At any time when the Shensi Episcopate Endowment Fund is not enough to pay the Bishop of Shensi a decent stipend or when in the opinion of the Executive Committee of the Board of Missions, the Bishop should be paid a larger stipend; part of this interest, or if necessary the whole of it will be used for this purpose.

3. When part of this interest is needed to help to pay the Bishop's stipend, the balance or when it is not needed at all, the whole of this interest will be used for work among women in gratitude to my mother and my wife and in memory of my third daughter.

4. When Shensi has become self-supporting and so does not need the use of this Fund, the Board of Missions has the right and authority to use it for any other missionary work under their control and management.

If this gift is acceptable, please ask the Executive Committee to make the necessary arrangements for the transfer of this policy to the CHSKH Board of Missions as the beneficiary. I do not wish to be a party to its custody so as not to complicate matters after my death. I will continue to pay the annual premiums and forward the receipts to the gentleman whom you may wish to invite to act as the custodian of this insurance policy.

Yours sincerely,

(Signed) Archie T. L. Tsen.

After the letter was read, all the members present rose up for a few minutes in silence for thanksgiving, then the Committee accepted this extraordinary gift from the Tsen family as "The Tsen Missionary Fund" on behalf of the Chinese Church. It was voted to ask the C. H. S. K. H. Standing Committee on the Trust Fund to keep the Policy and other documents for the Board. Communication should be made with the Insurance Company that the name of the Trust Fund Committee will be used as "the beneficiary" on behalf of this Board. The General Secretary was informed by Mr. M. P. Walker when this was done, that he and Mr. Tsen had called at the Company's Office in Shanghai to that effect.
When one goes over the income list of the HOME BOARDS, one sees many items are not regular assessments or apportionments for Missions from Dioceses. They are special gifts from individuals, some are gifts in memory of relatives or friends, and some are legacies bequeathed by wills. We have had an annual gift of $1,500 a year for 3 years from the National W. M. S. L. in Memory of the Late Mrs. L. A. Chang; and a gift of $1,000 from Mrs. Y. K. Woo for the building of a Chapel in a suburb of Sian in memory of her husband and a daughter; and now here before us is this gift from Mr. and Mrs. Archie T. L. Tsen. These gifts have certainly opened a new page in the History of the Board of Missions. We wish and believe there will be many followers in this respect from our several dioceses of the Church in China in the days to come!

THE TREASURER’S SUPPLEMENTARY STATEMENT

(Receipts in 1937, up to April 8th)

DIOCESAN APPORTIONMENTS for 1936

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<td>East Szechuan</td>
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<tr>
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$ 2,530.48

REFUND BY MISSIONARY PADS ACCOUNT

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<tr>
<td>By Sales</td>
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<tr>
<td>By Bank interest</td>
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112.98

GRAND TOTAL $2,643.46
MISSIONARY DIOCESE OF SHENSI
(Sept. 1934 to Dec. 1936)

Before I report about the work of the Church I propose to give a brief account of the political situation in Shensi in the last three years. Shensi was one of the most disturbed Provinces in China. There were droughts, floods, famines and harvests of poppy. There were mutinies, rebellions, Moslem-Chinese conflicts and Communist propaganda. Militarism, opium, banditry and Communism formed a vicious circle. But since the strengthening of the Nanking Government under Chiang Kai-shek, and since the coming of a very enlightened Provincial Chairman, Mr. Shao Li-tz, four years ago, Shensi enjoyed a duration of peace and prosperity unequalled in any previous period since the establishment of the Republic. The Lung-hai Railroad has penetrated the Province from east to west (305 kilometers). 2500 kilometers of motor-roads were built and about 2600 miles of telephone wires connect the different cities in the province. In the Provincial Capital there are over 40 kilometers of macadamized roads. Two new city gates were opened. A broadcasting station, an electric-light company, a telephone company, several new parks, flour mills and cotton mills add to the modernity of the City. The population in the past three years has increased from 50,000 to 200,000. The number of modern doctors (registered with the Ministry of Health, Nanking) increased from 10 to 66. Hsien-yang is also gaining a new importance: both the Lung-hai Railroad and the Wei River pass by this ancient Capital of the Chin Dynasty. Another railroad is being surveyed connecting Hsien-yang with Tung-kuan (North Shensi) where coal is plentiful. Four modern factories have come to existence in Hsien-yang. To help the poor farmers over 3600 cooperatives were organized by the different banks, membership in the societies amounted to 90,000. The suppression of opium is in real earnest: 73 out of 92 Districts in the Province have stopped poppy-planting. The remaining 19 Districts are given two more years of grace. Out of a population of 9,717,991 it has been estimated that there are 400,000 opium addicts in the Province, and half of them have registered with the Government. Along-side with material prosperity the cost of living has risen very high, higher than Nanking and Shanghai. It is too early to estimate the significance of the Revolt of Dec. 12th, 1936, but some think that Communist influence has become more widespread in Shensi than formerly. The destructive and the anti-Christian policies of the Red Army were called off and it is possible that the Chinese Communist Party will avoid the excesses of their Russian comrades.

It has been in this background that the work of the Church has been carried on. (1) Religious education. Since my arrival in Sept. 1934, a Sunday school and training classes for Sunday School teachers were started. We got the written consent of the
parents of our pupils permitting them to join the Sunday School and to take courses in Scripture. Last year 140 out of 223 pupils took religious courses. A neighborhood Sunday School has been in existence since 1935, and Sunday Schools in Hsien-yang began in the same year. To train adults we have had two Short Term Schools and two Ming Tao Schools, the former were two weeks each and the latter two months. Most of the people who attended brought their own food or paid their own board. The latter were to teach those Christians who could read and take notes. They were taught to be more effective volunteer helpers in the Church. Besides these schools there were four Bible classes, two for shop-keepers, one for middle-school students and one for the Sian Parish.

(2) *The Sian Parish.* The first election of the vestry was in 1935, eight members were chosen. The Church collections for that year were treble those for 1934, and 1936 showed improvement also. Last year the people who were willing to help the Church were divided into six committees, evangelism, visiting, ushering, young people’s and women’s work, and the Altar Guild. A choir of 16 boys and girls which began in 1934 has helped to improve the singing during service. Daily evensong and some occasional services have been introduced, e.g., Thanksgiving, New Year, remembering the Dead at the Cemetery, etc.

(2) *Women’s Work.* The Sian WMSL was formed in December, 1934. Since then there have been meetings to teach the illiterate women and the Dorcas Guild every Thursday. Last Christmas the latter made 36 cotton wadded garments to give away. The WMSL since last year has contributed $2.50 per month to the expense for preaching in the City and in the country.

(4) *Student Work.* In the last two years the student population has increased 200%. Over 3000 took the entrance examinations to middle schools in Sian last summer. There are 15 middle schools and a college with 3800 boys and 1600 girls. Besides a Bible Class we have a Religious Discussion group the attendance was about forty. At the Students’ Summer Conferences we got to know many students. The Spread Light Club was organized among the girls in 1935, they met weekly.

(5) *Educational Work.* In Sian we have the St. Peter’s School (Primary, 6 grades) which is the successor to the former Sian Middle School. There were 230 pupils. The School cooperates with the Government in running: (a) a Free Night School with 46 men, (b) a Free Day School of 45 pupils, (c) a Reading Club and Library for Shop-keepers, and (d) a Citizenship Training Course for the same. (100 men). In the country we have two Primary Schools, St. John’s and St. Mary’s, the enrollment in each was about thirty. At one time the Magistrate’s children and the grandchildren of the Provincial Chairman were in our Sian School.
Both officials have visited and spoken in our School. Two days per week the doctors and nurses of the Provincial Board of Health Education came to our School to conduct physical examinations and they ran a clinic in the School. Since November, 1936, the Provincial Board of Education has given us $100 subsidy per month. We use the same to improve our equipment and to subsidize the teachers.

(6) Country Work. We have visited and preached in over a hundred villages around Sian and Hsien-yang. Being short of workers and funds we cannot take the opportunities to settle down there. The Church at the "Eighteen Foot Ditch" (20 li southeast of Sian) has been our center of work in the south country and the Chapel at Ku-tu-chai (庫屯寨) (15 li north of Sian) for the north country. Work in the former began 15 years ago, and in the latter 10 years ago. In the summer of 1935 a house at the "South Mill" (40 li east of Sian) was mortgaged to facilitate our work on the East Plateau, since then we have a school and a chapel there. Since the autumn of 1936 we have preaching and meetings in a house lent to us by an inquirer at Wei-Chia-chai (魏家寨 60 li southeast of Sian). It is the center of our work in the "South Valley". In the country we always get the help of the local Christians to usher and to bear witness, sometimes they itinerate with us. Our Bible-women are usually accompanied by a nurse, Miss Chi, who teaches the people hygiene as well as giving first aid to those who have common eye and skin diseases.

(7) Contributions. We try to teach the spirit of giving by taking a collection at every service. So in the country stations when people come to a service they are expected to contribute something. Both Sian and Hsien-yang have increased their offerings. The Cooperative Society at the "Eighteen Foot Ditch" which had a majority of Christian members mortgaged 7.4 mow of land and gave the deeds as well as the produce from the land to the Church. An old Christian at the "South Mill" gave 1.5 mow of land, another at West-Fu Village (西府村 a mile southwest of the Eighteen Foot Ditch) gave 17 mow of land and his house to the Church. A lady at Hsien-yang gave the Chapel an organ. The Sian Christians contributed over $400 to the building of the Chapel of the Holy Spirit. Some of the furniture in the Chapel were also given by the people.

(8) Church Property. In 1935 we had our 48 mow of land in Sian properly surveyed, and our houses in Sian got insured. The 1936 Church Work Summer Conference at Kuling gave us $100 to buy 1.5 mow of land at the South Mill. As our landlord at Hsien-yang was asking to redeem his house mortgaged to us, we had to buy our own land or house in Hsien-yang. Last autumn we got a piece of well-situated land, 3.2 mow, in the northeastern corner of the City. At the same time one lot of our property in
Sian, 10 mow, was sold for $20,000. This amount was used to buy the land at Hsien-yang and to build some houses for rent at Sian.

(9) Buildings. In the spring of 1935 a Mission Office was built which included the Bishop's Office, the book-keeper's office, a guest hall and a small chapel holding 30 people. In the autumn of the same year the thatched chapel after 18 years use had to be given up. A new chapel was built with tiled roof, the walls were part mud and part brick. In 1936 we succeeded in digging a well 346 feet deep. It is the deepest and the "sweetest" well in Sian. The Water is sold for one cent per tin can. Kerosene oil became very expensive last year, $13.50 per tin, so we installed electric lights. (Owing to the December Revolt the installation was completed in March, 1937.)

(10) Workers. The Rev. C. T. Sun (from Shantung) who has been in the Mission for 20 years, still travels about in the country. He is our only priest in Shensi. The Rev. H. E. Peng (from Fukien) is stationed in Sian to do city and student work. He is our only deacon. The Rev. T. Y. Yang (from Hankow) who had given six years' service, left us in the summer of 1935. It was a great loss. Mr. and Mrs. T. H. Chen (from North China) are stationed in Hsien-yang. Mrs. Ma (from Honan) and Miss Liu (from Kiangsu) are our only Biblewomen for city and country work. The latter had a breakdown in September, 1936, she was ordered to go away for six months' rest. Mr. John Sung who graduated from Yenching in 1935, has been our School Principal. Miss Chu, graduate nurse, has been helping in city and country work. The last two workers were students in our Mission in Sian. For various reasons a local Biblewoman and several local catechists resigned. We have some other local workers to take their place.

(11) Thanks. During the last three years I received $1598.73 for my Discretionary Fund, the payments were $1547.85. Other gifts gratefully received were: a tent, three bicycles, altar linen, embroidered frontals, scrolls, Bible pictures, Sunday School cards, medical supplies and flower seeds. Receipts were sent to the donors, but I propose to mention the Churches, schools and other bodies which have been most generous to us.

The Central Theological School.

The 1936 Summer Conference for Church Work. (Kuling)

Kiangsu: The Diocesan WMSL. Young Women's Summer Conference, 1934. St. Peter's Church, Shanghai. St. Elizabeth's Hospital School of Nursing, Shanghai. St. Paul's Church, Shanghai. Church of Our Saviour, Shanghai. St. Mary's Hall, Shanghai. The WMSL of Grace Church, Shanghai. The WMSL of All Saints' Church, Shanghai. Soochow Academy. St. Faith's School, Yangchow. Holy Trinity Church, Pao-ying.
St. Paul's Church, Nanking. St. Matthew's Church, Nanking. The WMSL of the Church of the Victorious Word, Hsiakuan. The Church, and the School of the Victorious Word, Hsiakuan.


Shantung: Mothers' Union, Ping-ying.

Fukien: Mothers' Union, Ku-tien. WMSL, Hing-hwa.

Honan: The Cathedral, Kaifeng.


I cannot close this report without appealing for more workers. There are great opportunities for work both in the cities and in the country. We need a special worker among the students in Sian, and an experienced priest to take charge of the Sian Parish. For Hsien-yang and for the country we need two more men and two more women workers. Our nurse thinks she should not give medicines to patients. We need a missionary spirited doctor who will travel about in the country with our workers. He will find his work most worthwhile.

The gates of the Sian Mission Compound open towards the Moslem Quarter of the City. I have been reminded many times that we have forgotten the Moslems. But as none of us has any surplus energy to cultivate contacts with them we seem to take a defeatist attitude. We need someone who will take this up as his special work, learning Arabic and studying the Moslem religion while doing evangelistic work.

There are about 400,000 registered opium addicts in the Province, and the Government Refugees are too few to cope with the situation. The former Provincial Chairman told me that he would most readily help with subsidies if the Churches in the Province open such refuges. But we have no one who can do the work of supervision. If we have a missionary doctor or the people whom he has trained, could supervise the refuges.

We pray that God would send us the necessary workers. We pray also that Western missionary friends who read this will do their best to stir up the missionary spirit in the Chinese Church.

T. K. Shen.
APPENDIX

CANON IX. OF THE BOARD. OF MISSIONS.

1. The Church acknowledges that responsibility for missionary work rests upon every member of the Church, and upon the whole Church in its corporate capacity. In order more effectively to discharge this responsibility, there shall be a Board of Missions of the Chung Hua Sheng Kung Hui.

2. (a) At the triennial meeting of the General Synod both Houses of the Synod shall meet together as the Board of Missions of the Chung Hua Sheng Kung Hui, and the third day’s session shall be a meeting of the Board of Missions.

(b) In the interval between the regular meetings of the General Synod as the Board of Missions, the functions of the Board of Missions shall pass to a Committee appointed by the General Synod. The members of this Committee shall be three Bishops, three Presbyters, six laymen, together with the three officers of the Board of Missions. These fifteen members shall be elected by the General Synod at its triennial meetings, but shall have power to fill vacancies in their number between the regular meetings of the General Synod.

(c) The Officers of the Board of Missions shall be a President, a Treasurer, and a General Secretary.

(d) The Treasurer shall give bonds in such amount as the Committee may deem necessary.

(e) The General Secretary shall be a Chinese clergyman or layman, and he shall be the executive officer of the Board. His duty shall be to disseminate information and create interest in the missionary work by maintaining touch with the several Dioceses through correspondence and personal visitation.

(f) Meetings of the Committee shall be held at least once a year, and the Committee shall choose an Executive Committee from its own number.

3. (a) A Budget shall be prepared annually by the Committee for the support of the work for the following year. The assessment for each Diocese shall be made by the General Synod sitting as the Board of Missions, once in three years, after due consideration of the financial conditions obtaining in each Diocese - such assessment to come into force from January the first of the year following.

(b) Every congregation of the Church shall make at least one annual offering for the missionary work of the Church, and each minister of a congregation and the lay officers thereof shall use all diligence to secure each year the funds required by the Board of Missions for the spread of Christ’s Kingdom, at least to the amount of the apportionment for the year.

(Compiler’s Note:— Attention is called to the fact that by action of the Sixth General Synod the word “assessment” was changed to “apportionment” all through the Canon and other official documents. Please see page 138 of the Sixth General Synod Chinese Report, while the English Report failed to record.)

Compiler’s Note:—This is an abridged free translation of the Report in Chinese, to which please refer for fuller information

(Copies of this Report may be obtained from the Rev. Jas. J. Tsang, 19 Yen Chih Hong, Wuchang, China.)
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P S.

The Executive Committee of the Board of Missions was informed after the Synod adjourned by the Women’s Missionary Service League that it has pledged once more to give $1,500 annually supporting the Women’s Work in Shensi for three years (1937-1940) and it will be given as a memory fund in Loving Memory of the Late Mrs. A. A. Gilman of Hankow for her services as one of its promoting organizers as well as her unceasing labour as its Editorial Secretary for many years.