

THE RELATIONS BETWEEN THE YOUNGER AND OLDER CHURCHES

Report of the
JERUSALEM MEETING
of the
INTERNATIONAL MISSIONARY COUNCIL
March 24th. - April 8th., 1928

VOLUME III

HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
London, Melbourne, Cape Town,
Bombay, Shanghai

First Published October 1928

PART FOUR
STATEMENTS

**ADOPTED BY THE INTERNATIONAL
MISSIONARY COUNCIL MEETING AT
JERUSALEM, 1928**

STATEMENTS BY THE COUNCIL

I

THE RELATIONS BETWEEN THE YOUNGER AND THE OLDER CHURCHES

WE, representatives of both older and younger churches, are deeply conscious of the fact that more than half the world has no knowledge of Him who is the Light and Life of men, and that even among those who have had the opportunity to know Him, He is only imperfectly understood and followed.

The burden of our hearts is that the Christian life and message may be accepted by all men everywhere. To effect this is our common task.

We are thankful that the missionary movement of the older churches has resulted in the development throughout the world of bodies of believers in Christ, appointed by God to witness to Him, and to labour for the establishment of His Kingdom.

We rejoice that the world forces operating in recent years have created in these younger churches a new sense of corporate life and responsibility, greatly accentuated among certain peoples by dramatic and swift-moving social and political changes.

In many countries this has resulted in the desire that the churches should be rooted more deeply in the soil. With an increasing conviction that Jesus

Christ alone can meet their countries' needs, we have come to see more clearly that these younger churches can bear their testimony more naturally, more adequately and more extensively only as they become thoroughly naturalized.

THE SECRET OF A LIVING, INDIGENOUS CHURCH

No more important problem confronts the older and younger churches alike than to discover the secret of a living, indigenous Church.

A Church, deeply rooted in God through Jesus Christ, an integral part of the Church Universal, may be said to be living and indigenous :

1. When its interpretation of Christ and its expression in worship and service, in customs and in art and architecture incorporate the worthy characteristics of the people, while conserving at the same time the heritage of the Church in all lands and in all ages.

2. When, through it, the spirit of Jesus Christ influences all phases of life, bringing to His service all the potentialities of both men and women.

3. When it actively shares its life with the nation in which it finds itself.

4. When it is alert to the problems of the times and, as a spiritual force in the community, courageously and sympathetically makes its contribution to their solution.

5. When it is kindled with missionary ardour and the pioneering spirit.

The fostering of such an indigenous Church depends on the building up of its spiritual life through communion with God in prayer and in public and private worship; through knowledge of the Bible in the

vernacular ; through a sense of Christian stewardship ; through an indigenous leadership of men and women who will share their religious experience with others ; and through adventure in service and self-expression.

In such a Church, the problems of discipline, polity, control and financial support will naturally assume their proper places.

THE RELATIONS OF MISSIONS AND THE YOUNGER CHURCHES

In many countries there are churches in various stages of development, younger bodies less dependent than heretofore upon missionary initiative, direction and control, with which the older churches can cooperate. There is possible now a true partnership enabling the older churches in an ever-increasing degree to work with, through or in the younger.

This 'church-centric' conception of foreign missions makes it necessary to revise the functions of the 'mission' where it is an administrative agency so that the indigenous church will become the centre from which the whole missionary enterprise of the area will be directed. In some fields the mission as such and its missionaries have been incorporated in the church and made subject to it. In other fields, the church and the mission maintain a co-operative relationship, in which case also both church and mission make the development of the indigenous church their main objective.

This partnership enables the older and younger churches to face the unfinished task of world evangelization with greater hope of ultimate success than ever before. The undertaking demands the fullest

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contribution in experience and resources of both groups.

From the older churches not only financial aid, but missionaries animated by the spirit of comradeship are still urgently needed and desired by the younger churches. This urgent need lies in strengthening and encouraging the younger churches in the training of their ministers and teachers; in their vast and complex task of Christian education; in the development of social service especially in rural communities and new industrial centres, and in evangelistic endeavour among unreached groups and classes and in new areas.

These missionaries will be well-qualified men and women who will give their life service under the conditions named. Educators, scientists, technical experts and others with rich experience in Christian life and thought will be called upon to help the younger churches to solve their diverse and pressing problems.

The younger churches can serve the older at their home base by giving them a fresh inspiration and new interpretation of the Christian message through such means as deputations, furnishing recent and valuable information regarding their own home countries, short term service in the offices of boards and agencies of the older churches in case of special need, and giving lectures in the theological colleges, missionary training schools and other educational institutions.

FINANCIAL BASIS OF SUPPORT

Funds contributed by the older churches must be used in ways which will enable the indigenous churches to develop and strengthen their own means of support

rather than foster the spirit of dependence and reduce the full sense of responsibility.

A thorough appreciation of this point of view may lead all those concerned to give heed to the following proposals regarding the financial basis of the support of the younger churches :

1. The development of a self-propagating evangelistic church on a spiritual basis is the greatest factor in securing self-support. Self-support will come naturally with the rising tide of spiritual life.

2. Adequate training in systematic individual giving and Christian stewardship is essential.

3. Financial aid from the older churches for existing work should be placed on a gradually decreasing scale to be terminated by mutual agreement.

4. In general, the financial grants of the older churches should be given to and administered by the churches themselves, or agencies constituted by them.

5. The terms of such aid should be mutually agreed upon and then the churches should be entirely free to administer the funds accepted on this basis.

6. All new local churches as far as possible should be started on a self-supporting basis.

7. The younger churches should be developed on a scale, in regard to salaries, cost of church buildings and other expenses, corresponding to the economic life of the people. This principle should be kept in mind particularly by the older churches.

8. Where the younger churches are not yet able to assume full responsibility for the administration of grants-in-aid, agencies mutually agreed upon by the older and younger churches may be constituted. In such cases, it should be clearly recognized that the self-respect of the younger church should be preserved and its self-reliance and initiative be fostered.

We feel the need for a thorough, scientific study of the basis of support of the indigenous church in the different fields and in different stages of growth, and refer the resolution of the Foreign Missions Conference of North America to this effect¹ to the Committee of the Council for consideration.

INSTITUTIONS

Educational, medical, industrial, publishing and other institutions which are necessary to the life and ministry of the churches should be so related to them as to encourage them to assume responsible care and control. Similarly, institutions serving the Christian community more generally should relate themselves, as early as possible, to the indigenous Christian community with a view to its assuming ultimately the responsibility for these institutions.

In order to serve their purpose effectively, some of these institutions have necessarily been developed on such a scale as to make it exceedingly difficult for the younger churches to undertake full financial responsibility for them at an early date, thus requiring the continued support of the older churches.

In order, however, that the younger churches may more rapidly take over these institutions, all matters affecting their major policies and problems of administrations, maintenance and future development should be decided only after joint consideration.

LEADERSHIP

The very conception of an indigenous church outlined in this report means that the younger churches must come to a realization of their own deepest

¹ See Appendix to this report, pp. 216-9.

problems and greatest needs, and to a clear sense of the perplexities and challenges of life. They must discern for themselves the values, resources and dynamic available in Christ, which will become for them a satisfying gospel, and will necessarily express itself in Christian witness.

Through such witness which is normal and inescapable when life is fresh, vigorous and buoyant, men and women will emerge from among whom there will be discovered those best qualified to serve and guide the development of a responsible church.

It is through some such way that God lays hold of His prophets and teachers.

The experience of the older churches has shown that formal preparation for a religious calling is valuable if not essential. It also shows that nothing is easier than to deflect or to crush high purposes on the one hand, or on the other to dull initiative and decrease the ability to respond to the realities of a situation.

Any leadership on the part of either men or women to be a real power must be self-giving, free, independent and purposeful. Every manifestation of real creative power either in the older or the younger churches may be taken as the evidence of the workings of the spirit of Christ in the hearts of men.

In attempts to equip men and women for service often in the past violence has been done by formal and ill-adapted foreign educational methods and processes. The problem is the training of leaders for a living organism. The future leaders of the indigenous churches will be men and women called from home, school and church who will be true to the social genius of their people, who will retain the fine zest of spiritual vigour, and who are free per-

sonalities. Just as truly will they be those who have had the opportunity of availing themselves of all those elements in the Christian heritage which can enrich and empower for ever-enlarging service.

It is quite possible that the training centre which will render this kind of service for the Church is yet to arise. The curriculum and training method appropriate for such an institution are perhaps yet to be discovered. Certainly experiments made in recent years in higher education among the older churches and having to do with the constant alternation between study and actual life situations ought to be reckoned with and may point the way.

In the meantime, the theological colleges and Bible training schools need to be studied and re-appraised. Curricula and teaching staff should be adjusted in the direction of achieving such a training ideal.

CHRISTIAN LITERATURE

The growth of indigenous churches under a leadership of this kind provides the conditions necessary for an indigenous literature. There is a deepening sense of need in all language areas for writers who will interpret Christian truth in the terms and forms most attractive to their own people, and thus enable the Church to meet the demand for vernacular books resulting from the notable increase in literacy among the newer Christian communities.

Indigenous talent freely exercised is necessary for the creation of literature for any people. It is to such writers that the churches must look for the literature that will be most helpful in the nurture of the religious life of its members and for the exposition of the Christian message that will appeal most

effectively to their fellow-nationals. It is the rising scholarship of the indigenous churches that must produce new versions of the Holy Scriptures and take part in unfolding to the world their inexhaustible treasures.

It is gratefully acknowledged that much valuable work has been done by foreign missionaries both by translation and original composition, generally in collaboration with colleagues in whose mother tongue the work had to be accomplished. In many fields this kind of partnership is still essential and will remain for some time the most effective method.

The existing Literature Societies and other publishing agencies have before them the opportunity for fresh advance and broader influence by relating themselves yet more closely to the indigenous churches. In a fuller partnership they will both cultivate the rising desire for suitable reading matter, and give scope for the men and women with a message and a gift for authorship to exercise their talent. Too little attention has thus far been given to the cultivation of this indispensable element in the prosecution of the missionary enterprise.

One of the ways in which the older churches can most effectively foster the life and assist the service of the younger churches is by strengthening the financial resources of these churches for an enlarged programme of literature, and by putting at their disposal the experience and technical skill acquired in producing and in distributing literature.

CHRISTIAN UNITY

This statement would be seriously incomplete without reference to the desire which is being

expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries.

It is fully recognized that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time the Council is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards the longings expressed by the younger churches for a more rapid advance in Christian reunion.

We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps, according to their ability, to solve what perhaps is the greatest problem of the Universal Church of Christ.

APPENDIX

EXTRACT FROM MINUTES OF MEETING OF COMMITTEE OF REFERENCE AND COUNSEL, NEW YORK, 8TH AND 9TH FEBRUARY, 1928.

901. BASIS OF SUPPORT OF INDIGENOUS CHURCHES.

Resolved : that the International Missionary Council, at its Jerusalem Meeting, be requested to consider making a study of the problems of the basis of support of the indigenous churches. The right development of such support is felt to be a strategic and urgently important factor in the larger problem of how to achieve the ultimate objectives of the Council and those of its constituent bodies. Further, the

development of such support is a problem that is inescapably international in its outreach, and one that can be studied to best advantage only by a complex process that assuredly must require international co-operation. No thoroughgoing study of this subject on an international basis has been made since Edinburgh, and such a study, having to do with the economic undergirding of churches now rapidly coming to full self-consciousness and self-government, must not be long delayed.

The purpose of such a study is not to relieve western churches of financial responsibility for the processes of extension of the Christian enterprise, but to share with the churches of Asia, Africa and Latin America in a search for the most constructive uses of such western funds as are to be applied within the areas mentioned, so that the developing churches may themselves as rapidly as possible become strong in their own life and in their outreach in service.

Such a Study as is proposed would involve :

1. The bringing together for preliminary scrutiny of the best post-war materials on self-support and sustentation problems which have appeared in the literature of missions and in that of indigenous churches, especial attention being paid to the major periodicals, to reports of field conferences and of field deputations, to histories of particular churches, to the reports of those churches and societies which have stressed self-support in connexion with their policies, and to any available recent studies of the economics of church life in areas of particular interest.

2. The preparation of an instrument of investigation after international consultation. This should include definitions, as tentative analysis of the problem of finding a basis of church support, a statement of the specific objectives of the study, suggested methods of procedure, a questionnaire for use if this should seem desirable, an indication of those aspects of the problem on which it is of most importance to secure light at this time, a list of criteria to be applied in appraising the value of data secured, and a suggested form for report on the particular regions to be studied.

Such an instrument should be based in part on the results of a study of the materials brought together as suggested under (1) above ; in part it should reflect the mature judgment

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of leaders of the developing churches abroad, of officers of national Christian councils and of other field co-operative groups, of outstanding missionary administrators in supporting countries, and of competent technicians in the field of social research.

3. The fresh investigation of conditions within certain areas which seem likely to yield valuable results to specific research. Subject to revision of choice in view of any further light that might come from the investigations proposed in (1), it is suggested that mission or church groups be chosen for study from eight general areas: Japan, Korea, China, India, the Philippines, Tropical Africa, Mexico and South America. It is further suggested that wherever possible there be two groups chosen for study from each of the eight areas, one of each pair being a church or mission which has achieved notable advance, and the other being one which is relatively backward, in the development of self-support. In each case the National Christian Council or inter-denominational church and missionary body concerned would have the field responsibility for conduct of the study, the general instrument of investigation proposed above being used just so far as it is found adapted to the particular country. The methods of procedure for each area would have to be those found most practicable under the particular circumstances faced. Every effort should be put forth in each case to assure results soundly trustworthy from the point of view of scientific method, pertinent and significant for guidance in respect to church and mission procedure, and reported in a form making possible comparisons with the results achieved in all other areas included in the total study.

4. The results of the study in each of the eight areas to be separately printed, so as to be available for such use within the area concerned as may seem desirable. The studies also to be printed as a combined paper, along with conclusions, findings, suggestions, based on all eight investigations and also on a further review of the library materials mentioned in paragraph (1) above. These library materials will doubtless have been considerably augmented while the field investigations are in progress. One section of these findings should pertain to any further procedure believed to be essential if the problem as a whole is to be brought forward to the next stages of solution.

5. The conclusions thus reached to be commended, through all available means of release, to the attention of field churches, missions and home boards, so that the light thrown on the problem through this inclusive process may reach every area and group to which it may prove illuminating, stimulating and possibly reconstructive.

II

RELATIONS WITH THE ANCIENT CHRISTIAN CHURCHES OF THE EAST

THE International Missionary Council recognizes that chiefly in the area of the Christian Council for Western Asia and Northern Africa, as also in South India, the younger indigenous churches are in contact with the ancient Christian churches of the East.

It welcomes these contacts and all the fellowship of service, with many members of these churches in the missionary endeavour. It recalls the experiences of martyrdom through which certain of these churches have passed in recent years, and prays that this may turn to the furtherance of the Gospel, and that there may grow such unification of effort, prayer, and purpose in the years to come as shall set free the missionary enthusiasm which characterized the churches of early Christianity.

III

THE SUPPORT OF THE CHRISTIAN MISSION IN THE WESTERN CHURCHES

THE CALL TO PRAYER

IF there is to be a new inflowing of the Holy Spirit into the lives of men and women then there must be readiness and desire for renewal on their part, together with preparedness to sacrifice time or any other precious thing in order that the right use may be made of the channels through which God mediates Himself. The age-long means of contact with God, proved vital in Christian experience, and everywhere available for all, is prayer. We are conscious of the fact that it is the weak prayer life of ourselves and other members of the Church which presents an obstacle to the action of the Holy Spirit in the revival for which we hope. We would therefore pledge ourselves to a more determined use of this means of grace and would call all Christian people to a new realization of the indispensability of prayer for spiritual health and strength.

In view of this deficiency in the practice of prayer, of the circumstances of individual and family life in our time and the increased pressure and speed of life generally, we urge that our churches should issue to their people a call to prayer. We suggest specifically that :

1. People generally need and will welcome teaching which helps them to pray, and that such teaching

might more frequently be given in the services of the Church.

2. That they desire to be taught not only 'prayers' but the art and practice of prayer, with methods and aids suitable to the conditions of everyday life.

3. That the practice of family prayers should be encouraged in every possible way.

4. That our churches generally should adopt a day of intercession for missionary work in its widest sense, at St Andrew's tide or some other appropriate season.

5. That the spontaneous formation of prayer groups be encouraged along the lines of the Jerusalem Chamber Prayer Fellowship which has come into being through the 'World Call' movement in the Church of England.

6. That clergy and other missionary leaders everywhere keep before themselves and their fellow-workers the true conception and proportion of prayer and intercession in relation to organizations of all kinds.

AN APPEAL TO THE MINISTRY OF THE CHURCH

This Council is profoundly conscious of the necessity for broadening the home base by the enlisting of a new army of supporters of missionary enterprise. Particularly it feels the need for a wide extension of the laymen's movement so as to gain the interest and assistance of business and professional men, and for the winning of youth for the greatest of all causes. We reaffirm our conviction that the way to this urgently needed reinforcement of the home base lies with the ministry of the various sending countries. We therefore issue an earnest appeal to the ministry of the churches :

1. To study afresh for themselves and to share with their congregations the enlarged conception of the nature and will of God in Christ which is available for our age and which is the supreme motive for all missionary enterprise.

2. To give themselves to the systematic study of the world situation and of those aspects of the moral, social and economic order which challenge the Gospel.

3. By sermons and teaching courses to show that Christian missions have proved of supreme value both to individuals and to the national life of the peoples of the world, the growth and vitality of the indigenous churches being an outstanding example.

4. To make clear the mind of Christ revealed in the Gospels as to the essential character and marks of His spiritual society, the Church.

5. To show that missionary enterprise is inseparably related to the great world movements of our time and especially to those which are finding expression in national aspirations, and that in a world unified upon the prevalent materialistic basis missionary responsibility, rightly understood, is inherent in Christian discipleship.

6. Through the aid of church or inter-church missionary educational bodies to adopt a comprehensive scheme of missionary education for church members from the Sunday school and onwards, and to encourage the circulation and use of the literature which alone can provide the fuel both for missionary zeal and for informed intercession.

7. Finally, to lead their people out into new discoveries in the experience of prayer and intercession by which means alone can be released the spiritual power which we need for the task and which God is waiting to give to us.

MISSIONARY EDUCATION

The privileges of a great conference like this meeting of the International Missionary Council and the inspiration gained from new knowledge of the work which is being done in many lands, impress us anew with the values in missionary education.

Education in this realm means evangelism: the winning of recruits not only to this special work but to the Christian life itself.

We urge, therefore, a great extension of educational schemes in all the churches, especially in connexion with world-wide Christian work. This should everywhere be a part of the general educational work of the Church. If we publish the facts and can bring those facts home to individuals, and to all individuals, then the whole base of support will be strengthened and broadened.

There is a considerable amount of practical experience already available by which we can profit. We note the splendid work of such bodies as the United Council for Missionary Education in Great Britain and the Missionary Education Movements of the United States and Canada, and similar bodies elsewhere in creating and issuing a comprehensive scheme of educational literature.

Missionary films have been proved to have special value.

Missionary magazines and bulletins published in many lands are among the best educational publications offered in any field. We urge such practical measures as these:

1. The inclusion of missionary lessons in all the material prepared for use in church schools.

2. The exploration of means for reaching the boys and girls in secular schools.

3. The development of special methods of approach to both students and staff in preparatory and public schools, colleges and universities.

4. The search for means whereby missionary books may be placed in school and municipal libraries, particularly in rural areas.

5. The giving of missionary education in the broadest sense as part of the specific preparation for full membership in the Church.

6. The adoption of a carefully prepared and progressive plan for adult education which shall cover whole churches, and embrace both the ministry and the laity.

These and all other ways of spreading information concerning world Christian work ought to be integrated with the Church's plan of campaign everywhere.

We would invite the younger churches to advance with us in this fundamental work, that the whole Church of the days to come, being better grounded in a knowledge of the Faith, may grow in power and joy in service.

YOUTH AND THE MISSIONARY ENTERPRISE

An important part of our task is to lead the younger generation to such an experience of God in Christ as shall compel them to a life truly and deeply missionary in spirit and purpose, wherever they are, and whatever be their specific activity in life. Therefore we stress the need for a more thoroughgoing evangelism. Only out of that can a compelling missionary motive be born. A really effective

evangel must stress the organic relation of Christianity to the whole of life, in all its explicit and implicit obligations.

Experience shows that our presentation of missions to the younger generation should begin at points of contact with their present interests. In some areas students can be reached most effectively when the starting-point is that of the uniqueness of the Christian message as such. In other areas, however, the points of contact will be the deep interest and concern which students have for the social order. To such students it is necessary to point out how, in a world in which the life of the nations and races is increasingly bound up together, missions play a powerful part in the redemption of society. Students need to see that a Christian China is the necessary pre-requisite of a truly Christian America or Britain, and that the reverse is equally true.

Many of the finest among our younger men and women have a deep conviction that the Christian Church must devote itself to the cause of world peace, and to the removal of all possible causes of friction. We must therefore show how missionary agencies of the Church are an evangel of goodwill, mutual understanding and peace throughout the world, and emphasize the unique opportunity and responsibility of every missionary as an apostle of peace both in relations with the peoples of another nation or race, and in the influence he can exert upon his own nation.

From points of contact such as these, our presentation of missions can proceed to show how the mission of the Church in the world is vitally and organically related to the whole life of men, in all its aspects and relationships. The Christian life is a devotion of

body, mind and spirit to the will of God in Christ, which must be effective in every aspect of life, personal and corporate.

It must be recognized that the influence of the students from the East in the universities of the West is decreasing the interest of many of the younger generation in missions. In this matter we need the assistance of the younger churches of the East. We need continuous visitation in the churches, colleges and schools of the West by Christian leaders from the East, who can interpret the significance of Christianity in their own experience and for the life of their own people.

We should further recognize the impatience amongst many of the younger generation at the denominational divisions within the Church. Many of them experience in college the enrichment of interdenominational fellowship in thought, worship and service, an experience which they would wish to continue. There is a wide interest in the comity of missions and in co-operative work by missionary agencies, and also in the reflex effects of such work upon the policies of the home boards, and further, upon the Church at home.

THE CALL FROM THE YOUNGER CHURCHES

The most striking evidence of the success of the missionary movement through past years is the fact of the younger Christian churches, conscious of their growing power to carry on the life and the thought of the Church in their lands.

Out of this very fact have come suggestions, widely spread at the home base, which imperil the support of the missionary enterprise. There are those who

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say that our missionary work is done ; the seed has been planted ; the leaders in the younger churches are asking for independent control. Why not hand the work over to them ?

In addition to such comment it may also be pointed out that increasing doubt about the wisdom of further missionary work is caused by the observations of scores of foreign students and residents in our western countries who are often heard to say that missionaries are not wanted by their people, and that the Christian Faith has nothing to offer them.

All this creates a special opportunity for the leaders in the younger churches. There is a great service which they can render to the home base to-day.

The International Missionary Council urges the National Christian Councils in the lands of the younger churches, and other co-operative bodies that may gather together in lands where such councils are not as yet organized, to give most careful study to this whole situation ; and, considering the present and prospective needs of their people, to send a message to the older churches stating :

1. Their conviction as to the further need of missionary effort on behalf of the people they represent.

2. Their best judgment as to the kind of work most needed, and the type and qualifications of the workers desired.

We can assure the younger churches that such courageous messages would be an invaluable apologetic for Christian missions, especially helpful in our recruiting work, and for holding together and increasing our supporting constituency.

THE FINANCIAL SUPPORT OF THE MISSIONARY ENTERPRISE

In the planning of Christian missions we must needs depend upon the support furnished by the great body of Christian people.

Giving for this purpose may be said to be a measure of the Christian's gratitude to Christ for what He has done for us all, and of loyalty to Christ in the work He has clearly committed to us all. The heart must be given before there will be any real giving, and our repeated call must be for a complete dedication of the life of the Christian to Christ and His Kingdom. It should be brought home to us all, again and again, how wretchedly small is our giving in comparison with His, who gave His life for mankind.

In the matter of cultivating the spirit of giving the churches have had a wealth of experience which can be profitably shared. In the main it may be said :

1. That giving should always be made an act of worship.

2. That we should avoid allowing any plan for raising money to become mechanical and impersonal.

3. That the presentation of missionary needs should as far as possible always include the specific requirements of definite fields and branches of work, in order that the personal knowledge, interest and concern of the individual supporter may be increased.

4. That the support of missions has its business side. Those who administer missionary work must

know what financial support they can count upon. Therefore, if the work is to go forward, giving must be regular and be loyally sustained.

5. That more givers are more important than more money, and, in the long run, will mean more money.

6. That the adoption of any method for stimulating giving will always need to be supplemented by most thorough education of the people in the nature and purposes of their giving.

It is the duty of the Christian Church in all lands to educate its members in the principles of Christian stewardship. We believe that a real revival in the missionary life of the Church depends on an awakened conscience in regard to the Christian standard of living, the use of money and the way in which money is acquired.

From the older churches financial aid and missionaries for almost every type of work are still urgently needed and will be required for many years to come. The call to occupy the unoccupied areas in every country of the world, the urgent necessity for a great evangelistic advance, the establishment and strengthening of schools, colleges, training institutes and other institutions of a specialized type, the provision of Christian literature of high quality and in great volume for the younger churches, the development and extension of Christian hospitals and other philanthropic agencies, the demand for an enlarged programme in the realm of Christian education and for new experiments in the rural areas—these and other forward movements throughout the world call for a measure of sacrificial giving on the part of the older churches beyond anything that has characterized their life up to the present time.

HOW THE INTERNATIONAL MISSIONARY COUNCIL CAN FURTHER HELP THE HOME BASE

In considering the needs of the home base in regard to present and future activities there have emerged the following ways by which it is felt that the International Missionary Council can afford increased assistance to the boards. It is agreed :

1. That the Council should take steps to secure a more effective interchange of educational materials and methods, and of workers between the different countries which constitute the home base.

2. That the Council should consider : (a) the value and practicability of an international news centre which should act as a clearing house for news from the younger churches, and which could be placed at the service of the different home countries and missionary societies ; (b) the preparation of a summary statement of important events and developments to be circulated annually or at shorter intervals to the societies, for distribution to the ministry, to the religious press and to other journals willing to make use of such material.

3. That the Council should encourage and, as far as possible, assist in the exchange between eastern and western countries of outstanding Christian leaders and teachers for limited periods of specialized service.

4. That the Council should if possible secure annually a table of contributions for missionary work, either by countries or by churches, in order that the latest comparative information concerning financial support may be available, and that trends and incidences in giving may become promptly apparent and the causes be carefully investigated and studied.

5. That the Council should consider the advantages of bringing into advisory relationship representatives of non-church agencies interested in human welfare throughout the world, in the interests of closer integration and co-operation between church and non-church agencies which are alike governed by principles which are Christian.