

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

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APPENDICES

APPENDIX A

SOME OFFICIAL STATEMENTS ON DEVOLUTION

I. PROCEEDINGS OF THE SECOND MEETING OF THE NATIONAL CHRISTIAN COUNCIL, CAL- CUTTA, 6TH TO 11TH NOVEMBER 1926

' MEMORANDUM ON THE TRANSFERENCE OF RESPONSIBILITY FROM MISSIONARY ORGANIZATIONS TO BODIES REPRESENTING THE INDIGENOUS CHURCH

' The devolution schemes introduced in the areas of the various missions during the last few years, while varying in details, have one object in common, the transference of work hitherto carried on by foreign missions to the Indian Church bodies that have come into existence in the different areas. In the practical working out of this transfer, two or three main types of organizations have come into being. In the case of the Anglican Missions, their work has been practically merged in the various dioceses, the missions giving subsidies to the dioceses and they, in turn, determining the number of missionaries needed for work in the respective areas. The missionaries thus set apart work under the direction of the diocese. In the case of Presbyterian and Congregational Societies the Presbytery or Church Council concerned has set up Joint Boards of Indians and missionaries for taking over from the foreign societies as much of their work as they feel able to undertake. The foreign societies give to the Joint Boards grants which, supplemented with what they are able to raise from Indian sources, maintain the work transferred. Evangelistic work and elementary education are usually the activities undertaken by such Boards, and foreign missionaries engaged in such work are related to these Boards. In certain other missions there are committees for evangelistic work, etc., on which both the mission and the Church appoint representatives. Grants for such work are given by the missions to these committees.

' In making any estimate of the success or failure of these experiments there are certain important considerations to be borne in mind : (a) the Indian Church concerned in these schemes is at different stages of progress in the different areas ; (b) the comparatively short period of time during which these schemes have been in actual operation ; (c) the general inexperience of the Indian partners in these enterprises in administrative and organizing work ; (d) we have also to take into account the belief fairly wide-

spread among Indian Christians that organizing religious work in any systematic way is something which is not in keeping with the spirit of Christianity. This accounts partly for the general attitude of indifference we see among Indian Christian laymen towards schemes for carrying forward religious work. Bearing in mind the above factors, the progress made so far is not discouraging.

Missions are now practically unanimous in accepting the principle that the Church on the field should be made the centre of all Christian activities. The principle is also accepted that the Indian Church on the field is the natural body to advise missions as to how best the money and men available for Christian work in India can be utilized, and that foreign missions should secure the real co-operation of Indian Church bodies in the work they do in their areas. The practical application of these principles raises, however, several problems, some of which are indicated below for fuller discussion.

1. Both the missions and the Indian Church bodies should have clear ideas as to what is transferred and what is taken over. Absence of such understanding leads to difficulties. Is the work as carried on by foreign missions in the past in the departments transferred to be continued more or less in the same way by the Indian Church? Is there any such moral obligation, explicit or implicit, on the Indian Boards when they accept grants of money from missions for work transferred? Or is the Indian Church under this scheme assuming responsibility for making Christ known in the area without any commitment as to whether it should continue the system of work already established by missions? When the Church of any area seriously and earnestly faces the task of making Christ known among non-Christians it may be found most wise to continue the well-tried methods of foreign missions. But the Church may discover also other methods for discharging this responsibility. In such conditions, are the Indian Boards and Joint Boards constituted under the various devolution schemes sufficiently flexible to welcome such new ventures of faith and make facilities for carrying them out under favourable conditions? Here we have to remember that, generally speaking, conservative Indian Christian opinion is often less tolerant of new methods and new ideas than foreign missionaries. How is this situation to be faced and how is a better atmosphere to be created in which new ideas and untried methods may get fair chances of being tested out?

2. The financial issues raised by the hard facts of the situation will have to be faced. It is found in most cases that the Indian Church is not able to support entirely the work that is devolved on it by the foreign missions. Even if the grant from the mission is taken on a diminishing scale and the Indian Church increases its contributions to the utmost of its ability from year to year, self-support of the work devolved appears to be far remote. Disappointment is produced on both sides as the result of this; but is not this avoidable? Is an Indian Church body on the right lines when it assumes, as is often done, that the work devolved on it is to be maintained on the same scale and in the same manner as it was possible and perhaps necessary for foreign missions to do? Why should not new methods of work involving less expenditure

of money be tried and experiments be made to enlist more and more of voluntary service of the members of the Churches? Side by side with devolution should not earnest efforts be made to discover and apply methods of work suited to the traditions and genius of the people? As such methods are adopted, the expenses are bound to become less and the work will be found to be within the financial capacity of the Indian Church to carry on. Have the Indian Church bodies been keeping this aspect of devolution prominently before them and making efforts to discover and apply such methods?

3. Does the Indian Church really make its voice heard and does Indian opinion influence vitally the devolution boards? The presence of a large majority of Indians on these boards does not ensure this. We have to remember that Indians—at any rate those classes of Indians who get elected and appointed on the devolution boards—are generally of far less educational and administrative experience than the average European missionary. The average Indian Christian therefore cannot hold his own with the European missionary in conference and discussions where policies and lines of action are settled. We have also to remember that of the total number of Indian Christians on any devolution board only a very small number are men not in the employ of missions and this also makes it difficult for any original and vigorous Indian point of view to be brought to bear on the policies and decisions of the boards.

4. The machinery of devolution set up may be perfect and Indians may soon learn to work this machinery as efficiently as those who originally designed it. But the question is not whether Indian Christians are able to handle efficiently the machinery set up, but whether they are able to express their spiritual life to better advantage through this new arrangement. A certain amount of organization is inevitable for the conservation and helpful expression of life. But there is always present the danger of over-organization which only stifles life. In our devolution schemes do we aim at simple organizations and avoid complicated systems? Are we ready to alter our organizations, and even to scrap them if necessary, when it is found that they stand in the way of the free development of the inner life?

5. The most important of all problems connected with devolution is this: How far has the surrendering of work by missions and the assumption of new responsibilities by the churches called forth new sources of spiritual power? For without the continual renewal and strengthening of the spiritual resources latent in the Indian Church it is futile to hope that it can meet the new responsibilities and the new opportunities for service that are coming upon it through devolution. Nothing which missions in their generosity may give will ever take its place. Missions may give to the Indian Church grants of money or conditional gifts or even absolutely unconditional gifts. They may also hand over properties acquired with foreign money for the work of the Kingdom. They may give the rich experience which, as men coming from the West to India to preach Christ, they have gathered and developed through the past years. These the Indian Church can receive as gifts from missions, but only at the grave risk of impoverishing itself. Such

things will really belong to the Indian Church only when they grow out of its life, through experiments and failures, as the result of Christ-inspired men dreaming dreams and seeing visions and by their adventures into the uncharted regions of spiritual possibilities. The Indian Church should be helped by devolution to get a vision of the new fields of responsibility and service open to her and this should inspire the Church to seek for new sources of spiritual power and to utilize it effectively in the accomplishment of the task. The supreme test of the success of any devolution scheme is whether the Indian Church concerned is inspired and urged by it to explore and discover new sources of spiritual power it has in Jesus Christ and use them in meeting adequately the new responsibilities.

'6. Closely connected with the above is the problem of making the rank and file in the Indian Church enthusiastic about the privileges and opportunities of Christian service which devolution offers. Devolution is to be interpreted to the ordinary Indian Christian not in terms of membership but in terms of a call to the Church of which they are members, to go forward in faith and courage in the great work of establishing Christ's Kingdom among those in whose midst they live. How can this be done most effectively ?

'7. What is implicit in devolution is that the Christian West has valuable contributions to make to the Indian Church and thus enable her to manifest to India God as revealed in Jesus Christ. The question arises, "Where does the Christian West get its best chance to make this contribution—in association with an Indian Church body which is still weak and dependent on outside help for its very existence, or in association with Indian bodies which have already gained an independent life ?" There are a few such bodies of the latter class in India, and as years pass their number will increase. Instances of co-operation with such bodies, either by missionary organizations or by individual missionaries, have been productive of hopeful results. The great advantage in such cases is that both partners are independent and hence on equal terms. Under such conditions an atmosphere of frankness and real appreciation of each other's strong and weak points is created. Each side is open to learn from the other and both are able to work together in common loyalty to Jesus Christ. It is worth while considering how co-operation by foreign missionary organizations and by individual missionaries with such Indian bodies may be promoted further along lines that will yield the best results for the Kingdom of God in India.'

(Signed) P. O. PHILIP

II. RELATIONS BETWEEN NATIONAL AND FOREIGN WORKERS

REPORT OF COMMISSION TEN OF THE CONFERENCE ON CHRISTIAN WORK IN SOUTH AMERICA, MONTEVIDEO, 1926

' *Principles Underlying Questions of Relationship*

'There are four principles of mission policy bearing on this situation with which all will agree :

'(a) The final and supreme object of all foreign mission work is the planting and perpetuation of the kingdom of God among all nations through the founding in every land of strong indigenous churches, capable of self-government, self-propagation and self-support.

'(b) From the day of the organization of the first congregation and the ordination of the first minister, the indigenous Church has its being, and should be given an increasingly important share in its own development along all lines.

'(c) When an indigenous Church, capable of independent life, has been established, the missionary phase of the work will have passed and foreign missionaries should gradually be withdrawn.

'(d) The more rapidly this great objective is obtained, the greater will be the success of the work and the greater will be the credit and the honour due to the workers.

'Now while all missionary workers will accept these general principles, the large majority will fail more or less completely in making a full application of them. The trouble arises in living up to this missionary creed. Any missionary who understands his true relation to his great work will say of his native brother, "He must increase, but I must decrease." He agrees that the national worker is the permanent factor in the problem, the missionary only a temporary factor. But the application of this theory is difficult. In the beginning the missionary is pastor, evangelist and administrator, all in one. All of the church people look to him for counsel; all the workers look to him for direction. While human nature is human nature, it will be difficult for the man who has occupied for years the place of leadership to yield it to another. To do this the missionary worker needs a double portion of his Master's spirit of humility and self-effacing grace.

'*The Application of these Principles*

'Serious difficulties grow out of the methods of procedure in the application of these general principles. One of the first and most important of these questions of method is the relation of the nascent national Church to the parent Church in the homeland. To this question at least four distinct answers can be given:

'(a) *The national Church organically a part of the parent Church.*—Some will contend that there should be an organic union existing between a national Church and the organization which fostered it, and that this connexion should be a perpetual one, resulting in world-ranging denominational units—a pan-Presbyterian Church, a pan-Methodist Church, etc.

'(b) *The national Church independent.*—Others will urge that the ideal indigenous Church should always be national and free, having no other international bonds than those of fellowship.

'(c) *Missionaries at first full members.*—A third party will insist that in the beginning missionaries should become members of the nascent Church, that they may help to train those upon whom the responsibility for its welfare must later devolve; but that, later on, when the Church shall have become capable of self-determination and self-support, these missionary helpers should withdraw from its membership.

'(d) *Every indigenous Church entirely self-governing.*—A fourth school contends that with the first church and the first minister a

new indigenous Church is born ; that there should never be any organic union with the parent body ; that the missionaries should never become full members of the national organization, but that, as associate or corresponding members, they should be its friends and counsellors.

'Much can be said in support of each of these theories of organizations ; and missionary leaders will differ in regard to them according to their ecclesiastical affiliations, their traditions and their conceptions of the ultimate objectives of mission work. Those who strongly believe in the value of universal denominational organizations will defend the first of the four plans ; but those who believe in national Churches with only the bond of fellowship uniting them into universal units will stand up strongly for one of the last three methods. Yet all will probably agree that, if from some natural and normal reason the organic union with the parent Church should hinder the development of power and efficiency in the indigenous organization, these relations should cease or be satisfactorily modified and the Church on the mission field should become autonomous and, at its option, national and independent.'

III. THE TRANSFER OF THE CONTROL OF WORK FROM THE SOCIETY TO THE DIOCESES¹

'We recommend that the Society should forthwith take in hand the transfer of the control of its work from the Society to the dioceses. We belong to an episcopally governed Church, and whatever the present defects of these dioceses, administrative or otherwise, if the Indian Church of the future is to be an episcopally governed Church, missionary work sooner or later must be handed over to the dioceses. There is no alternative. Under present conditions such complete handing over is not immediately possible. Vague statements are made concerning the handing over of the work of the foreign missionary societies to the "Indian Church" ; but what is the "Indian Church" ? It is not possible to hand over a very definite organization like the work of a great missionary society to a body which may be completely "in the air" ; which indeed at the present moment exists far more as a spiritual conception than as an actual mundane fact. To put it simply, it is impossible to hand over men and money to a Church which largely exists only as an ideal. . . .

'We propose that the diocesan bodies controlling the Society's work should be constituted on an elective basis. This can be so arranged as to secure the inclusion of a due representation of the Society's missionaries, and also of Indian representatives of those districts in which the Society has been responsible for the instruction of the Church for many years past.

'This diocesan body will indicate the type and number of missionary recruits which it desires. Those recruits will be selected and trained, so far as their training in England is concerned, by the Society.

¹ Report of the C.M.S. Delegation to India, 1921-2.

'Grants will be made to the dioceses annually, after due consultation with them.

'Trust calls forth trust. The Society's traditions and principles are known. We believe that a generous confidence of the Society in the diocese will be met by a generous sympathy with those traditions and principles. This postulates some method to secure that in the matter of patronage no appointment is made contrary to the conscientious scruples of the several congregations.

'As we have indicated earlier, the Society, through the new and closer relationship of its workers to the dioceses, will have a fuller and more permanent opportunity of giving them its contribution of teaching and truth.

'But chiefly our belief in the presence and work of the Holy Spirit in the young Church of India gives us confidence that the great evangelical truths which our Society has been privileged to implant are safe in His keeping. . . .

'It follows from what we have previously written that there are certain absolutely essential changes in Church organization in India which must precede any final handing over of the work of a foreign missionary society to the Indian Church. The time for Henry Venn's complete euthanasia has not fully come. But it is coming, and the steps which are now being taken to free the Church in India from its state control and to make it truly national bring the time nearer. We cannot wait, however, for the final fruition of this hope. It is quite clear from what has been said that as much handing over as is possible must take place with all dispatch, and that every year of delay will cause irreparable injury to the furtherance of the interests of the Kingdom of God in India. We may now sum up the conclusions to which we have thus far come :

'(i) For the spiritual good of the whole Body of Christ in India the missionary societies must definitely seek some ultimate euthanasia ; they must aim at being absorbed by the Indian Church, and they must deliberately find ways and means of bringing this about.

'(ii) In order to do this, some definite body or bodies genuinely representative of all the elements of the Indian Church must, if they do not at present exist, be brought into existence in each diocese.

'(iii) While, so far as we are concerned, these must necessarily first be brought into existence in connexion with our own branch of the Church, and must therefore be diocesan, they must be so constituted as not to endanger the successful evolution of the larger united Indian Church that is to be.

'(iv) In order that these things may be completely brought about it is essential :

'That the Anglican Church in India should be free from western control ;

'That the episcopate should become constitutional ;

'That there should be the possibility of a large extension of the episcopate ;

'That the episcopal office should be such as not to be beyond the means of the Indian Church ultimately to finance, and should be more in line with the Indian religious genius ;

'That each diocesan government should be really democratic and really representative of the Christians within it, irrespective of race or sex.

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‘Anything that the Society or the diocese can do to bring about such a condition is well worth doing in the interests of the Kingdom of God in India.

‘(a) Towards the attainment of some of these conditions considerable advance has been made during the last few years. In every diocese there are diocesan councils, organized on a democratic basis. Steps are also being taken to secure for the Church in India freedom from state control. The Provincial Council has the matter in hand, and it would appear that a genuinely Indian Church, freed from western control, and yet in communion with Canterbury, with a constitutional episcopate and the possibility of a large increase of it, will become a realized fact in the not far distant future.

‘The immediate question that concerns the Society is whether it is possible to bring into existence in connexion with the diocesan councils standing committees that could be trusted by the Society to undertake the control of the work hitherto undertaken by the C.M.S. Committees of various kinds. We answer: It is.

‘There are indeed many ways in which satisfactory reconstruction of Diocesan Committees could be brought about, and we do not anticipate that the same methods will be used in all dioceses. Simply to afford a single example of how it could be done, we suggest the following type of organization which we should consider perfectly satisfactory. In all the dioceses there are parishes and parish committees elected on a communicant basis. There are in many areas groups of parishes organized as a “District,” “Circle” or “Deanery.” These groups have been often united in a church council. If standing committees of the dioceses were so constituted as to have on them both lay (men and women) and clerical representatives of each deanery or church council, such standing committees of the dioceses could be trusted to take the place of the Society’s corresponding committees or missionary conferences. Such standing committees would by this means conserve the traditions of the various subdivisions (deaneries or archdeaconries), because they would contain proper representatives from each of them. This would also ensure that a standing committee was not dominated by social, political or ecclesiastical cliques. We found approximation to the above plan in certain dioceses, and there seems no strong reason why this form of diocesan government could not be brought into existence. It seems to us that there is no really insuperable difficulty here.

‘(b) But granted that satisfactory diocesan organization could be devised to which the Society’s work could be handed over, how should we then proceed to hand it over, and what body would continue to represent C.M.S. interests in India, in relation to those diocesan committees, at any rate during the process? It is clear that such a body representative of the C.M.S. in India must be brought into existence before anything actually takes place, because such a body would have to function in the actual handing over. It will help us in the elucidation of these two points if we study the defects of the present administration of the C.M.S. so that we may begin by getting rid of those features in our present organization which are most detrimental to the growth of the Indian Church.

' (i) Now the outstanding fact in our present C.M.S. administration is that in the great majority of the dioceses it is quite outside diocesan control, and this is almost equally true in each of the three types which chiefly prevail, viz. :

' Administration by a corresponding committee ;

' Administration by a missionary conference ;

' Administration by a predominantly C.M.S. committee attached in some way or other to the diocesan organization.

' For the great feature in each of these three types which, however camouflaged, makes separation from the diocese an inevitable consequence, is that in each of them administration is actually accomplished through a C.M.S. office and a C.M.S. secretary. . . .

' It will not solve the problem if we make the C.M.S. secretariat and its committees predominantly Indian ; for in that case we shall simply have perpetuated a dual control within each diocese, and as a result the last state of that diocese will be very much worse than the first. It would indeed almost inevitably result in the splitting up of the Anglican body in India into two Churches, one C.M.S. and the other diocesan.

' It seems clear then, that the administration of the work that C.M.S. has hitherto controlled must be handed over to some such reconstructed diocesan organization as we have suggested above, and that within or associated with this diocesan organization must be found room for such executive control as will meet the needs of different aspects of work ; for example, women's work and the control of elementary education. The difficulty arises when we strive to find some kind of satisfactory representation in India of the very large interests which the C.M.S. will continue to have. It would seem essential that C.M.S. should be represented in India by some definite body. On the other hand, such a body must be constituted in such a way as not to interfere with diocesan administration in any particular ; for unless from the very first the relations between the parent committee and the various dioceses are intimate and direct, all we shall have succeeded in doing will be to replace C.M.S. local authority by a C.M.S. all-India authority ; and the latter will in some ways be more dangerous than the former.

' (ii) From the above considerations it seems to us to be clear that the executive control of a large portion of our mission work in India must rapidly become diocesan, and that the parent committee of the C.M.S. should be represented in India by a body which will act as its committee of reference.

' In particular this committee of reference will represent the parent committee in the actual transference of the Society's work to the diocese, acting in each case with the local C.M.S. secretary, who, until the actual transference has taken place, will naturally continue to represent the Society in the diocese.

' The process of handing over our work to the dioceses will take a considerable time. The dioceses themselves are not yet organized to receive it from us. Moreover, long before it is accomplished great changes must needs be made in our mission work in India. . . . We are clear that changes of a radical nature will not come to pass unless there is some definite body whom the parent committee delegates and empowers to see them through. How long such a body should remain in existence it is difficult to say ; that will be for the

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parent committee to decide later, when the suggested reorganization of the work has been satisfactorily accomplished. But that such a small body should at once be brought into existence by the parent committee the Delegation are convinced. Such a body should certainly have one, and possibly two, whole-time secretaries. To be comprehensive, it must contain Indian representation and at least one woman member, as well as those who will represent work in both North and South India.

'It will thus be seen that three considerations point to the necessity of some body in India which shall represent the parent committee :

'(i) The need of a committee of reference at least during the whole period of diocesanization.

'(ii) The need of a continuation committee to put into actual practice such proposals for reconstruction as are approved by the parent committee.

'(iii) The need of a co-ordinating committee to maintain balanced proportions between different branches of work and concerted action in respect of any particular type of work in different parts of India.

'There seems no valid reason why a single small committee with a whole-time secretariat should not perform all these functions.

'RECOMMENDATION

'In consideration of the principles and conditions outlined in this Report, we recommend that after the conclusion of some such arrangement as has been suggested in the Report whereby the Society is still officially represented in India as a whole, the control of the Society's missions, with the exception of the N.-W. Frontier Province mission, and possibly of one or two other districts, be transferred as rapidly as possible to the several dioceses, such transfer involving the replacement of the Society's administration in these missions by diocesan administration which in many cases has yet to be provided.'

IV. MEMORANDUM ON THE DEANERY SYSTEM IN THE DIOCESE OF OSAKA, JAPAN

'In the year 1918 the work of the station missionaries in the Diocese of Osaka, so far as it concerned superintendence of Japanese workers and their work and payment of their allowances and expenses, was handed over to district committees, the chairman of which, and most of the members, were Japanese. These district committees were known as Deanery Councils, and the chairman as the Dean. There were four Deanery Councils in the Diocese, three of which represented work hitherto carried on by C.M.S. missionaries, and one representing the S.P.G. work.

'The measure of success which the work of these Deanery Councils attained naturally led on to the demand of a similar Committee for the whole Diocese to co-ordinate the work of the four Deanery Councils. Members of the Diocesan Synod, together with C.M.S.

and S.P.G. representatives under the chairmanship of the Bishop, were a committee to form the necessary regulations, and these were adopted by the Societies and the Synod of the Diocese in 1922.

The Diocesan Committee naturally took over the greater part of the work formerly administered by the Conference of the Missionary Societies, including the locating of workers, Japanese and foreign, when they enter the Diocese, and also their transfer when necessary from one Deanery to another. Care was taken in drawing up these regulations both to safeguard local interests, and also to create common interest in all the work of the Diocese. The scheme has worked well wherever efficient Japanese have been found to carry it through. The C.M.S. has worked heartily in with the scheme, and has put its funds and its workers freely at the disposal of this Mission Board. In the translation of the Japanese regulations, which is appended herewith, it may be noted that the word "Deanery" and "Dean" drop out, and their places are taken by the names "Branch" and "Head." This is merely a question of Japanese nomenclature. The rules for the branch and its head are almost exactly the same as the original rules, made for the "Deanery" and the "Dean."

REGULATIONS OF DIOCESAN MISSION BOARD

Name : Kobe Diocesan Mission Board.

Purpose : To promote effective evangelistic and pastoral work.

Head of Board : Bishop, who is also Chairman of Council.

Sections : Central Department and branch departments.

Central Council : The Bishop, one representative from the Diocesan Committee, one man and one woman representative from each Missionary Society, one representative from each branch section, also a Superintendent and three lay Christians elected by Synod.

Council Meeting : At least once a year, to make resolutions about evangelistic and pastoral work.

Officials : The central department shall have the following officials, who shall carry out the resolutions of the council meeting :—*Superintendent* ; three years ; elected by Synod ; to superintend work. *Vice-Superintendent* ; one year ; elected from themselves by Council ; to act in absence of Superintendent. *Secretary* ; one year ; elected by Council meeting ; to keep records and conduct communications. *Treasurer* ; one year ; elected by Council meeting ; to conduct all finance.

Executive Council : Head of Board (the Bishop) Superintendent, Vice-Superintendent, one representative of each missionary society, and one of the above-mentioned laymen as elected by the Council meeting.

Duties of Central Department : To superintend branches and decide their budget and accounts. To decide locations, dispatch, and change of locations of workers (Japanese and foreign). Development of evangelistic work and opening or closing of fields. Finance. Education and pensioning of workers. To report changes of location and other important matters to the churches in the several branches.

Finance : To draw up annual budget and appeal to missionary

societies for grant, to collect subscriptions and donations from the several churches for evangelistic and pastoral work, and to draw up an annual account. To disburse workers' salaries, rents, repairs, travelling, etc. (*N.B.*—The salaries and other allowances of foreign workers shall for the present be outside its scope.) To conduct the accounts of the Workers' Pension Fund. To conduct the accounts of the Workers' School and Library.

' *Salaries* : Foreigners are paid by the missionary society direct, the Board taking no authority. Others according to the scales of the missionary societies. Each church shall pay whatever it can towards salary of workers connected with it ; shall increase amount annually and aim at self-support as soon as possible. Where payments of churches are insufficient the Board shall make up the scale. Where churches contribute \$25 per month towards salary of workers, the latter shall be quasi-pastors or pastors, and their location shall be decided after joint consultation by Board and Committee of the church concerned.

' *Branch Council* : Meeting to be held once yearly. To consist of Japanese clergy and pastors in branch district, male missionaries in district, two catechists elected annually from among their own number ; head of branch to conduct election by ballot ; one layman appointed annually by each church, one Biblewoman and one woman missionary elected each year from among themselves.

' *Branch Executive Council* : To consist of following officials :—*Head* ; three years. *Vice-Head* ; *Director* ; *Secretary*, one year ; *Treasurer*, one year.

' *Appointment* : Bishop shall appoint Head ; position of Vice-Head shall be filled by a missionary representing the missionary society working in branch district. Branch Council shall elect Director, Secretary and Treasurer.

' *Chairman of Council* : Head and Vice-Head shall be ex-officio chairman and vice-chairman respectively.

' *Duties of branches* : Election of Directors, Secretary and Treasurer. To consult with Central Department in matters of location, dispatch or change of location of workers. To obtain promises every November from the several churches of contributions towards evangelistic and pastoral work in branch district. To prepare budget and submit same to Central Department. To receive grants from Central Department and contributions from churches and disburse same. To present an account to Central Department, and all the churches in the district in January, covering preceding year.

' 22nd December 1926.'

V. DOCTRINE AND DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH, 1924, CHAPTER IV, PAR. 95

' ¶ 95. § 1. (1) Organization. There shall be such Central Conferences as have been heretofore authorized, or shall be hereafter authorized by the General Conference, or that may develop from authorized Central Mission Conferences as set forth in § 2. (17)

with the privileges and powers as hereinafter set forth, provided that a Central Conference shall have at least a total of twenty ministerial and twenty lay delegates on the basis of representation as set forth in Item (2) hereof.

'(2) The Central Conferences shall be composed of ministerial and lay members in equal numbers, chosen in such manner and with such qualifications as the Central Conference shall itself determine, provided that each Annual Conference, Mission Conference and Mission shall be entitled to at least two ministerial and two lay delegates, and that no other selection of delegates shall be authorized which would provide for more than one ministerial delegate for every six members of an Annual Conference, Mission Conference or Mission, except that a fraction of two-thirds of the ratio fixed by a Central Conference shall entitle an Annual Conference, Mission Conference or Mission to an additional ministerial delegate, and to an additional lay delegate.

'(3) The first meeting of a Central Conference shall be called by the Bishop or Bishops in charge, at such time and place as he or they may select, to which all of the members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference, provided that in a Central Conference the ratio of representation shall not be greater than one ministerial delegate to every six members, except as set forth in Item (2). The time and place of the future meetings shall be determined by the Central Conference.

'(4) Each Central Conference shall meet at least once every four years at such time and place as it may determine. The sessions of said Conference shall be presided over by the Bishops in attendance in such order as they may determine. In case no Bishop is present, the Conference shall elect a temporary president from among its own members. The resident Bishops, or a majority of them, with the concurrence of the Executive Committee or other authorized Committee, shall have the authority to call an extra session of the Central Conference to be held at the time and place designated by them.

'(5) The presiding officer of the Central Conference shall decide questions of order, subject to an appeal to the Central Conference, and he shall decide questions of law, subject to an appeal to the General Conference; but questions relating to the interpretation of the Rules and Regulations made by the Central Conference shall be decided by the Central Conference.

'§ 2. Powers. (1) To a Central Conference shall be committed for supervision, in harmony with the book of Discipline and inter-denominational contractual agreements, the educational, industrial, publishing, medical and other connective interests of the Annual Conferences, Mission Conferences and Missions within its territory, and such other matters as may be referred to it by the Annual Conferences, Mission Conferences and Missions concerned, or by order of the General Conference.

'(2) Subject to the approval of the resident Bishops, it shall have the power to prescribe Courses of Study, including those in the vernaculars, for its ministry, both foreign and indigenous, including local preachers, exhorters, Biblewomen, deaconesses, teachers, both male and female, and all other workers whatsoever,

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ordained or lay. It shall also make rules and regulations for examinations in these Courses.

‘(3) A Central Conference shall have power to make such changes and adaptations as the peculiar conditions on the fields concerned require, regarding church-membership, special advices, worship and the local ministry, and shall have power to decide the official status and ordination of women, provided that no action shall be taken which is contrary to the book of Discipline.

‘(4) A Central Conference shall have the power to establish detailed rules, rites and ceremonies for the solemnization of marriage, not contrary to the statute laws of the country or countries within its jurisdiction.

‘(5) A Central Conference is authorized to prepare and translate simplified or adapted forms of such parts of the Ritual as it may deem necessary, such changes to receive the approval of the resident Bishop or Bishops.

‘(6) A Central Conference shall have authority to edit and publish abridged editions of the Discipline, omitting such sections as refer exclusively to activities in the United States of America.

‘(7) A Central Conference shall supervise the missionary work undertaken by the Church located within its bounds and provide suitable organizations for such work ; provided that when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions.

‘(8) A Central Conference, where the laws of the country permit, shall have the power to incorporate one or more executive boards, or committees, with such membership and such powers as may have been granted by the Central Conference, for the purpose of transacting any necessary business that may arise in the interval between the sessions of the Central Conference, or that may be committed to said boards or committees by the Central Conference.

‘(9) A Central Conference is authorized to interpret Article XXIII of the Articles of Religion so as to recognize the government or governments of the country or countries within its territory.

‘(10) A Central Conference shall have authority to make such modifications of the rules concerning the temporary economy of the local church as to adapt those rules to the conditions existing in the fields concerned.

‘(11) The Central Conference, with the concurrence of the resident Bishop or Bishops concerned, shall have authority to supervise such institutions, interests and properties of the Methodist Episcopal Church in the territory within its jurisdiction as may have been provided by funds raised within said jurisdiction, or as may be entrusted to it. It shall have the power to make rules and regulations for the purchase, holding and transfer of any such property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the Conferences or such other organizations, local or general, holding the same ; provided, however (a) that all procedure shall be subject to the laws of the country or countries concerned ; (b) that no transfer of property shall be made from one Conference to another without the consent of the Conference holding such property ; (c) that the existing status of properties

held by local Trustees or other holding bodies shall be recognized. The Central Conference shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions, or any other organization of the Church, in any financial obligation without the official approval of said Board or organization.

'(12) A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in the book of Discipline, ¶ 511, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference, and, provided further, that no Annual Conference shall be organized with less than twenty-five members. It may also, with the consent of the resident Bishops, enter into agreements with other Churches or Missions for the division of territory or of responsibility for Christian work within the territory of the Central Conference.

'(13) A Central Conference shall have powers to fix orders of business suitable for the District and Quarterly Conferences within its territory.

'(14) A Central Conference shall have the power to organize Women's Conferences within its jurisdiction and to determine conditions of membership and powers of the same.

'(15) The Journal of the proceedings of a Central Conference duly signed by the President and Secretary, shall be sent for examination to the General Conference.

'(16) With the exception of determining the number of Bishops a Central Conference shall have authority to recommend the number of general officers in all departments of the work of the Church within the boundaries of the Central Conference.

'(17) A Central Mission Conference shall become a Central Conference upon fulfilment of ¶ 95, § 1, (1) and upon the ratification of the Annual Conferences, Mission Conferences and Missions concerned.

' CENTRAL MISSION CONFERENCES

' ¶ 95A. § 1. (1) Organization. When in any of our foreign mission fields there is more than one Annual Conference or Mission, if ordered by the General Conference it shall be lawful to organize a Central Mission Conference, to be composed either of all the members of those Annual Conferences or Missions, or of delegates from the same, elected according to such ratio as may be agreed upon between the constituent parties, who may also provide for the admission of laymen to such Conference, the number of lay delegates not to exceed that of the ministerial delegates.

'(2) The first meeting of the Central Mission Conference shall be called by the Bishop in charge, at such time and place as he may select, to which all the members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference. The time and place of future meetings shall be determined by the Central Mission Conference; provided, that it shall meet at least once in four years.

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' (3) A General Superintendent or Missionary Bishop, if present, shall preside over a Central Mission Conference, but in his absence the Conference shall elect a president from among its own members. Missionary Bishops have equal rights and privileges with General Superintendents in the sessions of the Central Mission Conferences with which they may be connected.

' § 2. Powers. (1) To a Central Conference shall be committed for supervision the educational, industrial, publishing, medical and other connectional interests of the Annual Conferences, Mission Conferences and Missions within its jurisdiction; but never in contravention of the book of Discipline, or the orders of the General Conference; and it shall have no authority to involve the Board of Foreign Missions in any financial responsibility, nor to hold or control the property of the Board without the official permission of the said Board.

' (2) Subject to the approval of the Bishops, it shall have power to arrange courses of study, including those in the vernaculars, for its ministry, both foreign and indigenous, including local preachers, exhorters, Biblewomen, deaconesses, teachers, both male and female, and all other workers whatsoever, ordained or lay.

' (3) In co-operation and collaboration with the Board of Foreign Missions and Woman's Foreign Missionary Society, it shall supervise the missionary work and policy of the indigenous Church and provide suitable organization for such work.

' (4) A Central Mission Conference is authorized to prepare and translate into the vernacular concerned simplified and adapted forms of such parts of the Ritual as may be deemed necessary; to extend Article XXIII of the Articles of Religion to recognize the government or governments of countries within its jurisdiction; such changes to receive the approval of the resident Bishop or Bishops.

' (5) A Central Mission Conference shall have power to make such adaptations regarding membership, special advices, worship and the local ministry, not contrary to the book of Discipline, as the peculiar conditions of the fields concerned call for.

' (6) A Central Mission Conference where the laws of the country permit and subject to proper agreements with the Board of Foreign Missions, shall have power to incorporate an executive Board or Committee with such membership and powers as may be determined by the Central Mission Conference, for the purpose of transacting such necessary business as may arise in the interval between the sessions of the Central Mission Conference or as may be committed to it by the Central Conference.

' (7) A Central Mission Conference shall have the power to establish detailed rules, rites and ceremonies for the solemnization of marriage, not contrary to the statute law of the country or countries within its jurisdiction.

' (8) A Central Mission Conference shall have power to make such rules and regulations for the purchase, holding and transferring of property, not related to the Board of Foreign Missions and the Woman's Foreign Missionary Society, as the local laws allow or require.

' (9) In the Central Mission Conference the right shall be reserved to vote by Conferences or Missions whenever the delegations from

one-third of the several Conferences or Missions represented shall so demand. In such cases the concurrent vote of the delegations from two-thirds of all the Conferences and Missions present and voting shall be necessary to complete an action.

'(10) A Central Mission Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its jurisdiction, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in ¶ 511; provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Mission Conference shall first have been determined by the General Conference, and provided, further, that no Conference shall be organized with less than twenty-five members.

'(11) When a Central Mission Conference has been duly organized it shall not be discontinued except by order or consent of the General Conference.

'(12) The Journal of the proceedings of a Central Mission Conference, duly signed by the President and Secretary, shall be sent for examination to the General Conference.'

VI. STATEMENT OF POLICY OF THE WESLEYAN METHODIST MISSIONARY SOCIETY¹

'ADOPTED UNANIMOUSLY BY THE GENERAL COMMITTEE,
29TH APRIL 1914

'N.B. (1) The following is a statement of policy, in part observed by the Society for many years, and in part called for by the progress of the work and the rapidly changing conditions of our time.

'(2) The term "policy" is used throughout to express either the measures and methods adopted by the Society in pursuance of the ends which it has in view, or the principles on which those measures depend.

'(3) The term "Society" is used for convenience and because it is familiar, but it must never be forgotten that the work in every part is the missionary work of the Methodist Church, and the Missionary Society as such is not a guild of voluntary enthusiasts within the Church, but the Church itself as organized for world evangelization.

'(4) This entire statement is based upon certain fundamental assumptions which do not need reaffirmation, e.g.

'(a) That the Lord Jesus Christ is the Head of the Church, the source and fulness of her life, and that all rule and all authority belong to Him. (Every reference to "independence" or "self-support," or "self-direction," has its meaning within the larger truth.)

'(b) That the ministry derives its authority from Christ our Lord, and that ministers have in every case given assurance of their call to the office and work of the ministry before the question of their selection for service on the foreign field can be considered.

¹ See: Findlay, G. G., and Holdsworth, W. W., *The History of the Wesleyan Methodist Missionary Society*, 1921, pp. 176-81.

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'(c) That in all its plans and aims the Society is dependent on the guiding and furthering grace of the Holy Spirit.

' *The Fields of Occupation*

' While it is not for the present possible to occupy any new territory, the frontiers of several fields are being steadily moved outward, as for example in Rhodesia, the Gold Coast and Upper Burma. In every district already occupied the Society is observing the recognized laws of comity with other missions, so as to avoid overlapping of effort and waste of energy. In large city centres spheres of influence are determined by mutual agreement with other missions; while in country districts larger areas have been marked off for occupation by the several missions. This rule will be closely followed in all natural expansion of the areas at present occupied.

' A necessary proviso of the above rule is that where an area has been assigned to the Society it should be occupied adequately within a reasonable time; failing that, the right of sole occupation must be relinquished.

' *Men*

' The present state and prospects of the work call for a careful consideration of the type of missionaries to be sent to each of the fields. The initial stages of our work are past. Even in the youngest of our fields there is a native Church and a growing native agency, lay and ministerial. The conditions of the work make it necessary that the foreign missionaries in every district, whether lay or ministerial, shall be a band of picked men capable of leadership.

' It is the policy of the Society to select and send out men whose gifts and training give assurance of their fitness for the work to be done. The work calls for men of culture and strong character, of wide outlook, and having withal a high sense of vocation. This is true of Africa and the West Indies, no less than of the Eastern fields.

' The Society will continue to submit all its missionaries to a period of missionary probation on the field. It is undesirable in all interests to retain on the field those who after patient and sympathetic trial do not appear to be well fitted for the work to which they are sent.

' *The Place of the Missionary on the Field*

' The chief duties of the foreign missionary on the field will be :

' (1) The general oversight of the native Church; the understanding being always that the oversight in detail should be transferred as rapidly as safety allows to an indigenous ministry and to duly constituted local courts.

' (2) The guardianship of doctrine; a sphere in which the young Churches on the field will long need the help of those who have profited by the age-long conflicts of belief and growth of Christian experience among the Churches in the West. In all this there is no intention that the missionary should enforce on the infant Churches

of other continents those aspects of Christian thought that are peculiarly European.

'(3) The training and due equipment of an indigenous Christian ministry in all its branches—for pastoral, evangelistic, educational, medical and philanthropic service. It is the policy of the Society through its missionaries on the field to select its workers with special reference to character and a sense of vocation, and then to train them with a constant twofold reference—to the work for which they are needed. For the oversight of groups of these Churches a more advanced agency is called for. For the pastorate of older Churches, and for responsible evangelistic work, men of special gifts and thorough training are urgently needed, and it is the policy of the Society to give to those native candidates who show fitness for it a thorough Biblical and theological training. This work will occupy an important place in the programme of duties falling to the foreign missionary.

'(4) Leadership in all evangelistic work, whether preaching, teaching or healing. It is essential to such leadership that in each of these branches due attention be given to the training of native workers who will assist until they are able to replace the foreign missionary.

'(5) To watch over the expenditure of the funds provided by the home Church. In this work the missionary, knowing intimately how the money is obtained, must bear special responsibility to the committee and to the home Church.

'(6) Work among women is, on the field, under the direction of the superintendents of circuits and the local committees. At the home base the work is conducted and administered by the committee of the women's auxiliary. Both at home and on the field it is an integral and important part of the Society's activities.¹

' The Church on the Field

' Recognizing that it is not entrusted to us or to any other foreign Society to complete the evangelization of the lands in which we are labouring, but rather to raise up a Christian Church able and willing to assist until it succeeds us in that work, it is the primary aim of the Society to lead men and women into personal fellowship with Jesus Christ; to unite those who have become disciples into churches; and to edify the Church until it becomes an efficient and faithful witness of Jesus Christ.

' It is not the desire of the Society to impose on the infant churches of the mission field every detail of form and constitution found useful in the Methodism of this land. It is rather its aim to embody in the offices and constitution of those churches forms that are indigenous and familiar in the lands where the work is growing.

¹ It is the wish of the Society to associate with its missionaries, laymen (European and native) who are active helpers in our work, and native ministers also, for purposes of assistance and advice in dealing with such funds as are allotted to native work, whether these funds are raised locally or sent out as a general grant by this committee; and these will be appointed from time to time by the committee on the nomination of the local committee.

'It is found, however, that the flexible constitution of Methodism, its circuit and connexional system, its lay offices, its order of lay preachers and class-leaders, its note of warm personal experience, and its provision for Christian fellowship, are admirably adapted to every part of the mission field. These features it is the aim of the Society to foster and maintain, with such modifications in detail as local conditions may call for.

'It is the policy of the Society from the first to set before infant churches on the mission field the duty of contributing to the support of their own ministry, and of erecting their own church buildings, and early to encourage them to take part in the direction of their own affairs.

'It is further the policy of the Society to seek without ceasing to lay upon the Church the duty of self-support and self-government, and no church will be considered as fulfilling its calling that is not taking an active part in the evangelizing of the people in its area. Merely to pay for its own ministry and to maintain its own property is not to fulfil all the functions of a church of Jesus Christ.

'The privilege of self-control must depend on three conditions :

'(1) The presence of an efficient ministry.

'(2) Material ability to support the ministry.

'(3) The presence of laymen in the church able to fill the various offices, and to manage the church's finances.

'To encourage the progress of a church towards self-support and self-government, it is the policy of the Society from time to time to carve out of the larger mission circuits—which are really extensive districts—groups of churches to form a true circuit, to which a native minister is appointed Superintendent. A minister so appointed holds his own Quarterly Meeting and looks, not to the missionary, but to his own stewards for his stipend. Such a circuit, to begin with, is classed as an aided circuit, and receives a grant from the local committee, representing the general committee. This grant diminishes according to scale until the circuit becomes self-supporting, and is classed as such.

'The district synod will for the present fix the minimum stipend to be paid to a native minister in each circuit, and will satisfy itself year by year that the amount fixed has been paid in full.

'It will be expected of the native Church that it will zealously follow up the missionaries' efforts by supplementing their evangelistic work, and by taking over as early as possible the care of infant churches which are the fruit of their joint labours.

'It is the policy of the Society to make a frequent and careful survey of its whole field with a view to stimulating a larger measure of self-support among the native Churches, and in order to ascertain what items of expenditure, especially in the provision and maintenance of property, should be considered the sole or chief responsibility of that church.

'The Native Ministry

'In the early stages of a mission church, the native ministry is unavoidably related rather to the mother Church than to the infant Church on the field. The missionaries fix the stipends and pay the ministers, on behalf of the committee. This relation is

only temporary, and never wholly satisfactory. In this position the committee, through the missionaries, is acting for the native Church until she is able to undertake her own work. It is the policy of the Society in every step to consider the Church, and, both in fixing the stipends and directing the work of the native ministers, to move towards an early and smooth transference of the financial responsibility and general management to the native Church.

‘The permanent relation of the native ministry must be with the native Church, and less intimately, but not less really, with the mother Church.

‘The training of the ministry has been referred to above; another word is necessary. The Society is engaged in perfecting its arrangements for the efficient training of native workers of every grade and for every branch of work. These arrangements include institutions of the following types:

‘(1) Elementary and Secondary Normal Schools for teachers, in which government aid is sought wherever possible, and government institutions are used, with the provision of mission hostels.

‘(2) Bible schools for the more complete equipment of village teachers and catechists.

‘(3) Vernacular theological schools for evangelists.

‘(4) Advanced theological colleges, where a fairly high entrance examination is required and the lectures are given mostly in English, while the students receive practical training in their own vernaculars.

‘(5) Medical schools.

‘Under 3, 4 and 5, the Society seeks to co-operate with other Protestant societies wherever possible, e.g. in Bangalore United Theological College and in the Hankow Medical School.

‘Other Workers

‘It is the policy of the Society to increase steadily the number of native workers, and to send out only the necessary minimum of British missionaries. In the interests of efficiency and economy the Society is making a careful survey of the whole field, with a view to ascertain what duties are now undertaken by British missionaries which might without permanent loss be transferred to native assistants, and similarly what positions are now filled by missionaries that might in the future be filled by native ministers. Having made the survey, the committee will give effect to the necessary changes with as little delay as possible.

‘Consolidation and Expansion

‘It is the policy of the Society to make a careful survey of the field, district by district, with a view to ascertain whether each branch of the work is maintained in its due place and efficiency:

‘(1) The care of the Church, including the education of Christian children, whether religious, literary or industrial.

‘(2) Evangelism, through the direct preaching of the Word, through education in Christian schools, through literature, and through a ministry of healing and philanthropy.

‘It is the aim of the Society to complete its agencies in due pro-

portions, and to make efficient its work on existing stations before any new ground is broken.

When this is done, the Society will turn its attention especially to those fields that have been left exclusively to its ministry, and to those communities that are most eagerly pressing into relation with the Christian Church.

These pressing duties, however, must not be regarded as more than wisely-ordered steps towards a more distant goal, and the Society can never withdraw its ear from hearkening to the call that ever comes from the unoccupied regions beyond.

' The Committee and the Church on the Field

In the constitution of the Society the district is the administrative unit, and the Chairman and General Superintendent is the Society's chief representative in the group.

Accordingly, the general rule of the Society is that no action be taken in any district, and no grant made, on the judgment of any individual missionary, but on the collective judgment of the synod or local committee ; or, between synods, in cases of urgency, on the responsible judgment of the Chairman, acting representatively.

Acting on this principle, it has been possible to confer substantial powers of initiative on our districts.

The formation of provincial synods in India and Ceylon has further strengthened the organization in those fields ; and from time to time the committee will consider the revision of its policy with a view to giving a growing measure of self-control wherever, as in these fields, the native Church is showing the qualities that should earn the larger privilege.

' Co-operation and Union

It is the policy of the Society to co-operate with other Protestant societies wherever such co-operation can secure a larger measure of efficiency and economy in the work undertaken. The following are branches of the work in which co-operation offers special advantage :

- ' (1) Theological and normal training.
- ' (2) The higher branches of education as an evangelizing or pastoral agency, e.g. the United Christian College, Madras ; the projected Union Colleges for Women in India.
- ' (3) Industrial education.
- ' (4) Evangelistic preaching in large cities and at special festivals.
- ' (5) Hospital work and Medical Schools in large centres.
- ' (6) Literature.

As to the complete union of the Churches on any field, the Society recognizes such union as the only right aim—ultimately—of all our work ; and has no desire on any field to perpetuate the unhappy divisions by which Western Christianity is rent asunder and enfeebled. On the other hand, hurried union might well lead to hurried and grievous disruption, while a more gradual approach of the several branches of the Church on the mission field might secure ultimately a more intelligent and stable basis of union. It is, moreover, of great importance to the young growing churches

of the mission field that they should for some time to come maintain their connexion with the Churches that under God have given them birth and nurture, and that they should cherish in perpetuity the consciousness of a Catholic rather than a national Christianity.

'Under all the circumstances, it is the policy of the Society for the present to promote a close federation of the Churches, believing that on such lines progress towards ultimate union may wisely proceed.'

VII. A STATEMENT OF MISSIONARY POLICY ENDORSED BY THE GENERAL CONFERENCE OF THE METHODIST CHURCH OF AUSTRALASIA¹

'The objectives of the Methodist Missionary Society of Australasia are :

'1. The evangelization of the non-Christian populations within those areas at present occupied, or which in the future may be occupied, by the Methodist Church of Australasia.

'2. The Christian instruction of evangelized peoples along lines which will result in the establishing of indigenous Christian Churches, which, as soon as possible, shall become self-supporting, and shall be entrusted with the responsibility of self-government and with the privilege of taking part in the great task of the evangelization of the world.

'The following principles and methods are outlined as those which the Church should follow in order to secure the objectives already indicated, and all missionaries connected with the society are enjoined to observe, so far as possible, these principles and methods in organizing and carrying on the work of God under their charge :

'(a) While the board of missions shall be responsible for the support of all its missionaries and workers, other than those belonging to the indigenous Christian Church in any mission district, the Churches on the mission field shall be affectionately urged to recognize their own privilege of sharing in this responsibility, and, furthermore, there shall early be laid upon them the Christian duty of taking part in the larger task of carrying the Gospel to less favoured peoples.

'(b) In each mission district there shall be formed an auxiliary of the Society, and among the methods adopted there shall be a Sunday set apart each year in every circuit, on which special sermons shall be preached and the thought and prayer of the congregations directed to the needs of those yet without Christ. Special offerings shall be taken up for the general work of the Society, and wherever possible this appeal shall be preceded by a week of prayer and sacrifice. These special offerings shall be apart from, and in addition to, all other efforts made during the year.

'(c) In order further to encourage the Churches on the mission field in self-support and self-government, there shall be separated,

¹ See : *The Harvest Field*, December 1923, pp. 479-80.

wherever practicable, groups of Churches from the larger circuits—which are really extensive districts—to form a true circuit to which a native minister shall be appointed superintendent, and such circuit shall be financially independent.

‘For the present, the native minister so appointed, shall be under the guidance and supervision of the Chairman of the district, or whomsoever he may appoint to act in his stead.

‘The scale of salaries and allowances to be paid to native ministers shall be fixed by the board on the recommendation of the district synod.

‘The policy now outlined is to be regarded, for the present, as tentative and experimental, and the board of missions is empowered to make, from time to time, such variations in the existing regulations of the Society as may be necessary for the carrying into effect of the above policy.

‘The board shall report to each General Conference in regard to the measures which have been taken to give effect to the methods and principles now set forth.

‘There are some important principles in the above policy which are worthy of special emphasis.

‘ I. THE PRINCIPLE OF SELF-SUPPORT

‘We invite the Church on the mission field to assume, as soon as practicable, the full responsibility for the support of all its own native ministers, catechists, teachers and other native workers, and to bear the whole cost, as soon as may be, of all the work within its borders. While it is very interesting to the subscriber at home to have a native teacher allotted to him as his own personal representative, it is of vital importance that the native Christians themselves should be led to realize the duty and privilege of maintaining their own ministers and teachers. It is good for the workers also to feel an intimate relation with their own people rather than a distant relation to some subscriber overseas. We do not ask the native Church to support the white missionary, for we hold that to be the duty and privilege of the Church at home. We say in effect, to the growing Church on the mission field : “ This missionary is our gift to you, and, so long as you have need of his help and counsel, we shall gladly continue him as your friend and adviser ; but the task of carrying on the Church is really yours, and you must seek the mental, moral and spiritual equipment which will enable you eventually to direct and control your own religious organization.”

‘ II. THE PRINCIPLE OF SELF-CONTROL

‘Provision is made, for the first time, whereby a native minister may be appointed superintendent of a self-supporting circuit. At present the “ circuits ” in the mission field are more analogous to our “ districts ” in the homeland ; but it is proposed to excise, wherever advisable, a small circuit, and place it under control of a native minister. This will give, it is hoped, to both minister and people, a new sense of responsibility, and will lead them to feel that the Church is really a part of their own life and not some foreign society in their midst. It is probable there will be needed much

patience before this part of the policy comes to full fruition ; but it is the opening of a new door of opportunity for our native Church.

‘ III. THE PRINCIPLES OF SELF-PROPAGATION

‘ Hitherto our Churches on the mission field have made very little direct financial contribution towards the evangelization of the heathen populations. Many of our native Christians, thank God, have made the noblest contribution of all—their very selves. Hundreds have laid down their lives for the sake of the Gospel ; and in Papua, New Britain and the Solomons are the lonely graves of men, women and children who left Tonga, Samoa and Fiji to carry the Glad Tidings. Our Church on the mission field has the missionary passion, but we have not given the rank and file the opportunity of sharing in a practical way in the task of winning the world for Christ. That will be now possible. In every village there is taken up a missionary collection, but this has been used, up to the present, to carry on the work in the district. From henceforth, in addition to this collection (which is really what we would call a home mission collection), a special offering will be taken up for others, and we are confident the people will be led to feel a greater responsibility for the salvation of others. It may appear to the casual critic that this is merely a difference in bookkeeping, but there is a vital principle at stake, a principle on which the conquest of the world depends.’

VIII. PROPOSED FOREIGN MISSION POLICIES.
AMERICAN BAPTIST FOREIGN MISSION
SOCIETIES, 1925

INDIGENOUS CHURCHES AND ADMINISTRATION

‘ 1. While originally the work of foreign missions centred about the person of the foreign missionary, increasing cognizance should now be taken of the organized churches that have developed on the mission fields, and administration of Christian work in those lands, including the work of the organized missions from America, should be transferred to the indigenous Church as rapidly as it is prepared to accept and able to discharge the obligations so incurred.

‘ 2. Nationals should not as a rule be brought into the administrative work of the mission by being co-opted or elected to mission committees or mission conferences, as this tends to weaken the indigenous organization and to strengthen the impression that the Church is a foreign institution. On the other hand the personnel and form of organization should be strengthened in such a way as to make possible the effective transfer of administrative responsibility.

‘ 3. Since the aim is to build up churches of nationals charged with the responsibility of winning their own lands for Christ, missionaries should welcome and do their utmost to forward the development of native initiative and responsibility and should use every

endeavour to hasten the day when the Church is prepared to direct its own activities.

'4. It is agreed that immediate wholesale transfer of the work is not generally desirable or practicable. Pending the arrival of the day when all work can be transferred to exclusively native bodies, it is recognized that there is a transition period when there should be direct co-operation between the Church and the mission. During this period the authority and responsibility of the mission for organization and administration of such work as may be transferred, together with the appropriations from the boards for the same, should be transferred to some committee or some appropriate and responsible organization on which both Church and mission are represented, as rapidly as responsibility for administration can be developed. While in certain instances such organizations may be temporary or purely transitional, the effort should be to build permanent indigenous organizations in each case. Since it is our aim to foster a sense of proprietorship in the indigenous Church, each field must decide in the light of local conditions to what extent and for how long a period missionary representation on such bodies should be continued.

'5. Such experience as has been accumulated seems to show that certain forms of work can be more readily and effectively transferred than others. In certain fields progress has been made in the transfer of evangelistic and hospital work and various phases of school work. These seem to offer the natural line of approach to transfer. In making transfer it may be wise to gain experience in the transfer of work appropriations in any given department before responsibility is assumed for such matters as the following: (a) Designation and transfer of missionaries, (b) The relationship of missionaries to the responsible organization, (c) The request to the boards for missionary reinforcements, (d) The opening of new work or the continued maintenance of existing work.

'6. During the period of co-operative administration, for the present at least, the following general principles are suggested:

'a. National representatives on controlling bodies should be selected by the convention or some related group and should report back to their own constituency.

'b. Power of distributing budgets should include the responsibility for raising funds locally and meeting deficits.

'c. Missionary representatives on these controlling bodies should be chosen by the mission and should be responsible to the mission and the boards.

'd. Administrative relationships of the boards in America with the indigenous Church should still be through the mission, though the boards will naturally maintain direct fraternal relations with the Church and foster a sense of comradeship in the common task of establishing the kingdom of God on earth.

'7. Financial Relationships during the Period of Co-operative Administration.

'a. During the transition period, in the interest of the fullest fellowship between missionaries and native leaders, responsibility for fixing salaries should be transferred from individual missionaries to properly constituted committees, and financial administration should as rapidly as possible be so adjusted as to make it unnecessary

for the individual missionary to have financial relationships with native workers or local churches in such matters as the payment of salaries, rent, travel, etc.

'b. As a condition of transferring to co-operative organizations representing both the Churches and the mission the administration of appropriations made by the boards, provision should be made for such financial reports and review of accounts as will give to the boards adequate assurance that the funds are expended in harmony with policies approved by the boards.

'8. Transfer of Property.

'Ultimately the ownership of church, school and hospital buildings erected on the mission field with funds appropriated, in whole or in part, by the boards, should be transferred by sale or otherwise to the indigenous Christian community on conditions to be mutually agreed upon. During the period of co-operative administration, however, the transfer of such properties should proceed gradually and should be accompanied by adequate safeguards against misuse or alienation. While the wide differences in conditions on the several fields make it difficult to suggest specific rules covering cases of transfer, the situation in certain of the fields is such as to require early and careful consideration of this problem, and it is therefore recommended that the boards undertake correspondence with each mission with a view to working out a policy suited to the local conditions.'

IX. CONSTITUTIONAL CHANGES IN THE INDIAN MISSIONS OF THE LONDON MISSIONARY SOCIETY

RESOLUTIONS OF THE BOARD OF DIRECTORS, LONDON,
DECEMBER 1920 AND APRIL 1921

'That the following resolutions dealing with differing policies for entrusting to the Churches in India increased powers of administration be regarded as tentative until the District Councils have been consulted regarding them, and that the schemes come into force for five years in April 1922, or, with the Board's sanction, at an earlier date :

'Calcutta :

'That the Directors approve of the scheme for handing over the work and funds of the Calcutta Mission to a Church Council, to be composed of all the missionaries, with the ordained Indian workers, as ex-officio members, ten representatives elected by the Calcutta Church and five representatives elected by the Murshidabad Churches, with power to the Council to co-opt four other members. That the Directors express the hope that these new proposals, and the reduction of numbers, will allow the Church Council to avail itself at all times of all united strength of both parts of the L.M.S. district.

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Benares :

‘ That the Directors approve of the creation of a Benares L.M.S. District Church Council to take complete control of all the work hitherto done and of all funds hitherto controlled by the Benares D.C. The Council will be composed of the missionaries, with representatives elected by the churches in the following proportions : three from each of the two city churches, one from each of the country churches, with power to co-opt up to five members, of whom three shall be Indians in the employ of the mission.

Almora :

‘ *a.* That the Directors approve of the formation of a Council of the L.M.S. Indian churches in Kumaon, to carry on evangelistic work, and to devise means to strengthen the churches ; that each church willing to join the Council shall elect a proportional number of its active members to represent it on the Council. But having in view the fact that only two churches have yet been founded, the Board believes that for the present all the missionaries should be members of the Council, and that the numbers of the Council should not exceed twenty altogether. The work to be financed from local raising and grants from the Board through the Joint Committee, subject to annual revision.

‘ *b.* That the remainder of the work, largely institutional, be placed under a joint committee consisting of the missionaries, and, for the present, four Indians, two of whom shall be elected by the Council.

‘ *c.* That the Almora D.C. in conjunction with the Indians previously taken into consultation, be asked to define the relation of the Council to elementary education.

Financing of the Calcutta and Benares Church Councils :

‘ That in the case of the Calcutta and Benares Church Councils the grant of funds shall no longer be regulated according to the giving of the churches.

Self-Support in North India :

‘ That a letter be addressed to the three councils in North India pointing out to them that each year should see an advance in Indian church giving, voluntary service and other forms of self-sacrifice for the benefit of their own work.

South India :

‘ That the following scheme for control of L.M.S. work in South India be approved tentatively :

‘ *a.* That the Church councils of the South India United Church shall continue to exercise the full control of church matters which they at present possess.

‘ *b.* That in each of the three language areas, committees be formed comprising (1) the L.M.S. members of the present church councils, or representatives elected by them ; (2) any L.M.S. missionaries not included under No. 1 ; and (3) Indian workers in charge of special forms of work. That these three committees shall

administer all the work controlled by the mission, including institutional work and elementary education.

'c. That a Central Council of thirty members, equally Indian and European, be elected from the three combined committees, ten members from each. That the functions of the Central Council be those of the present S.I.D.C., with as liberal an interpretation as possible of the functions of the combined committees.

'd. That a grant be made to the Central Council on the basis of the present consolidated grant, and that the Central Council, adding thereto the foreign contributions, shall distribute from this amalgamated fund subsidies to the three combined committees on a decreasing scale, the savings thus effected being placed in a sinking fund to finance expansion.

'e. That the Board welcomes the budget system proposed by the South India D.C. and will do all in its power to support it, but that, inasmuch as the special contributions depend in many cases upon some personal tie, the Board cannot see how they can treat them as part of a grant to be given, irrespective of the receipt of the contributions. The Board will welcome any suggestion from the D.C. as to the overcoming of this difficulty.

' Travancore Church and Mission Councils :

'a. That, subject to the acceptance by the Church Council of the conditions attached, the Directors cordially approve of the scheme for entrusting the Church and evangelistic work in the Travancore area of the L.M.S. to the control of the Church Council :

'(1) That the Church Council Minutes and budget of expenditure be sent to the Board so as to allow the Board to understand the nature of the work to which it contributes.

'(2) The Board will, if possible, maintain its present grants for a period of five years, but requests the Church Council to make its plans for the years thereafter on the principle of a declining grant from the Society.

'(3) That the Church Council shall be responsible, with the help of any subsidy agreed upon, for all Indian appointments under it, including any obligations for allowances and pensions.

'(4) That all European missionaries be appointed by the Society, the Society being responsible, apart from special arrangements with the Church Council, for their salary, pension, passage, etc., at the rates current for the Society's European missionaries in India. That if the Society deems it advisable to withdraw any missionary, it shall have the power to do so.

'(5) That while missionary members of the Church Council receive their appointments from the Board, it is understood that they come under the authority of the Council in all matters over which the Council has jurisdiction. Should the Church Council at any time, in reviewing the requirements of the field, deem one of the European missionaries no longer necessary, the Council shall give two years' notice of the same to the Board to allow proper arrangements being made for his withdrawal from the Travancore area.

'(6) That there shall be no appeal for special subscriptions except through the Society, or through the Society's missionaries, working

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under the Society's Regulations, with regard to special contributions, and no communication with Great Britain or Australia about money matters unless it goes through the L.M.S. office.

'(7) That the acceptance of this scheme must not be regarded as pledging the Board under all circumstances to the continuance of grants for institutional work, or to the maintenance of the present staff of European missionaries.

'(8) That the whole scheme shall be subject to revision by mutual arrangement at the end of five years, i.e. on 1st July 1926.

' Travancore Mission Council :

'That the Directors approve of the scheme for the formation of a Mission Council in Travancore to supervise and co-ordinate the institutional work of the Society in Travancore, and to be responsible to the Home Board. That the Mission Council consist of all the missionaries and four Indians (two appointed by the Mission Council, and two by the Church Council), but that for the first year the D.C. appoint the two Indian members, who will later be appointed by the Mission Council.

' Personal Matters :

'a. That European missionaries in South India meet annually together with their wives to deal with all personal matters between themselves and the Board, and for mutual fellowship.

'b. That the European missionaries in Bengal, Benares district, Almora, and Travancore should consider the advisability of meeting annually, together with the wives of the missionaries, for mutual fellowship and to deal with all personal matters between themselves and the Board.

' General :

'a. That in each case the body accepting control, shall present an annual balance sheet, showing income and expenditure, and drawing special attention to changes of policy.

'b. That there shall be no appeal for special subscriptions except through the Society, or through the Society's missionaries working under the Society's Regulations with regard to special contributions, and no communication with Great Britain or Australia about money matters unless it goes through the L.M.S. office.

'c. That while missionaries assigned to the sphere of the Church Council receive their appointments from the Board, it is understood that they come under the authority of the Council in all matters over which the Council has jurisdiction. Should the Church Council at any time, in reviewing the requirements of the field, deem one of the European missionaries no longer necessary the Council shall give two years' notice of the same to the Board to allow proper arrangements being made for his withdrawal from the area of work.

'd. That the Board, while anxious to maintain its subsidy to the Church Councils and to other bodies, reserves the right to put into force the principle of a decreasing grant, and informs the new controlling authorities in India from the outset that in case of financial stringency in Great Britain it may be necessary to ask these authorities in India to share in the reduction of the work which may be necessary to meet the deficiency.'

X. LETTER FROM THE OFFICERS OF THE CONGREGATIONAL CHURCH OF FOOCHOW, CHINA

July 18, 1927

THE PRUDENTIAL COMMITTEE,
The American Board of Foreign Missions,
14 Beacon Street, Boston, Mass., U.S.A.

Dear Brethren in Christ :

'Last February word came to us from the Foochow Mission of the American Board that they had voted to ask the American Board to transfer its authority and responsibility to the Foochow Congregational Church. Later a telegram came from America approving in general of the transfer and asking that details be worked out. Upon receipt of this, we were greatly moved by your generosity and the confidence you have shown in us.

'The loving help, both spiritual and material, given by the American Churches to the Foochow Churches during the last eighty years has been incalculable. We count the help both in personnel and in money as a consecrated gift, which bears witness to the sacred fellowship of Eastern and Western Christians as children of the one Heavenly Father. It is also a clear evidence of the spirit of co-operation between Eastern and Western Christians. We are grateful not merely for the material assistance but even more for the spiritual aid. We mean by spiritual aid the service of the missionaries whom you have sent to Fukien and who in their persons have expressed something of the personality of Christ.

'Now that we are in the process of transfer of responsibility from the mission to the Church, it is as if the mother eagle were suddenly giving her fledglings the opportunity to try their wings. For eighty years the loving care of the mission for the Foochow churches has never failed. On the day that they are being pushed out of the nest and compelled to fly, it is hoped that the eaglets may diligently and courageously exert themselves, and that the mother eagle may give such help as is necessary when it is needed most.

'Your letter of March 24 enquires with regard to the methods of procedure after the transfer. Since the matter was urgent and the time of the church annual meeting does not come until next November, in order to get the general opinion of the Church, we called a special meeting of the Executive Committees of the three stations and also invited all of the missionaries for a general discussion. The results of this discussion were embodied in formal votes which were passed by the Church Executive Committee, and which will be submitted to the church annual meeting for final approval. In the meantime the Church Executive Committee is carrying on the work on the basis outlined. The votes bearing on the questions raised in your letter of March 24 are here transcribed for your convenience.

'A. MISSIONARY PERSONNEL

'1. The Church requests the Foochow Mission of the American Board to prepare a list of the present staff, giving the academic

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and professional experience, present appointment to work, and date of next furlough of each missionary and to submit the same to the Executive Committee of the Church, which will, on the basis of this list, recognize and confirm the appointments of such members.

' 2. In order to conserve the continuity of the existing work, the Committee will, except under extraordinary circumstances, make no changes in the nature or place of work of the present missionaries.

' 3. The Church may immediately select a number of missionaries to act as secretaries in the various departments of church work.

' 4. From the date of the transfer, all changes in location, office, or assignment to work shall be made by the Executive Committee of the Church, subject to the consent of the individual concerned.

' 5. Missionaries who have received such recognition and who are thus assigned annually to work shall be directly responsible to the Foochow Congregational Church, and their status shall be the same as that of the Chinese church workers.

' 6. Any missionary of the American Board who has passed his language examinations, been appointed to work by the Church, and can qualify in any of the following four groups is a regular voting member of the Church Councils :

' a. Missionaries appointed as Executive Secretaries by the Church and those at the head of church institutions (as hospitals, schools, etc.).

' b. Regularly ordained ministers who have been so recognized by the Church.

' c. Unordained missionaries (men or women) engaged in evangelistic work who have been recognized as preachers by the District or Annual Meetings and thus have the same standing as Chinese preachers.

' d. Missionaries not in the above classes may be appointed by any local church as one of their delegates, and in special cases others may be co-opted as members by the district or annual meeting.

' 7. It is our conviction that the foreign missionary has a permanent place in the Chinese Church. We therefore request the American Board to increase rather than decrease the total number of missionaries appointed to Foochow.

' 8. Before any missionary leaves the field for regular furlough, the Executive Committee of the Church shall decide the question of return to the field and the nature and location of such missionary's work for the next term of service, such decision to be subject to the approval of the Prudential Committee of the American Board.

' 9. Requests for missionary reinforcements, including those for special types of workers, shall be made directly to the Prudential Committee by the Church.

' 10. The salaries, allowances, residential and furlough expenses, language tuition, etc., of missionaries shall, as in the past, be borne and administered by the Mission.

' B. PROPERTY

' 1. The Church requests that, with the exception of missionary residences, property held by the mission which is necessary to the Church for the carrying on of its work be leased or loaned to the Church. The American Board shall in the meantime continue

to hold the title deeds to such property. The loan or lease shall be set forth in a written contract between the parties concerned.

' 2. In regard to missionary residences and other mission buildings or property having a close connexion with any branch of the Church's work, its use shall be determined by mutual agreement between the Church and the mission.

' 3. When mission property lent or leased to the Church is no longer needed for the work of the Church, it shall automatically revert to the mission.

' 4. The Church shall be responsible for the ordinary repairs and upkeep of property loaned or leased from the mission.

' C. FINANCES

' 1. The Church requests that in the future all work funds (men and women, evangelistic, educational, medical, etc.) be sent by the American Board in Boston direct to the Church for distribution, the Church sending in estimates and financial reports direct, but that gold drafts continue to be sent through the mission treasurer and be exchanged into Chinese currency by him.

' 2. The Church undertakes to make a full annual report of work done, including a statement of receipts and expenditures, which after being carefully audited shall be published throughout the Church and reported to individuals or organizations which contribute funds.

' 3. Of recent years the financial situation has been very unstable, the standard of living has been rising rapidly, the cost of maintaining valuable existing work has been greatly increased. With changing social conditions new needs have arisen, so there are many urgent calls for new work which will involve heavy expense. We are therefore offering the two following proposals with regard to finance.

' a. We urgently request the American Board to continue to assist the Church financially each year with a total amount at least as great as in the past.

' b. We are planning ways and means to have the Church accept more financial responsibility, and will use our utmost strength to increase the amount of Chinese contributions in order to care for the permanent expenses of the Church.

' D. MEDICAL WORK

' 1. We consider the medical work as an integral part of the work of the Church which should be dealt with on the same basis as the other branches of the work.

' 2. The Church has already organized a Board of Managers to deal with hospital problems, including both men's and women's hospitals.

' 3. We approve of carrying forward the plans already so well begun for a Union General Hospital in Foochow.

' E. FOOCHOW COLLEGE

' The Board of Managers has been reorganized under the Foochow Congregational Church and the school has already been registered

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under the regulations of the Chinese government. These steps were taken because they seemed to the Board of Managers at the time the best means of conserving the results of several generations of missionary labour. Subject to the final approval of the church annual meeting, the Foochow Congregational Church is willing to undertake responsibility for the school on the following conditions :

' 1. That we ask the American Board for help as follows :

' (a) To provide and support three or more full-time American teachers.

' (b) To rent the present property to the Church at 5 per cent of its value as the annual rental.

' (c) To provide not less than \$2000.00 gold annually for current expenses, and in addition a special gift each year sufficient to cover the annual rental as above.

' 2. That the Church undertake as its obligation :

' (a) To maintain the Christian spirit of the school.

' (b) To provide ordinary repairs on the property.

' (c) To render regular reports of the school, including finances.

' 3. That all matters of enlargement or development of the school be on consultation between the Church and the American Board.

' 4. We see no difficulty from this side in retaining the Massachusetts Charter and the American Board of Trustees of the school.

' The above votes give in broad outline the plans for transfer of responsibility under which we are now tentatively proceeding and which we submit to you for approval. If we are fortunate enough to secure your approval, we intend to submit the plan to the annual meeting of the Church in November, by approval of which body it may become finally settled.

' With cordial Christian greetings and awaiting your further instructions, we remain,

' Fraternaly yours,

' (Signed)

JOSEPH C. D. SING,
Moderator.

Y. S. LIN,
General Secretary.'

XI. PLAN OF CO-OPERATION BETWEEN THE JAPAN MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS AND THE KUMIAI CHURCHES OF JAPAN, 1922

' The following plan of co-operation between the Japan Mission and the Kumiai Churches of Japan, having received the unanimous approval of both the mission and the Churches, was approved by the Prudential Committee, on the understanding that it involved only the evangelistic work of the American Board and not that of the three women's boards, and that the proposed board of directors for this evangelistic work included not only the regular

board of directors of the Kumiai Churches but also three representatives of the Japan Mission :

' 1. That a union of forces be effected between the Kumiai Body and the Japan Mission in all that relates to the evangelistic work of the Kumiai Body and the American Board.

' 2. That the Kumiai Body and the mission approve of the inclusion of the mission churches within the Kumiai Body.

' 3. That the Board of Directors of the Kumiai Churches together with three representatives of the mission assume full administrative responsibility for all evangelistic work.

' 4. That the American Board review the estimates made by the Board of Directors and sanctioned by the mission in Annual Meeting, and make its appropriations to the Kumiai Body.

' 5. That the missionaries of each station of the mission " join hands " with the Local Association of the Kumiai Churches for the purpose of aiding the local churches and promoting general evangelistic work.

' 6. That all questions of missionary reinforcements for evangelistic work, of the return of evangelistic missionaries from furlough, and of the location of missionaries engaged in evangelistic work, be decided by the Board of Directors.

' 7. That the administration of the " Evangelistic Loan Fund " be hereafter in the hands of the Board of Directors, who shall also safeguard all prior engagements regarding the use of this fund.

' 8. That, in evangelistic work, the Board of Directors continue the mission's present methods and policy, practically unchanged, for at least one year after the going into effect of the above recommendations, after which time such adjustments be made as after careful investigation, seem necessary.

' 9. That the above recommendations go into effect from January 1, 1922.

' 10. That, in case a revision of the above recommendations seems desirable, this be effected by conference between the Kumiai Body and the mission.'¹

XII. THE SCHEME OF DEVOLUTION OF THE ARCOT ASSEMBLY, 1925

' I. OBJECT

' The object of this scheme is to provide for the formation of an ecclesiastical organization, to be known as the Madras Church Council of the South India United Church, which shall supersede the present Madras and Arcot Councils and the Indian Church Board of the American Arcot Mission, and, in co-operation with the missions which are at present associated with these councils, and other missions which may hereafter be associated with the Madras Church Council, shall, in addition to its ordinary ecclesiastical functions, control and carry on evangelistic work, together with

¹ Quoted from a letter to Dr A. L. Warnshuis from Dr William E. Strong, dated 20th January 1923.

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such educational and other work as may, by mutual agreement between the missions and the Church, be handed over to it from time to time.

‘ II. ORGANIZATION

‘ The organization shall consist of :

1. Pastorate Committees.
2. Circle Committees.
3. The Madras Church Council.
4. A Board of Administration.
5. A Joint Committee of the Council and Missions.

‘ III. THE PASTORATE COMMITTEE

‘ 1. *Definition* : A Pastorate Committee is a body consisting of representatives from one or more organized churches.

‘ 2. *Membership* : (1) *Ex officio*. The pastor and the other members of the church session, together with the church stewards (called by some “deacons”) in churches where such exist.

‘ (2) *By appointment*. One additional member may be appointed by the Board of Administration for every four ex-officio members.

‘ 3. *Officers* : The officers shall be a chairman, a secretary, and treasurer. The pastor shall be ex-officio chairman. If a church is vacant the Pastorate Committee shall elect a chairman subject to the approval of the Board of Administration. Any two offices, but not more than two, may be held by the same person. The officers shall be jointly responsible for carrying out the decisions of the committee and shall divide the work among themselves as may be mutually agreed on or as may be decided by the committee.

‘ 4. *Meetings* : The Committee shall ordinarily meet once a month at the call of the chairman, and there shall be at least four statutory meetings a year.

‘ 5. *Functions* : Among the functions shall be the following :

‘ (1) To make its own rules, subject to the approval of the Circle Committee.

‘ (2) To submit annually to the Circle Committee, for its approval and transmission to the Board of Administration, an estimate of proposed income and expenditure for the following year.

‘ (3) To submit monthly accounts of the income and expenditure of the pastorate to the Circle chairman.

‘ (4) To collect church and other moneys as provided for in the budget approved of by the Board of Administration, and to account for them to the treasurer of the Circle Committee.

‘ (5) To receive and disburse funds committed to the Pastorate Committee by the Circle Committee.

‘ (6) To carry on work entrusted to it by the Circle Committee.

‘ (7) To promote self-support and to take measures for the deepening of the spiritual life and the evangelistic spirit of the churches.

‘ 6. *Chairman's Veto* :

‘ (1) The chairman of the Pastorate Committee may veto any action of the committee. Such veto shall act as a stay on procedure until the Circle Committee deals with the matter, provided that :

- ' (a) The chairman of the Pastorate Committee reports his veto to the chairman of the Circle Committee within a week, and
- ' (b) The Circle Committee chairman supports the veto.
- ' (2) If the chairman of the Circle Committee does not support the veto, the action of the Pastorate Committee is operative.

' IV. THE CIRCLE COMMITTEE

' 1. *Definition* : A Circle Committee is a body composed of representatives from the Pastorate Committees within an area defined by the Church Council together with *ex-officio* and appointed members as provided for in Article 2, below.

' 2. *Membership* : (1) *Ex officio*. All ordained ministers in the area defined as a Circle whose work is under the control of the Church Council.

' (2) *By election*. Two representatives elected by each Pastorate Committee, and one additional representative for every 400 baptized adult members of the Christian community of the Pastorate.

' (3) *By appointment*. The Board of Administration may appoint on a Circle Committee one member for every three otherwise appointed. The co-operating missions may suggest the names of persons whom they consider suitable for appointment.

' 3. *Officers* : The officers shall be a chairman, a vice-chairman, a secretary, and a treasurer. The chairman shall be nominated by the co-operating mission or missions of the area and approved of by the Board of Administration. The other officers shall be elected by the Circle Committee. If desired by the Circle Committee the chairman may also be the treasurer.

' The question as to when and under what circumstances a Circle shall be entitled to elect its own chairman shall be determined by the Board of Administration subject to the approval of the Joint Committee of the Council and Missions.

' 4. *Meetings* : Meetings shall be held at the call of the chairman. There shall be at least four statutory meetings a year.

' 5. *Functions* :

' (1) To make its own rules subject to the approval of the Board of Administration.

' (2) To elect representatives to the Board of Administration in accordance with the rules.

' (3) To receive estimates and accounts from the Pastorate Committees, and after revision and consolidation to submit them to the Board of Administration.

' (4) To receive from the Pastorate Committees monthly accounts of receipts and disbursements and to submit them to the treasurer of the Board of Administration.

' (5) To disburse grants from the Board of Administration.

' (6) To receive and review the minutes of the Pastorate Committees.

' (7) To supervise, in association with the Pastorate Committees, the work of the agents, to transfer agents within the Circle, and (subject to review by the Board) to appoint, discipline and dismiss agents.

' (8) To promote self-support and enforce the regulations of the Board of Administration in regard to this and other matters.

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' (9) To adopt measures for the promotion of the spiritual life and the missionary spirit of the churches.

' (10) To recommend to the Church Council suitable candidates for the ministry, either on its own initiative or as proposed by the Pastorate Committee.

' 6. *Chairman's Veto* :

' (1) The minutes of each Pastorate Committee shall be submitted to the chairman of the Circle by the secretary of the Committee within one week of the meeting which they record.

' (2) The chairman of the Circle Committee may veto the action of the Pastorate Committee, and such veto shall act as a stay on procedure until the Circle Committee deals with the matter.

' (3) The chairman of the Circle Committee may veto any action of the Circle Committee. Such veto shall act as a stay on procedure until the Board of Administration deals with the matter, provided that :

' (a) The chairman of the Circle Committee reports the veto to the chairman of the Board of Administration within a week, and

' (b) The chairman of the Board of Administration supports the veto.

' (4) If the chairman of the Board of Administration does not support the veto the action of the Circle Committee is operative.

' V. THE MADRAS CHURCH COUNCIL

' 1. *Area* : The churches within the area defined in Article 1 above shall belong to the Madras Church Council.

' 2. *Membership* :

' (1) *Ex officio*.

' (a) All ordained ministers of the S.I.U. Church residing within the bounds of the Council.

' (b) All ordained missionaries of the co-operating missions.

' 2. *By election* :

' (a) One lay representative from each organized church.

' (b) One additional member from each organized church having more than 200 communicants.

' 3. *Functions* : The Church Council rules shall be so revised as to make provision for the inclusion of the following functions :

' (1) To elect two members annually to the Joint Committee of the Council and missions.

' (2) To receive and consider estimates framed by the Board of Administration.

' (3) To receive money from local and foreign sources and transmit it to the Board of Administration.

' (4) To determine a scale of salaries of ministers.

' (5) To adopt measures for the promotion of the spiritual and intellectual welfare of the ministers and agents.

' (6) To arrange for the transfer of ministers.

' (7) To determine the boundaries of the Circles and pastorates.

' (8) To receive the annual report of the Board of Administration and to review the work of the Board.

' (9) To call for and scrutinize the records of the Circle and Pastorate Committees in cases where this seems desirable.

‘ VI. THE BOARD OF ADMINISTRATION

‘ 1. *Purpose* : For the prompt and efficient control of the administrative work of the Church Council there shall be constituted a Board of Administration, which shall be regarded as a committee of the Council and be responsible to it.

‘ 2. *Membership* :

‘ (1) *Ex officio* :

‘ (a) The President of the Council.

‘ (b) The Chairmen of the Circle Committees.

‘ (c) Agents in the direct employment of the Board (of a status to be hereafter defined).

‘ (2) *By election* :

‘ Two representatives from each Circle Committee, one of whom shall be a layman.

‘ (3) *By appointment* :

‘ (a) Three by the Church Council.

‘ (b) A number not exceeding six by the Joint Committee of the Council and missions.

‘ (4) *By co-option* :

‘ The Board may co-opt four additional members.

‘ 3. *Officers* : The officers shall be a chairman, a vice-chairman, a secretary, and a treasurer. The chairman and the treasurer shall be elected by the Joint Committee of the Council and Missions. The offices of chairman and treasurer may be held by one person. The vice-chairman and the secretary shall be elected by the Board.

‘ 4. *Meetings* : There shall be two statutory meetings a year. The chairman shall have the power to convene additional meetings in accordance with rules to be made hereafter.

‘ 5. *Functions* :

‘ (1) To make its own rules, subject to the approval of the Council, and approve rules for Circles and Pastorate Committees.

‘ (2) To appoint standing committees, including an Executive Committee to which it may delegate such of its functions as may seem desirable.

‘ (3) To (a) receive and consider estimates presented by Circle Committees ; (b) Frame and consolidate estimates for submission to the Church Council and the co-operating missions ; and (c) Present an annual report and statement of accounts to the said bodies.

‘ (4) To receive money from the Church Council and disburse the same.

‘ (5) To receive and decide all references and appeals from the Circle Committee regularly presented.

‘ (6) To confirm the appointment and dismissal of agents, and to arrange for the transfer of agents between Circles.

‘ (7) To determine scales of salaries of agents and to decide questions relating to increments.

‘ (8) To manage land and buildings placed in the charge of the Church Council by the co-operating missions or obtained by the Council.

‘ (9) To promote self-support and encourage the development of the missionary spirit among the churches.

‘ 6. *Chairman's Veto* :

‘ (1) The minutes of the Circle Committees shall be submitted to

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the chairman of the Board of Administration within one week of the meeting they record.

' (2) The chairman of the Board may veto any action of a Circle Committee, and such a veto shall act as a stay on procedure until the Board of Administration acts on the matter.

' (3) The chairman of the Board may veto any action of the Board of Administration. Such veto shall act as a stay on procedure until the Executive Committee of the Church Council deals with the matter, provided that :

' (a) The chairman reports the veto to the Secretary of the Church Council within one week ;

' (b) The secretary of the Church Council supports the veto.

' (4) If the secretary of the Church Council does not support the veto, the action of the Board of Administration is operative.

' VII. THE JOINT COMMITTEE OF THE COUNCIL AND MISSIONS

' 1. *Definition* : The Joint Committee of the Council and Missions shall be the medium of communication between the Church Council and the missions co-operating with it.

' 2. *Membership* : It shall consist of two members elected by the Church Council and two by each of the co-operating missions.

' 3. *Convener* : There shall be a convener elected by the Committee, who shall also act as secretary.

' 4. *Meetings* : The committee shall meet at least once a year.

' 5. *Functions* :

' (1) Until the churches connected with the Madras Church Council are able, by government grants, school fees and contributions, to raise on the field two-thirds of the funds needed to carry on the work of the Board of Administration, the Joint Committee of the Council and Missions shall appoint the Chairman and Treasurer of the Board.

' (2) The Joint Committee of the Council and Missions may appoint six members on the Board of Administration, the proportion being approximate to the work carried on by the co-operating missions.

' (3) Actions materially altering the constitution of the Council and especially actions affecting the relation of the Council to the co-operating missions shall be referred to (a) the Joint Committee of the Council and Missions and (b) through it to the several missions, for their approval. These must receive the approval of all these bodies before they are operative.

' (4) The Joint Committee of the Council and Missions shall receive from the Board of Administration annual reports and statements of accounts, and forward copies of these to the co-operating missions.

' VIII. GENERAL PROVISIONS

' 1. Only communicant members of the S.I.U. Church may hold office in the Madras Church Council, or in any of the committees constituted under the scheme.

' 2. By the term "layman" is to be understood one who is not an ordained minister, but it is highly desirable that those elected to any body as laymen be not in the employment of the Board.

' 3. In so far as discipline is an ecclesiastical matter it shall be administered in accordance with the rules of the Church Council, and ministers shall as hitherto be subject only to the discipline of the Church Council, but agents working under the scheme shall be subject to the discipline (other than ecclesiastical) of the various controlling bodies.

' 4. In addition to the right of appeal in strictly ecclesiastical matters, to which the rules of the Church Council shall apply, there shall be a right of appeal from the Pastorate Committee to the Circle Committee, from the Circle Committee to the Board of Administration, and from the Board of Administration to the Church Council, subject to rules to be afterwards adopted. There shall be no appeal in these matters to any body beyond the Church Council.

' 5. Provision shall be made for an annual audit of the accounts of all treasurers.

' 6. It is to be distinctly understood that women are eligible for membership on the Board of Administration, Circle Committees and Pastorate Committees in accordance with the rules governing membership on each, and that they may also be members of special committees..

' 7. The power of veto given in sections III. 6, IV. 6 and VI. 6 shall be used only in cases of great seriousness and then only after all other means have failed.

' 8. This present scheme shall be subject to revision after five years subject to provision of Art. VII. 5 (3). But amendments may be proposed at any time subject to the same provision.

' PROPOSED ARRANGEMENTS OF CIRCLES

' After a careful consideration of all the possible arrangements, the special committee propose that there be eight Circles as follows, with the understanding that the arrangement be considered tentative and subject to revision by the Board of Administration in the light of experience gained in administering the work: (1) the Northern Circle, (2) the Western Circle, (3) the Eastern Circle, (4) the Central Circle, (5) the Southern Circle, all of these as now constituted under the Indian Church Board of the Arcot Mission, and (6) the Madras Circle, consisting of the S.I.U. Churches in Madras and Arkonam and the village work of the missions connected with these churches; (7) the Conjeevaram Circle comprising the work of the U.F.C. Missions in the stations of Conjeevaram and Sreeperambadur transferred to the Council, and (8) the Chingleput Circle comprising the work of the U.F.C. Mission in the Chingleput station transferred to the Council.'

**XIII. WESTERN INDIA DEVOLUTION SCHEME
OF THE UNITED FREE CHURCH OF SCOT-
LAND, OCTOBER 18, 1921**

' 1. *Object* : The object of this scheme is to transfer to the Bombay Presbytery of the Presbyterian Church in India a gradually increasing amount of the work at present carried on by the Western India Mission Council.

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' 2. *The Board* : The executive authority shall consist of a Board, responsible to the Presbytery, which shall be constituted as follows :

' (a) Those in charge of work who are directly responsible for that work to the Board.

' (b) The pastors of the Ambroli Marathi Church, Bombay, and Nana's Peth Church, Poona.

' (c) Three members elected by the Presbytery from among the office-bearers of the Presbyterian Church in India (not being ministers), who shall not be workers paid by the Board, and who may not be members of the Presbytery for the time being. These members shall retire in rotation, one each year, but the retiring member may be re-elected.

' (d) One member, who shall not be a worker paid by the Board, to be elected annually, from among the office-bearers of the church, by each congregation which contributes over Rs.600 annually to the funds of the Board.

' *Note* : It is understood that, at the inception of the scheme, the services of missionaries then superintending departments of work would be lent to the Board, and that, so long as the Presbytery is in receipt of grants from the Foreign Mission Committee, representatives of the Mission Council should be on the Board. It is desired that the superintendence of the work at present in the hands of missionaries should be transferred as it is found possible to Indian workers. It would be for the Presbytery to determine when the Board was in a position to appoint its own workers to the superintendence of these departments, and, on such appointments being made, these workers would naturally become members of the Board under rule 2 (a).

' 3. *Office-Bearers* : The Presbytery shall appoint annually three officials (a convener, a secretary and a treasurer) of the Board.

' 4. *Meetings* : The Board shall meet at least once a quarter. It shall keep regular minutes of business done and decisions come to, which shall annually be submitted to the Presbytery.

' 5. *Duties* : The duties of the Board shall be the supervision of the work in the places entrusted to it.

' 6. *Annual Report* : The Board shall call for reports from the executive officers of the work done by them. An annual report of the work done by the Board shall be presented to the Presbytery and to the Mission Council as long as the Presbytery receives funds through the Mission Council.

' 7. *Grants from the Foreign Mission Committee* : The grants from the Foreign Mission Committee shall be forwarded to the Presbytery through the Mission Council.

' *Note* : It is proposed to transfer to the Board the grant for mission expenses at present given by the Foreign Mission Committee to the Western India Mission Council for the transferred work. It is understood the Foreign Mission Committee reserve the right to revise the grants.

' 8. *Local Income* : The Presbytery shall continually endeavour to raise an increasingly large local income for the ordinary expenses and the expansion of the work. All local income received in the form of subscriptions from churches and individuals shall be utilized in carrying on work in a particular part of the field, hereinafter

called the Home Mission District. The amount of the Foreign Mission Committee grant allocated by the Board for this district, shall be proportionate to the amount of local subscriptions, the ratio varying in relation to the needs of the district, and the paying capacity of the churches.

9. *Budget* : Annual budget showing estimates of income and expenditure for the coming calendar year shall be submitted through the Presbytery to the Mission Council in October.

10. *Annual Statement of Accounts* : The treasurer shall be responsible to the Board for the proper disbursing of all moneys received by the Board. The Board shall receive quarterly statements of accounts from the local treasurers, and shall publish an annual statement of accounts of income and expenditure.

11. *Audit* : The Board shall annually appoint auditors to audit the accounts of those who are in charge of work under its supervision. The accounts of the treasurers shall be examined annually by professional auditors.

12. *Mission Property* : The Presbytery shall be responsible for the upkeep of all buildings, the use of which is granted by the Mission Council for mission purposes.

13. *The Staff* : All appointments and dismissals of agents and alternations in their budgeted salaries shall be made by the Board. The Local Executive Committees shall have power to make suspensions and local transfers of agents.

14. *Local Executive Committee* : The Board shall constitute :

(a) Local Executive Committees consisting of members of the Board resident in the Mission areas worked by the Bombay and Poona centres.

(b) A Local Executive Committee consisting of the missionary in charge of the Home Mission District, and one member elected annually by a congregation subscribing an annual contribution of Re.1 or more per head (with a minimum of Rs.50 per year).

These Committees shall be responsible for the details of the work done in the Bombay and Poona areas and the Home Mission district respectively.

Note : The fully organized congregations shall remain as before under the authority of their Kirk-Sessions and of their Presbytery ; but the Kirk-Sessions shall be enjoined to support the Local Executive Committees, and to adopt measures to enlist the active sympathy of the entire membership of the congregations in the work under this scheme.

The Board shall annually appoint to each Committee two officials (a chairman and a secretary, who shall also be treasurer). The latter shall pay all expenses according to the budgets, and he shall keep all financial records.

Local Executive Committee shall meet at least once a month. All business that requires to go before the Board from the Local Committees shall be presented in the form of minutes.

The Local Committees shall act as "Managers" of the primary schools "recognized" according to Government regulations, and shall appoint one "correspondent" for each centre. The Local Committee shall appoint visitors for each recognized school.

15. *Amendments* : If any change in this scheme shall appear desirable, written notice shall be given to the Presbytery at the

stated meeting before the proposal is to be brought forward, and a copy of the notice shall be forwarded to the secretary of the Western India Mission Council. A two-thirds majority of the Presbytery shall be necessary before any amendment can be passed. No amendment shall come into effect until it is approved by the Foreign Mission Committee.

'Minute of the Western India Mission Council regarding work to be handed over to the proposed Board :

"The Council resolved to transfer to the proposed Board at first the evangelistic work and the primary schools for boys in the areas worked in Bombay, and Poona District, the Boys' Hostel in Poona, and the work carried on in Thana."

XIV. REPORT OF SAHARANPUR CONFERENCE, 1921

'PRINCIPLES ADOPTED BY THE CONFERENCE

'1. That while we have commonly used the phraseology "mission and church" yet the real question at issue is the relation between the Presbyterian Church in India and the Presbyterian Church in the United States of America.

'2. We re-affirm the principle of independence of the National Church, "an Indian Church not identified with an American Church but independent, national, free, related to the Churches of other lands as an equal, working with them to save and unite mankind." The independence of the Church need not exclude connexion of the missionary with the Church Courts in India. When the Church on the field desires it the ordained members of the mission should become members of the Presbytery in full and regular standing, and the lay members of the mission—men and women—are advised to become members of the local churches.

'3. The Church has a right to a voice in all work carried on within the bounds of its organization or closely related with it.

'4. The Church as a Church should be self-sustained and governed and the missions as missions have a vital work to do in co-operation with the Church. The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to co-operate so long as necessary with those churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ.

'5. We believe that the aims and development of the Indian Church will best be realized when the church and mission are united in the closest co-operation, and when such co-operation is the dominating principle in all forms of their work.

'While advocating mutual co-operation between the church and the mission we yet believe that the best results of mission work in India will be attained when right lines of distinction are observed between the functions of the Indian Church and those of the foreign

mission ; the mission contributing to the establishment of Indian churches and looking forward to passing on into unoccupied regions when its work is done.

' While there has been a measure of co-operation in the past we recognize that it is a living movement in which we are engaged, and our present effort is to formulate the terms of co-operation under which such living and sympathetic adjustments can be made as will meet the changed condition the future will be sure to necessitate.

' 6. Holding this view it would seem to us that the solution of the present problem is to be found not in disparaging the Indian Church nor in dividing its strength nor in diminishing its responsibilities, but in just the opposite course, by increasing its authority, by expecting more of it, by making it the great agency of evangelization. Instead of transferring a few strong Indian leaders from the Indian Church to become members of a foreign mission in order that they might share in the administration of money from America, we would transfer the administration of the money to the Indian Church for work which the Church is prepared to take over or to some such joint co-operative body as proposed by the Church in India. Along with the taking over of joint authority over the resources of the American Church there rests upon the Indian Church a peculiar responsibility to take a great forward step in her benevolences. In recognition of this principle there should be some ratio between the gifts of the Church for missionary work and the share she takes in the administration of funds from America.

' Wherever such funds are made over by the Board it should be on the basis of an adequate organization for budgeting, administering and accounting for this money, and definite provision by the body to which the funds are committed for a continuous and steady growth in self-support by the Church.

' Personal and voluntary evangelism and service in the interest of the Church and the systematic giving of money or time, as the equivalent of money, should be from the beginning inculcated (encouraged) in believers, and any financial or other aid given through the mission should be carefully set forth as provisional and gradually rendered unnecessary by the ever-increasing contributions by the Church. We commend to the Church the study of indigenous methods of giving.

' 7. The transfer of functions and activities from the mission to the Church should provide in some way for the full participation of women in the administration of work to which they contribute equally with men.

' A PLAN TO SECURE MORE EFFECTIVE CO-OPERATION BETWEEN THE CHURCH IN AMERICA, WORKING THROUGH THE MISSIONS, AND THE CHURCH IN INDIA

' Subject to the approval of the Presbyteries, Missions and Board of Foreign Missions, it was decided :

' 1. *The Presbyterial Committees*

' 1. That the Board of Foreign Missions through the India Council be requested to overture each Presbytery to constitute a committee to which shall be entrusted the evangelistic work now

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carried on by the mission, educational work carried on in and for the villages, and zenana work.

‘That this committee shall be elected by the Presbytery and shall be composed of foreign missionaries so chosen as to secure representation for each district, and Indians; one-third of the total to be women, missionary or Indian, elected by the Presbytery on nomination by the Women’s Presbyterial Society.

‘That representation shall be based upon the amounts contributed by the Board of Foreign Missions and the Presbytery respectively. If the Presbytery contributes for pastoral and evangelistic work within the bounds of the Presbytery one-fifth of the total spent by the Presbytery and the Board for such work, this plan may be adopted, and the Presbytery shall have the right to elect Indians as members of the Committee up to half the total membership of the Committee. As the contributions of the Presbytery increase a different ratio of representation is to be worked out.

‘That the Presbytery shall agree to elect Indians for membership in this Committee, who are members of the Church within the bounds of the Presbytery; possess the educational qualifications of a matriculate, except by two-thirds vote of the Presbytery or the certificate of a recognized Bible or divinity school, and who have had at least five years’ experience in mission or church work.

‘That the Board of Foreign Missions shall agree that only missionaries shall be eligible to membership in this Committee, who have a working knowledge of the language and who have had at least five years’ experience in India.

‘2. Work and Funds to be Transferred :

‘(a) That the Board of Foreign Missions agree to transfer through the India Council or the missions to the Committee of Presbytery all evangelistic work, Class IV, and educational work carried on, in and for the villages and institutions having a distinct connexion with evangelistic work; all Indian workers ordinarily required to maintain and conduct that work; and all funds now appropriated to that work.

(b) That the Presbytery shall agree to conduct Every-Member Campaigns in order to educate the Church to give more freely to the support of evangelistic work.

‘3. The Organization and Powers of the Committee :

‘(a) That the Committee shall be authorized to organize itself, with the understanding that the treasurer of the mission shall be the secretary-treasurer of the Committee.

‘(b) That the Committee be empowered to prepare estimates for the work entrusted to it, administer the funds (not including the fixation of salaries) assigned by the Board and the Presbytery; appoint, transfer, dismiss agents and employees (reserving for the latter the right of appeal to the Presbytery), determine the policy of the work, to recommend through the Intermediary Board to the Property Committee of the Mission extensive alterations or remodelling in existing buildings and prepare an order of preference for new property. The rules and regulations concerning the appointment, transfer, dismissal, pay, increments of agents working under the Presbyterial Committee shall be the same as those of the mission within whose bounds the work is carried on. At the end of two years if changes are desired they shall be made in consultation with

the mission. Salaries of all agents except of those who are members of the Intermediary Board, which shall be fixed by the India Council, shall be determined by the Intermediary Board.

'(c) That this Committee shall budget the travelling expenses of its members at Intermediate Railway Fare rates.

'4. Audit, Review and Report :

'(a) That all who administer funds, under the Presbyterian Committee, shall submit their accounts, together with the vouchers, to an Auditing Committee of three to be elected by the Presbytery, one member of which shall be the treasurer of the Committee. This Committee shall have the authority to employ a certificated accountant, if deemed desirable.

'(b) That the Presbyterian Committee shall require that all workers submit, at regular intervals, reports of development and progress of the work.

'(c) That the Presbyterian Committee shall encourage the transmission of quarterly letters to the Secretary of Specific Work, New York.

'(d) That the Presbytery shall present to the Intermediary Board a copy of the Proceedings of its Committee and an Annual Report of the expenditure of the funds given it by the Board of Foreign Missions, together with a report of its Auditing Committee on the same, and detailed estimates for the next fiscal year.

'(e) That the Presbyterian Committee shall transmit through the Intermediary Board to the Board of Foreign Missions an Annual Narrative Report.

'5. Women's Work :

'That Women's Presbyterian Societies shall be formed, membership to be open to all women missionaries, Biblewomen and representatives from each organized church.

' II. Joint Committees, Educational and Medical

'1. (a) That the educational work be committed to a Joint Educational Committee for each mission area. High Schools and Anglo-Vernacular Middle Schools shall be entitled to one missionary representative each on the Committee. Colleges shall be entitled to two missionary representatives each. The total number of missionary representatives shall be at least eight, the Presbyteries to elect an equal number of men or women, who are representatives of the above-mentioned institutions, their election being based on nominations made by the institutions.

'(b) That the medical work be committed to a joint medical committee for each mission area. Each institution shall be entitled to one missionary representative on the Committee. The total number of missionary representatives shall not exceed five, the Presbytery to elect an equal number, men or women, who are connected with medical institutions, their election being based on nominations made by the institutions concerned.

'(c) That any member of the mission or any mission agent or any member of the Presbyterian Church in India, willing to undertake to be present at the meetings of the Committee, shall be eligible for election of membership in these Joint Committees. Members of these Committees shall be elected for a term of three years.

‘ 2. Powers of these Committees :

‘ (a) That these Joint Committees shall, subject to the regulation hereinafter defined, be authorized to prepare estimates for the work entrusted to them, administer the funds assigned by the Intermediary Board, appoint, transfer, dismiss agents and employees ; reserving for them the right of appeal to the Intermediary Board, and determine the policy of the work. These Committees shall be competent to recommend through the Intermediary Board to the Property Committee of the Mission extensive alterations or the remodelling of existing buildings, and prepare an order of preference for new property. These Committees shall budget the travelling expenses of their members at Intermediate Railway Fare rates.

‘ (b) That proposals regarding the location of missionaries shall ordinarily originate in the Joint Committees and in the Presbyterial Committee and be presented through the Intermediary Board to the Mission.

‘ 3. Funds at the Disposal of these Committees :

‘ That appropriations for Class V, except so much as shall be made over to the Presbyterial Committee, shall be at the disposal of the Joint Educational Committee. Class VI appropriations shall be at the disposal of the Joint Medical Committee.

‘ *III. Intermediary Board*

‘ 1. That there shall be an Intermediary Board composed of nine members, one of whom shall be the Treasurer of the Mission, who shall be ex-officio Secretary-Treasurer of the Committee, four members to be elected by the mission, two from Presbytery, to be elected from Presbytery’s representatives on the Joint Committees (one from each Presbytery in areas where there are two Presbyteries), and one by each Joint Committee from among its members.

‘ That the members of the Committee shall be elected for two years (with due consideration for rotation), with the right of re-election for one term.

‘ 2. Powers of the Intermediary Board :

‘ That the Board shall act as a Finance Committee to receive, modify and transmit estimates through the India Council to the Board, to allocate sums to the Joint Committees, to arrange for the audit of accounts and other financial work ; to hear cases of appeal from the Joint Committees, to review the proceedings of the Joint Committees with a view to co-ordinating all branches of the work. If the Intermediary Board disapproves of any action of a Joint Committee it shall recommend that action to that Committee with explanation, after which it must receive a two-thirds vote of the Committee concerned to be adopted.

‘ The Board shall receive from Presbytery (see I-4, *d, e*, above) the reports of and estimates for work carried on by the Presbyterial Committee. It is understood that this Board shall exercise the greatest care to safeguard the ecclesiastical rights of Presbytery.

‘ J. C. R. EWING, *Chairman.*

‘ K. P. GANGULI } *Secretaries.*’

‘ H. K. WRIGHT }

**XV. REPORT OF THE COMMITTEE APPOINTED
BY THE KWANGTUNG DIVISIONAL COUNCIL
LOOKING TOWARD THE COMPLETE AUT-
ONOMY OF THE CHINESE CHURCH**

‘ The Executive Committee of the Kwangtung Divisional Council of the Church of Christ in China at a meeting held on December 16, 1925, passed the following resolution :

‘ “ That in our judgment the time has come for the realization of the complete autonomy of the Chinese Church. Therefore the administration of the various forms of work carried on by the missions co-operating in the Divisional Council of the Church of Christ in China should be given over to the same as soon as possible.

‘ “ From the time of the transfer of this work the missions shall cease to exercise authority over it.

‘ “ The allocation of aid either in personnel or funds should likewise be committed to the Council or such organization as it may create.

‘ “ The details of the plan and procedure for carrying out the transfer shall be referred to a special committee to work out for presentation to the Council.”

‘ The following is the report of the Committee appointed under the terms of the foregoing resolution :

**REGULATIONS GOVERNING TRANSFER FROM MISSIONS
TO CHURCH**

I. Mission Staffs (Provisional)

‘ 1. Council requests the various missions to prepare a list of their present staffs, giving the academic and professional experience of their members with dates of next furlough, and to submit the same to the Executive Committee of the Council, which will, on the basis of this list, recognize and confirm the appointments of such members. Missionaries on furlough and those on the field but not definitely assigned shall be dealt with as provided for under II, Clause 1.

‘ 2. In order to conserve the continuity of the existing work the Council will, except under extraordinary circumstances, make no changes as regards the nature or place of work of the present mission staffs.

‘ 3. The Council may immediately select a number of missionaries to act temporarily as secretaries in the various departments of the Church’s work.

II. Mission Staffs (Permanent)

‘ 1. After the transfer of staffs all changes in location, office, or assignment shall be made by the Executive Committee of the Council on the recommendation of the Personnel Committee of the Council, subject to the consent of the individual concerned.

' 2. Missionaries who have received such recognition and assignment shall be directly responsible to the Chinese Church and their status shall be the same as that of the Chinese church workers.

' 3. It is the conviction of this Council that the foreign missionary has a permanent place in the Chinese Church. We therefore request the Mission Boards that for the next ten years they increase rather than diminish the total of their present force.

' 4. Before any missionary leaves the field for regular furlough the Executive Committee of the Council shall, on recommendation of the Personnel Committee, decide the question of return to the field and the nature and location of such missionary's work for the next term of service, such decision to be subject to the approval of the Mission Board.

' 5. Requests for missionary reinforcements, including those for special types of workers, shall be made directly to the Mission Boards by the Council. (The fact that missionaries already representing such Boards will naturally be consulted in such matters and asked to support the request of the Council is mentioned in a covering letter.)

' 6. The salaries, allowances, residential and furlough expenses, language tuition, etc., of missionaries shall, as in the past, be borne and administered by the missions conceived in accordance with the regulations of their respective missions. (Expenses for travel from residence to place of regular daily work shall be provided by the mission. Travel about the field in prosecution of the work of the Church shall be provided for in the Church's budget.)

' *III. Property*

' 1. Council requests that, apart from the residences of missionaries, property held by the missions which is necessary to the Church for the carrying on of its work be loaned (or leased for a nominal sum) to the Church. The missions shall in the meantime continue to hold the title deeds to such property. The loan or lease shall be set forth in a written contract between the parties concerned.

' 2. In regard to missionary residences and other mission buildings or property having a close connexion with any branch of the Church's work, its use shall be determined by mutual agreement between the Church and the mission concerned.

' 3. When mission property lent or leased to the Council is no longer needed for the work of the Church it shall automatically revert to the mission.

' 4. The Council shall be responsible for the ordinary repairs and upkeep of property loaned or leased from the mission.

' *IV. Funds*

' 1. Council shall establish a central treasurer's office, and requests that all funds hitherto contributed for evangelistic, educational and medical work be handed over to the Council for administration through the said office.

' 2. Council requests that for the time being, the treasurer's office of the American Presbyterian, American Board and United

Brethren Missions serve the Council in the capacity of this central treasurer's office.

' 3. In making appeals to the contributing bodies for funds to carry on the regular work the Council shall submit a detailed budget of estimated expenditure for the ensuing year.

' 4. Council shall publish annually an audited statement of account, with a report of the year's work, which shall be presented to the Church and to the contributing societies and individuals.

' 5. It shall be the policy of this Council to secure funds from Chinese at home and abroad for the permanent maintenance of the various forms of church activity, including educational and medical work.

' 6. It is the conviction of this Council that the Church will be able to carry a gradually increasing share of the financial burden, but the obligations imposed by the work already established are so heavy that there is little likelihood such work can be carried on efficiently without at least the amount provided at present by the missions.

' Notwithstanding this increase in the measure of self-support and the consequent release of funds now being used for the maintenance of work already in operation, the interests of the Church in China will require an increased contribution from abroad to meet the urgent need for the development of new work in all parts of the field.

' Therefore, to preserve the continuity of the work and to provide for its efficient administration Council requests :

' (1) That during the next five years the mission boards do not reduce their present annual contributions to the Church, and

' (2) That if after the expiration of five years said boards find it necessary or desirable to reduce their gifts, such reduction be effected on the basis of a gradually decreasing scale.

' V. *Departments of Work*

' A. Evangelistic

' 1. The Council shall establish a Board of Evangelism. The Executive Committee of the Council is instructed to appoint a committee which shall draft the constitution of the said Board, on which Board each District Association shall be represented.

' 2. The duties of the Board of Evangelism shall include the following :

' (1) To promote the early establishment of an indigenous church.

' (2) To extend evangelism into new fields.

' (3) To correlate plans for evangelistic work.

' (4) To administer the funds entrusted to it by the Council for evangelistic work.

' 3. When District Associations require aid in working force, funds, or property they shall present a request to the Council, which shall, after investigation and according to its ability, grant the necessary assistance. The District Associations shall then be responsible for the administration of the aid thus given.

' B. Educational

' 1. The transfer of responsibility for the administration of educational work shall be according to the resolution adopted at

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the last annual meeting of the Divisional Council, which is as follows :

“ *Educational Board* : The Divisional Council shall establish a General Educational Board which shall supervise the educational work of the Church and aid its educational institutions to fulfil their proper function. Educational institutions of Middle School grade and Higher grade shall have their own Board of Directors which shall be responsible to the above Educational Board. The latter shall have the right to appoint one member to represent it on each Board of Directors.” This resolution was approved and referred to the “ Committee of Ten ” as constituted earlier during the year for effecting the purposes contemplated in this resolution.

‘ 2. In order to place the educational work of the Church on a permanent basis the Council shall pay special attention to the securing of funds for the endowment of the same.

‘ C. Medical

‘ The Council shall establish a Medical Board. The Executive Committee of the Council is instructed to appoint a committee which shall draft the constitution of the said Board. This constitution shall follow the general lines suggested by the Conference and Retreat of October 1921, as follows :

“ The Divisional Council shall establish a General Medical Board whose duty it shall be to aid and promote this branch of the Church’s service. Each hospital and medical school shall have its own board of directors, responsible to the General Board of the Council, and such boards of directors shall likewise have one member a representative of the General Medical Board.”

‘ D. Union Work

‘ The administration of union work shall follow in general the recommendations of the Conference and Retreat which are as follows :

“ In the case of union institutions in which some of the co-operating missions are connected with the Church of Christ in China and some are not, the contributions of the former shall be made to the institution through the Divisional Council of the Church of Christ in China.’

‘ *Special*

‘ 1. The Council shall revise the present constitution of the Kwangtung Division of the Church of Christ in China in harmony with the changes proposed above.

‘ 2. The Council shall prepare a letter of thanks to be sent to the various mission boards which have been so generously assisting the work of the Chinese Church.

‘ Council shall devise plans for the cultivation of closer friendships between the Chinese Church and the Church abroad.

‘ 3. Council shall write a letter to the mission boards explaining the reasons for the changes proposed herein.

‘ 4. Council requests the missions on the field to express their opinion regarding the proposed plan of reorganization, particularly transfer of personnel and funds, if possible not later than January 31, 1926.

‘ 5. Council requests the mission boards to take action and report

thereon before the beginning of June 1926, in order that data may be available for the annual meeting of the Divisional Council.'

XVI. AMENDED CONSTITUTION OF THE KWANG-TUNG DIVISIONAL COUNCIL OF THE CHURCH OF CHRIST IN CHINA¹

'The following is the report of the Committee on Revision of the Constitution appointed under the terms of the Resolutions which provide for the transfer of the work of the missions to the Church and the consequent reorganization of the same as adopted by the Executive Committee of the Divisional Council and submitted to the District Association and to be voted on at the Annual Meeting on June 1, 2 and 3, 1926. This is a translation from the Chinese copy, which is in all cases the authoritative text.

'SECTION I. NAME

'*Article 1* : The Church of Christ in China is made up of believers in Christ united in the spirit of self-government, self-support and self-propagation. The Kwangtung Divisional Council of the Church of Christ in China is composed of such churches in the province of Kwangtung and also such as are outside of Kwangtung for the Cantonese, which are uniting because of the essential unity of their purpose and aim. Thus this body is called the Kwangtung Divisional Council of the Church of Christ in China.

'SECTION II. PURPOSE

'*Article 2* : The purpose of the Church of Christ in China is to unite believers in living the Christian life, in propagating Christ's teachings and in promoting the spread of His Kingdom throughout the world.

'SECTION III. FUNCTION

'*Article 3* : The Divisional Council shall function in the following way :

'1. To unify and co-ordinate all the churches within the sphere of the Divisional Council.

'2. To help and encourage all the churches within the sphere of the Divisional Council.

'3. To extend and develop Christian activities in unoccupied parts of the field.

'4. To represent all the churches within the sphere of the Divisional Council in communication with the Churches in China and abroad for their mutual benefit.

¹ See : China Christian Year Book, 1926, pp. 474-80.

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' SECTION IV. UNITS

' *Article 4* : Groups of Christians within the sphere of the Divisional Council, and desiring to become a unit of it, may be admitted by subscribing to the following regulations, presenting a petition to the Executive Committee and receiving recognition from the same :

' 1. The name of the church congregation shall be the Church of Christ in China.

' 2. The congregation shall subscribe to the purpose of the Church of Christ in China as per Art. 2.

' 3. The congregation shall have at least twenty-five communicants.

' 4. The congregation shall have among its membership such as are able to bear the responsibilities of office-bearing and of the work involved.

' 5. The church (congregational) shall assume responsibility for its finances.

' 6. The congregation shall support the Divisional Council in its functions and conform to the basic requirements as laid down by it.

' 7. The congregation shall annually bear a part of the expenses of the Divisional Council.

' PROBATIONAL CHURCHES

' *Article 5* : Groups of Christians within the borders of the Divisional Council desiring to form a church as a unit belonging to the Council and able to observe all the regulations as set forth in Art. 4, with the exception of not being able at once to conform to clause 5, may present a petition of their desire to the Executive Committee of the Council ; after investigation the Executive Committee may temporarily recognize such an application for membership, and when the time comes when it can observe all the requirements it will be recognized as a full unit and enjoy all the privileges belonging to such membership.

' *Article 6* : If any of the churches belonging to the Divisional Council should not come up to the requirements of Art. 4, the same may be deprived of membership in the Council by motion of any annual meeting. If action must be taken before the annual meeting the Executive Committee may decide provided it receives over a two-thirds majority vote of its membership pending approval by the Annual Meeting.

' SECTION V. PROVINCIAL ASSEMBLY

' *Article 7* : The churches composing the Council shall hold an annual meeting. If the Executive Committee considers a meeting necessary, or if more than five of the churches belonging to the Council unite in a request, the Executive Committee may call a special meeting.

' *Article 8* : The date, the place and the agenda of the annual meeting shall be decided by the Executive Committee.

' *Article 9* : The Provincial Assembly shall be composed of the following groups of delegates :

' 1. Representatives of all churches in full standing within the bounds of the Council: churches with from twenty-five to two hundred, one delegate; churches with from two hundred and one to four hundred, two delegates; four hundred and one to six hundred, three delegates, and so on in proportion.

' 2. Representatives appointed from the probational churches, by the Executive Committee (the number of these must not exceed one-fifth the total number of delegates under No. 1).

' 3. Representatives of the specialized institutions other than the evangelistic work carried on by the Church within the bounds of the Divisional Council, such as schools, hospitals, etc., etc. (the number of these must not exceed two-tenths of the total number under No. 1).

' 4. The Members of the Executive Committee and Executive Secretaries.

' Those specially invited by the Executive outside the above four groups (the number of these must not exceed one-tenth of the total number of delegates under No. 1).

' *Article 10*: Delegates attending the Assembly must be Christians. They shall present certificates of their appointment as delegates before exercising the powers of nominating and voting.

' *Article 11*: A total of two-fifths of the delegates of those congregations entitled to representation shall form a quorum for the transaction of business.

' The officers of the Assembly shall be elected by it.

' *Article 12*: The responsibilities and the power of the Provincial Assembly shall be as follows:

' 1. To frame the basic requirements of all the churches or other organizations which it may create within the sphere.

' 2. To decide upon the general plans for the development of the whole Church.

' 3. To elect the Executive Committee.

' 4. To receive and review all reports of the Executive Committee.

' 5. The final decision with regard to recognition or suspension from membership of any of its constituent units.

' SECTION VI. EXECUTIVE COMMITTEE

' *Article 13*: The Executive Committee shall be its highest court when the Assembly is not in session.

' *Article 14*: The Executive Committee shall consist of twenty-one members elected by the Assembly.

' *Article 15*: Membership in the Executive Committee shall be for three years. They shall be divided in three classes of seven each and the Assembly shall each year elect a new class. If a vacancy occurs between the meetings of the Assembly, it shall be filled by the Executive Committee.

' *Article 16*: The Executive Committee shall elect a chairman, two vice-chairmen, a secretary and a treasurer, holding office for one year. These shall be elected by the Executive Committee at its first meeting after the Assembly.

' *Article 17*: The Executive Committee shall hold regular meetings monthly. Seven members shall form a quorum. Special meetings may be called by the chairman.

' *Article 18* : The Executive Committee shall be responsible for the following functions :

' 1. To carry out the functions of the Church as per Art. 3 of this Constitution.

' 2. To carry out the actions of the Assembly.

' 3. In the name of the Council to acquire, possess, hold, administer or dispose of the immovable property of the Divisional Council and to have all the benefits attached to the same.

' 4. In the name of the Council to preserve and take charge of the immovable property of the organizations of the Council and, all parties agreeing, to dispose of the same.

' 5. To plan for the finances of the Council and decide on the estimates and the appropriations.

' 6. To engage, direct or dismiss the Executive Secretaries of the Council or any of its employees.

' 7. To organize all temporary and permanent Committees and decide on their powers and their duties.

' 8. To investigate and decide on all applications for membership in the Council and issue certificates of membership.

' 9. To prepare for the annual meeting of the Provincial Assembly and present a report to it of the year's work.

' 10. To determine the by-laws of the Council.

' SECTION VII. COMMITTEE

' *Article 19* : With the object of securing the benefits of united action in extending, regulating, and assisting the work, the Council shall, according to geographical relationships, divide the churches into a certain number of District Associations and appoint Committees to take charge of the same (or provide for their administration).

' *Article 20* : The Council shall appoint special Committees or Boards to take charge of the educational, evangelistic, medical, literature and other specialized departments of work.

' *Article 21* : The organizations and the functions of the district associations, boards, the special and ordinary Committees shall be defined by the by-laws or by action of the Divisional Council.

' SECTION VIII. SECRETARIES

' *Article 22* : The Council may appoint Secretaries to carry out the actions of the Assembly or the Executive Committee in its various forms of work.

' *Article 23* : The office and the duties of the Secretaries will be specified in the by-laws or other regulations.

' SECTION IX. AMENDMENTS

' *Article 24* : Amendments to the Constitution shall be voted on by the Provincial Assembly. All proposed amendments shall be presented to the Executive Committee for examination, and three months previous to the meeting of the Assembly announced to all the Churches within its sphere. A majority of two-thirds of the delegates present in a properly constituted Assembly shall be necessary for approval before becoming effective.'

XVII. FULL TEXT OF THE NEW ZEALAND PRESBYTERIAN MISSION'S STATEMENT OF TRANSFER

'The full text of the Mission's Statement of Transfer follows :

'*Whereas*, In the year 1901 the Presbyterian Church of New Zealand, with the object of promoting the Kingdom of God through the Gospel of Jesus Christ, commenced mission work in the Upper Poon Ue and Fa Districts of the Province of Kwangtung, whence many of the Chinese in New Zealand had come and whither many had already returned ; and

'*Whereas*, The work of the mission then established has developed along evangelistic, medical and educational lines so that to-day its interest in these three spheres of work are represented as follows :

'1. In evangelistic work, by church buildings, preachers, Bible-women, and foreign missionaries distributed throughout the Upper Poon Ue, Fa, Upper Naam Hoi and Tsung Fa Districts and the western suburbs of Canton ; and by one staff unit in the Canton Union Theological College, together with a share in the Morrison hostel ;

'2. In medical work, by the Hospital of Universal Love at Kong Chuen to which is attached a training school for nurses, with a Chinese and foreign staff of doctors and nurses ;

'3. In educational work, by the Poon Kei boarding school for boys, with Chinese and foreign staff, at Ko Tong ; the Tak Kei boarding school for girls with Chinese and foreign staff at Kong Chuen ; several small village schools for boys and girls in the districts above named ; and a staff, property and current expense unit in the Union Normal School for Women at Sai Chuen ; and

'*Whereas*, There has grown up in connexion with the work of the mission a body of Chinese Christians who became an integral part of the Western Synod of the Presbyterian Church in Kwangtung, which Church, in the year 1919 was merged in the Kwangtung Synod of the Church of Christ in China, and

'*Whereas*, In November 1925, in response to overtures from the said Synod, recommending that missions co-operating with the Synod transfer to it the administration of the various forms of work under their control, a representative body of the missions concerned passed the following resolution—"In our judgment the time has come when, in the best interests of the Kingdom of Christ and the developing of a self-propagating, self-governing and self-supporting Chinese Church, the direction and control of the work hitherto carried on by the missions in Kwangtung co-operating with the Church of Christ in China, and such other work as may be mutually agreed upon, should be committed to the Synod of this Church, it being understood that the actual transfer of the various fields of work be at such time and upon such terms as shall be mutually agreed upon by the Church of Christ in China and the missions concerned," and

'*Whereas*, The New Zealand Presbyterian Mission, at a meeting of its Council on 25th January 1927, decided, in accordance with the principles of the foregoing resolution and the "Regulations

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governing Transfer from the Mission to the Church " set forth in Schedule " A " of this statement, to hand over control of the major portion of its work, equipment, staff and funds to the Kwangtung Synod of the Church of Christ in China, such decision being subsequently ratified by cable by the Foreign Missions Committee of the Presbyterian Church of New Zealand :

' *Be it Known*, That the New Zealand Presbyterian Mission, acting on behalf of the Presbyterian Church of New Zealand, and reposing complete confidence in the Christian purpose and integrity of the Kwangtung Synod of the Church of Christ in China, does by these presents entrust to the control of the said Synod the following :

' 1. Such staff, property, equipment and funds in regular use by the mission for evangelistic and village school work within the bounds of the said Synod, as shall be set forth in the deed of transfer ;

' 2. The Kong Chuen Hospital, with its present equipment, staff and annual contribution, as shall appear in the deed of transfer, such transfer to be in conformity with the plan for devolution of medical work contained in the memorandum approved by the Synod at its meeting in September 1926, and appended hereto ;

' 3. The Poon Kei school for boys at Ko Tong, together with staff and annual grant, and the Tak Kei school for girls at Kong Chuen, together with staff and annual grant, as shall appear in the deed of transfer ; such transfer being made on condition that, and so long as the schools are used to provide Christian education for the children of Christians and others who are desirous that their children should have a Christian education.

' The duration of the aforesaid transfer shall in the first place be a period of five years, at the end of which time the position shall be reviewed by both parties, when it may be continued, modified or dealt with as shall seem best to both parties concerned. The Presbyterian Church of New Zealand cannot be held responsible for any debts incurred by the Synod during the period of this agreement.

' While, however, the period of transfer agreed on is five years, the agreement is subject to the same conditions under which the mission has always operated, viz., the annual grant and support of missionaries is only guaranteed from year to year by the Foreign Missions Committee of the Presbyterian Church of New Zealand, which is dependent on the free-will offerings of church members. But in the event of the Presbyterian Church of New Zealand being unable to make the whole or part of the contribution herein agreed upon, it shall give one year's notice of such inability to the Synod, so that the latter may have time to plan for the future carrying on of the work.

' While the terms of transfer have already received the general approval of the Foreign Missions Committee of the Presbyterian Church of New Zealand, the details of the present statement are subject to ratification of this Committee, after which a formal deed of transfer, including a list of missionary staff, property, equipment and funds available, shall be drawn up and signed by representatives of the Synod and the mission on behalf of the Presbyterian Church of New Zealand.

' On behalf of the New Zealand Presbyterian Mission,

· (Signed) JOHN KIRK, *Chairman.*
· (Signed) H. DAVIES, *Secretary.*

XVIII. PLANS OF CO-OPERATION PROPOSED AT THE EVALUATION CONFERENCE OF THE PRESBYTERIAN CHURCH IN THE U.S.A., HELD AT SHANGHAI, 1926

‘TSINAN PLAN OF CO-OPERATION

‘The plan wrought out by the Tsinan Conference includes :

‘1. The maintenance of the main features of the present church organization, whether Presbyterian or union, and its development in such a way as to preserve the sacred character of its officers and courts, enlarge the scope of its activities to embrace most of those now administered by the mission or Joint Councils, and secure more perfect Sino-foreign co-operation.

‘2. In each organized church or closely contiguous group of churches, the joining of sessions, deacons and deaconesses, and representatives of various departments of activity with the local missionaries to form a committee for the administration of all local work not under a special board of directors.

‘3. In unorganized Christian groups, the formation by Presbytery of some simple organization for the prosecution of the work.

‘4. The invitation by Presbytery of the missionaries within its bounds, together with representatives of the various departments of work, men and women, to form the Presbytery’s Board of Church Activities, with executive and departmental committees.

‘5. The formation by the Synod of a divisional, or provincial, Board of Church Activities to include its own executive committee, four representatives of each Presbytery, an additional representative for each additional 1000 members above the minimum to be determined, the mission’s representative in China Council and co-opted members not exceeding half the above total ; this Synodical Board to appoint an executive committee, also departmental committees or boards, not necessarily limited to its own members ; missionaries never to be a majority in either Presbyterial or Synodical Board.

‘6. For an experimental period of three years, the turning over to the Church of the Board’s appropriations for such work as the Church may undertake.

‘7. Consultation with the Presbytery’s Activity Board as to requests for new mission forces and the return of missionaries from furlough.

‘NANKING CONFERENCE PLANS

‘The Nanking Conference presented no definite plan, but gave approval to two principles, namely, the enlargement of the scope of the present church courts so as to admit women and laymen and, pending the accomplishment of this, the carrying on of the joint work of mission and Church through the Presbyteries or Co-operation Committees. The several plans in operation in the missions represented in this Conference are as follows :

‘1. *Central China Mission Plan* : Funds for evangelistic work, primary schools, travel and repairs are paid in a lump sum to the

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Presbyteries. This allocation carries with it the right of decision regarding salaries, the dismissal and transfer of Chinese evangelists. Foreign workers are also subject to assignment but only after consultation with the mission.

'Estimates for evangelistic work and primary schools are prepared by a joint committee of the Presbytery and mission.

'All ordained men are members of Presbytery, subject to its rules, and have a full share in its work.

'2. *Kiangan Mission Plan*: Co-operation Committees differ somewhat in the several stations, but consist of representatives of the station and the local churches. To them have been delegated such former station functions as evangelistic work and day schools with full authority over both funds and force, subject only to the Kiangan Co-operative Executive Committee. This Executive Committee is composed of four representatives, two Chinese, two foreign, elected by each local Co-operative Committee, and its function is to settle questions referred to it by the local committees and to promote the early assumption by the Presbyteries of the functions and responsibilities of this Executive Committee. It reviews the estimates of the local Co-operative Committees, including force and property, and approves the purchase of property. It plans for the strengthening and progress of the local Co-operative Committees. It receives the local departmental reports, and settles problems referred to it by the local committees. In addition there is a "Mission Board-Relation Committee of foreigners which represents stations and mission in all their relations to the Board, and in any matters not already delegated to the Co-operative Committee."

'3. *Hunan Mission Plan*: The Hunan Mission plan, as illustrated by Siangtan Station, has a Union Committee, whose function is to help the Church to complete self-dependence, and to direct established work not directly related to the Church. It consists in a station, of seven members, three from the station, two from the church session, and two chosen by these five. The funds for all work of the station are turned over to the Committee.

' CANTON CONFERENCE PLAN

'The plan approved by the Canton Conference proposes:

'1. The allocation of missionaries by the mission to certain fields of work within the Church on the definite request of the Divisional Council of the Church of Christ in China, such missionaries, for the time agreed upon, to be under the direction and control of the Divisional Council.

'2. The direct transfer to the Divisional Council by the mission of all its evangelistic funds; no reduction of grants to be made during the next five years, thereafter if necessary the grants to be reduced on a gradually decreasing scale. In case, however, of a general reduction in Board appropriations, the grants to the Church shall be subject to a proportionate reduction.

'3. The transfer by the mission of its funds for elementary education to the Divisional Council. (See later action on this proposal.)

'4. The transfer of higher schools to the Divisional Council

as rapidly as the way may open to conserve and advance by this means the work of the institution, bring it into fullest relationship to the Church, and carry out all obligations assumed by the Home Board.

'5. Continued co-operation with the Church during this transition period through directorates, advisory boards and by support of teachers of Christian religious education.'

XIX. THE BRAZIL PLAN OF THE PRESBYTERIAN CHURCH IN THE U.S.A.¹

'When the Presbyterian work was begun there, presbyteries were organized that formed integral parts of the Presbyterian Churches in North America. In these organizations missionaries and nationals sat as members on an equal footing. In 1888, an independent national Presbyterian Church was organized with the full consent and approval of the mother Churches. Missionaries and nationals continued to work side by side as equals in the presbyteries and synod and afterward in the General Assembly. Relations continued on this footing until 1916, when the General Assembly, feeling that a change was desirable, appointed a committee composed of nationals to meet with the representatives appointed by the Churches of the United States, forming together a Joint Commission to prepare a new plan of co-operation. Some months later, this commission met and adopted unanimously a plan of co-operation, which was submitted to the Assembly in 1917, and was, with one or two slight modifications, unanimously adopted. Subsequently, this plan of co-operation was approved by the co-operating boards. Notwithstanding the fact that it has never been put fully into operation, it has worked smoothly and has given excellent results. Its main points are as follows :

'The preamble recognizes that there exists in Brazil an autonomous National Presbyterian Church ; that there still remain vast unevangelized regions of country in which the aid and co-operation of the Missions are needed ; and that a new plan of co-operation is desirable—one that will define the relations and harmonize the interests of the Missions and the Church and that will determine the boundaries of their respective fields of operation.

'The plan stipulates : (1) That missionaries shall not be members of the presbyteries except under special and determined circumstances, and that nationals shall not be members of the missions. (2) That missionaries shall not become pastors of churches under presbyterial jurisdiction, nor shall missions employ in their evangelistic work ministers under the jurisdiction of the national Church. But there may be mutual interchange of workers for determined periods of time and for specified work ; and exchanges of ministerial service within the bounds of fraternal courtesy are approved. (3) That missionaries ceded to the national Church for specific forms of service shall hold their membership in presby-

¹ See Conference on Christian Work in South America [Montevideo, 1926] : Report of Commission Ten.

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teries of the Church at home, reporting their work fully to the competent authorities. For the cost of such work the national Church shall be responsible. (4) That missionaries in developing the work in their own fields shall exercise freely all normal ecclesiastical functions, such as receiving and disciplining members, organizing congregations and churches, and giving and receiving contributions to all the causes of the national Church. They are expected to cultivate among the churches and congregations a spirit of solidarity with the national Church. (5) That the care of candidates for the ministry and licentiates shall be entirely entrusted to the presbyteries. (6) That letters of dismissal shall be freely interchanged between missions and presbyteries, and the acts of discipline shall be mutually respected. (7) That when congregations and churches reach the point where there is promise of self-support, or when for other reasons such transfer becomes desirable, they may, on the initiative of the mission or of the local church organization, be transferred to the jurisdiction of the presbytery. (8) That when a church or congregation is thus passed over to presbyterial jurisdiction, before it is capable of self-support, the mission may grant an annual subsidy in its aid. But such grant shall be made for one year only, and, if continued, shall be diminished annually in a ratio of 8 per cent, at least, of the amount at first granted. (9) That by agreement between a mission and the national Church, evangelistic territory for which one is held responsible may be turned over to the other; while, in case of territory turned over by a mission to the Church, some subsidy, if necessary, may be granted to aid in the evangelization thereof. (10) That all funds contributed by missions for the work of nationals who are under the direction of the national Church shall be paid by mission treasurers to presbyterial treasurers, or to the proper officials of the Church. (11) That there shall be a permanent executive committee composed of six nationals and three representatives of each of the boards, which committee shall meet annually. Its duties shall be: (a) To secure the faithful execution of the plan of co-operation; (b) to remove all difficulties that may arise in its execution; (c) to serve as an intermediary between the missions and the national Church; (d) to study the general conditions of the whole country and recommend to Missions and Church such measures as may contribute to the more rapid evangelization of the whole field.

'This plan has worked well in Brazil, where the question of improved methods of co-operation between the missions and the national Church first arose. It would probably prove helpful or entirely satisfactory, wherever the indigenous Church has its independent autonomous life. It is simple and easy of application. It delimits clearly the field of the two bodies, but recognizes the need for the missions and the value of their work. It makes possible the giving of help by the missions to the Church and avoids many occasions of misunderstanding.'

APPENDIX B

CONSTITUTIONS OF SOME RECENTLY DEVELOPED CHURCHES ¹

I. CONSTITUTION OF THE CHURCH OF CHRIST IN CHINA

Parts within brackets are amendments which are before the District Associations for adoption

The Chinese alone is the authoritative copy, of which the English is a translation

DOCTRINAL BASIS OF UNION

THE Church of Christ in China being autonomous will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. As such a declaration of beliefs has not yet been formulated the united Church formulates this credal statement of fundamentals.

Our bond of union consists :

(1) In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded ; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

(2) In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God, and the supreme authority in matters of faith and duty.

(3) In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

Every office-bearer in the District Associations and Local Churches of the Church of Christ in China shall declare his sincere acceptance and observance of this doctrinal basis of union.

Believing in the unity of the body of Christ, we declare that every one who from the heart accepts the above statement of

¹ The constitutions of the following churches will be found in the appendices of the Report of Commission II, 'The Church in the Mission Field,' of the World Missionary Conference, Edinburgh, 1910 : The Nippon Sei Kokwai ; The Chung Hua Sheng Kung Hui ; The Church of Christ in Japan ; The Presbyterian Church in India ; The Presbyterian Church of Christ in China ; The South India United Church.

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faith is sincerely welcomed by us, and recognized as united with us in the one communion.

[Any Divisional Council, in addition to the doctrinal basis of union held in common by the whole Church, may retain its original standards of faith.]

THE CONSTITUTION

[*Prefatory Statements.*]

[1. The Church of Christ in China, recognizing that variety in the operations of the Spirit is as essential to the true welfare of the Church as oneness of spirit, accepts the principle that the powers of the General Assembly shall be confined to such matters **only** as are essential for the promotion and conservation of true unity and that each Divisional Council, District Association and local church shall have the greatest freedom of self-expression in organization, worship and service, consistent with such unity.]

[2. We recognize that the missionary is a temporary factor in the Church of Christ and under its authority to assist in the establishment of God's Kingdom. The degree of self-support, independence and self-propagation is not uniform and it is therefore impossible to determine on a relationship between missionary and church uniform for the whole church. Each Divisional Council and District Association has liberty to define for itself what this relationship shall be.]

I. *Name.* In Chinese: Chung Hwa Chi Tu Chiao Hwui. In English: The Church of Christ in China.

II. *Object.* Our object is to bind the churches of The Church of Christ in China with united strength to plan and promote the spirit of self-support, self-governance, and self-propagation [and to unite the Christian believers to practise Christ's way of life, extend His principles and spread the Kingdom of God throughout the world].

III. *Government.* The Church of Christ in China shall administer its affairs through (1) the local church (Parish), (2) the District Association (Presbytery), (3) the Divisional Council (Synod), and (4) the General Assembly.

1. *A Local Church* is a company of believers regularly organized and assembling stately for public worship in one or more places, and recognized by the District Association in whose bounds it is located. The method of organization of the local church is to be decided by the District Association.

2. *A District Association* is composed of all the ministers, evangelists and licentiates and the lay representative of the churches within a defined district.

(a) The representative appointed by the local church shall be chosen from among the church officers and in proportion to the number of communicants. Each local church shall appoint at least one representative; churches with 200 or more communicant members shall appoint two representatives; churches with 500 or more shall appoint three representatives. With the permission of a District Association, the representation from the local churches within the district may be increased.

(b) To the District Association belongs the oversight and care

of the churches within its bounds. It organizes, disbands and recognizes churches; [by consent of its Divisional Council], licenses, ordains, installs, dismisses and disciplines ministers and evangelists; gives counsel and aid to churches and unorganized companies of believers; decides references and appeals regularly presented; [reviews the minutes of the Local Churches]; maintains order; carries on evangelistic work and other forms of Christian activity [within its bounds]; and appoints representatives to the Divisional Council. Each District Association shall adopt its own By-Laws and Rules of Order, but these shall be in harmony with the Constitution of the Divisional Council.

[As the degree of self-support, self-governance and self-propagation is not uniform throughout the Church, the General Assembly is unable to fix an invariable standard for the powers of the District Association; hence each Divisional Council has authority to increase or decrease the powers of the District Associations as defined in this article.]

3. *A Divisional Council* is composed of delegates appointed by the District Associations within a given area.

(a) Each District Association shall appoint representatives according to the number of communicant members in the district. For each 500 in active membership it shall appoint two representatives; one of whom shall be a layman. With the permission of the Divisional Council the representation of the District Associations may be increased. [The District Council may provide for its delegates to be appointed by its local churches direct, instead of by its District Associations—one ordained man and one lay representative from each local church.]

(b) The Divisional Council organizes and determines the boundaries of the District Associations; decides all appeals and other matters referred to it by the District Associations within its bounds; organizes and controls boards for evangelistic and other Christian work; [within its bounds] devises ways and means for strengthening and advancing the interests of the whole Church; [and elects commissioners to the General Assembly as provided by the General Assembly].

(c) To the Divisional Council belongs the power to decide all controversies respecting doctrine and Church government. Should there be error in doctrine or wrong practice in any local church or District Association, the Divisional Council has the right to point this out and if necessary give reproof. [It reviews the minutes of the District Associations. It controls theological education and all forms of educational and medical work under the charge of the Church within its bounds; it controls (or may delegate this control to large District Associations) the examination, licensure, ordination, appointment, dismissal and discipline of all ministers and evangelists.] The Divisional Council has authority to inaugurate missionary enterprises and to advance the same and to further evangelistic work, to appoint commissions, committees and officers for all branches of work [within its bounds] and give them instructions and suitable authority and receive their reports.

[Each Divisional Council shall adopt its own By-Laws and Rules of Order which should be in harmony with the Constitution of the Church.]

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4. *The General Assembly.*¹

(a) *Commissioners.* The Commissioners to the General Assembly shall be elected by the Divisional Councils (Synods). The number from each Divisional Council (Synod) shall be according to its communicant membership—There shall be three commissioners—at least one minister and one layman—for every 5000 (or fraction thereof) communicants. An alternate shall also be elected for each one of the Commissioners.—The Statistical Report for the Divisional Council for the previous year shall be taken as the basis for determining the number of its Commissioners.—In the election of Commissioners there shall be no distinction between Chinese and missionaries.

(b) *Quorum.* Twenty Commissioners assembled at the time and place appointed shall constitute a quorum for the transaction of business, but these twenty delegates must represent at least two-thirds of the Divisional Councils (Synods) and at least one-half of them must be ministers.

(c) *The Functions of the General Assembly.*

(i) The General Assembly, as representing the whole body of the Church, shall constitute a bond of union, correspondence, mutual confidence and love among all grades of its Church Councils.

(ii) The relation of the General Assembly to the Divisional Councils (Synods) is the same as the relation of the Divisional Councils to District Associations (Presbyteries). If questions arise concerning church government or doctrine, the General Assembly should consider and settle them in view of the circumstances of the time.

(iii) Except in special circumstances the General Assembly should not receive representations directly from local churches (Sessions), or District Associations (Presbyteries).

(iv) It shall determine the standards for the ministry and regulate the reception of ministers from other denominations.

(v) Its powers in relation to all inter-synodical institutions, boards and activities shall be the same as each Divisional Council (Synod) sustains towards such institutions, boards and activities within the Divisional Council (Synod).

(vi) The preparation, revision or amendments of the Directory of Worship—Form of Government, Book of Discipline, etc., shall be by the General Assembly subject to approval by the District Associations (Presbyteries).

(vii) It shall appoint the Church's representatives on all inter-denominational or union agencies which deal with 'extra' or 'inter' synodical matters.

(viii) It shall draw up its own Rules and Regulations in accordance with the Constitution.

(d) *Meetings and Officers.*

(i) The General Assembly shall meet once every three years. The time and place are to be determined by the General Council one year previous to the meeting.

(ii) Its officers shall be a Moderator, a Vice-Moderator, a Stated

¹ The remaining Articles still require ratification by the District Associations before becoming effective.

Clerk and Associate Stated Clerk (these two offices shall be filled by the General Secretary and Associate General Secretary of the General Council), two Temporary Clerks and a Treasurer.

(iii) The Moderator, Vice-Moderator and Temporary Clerks shall be elected at each regular meeting of the General Assembly and shall be chosen from among the delegates present. The Stated Clerks and Treasurer need not necessarily be elected from the delegates and their terms of office shall be determined by the General Assembly.

(e) *The General Council.*

(i) The General Council shall consist of the Moderator of the General Assembly and one representative from each Divisional Council who is elected to this office by the respective Divisional Councils at the time they elect the Commissioners to the General Assembly and from among its Commissioners. The representatives of the Divisional Councils shall be reported to the General Assembly for ratification.

(ii) The General Assembly shall elect from the Church at large, as members of the Council, one for each 4 (or fraction thereof) representing the Divisional Councils.

(iii) The officers of the General Council shall be a Chairman (the Moderator of the General Assembly), a General Secretary and an Associate General Secretary whose responsibilities shall be defined by the General Council. The General Secretary and Associate General Secretary shall be nominated by the General Council and elected by the General Assembly for a term of 6 years, subject to re-election at the pleasure of the General Assembly. Their term of office shall begin with 1st January, after their election by the Assembly. They shall also serve as Stated Clerk and Associated Stated Clerk of the General Assembly.

(iv) *Functions of the General Council.*

The General Council shall exercise all the functions of the General Assembly, necessary between Assemblies. Its actions shall be operative where power has been conferred, but the same may be reviewed or reversed by the General Assembly or by a vote of a majority of the Divisional Councils.

(v) The actions of the General Council shall be transmitted to the Divisional Councils immediately after each meeting. If a Divisional Council takes no action on the minutes of the General Council within one year, the Divisional Council will be considered as having approved the said minutes.

(vi) The General Council shall pass on the budget of the General Council Office and all boards and commissions authorized by the General Assembly.

(vii) It shall prepare a digest of its actions to be submitted to the subsequent meeting of the General Assembly.

(viii) It shall prepare the docket for the General Assembly, and during the Assembly's meeting, serve in conjunction with the Moderator and Vice-Moderator as the Nominating and Business Committee of the General Assembly.

(ix) The term of a General Council shall begin on the adjournment of the General Assembly and continue until the adjournment of the succeeding General Assembly. Any vacancies within the

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General Council among the representatives at large, shall be filled by appointment by the Council. Vacancies from among the Divisional Council representatives shall be temporarily filled by the Council until a successor is elected by the Divisional Council concerned.

IV. *Amendments.* 1. If the General Assembly shall propose to alter, increase or diminish any of the constitutional powers of District Associations or Divisional Councils, or if it shall propose to alter, increase or diminish the Credal Statement, it shall be necessary to transmit the proposed action to all the District Associations. If by the time the General Assembly shall meet again, at least two-thirds of the District Associations have reported in writing approving the proposed action, the Assembly shall declare the sections approved to be part of the Constitution or Credal Statement.

2. The District Associations in voting on credal or constitutional amendments shall have their number of votes determined by the number of communicants.—It shall have one vote for every 500 of its communicants or fraction thereof.

3. Votes by District Associations on such overtures or enactments shall either be categorically 'yes' or 'no.' They may in separate overtures propose amendments or changes, but such must in no wise limit or affect that 'yes' or 'no' vote on the overture transmitted to them for approval.

II. CONSTITUTION OF THE LUTHERAN CHURCH OF CHINA¹

CHAPTER I

NAME, CONFESSION AND CHURCH CEREMONIALS

§ 1. *Name.* The Lutheran Church of China shall be known as the Djung-Hwa Sin-I Giao Hwei.

§ 2. *Confession.* (a) The Lutheran Church of China confesses its adherence to the canonical books of the Old and New Testament as the revealed word of God, and hence the one perfect rule of faith, doctrine and life. (b) As the Symbolical Books of the Lutheran Church present in a clear and concise form the doctrine of the Holy Scriptures unto salvation, the Church declares its adherence to the following symbols: The Apostles' Creed, The Nicene Creed, The Athanasian Creed, Luther's Small Catechism, The Unaltered Augsburg Confession.

§ 3. *Church Ceremonial.* To obtain harmony, as far as possible, in the order of service, the use of a common Church book, common *pericopes* and common hymn book is advocated.

¹ Published in the report of the first General Assembly of the Lutheran Church of China, held at Ki Kung Shan, Honan, China, August 22-29, 1920, pp. 27-35.

CHAPTER II

OBJECT AND AIM

The object and aim of the Lutheran Church of China shall be to work for the establishment and extension of the Kingdom of God

(a) By the preaching of the Word and the administration of the Sacraments.

(b) By establishing and organizing Lutheran congregations, furthering a knowledge of the Faith and nurturing the Christian life within these congregations.

(c) By the discussion of timely topics for which there appears to be a special need, and by pointing out and warning against threatening heresies and sins and anti-Christian tendencies of the age.

(d) By exercising supervision within the Church, seeking to settle Church controversies and by giving advice in Church affairs.

(e) By establishing and maintaining institutions for the education and training of pastors, evangelists, teachers and other workers for the service of the congregations and for the carrying on of Christian work within and without the congregations.

(f) By establishing Christian schools for the training of children and young people.

(g) By conducting home and foreign missions, and by such branches of philanthropic work as will serve to promote the general object and aim of the Church.

(h) By promoting the dissemination and use of the Holy Scriptures and of other suitable papers as well as books.

(i) By supporting according to ability and opportunity all worthy enterprises that contribute toward the moral and spiritual uplift of the people, according to Phil. iv. 8 : ' Finally, brethren, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.'

CHAPTER III

ORGANIZATION AND GOVERNMENT

§ 1. *Component Parts.* The Church bodies (missions) which jointly accept and establish this constitution thereby become the constituting members of the Lutheran Church of China.

Each of these component parts constitutes a Synod, having its own constitution and by-laws for the regulating of its internal affairs.

Other Church bodies (missions) which unreservedly accept this constitution may be accepted as members of the Lutheran Church of China by a majority vote of the General Assembly of the Church.

§ 2. *General Assembly.* The General Assembly of the Lutheran Church of China shall consist of delegates lawfully elected or appointed by the Synods (missions) constituting the Church.

§ 3. *Representation at General Assembly.* Each of the Synods

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(missions) constituting the Lutheran Church of China elects its own delegates to the General Assembly, the number of delegates to be in proportion to the number of communicants belonging to the Synod, but in no case shall the number of delegates from any one Synod exceed 20.

There shall be an equal number of clerical and lay delegates according to the following scale :

Synods having less than 500 communicants		500 and 1000 communicants		1000 and 2000 communicants		2000 and 3000 communicants		3000 and 4000 communicants		4000 and 6000 communicants		6000 and 8000 communicants		8000 and 10,000 communicants		10,000 and 15,000 communicants		15,000 or more		
																				2 delegates
"	"	between	500 and	1000	2000	"	"	"	"	"	"	"	"	"	"	"	"	"	"	4
"	"	"	1000	"	2000	"	"	"	"	"	"	"	"	"	"	"	"	"	"	6
"	"	"	2000	"	3000	"	"	"	"	"	"	"	"	"	"	"	"	"	"	8
"	"	"	3000	"	4000	"	"	"	"	"	"	"	"	"	"	"	"	"	"	10
"	"	"	4000	"	6000	"	"	"	"	"	"	"	"	"	"	"	"	"	"	12
"	"	"	6000	"	8000	"	"	"	"	"	"	"	"	"	"	"	"	"	"	14
"	"	"	8000	"	10,000	"	"	"	"	"	"	"	"	"	"	"	"	"	"	16
"	"	"	10,000	"	15,000	"	"	"	"	"	"	"	"	"	"	"	"	"	"	18
"	"	"	15,000 or more	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	20

§ 4. *Manner of electing Delegates.* The manner of electing delegates shall in each case be decided by the Synod concerned.

§ 5. *Qualifications of Delegates.* All delegates to the General Assembly must be men of good reputation and voting communicant members in good standing in congregations connected with Synods they are chosen to represent. They are also required by their personal signature to declare their adherence to and their purpose of upholding the constitution of the Lutheran Church of China.

§ 6. *Credentials.* Every delegate to the General Assembly must be supplied with credentials signed by the superintendent or secretary of the Synod he is to represent. A copy of the credentials together with the signed declaration required in Section 5 must be filed with the secretaries of the Church Council three months before the General Assembly.

§ 7. *Functions of General Assembly.* It shall be the duty of the General Assembly to promote the growth and the best interests of the Djung-Hwa Sin-I Hwei. It shall

(a) Deliberate and decide in regard to everything that concerns the Church as a whole and is not provided for by the Synods and their component parts, such as union educational and charitable institutions, union literary work, union home and foreign mission activities, etc.

(b) Take action in regard to all questions referred to it by one or more of the Synods.

(c) Elect all officers of the Church, e.g. Church Councils, auditing committee, etc.

(d) Make eventual changes in this constitution.

§ 8. *Validity of Resolutions.* All resolutions passed by a simple majority vote shall be valid except where the Church has expressly decided otherwise. Matters of doctrine cannot be decided by a majority vote, but only by the Word of God and Symbolical Books of the Church.

§ 9. *Time and Place of General Assembly.* The General Assembly shall ordinarily meet once in three years. The time and place shall be decided by the Church Council and made public through the Church's official organ at least six months in advance.

§ 10. *Extraordinary General Assembly.* The General Assembly may be convoked for extraordinary meetings when deemed necessary

by the Church Council or requested by a majority of the Synods. In case an extraordinary General Assembly is called, the Synods shall be represented by the same delegates as at the last preceding regular General Assembly. The time and place shall be decided by the Church Council and made public through the Church's official organ at least three months in advance.

§ 11. *Church Council.* The Superintendents (Chairmen) of the Synods (missions) shall *ex officio* be members of the Church Council and shall constitute one-third of its total membership. The other two-thirds shall be elected by the General Assembly. At least one-half of those elected shall be Chinese; i.e. if the full number of superintendents of synods is five, the total membership of the Council must be fifteen. When these *ex officio* members increase in number the full elected membership increases automatically.

§ 12. *Duties of the Church Council.* The Church Council shall be subject to the General Assembly and shall carry out the instructions given it by the General Assembly. It shall be its duty to see that resolutions of the General Assembly are put into effect. When requested to do so, it shall arbitrate eventual controversies, decide questions referred to it by one or more of the constituent synods or associate bodies, etc. In general it shall be the duty of the Church Council to conduct the affairs of the Church during the period intervening between the General Assemblies.

§ 13. *Period of Service.* The Superintendents of the Synods (missions) shall continue as members of the Council subject to the rule of their respective Synods (missions). The members elected by the General Assembly shall serve for a period of three years, their term of service beginning immediately after the adjournment of the General Assembly at which they were elected, and continuing until after the adjournment of the next General Assembly. Members may be re-elected for a term of three years. Having served two terms, at least three years must intervene before they can again be eligible for re-election.

§ 14. *Officers of the Church Council.* . . .

§ 15. *Duties of Officers.* . . .

§ 16. *Finances.* The necessary funds for the joint expenses of the Church shall be provided by the various constituent Synods (missions) of the Church and its associate bodies. The Church Council shall annually prepare a budget to be laid before the respective bodies together with a statement of the amount that each will be expected to contribute.

§ 17. *Council Meetings.* The Church Council shall meet at least once a year. The President shall also convene the Council whenever, in his opinion, special conditions demand it or when it is requested by at least one-fourth of the members. One-half of the members of the Council shall constitute a quorum.

CHAPTER IV

UNION INSTITUTIONS AND OTHER UNION WORK

§ 1. The control of the Church's educational institutions, home and foreign missions periodicals, and other union enterprises shall be vested in special Boards, as in each case may be decided. These

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Boards shall all be elected in accordance with laws in each case previously determined, and shall all be responsible to the Church Council and through it to the General Assembly.

§ 2. In case one or more of the Synods (missions) constituting the Church are unable to join in all its union enterprises such Synods (missions) shall have no voice in those branches of the work in which they do not co-operate.

CHAPTER V

CHANGE OF CONSTITUTION

With the exception of Chapter I, paragraph 2, and this present paragraph, which shall be unalterable, any part of this constitution may be amended in the following manner: The proposed amendment shall be submitted in writing to the General Assembly. If so desired by one-third of the members present the amendment shall be referred to the next General Assembly for renewed consideration, and shall become law if it receives a two-thirds majority.

N.B.—The adoption of this chapter shall not preclude the possibility of the Church adopting the whole Book of Concord as its confessional basis.

III. THE UNITED CHURCH OF CHRIST IN THE PHILIPPINES

PROPOSED BASIS OF UNION BETWEEN PRESBYTERIANS, UNITED BRETHREN, CONGREGATIONALISTS AND ANY OTHERS WHO MAY WISH TO JOIN

Whereas, we desire to share as a common heritage the faith of the Christian Church which has, from time to time, found expression in great historic statements, and

Whereas, we all share in the belief in the Scripture of the Old and New Testaments as inspired Word of God, the supreme rule of faith and practice, and as containing all things necessary for salvation; accept the Lord Jesus Christ as the divine Son of God, and His vicarious atonement for the sins of the world; accept the divinity and personality of the Holy Spirit and His operation in the work of regeneration; and hold that the Church of the Lord Jesus Christ is a spiritual institution, organized for spiritual ends, depending on spiritual power, and that, as a church, it has no political authority;

Whereas, having the same Spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operations;

Now therefore the churches hereto assenting as hereinafter provided, do hereby agree to associate ourselves in a visible body to be known as 'The United Church of Christ in the Philippines' for the furtherance of the redemptive work of Christ in the world.

I. THE CHURCH

1. The members of the United Church of Christ in the Philippines shall be the members of the negotiating churches, and such others as may hereafter become members.

2. The unit of organization for the United Church shall be the local church. By an organized church is meant a church constituted as follows :

- (1) Having not less than ten adult members.
- (2) Having one or more elders, deacons or class leaders, and
- (3) Having one or more of the following officers—**secretary, treasurer or stewards.**

3. The governing bodies or courts of the Church shall be :

- (a) The Local Church Council.
- (b) The District Council.
- (c) The National Council.

II. THE CHARGE (LOCAL CHURCH OR CIRCUIT)

4. In the management of their local affairs the various churches, charges, circuits or congregations of the negotiating churches shall be entitled to continue the organizations and practices (including those practices relating to membership, church ordinances, Sunday schools and young people's societies) enjoyed by them at the time of the union, subject in general affairs to the legislation, principles and discipline of the United Church.

5. The plan of the organization prescribed for the pastoral charges to be formed subsequent to the union may at any time be adopted by any church, charge, circuit or congregation existing at the time of the union.

6. Question of holding property still unsettled.

7. Any property fund owned by a church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such church, charge, circuit or congregation, and not for the denomination of which the said church, charge, circuit or congregation formed a part, shall not be affected by the legislation giving effect to the union or by any legislation of the United Church without the consent of the church, charge, circuit or congregation for which such property is held in trust.

8. Churches, charges, circuits or congregations received, subsequent to the union, into the United Church, with the approval of the District Councils, shall be entitled, if they so desire, to the privileges of sections 4, 5 and 7.

B. Charges to be formed subsequent to the Union

9. The liberty of the pastoral charge shall be recognized to the fullest extent compatible with :

(a) The oversight of the spiritual interest of the charge by the minister (or ministers) and a body of men especially chosen and set apart or ordained for that work, who shall jointly constitute the Local Church Council.

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(b) The efficient co-operation of the representatives of the various departments of the work of the charge by means of a meeting which should be held at least quarterly.

(c) The hearty co-operation of the various pastoral charges in the general work of the Church, and

(d) The exercise by their higher governing bodies or courts of their powers and functions, hereinafter set forth.

10. New pastoral charges or local churches shall be formed with the consent of a District Council by persons residing within its district, who declare their adherence to the principles of the United Church of Christ in the Philippines, and their desire for the formation of such charge or church. Missions may be organized as pastoral charges by the District Council of its own motion, or on the suggestion of the superintendent or the minister, under such regulations as the National Council may pass.

Before sanctioning the formation of a pastoral charge or local church, the District Council shall be required to hear and consider representations of any pastoral charge that may be affected by the proposed action.

11. (a) The members of the Church entitled to all church privileges are those who, on a profession of their faith in Jesus Christ and obedience to Him, have been received into full membership. The children of such persons and all baptized children are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into full membership. Admission to full membership, and granting of certificates of removal, shall be by the action of the Local Church Council and by the action of those in full membership, where desired by the pastoral charge.

(b) The members of a local church who are entitled to vote at all meetings are persons in full membership, whose names are on the roll of the church. With the consent of these, adherents who contribute regularly to the support of the church may vote on temporal matters.

12. The members of a local church shall meet annually, and more frequently if they deem it advisable.

13. The Local Church Council shall have oversight of the spiritual interests of the pastoral charge. The management of its temporal and financial affairs shall be entrusted to a Committee of Stewards. The Official Board, consisting of the Local Council and Committee of Stewards, with representatives in full church membership of such other departments of church work as may be agreed upon by the National Council, shall meet quarterly, and more frequently if they deem it advisable, for the consideration of matters of joint interest.

14. The members of the Local Council, other than the minister, shall be chosen by those in full church membership, and shall hold office under regulations to be passed by the National Council.

15. (a) It shall be the duty of the Local Council to have the oversight of:

(1) The admission of persons into full membership, and the granting of certificates of removal.

(2) The conduct of members, with power to exercise discipline.

(3) The administration of the sacraments.

(4) The religious training of the young and the organization of meetings for Christian fellowship, instruction and work.

(5) The order of public worship, including the service of praise and the use of the church edifice.

(6) The care of the poor, and the visiting of the sick.

(b) It shall also be its duty :

(7) To receive and judge petitions, etc., from members.

(8) To transmit petitions, appeals, etc., to the District Council.

(9) To recommend suitable laymen to the District Council for licence to preach.

(10) To recommend suitable candidates for the ministry.

16. The stewards shall be chosen by the local church, and wherever practicable should be persons in full membership.

It shall be the duty of the Committee of Stewards to secure contributions for the purposes of the local church, and to disburse the money received for these purposes.

17. It shall be the duty of the Official Board (consisting of Local Council and Stewards meeting jointly) :

(1) To secure contributions for missionary and other general objects of the Church.

(2) To select representatives, in full church membership, to the District Council.

(3) To submit to the local church for its consideration reports on life and work, including a full statement of receipts and expenditures, of indebtedness and of estimates for the ensuing year.

(4) To transmit requests and questions through the District Council to the Committee on Pastoral Relations.

(5) To attend to matters affecting the pastoral charge not assigned to any of the other bodies.

18. All lands, premises and property acquired for the use of a local church or a pastoral charge of the United Church of Christ in the Philippines shall be held, used and administered under the trusts of the above model trust deed. (See Polity, par. 6.)

III. THE DISTRICT COUNCIL

19. The ecclesiastical body covering a geographical area which includes at least five local churches shall be known as the District Council.

The District Council shall consist of all the ordained ministers (in number not less than five), deaconesses in active service of the church and one delegate or representative from each organized church within a certain district.

20. *Quorum.* Five members of the District Council, three of whom shall be ordained ministers, shall be a quorum competent to proceed to business.

21. It shall be the duty of the District Council :

(1) To meet every year.

(2) To have the oversight of the pastoral charges within its bounds, review their records, and form new pastoral charges or local churches.

(3) To receive and dispose of petitions and appeals from the lower church councils.

(4) To transmit petitions and appeals to the higher governing bodies or courts.

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(5) To license as preachers laymen who are duly recommended and who after examination are approved.

(6) To superintend the education of students looking forward to the ministry, and to recommend them to theological colleges.

(7) To enquire, each year, into the personal character, doctrinal beliefs and general fitness of candidates for the ministry, recommended by the sessions, official boards or local churches; and, when they have fulfilled the prescribed requirements, to license them as preachers and to ordain them as ministers.

(8) To induct or install ministers.

(9) To deal with matters sent down by the higher governing bodies or courts.

(10) To adopt measures for promoting the religious life of the pastoral charges within the bounds.

(11) To select an equal number of ministerial and non-ministerial representatives to the National Council.

(12) To have oversight of the conduct of ministers within its bounds.

(13) To see that, as far as possible, every pastoral charge within the district shall have a pastorate without interruption, and that every effective minister shall have a pastoral charge, and to effect this through a Pastoral Relations Committee which it shall appoint annually.

(14) To receive ministers from other communions subject to the regulations of the National Council.

(15) The presiding officer shall be designated as Moderator.

(16) Whenever during the *interim* of regular meetings of the District Council it would seem advisable to call a special meeting, the Moderator, upon receiving a request, supported by at least three ordained ministers, shall issue a call for such a meeting, the length of time of notice for the meeting to be determined by each District Council, but in no case to be less than ten days; and in this meeting only such business shall be transacted as is specified in the call.

IV. THE NATIONAL COUNCIL

22. The National Council shall consist of an equal number of ministers and non-ministerial representatives chosen by the District Council. Its regular meeting shall be held every second year. Its Moderator shall be the chief executive officer of the Church, and during his term of office he may be relieved of his pastoral or other duties.

23. The National Council shall have full power:

(1) To determine the number and boundaries of the District Councils within its bounds, have oversight of them and review their records.

(2) (a) To legislate on matters respecting the doctrine, worship, membership and government of the Church, subject to the condition: First, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a two-thirds majority of the District Councils, and, if advisable, of the local churches also; Second, that no terms of admission to full membership shall be described other than those laid down in the New Testament; and, Third, that the freedom at present enjoyed in the negotiating churches shall not be interfered with by the United Church as provided in articles 4, 5, 7 and 8.

(b) To hold all property which it may acquire as a corporation or which may be voluntarily entrusted to it.

(3) To prescribe and regulate the course of study of candidates for the ministry and to regulate the admission of ministers from other churches.

(4) To receive and dispose of petitions, memorials, etc.

(5) To dispose of appeals from the District Councils.

(6) To determine the missionary policy of the Church, and to provide for the conduct of its missions.

(7) To appoint committees or boards and officers for the different departments of church work, to receive their reports and to give them instructions and authority.

(8) To correspond with other churches and to act as the official and legal body of this Church as a whole in its dealing with other organizations.

(9) To provide for surveys looking forward to more effective evangelization.

(10) To promote such national reform movements as the prohibition of the use of intoxicating liquors, of the cockpit, gambling and immoral dances.

(11) To foster unity and co-operation with other Christian bodies.

(12) To provide for travelling secretaries to attend District conventions and visit local churches, promoting activities.

(13) To provide a plan for ministerial insurance.

(14) To collect money needed for its functioning.

V. THE MINISTRY

C. Pastoral Office, including Term of Service

1. The pastoral relation shall be without a time limit.

2. The policy of the Church shall be that every pastoral charge shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a pastoral charge.

3. There shall be for each District Council a Pastoral Relations Committee, consisting of ministers and laymen, and appointed annually by the District Council. It shall be the duty of this committee to consider all applications for settlement from ministers and pastoral charges within the district over which it has jurisdiction. For this purpose it shall meet annually before the meeting of the District Council next after that by which it was appointed.

4. A minister by his own action and a pastoral charge through its constitutional representatives may, by such a date before the annual meeting of the Pastoral Relations Committee as the National Council shall determine, seek a change of pastoral relations by means of an application through the District Council to the Settlement Committee. All such applications shall be in writing.

5. Any pastoral charge, in view of a vacancy, may extend a call or invitation to any properly qualified minister or ministers. The right of appointment shall rest with the Settlement Committee but no pastor shall be appointed without the assent of both the Church and the pastor concerned.

6. When a pastoral charge becomes vacant during the Conference year through death or other emergency, the District concerned shall

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confer with the charge itself or with its constitutional representatives, and thereafter may arrange a supply for the remainder of the church year.

7. The Pastoral Relations Committee shall also have authority to initiate correspondence with ministers and pastoral charges with a view to completing arrangements to secure necessary and desirable settlements.

(a) Any minister shall have the right to appear before the Pastoral Relations Committee to represent his case in regard to his appointment ; and any pastoral charge or Official Board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or at a special meeting of which proper notice has been given.

(b) When a minister chosen by a pastoral charge cannot be settled, the charge or its constitutional representatives may place other names before the Settlement Committee.

8. The District Council shall have authority to transfer ministers and candidates for the ministry to another district and to receive from other districts, in harmony with the plan outlined in sections 3-7.

9. The minister in charge is ordinarily the presiding officer of the Local Council or of the Official Board.

D. Training for the Ministry

1. The District Council shall not receive any candidate for the ministry unless he has been first recommended by a Local Council.

2. The duty of enquiry into the personal character, doctrinal beliefs and general fitness of candidates for the ministry recommended by sessions, official boards or local churches, shall be laid upon the District Council and such enquiry shall be reported each year until they are accepted for ordination.

3. The attainment of a B.A. degree, to be followed by three years of study of theology in Union Theological Seminary or some other accredited school of theology is strongly recommended by the Church. All who have not taken a Theological Seminary course shall be required to follow the course of study prescribed in the by-laws of this constitution. Before ordination every candidate shall spend twelve months in preaching and pastoral work, excepting under extraordinary circumstances.

IV. CONSTITUTION OF THE UNITED CHURCH OF NORTHERN INDIA¹

ARTICLE I

The United Church of Northern India being of the Catholic Christian Church Visible, acknowledging the Father, the Son and the Holy Spirit, One God blessed for evermore, founded on the Word of God as contained in the Scriptures of the Old and New

¹ Published in *The Indian Standard*, May 1927, pp. 134-7.

Testaments and on the inward witness of the Holy Spirit, and deriving its authority from the Lord Jesus Christ, the only Head of the Church, administers its affairs through local churches, Church Councils (which may also be called Presbyteries), Synods and a General Assembly.

ARTICLE II. THE LOCAL CHURCH

1. A local church organized or unorganized is a company of Christians united for the worship of God, for the promotion of holy living and for the extension of the Kingdom of Christ, and assembling stately for public worship.

2. The officers of an organized church are : first, a pastor set apart by ordination for the preaching of the Gospel, the administration of the sacraments and the pastoral care of the congregation ; and elders or deacons chosen by the church who with the pastor constitute the Session or Standing Committee.

3. To the organized church belongs authority which it exercises in whole or in part through its Session or Standing Committee to manage its own affairs in accordance with this constitution and the rules of its Church Council ; it examines and admits candidates to the communion of the Church ; it grants and receives letters of transfer ; it exercises discipline over members and adherents ; it provides for the administration of the sacraments and, when the church is without a pastor, for the preaching of the Word ; it cares for the Sunday school and all work carried on by the church, evangelistic and other ; and appoints representatives to its Church Council.

ARTICLE III. CHURCH COUNCILS OR PRESBYTERIES

1. A Church Council is composed of all the ministers with representatives of the churches from the Sessions or Standing Committees within a defined district, the basis of representation to be approved by the Synod.

2. To the Church Council belongs the oversight and care of the churches within its bounds, including the framing of rules and regulations for them. It organizes, recognizes and disbands churches ; receives and superintends candidates for the ministry ; ordains, installs, dismisses and disciplines ministers ; licenses, retires, dismisses and disciplines licentiates and lay preachers ; gives counsel and aid to churches organized and unorganized ; decides references and appeals regularly presented ; maintains order ; carries on evangelistic and other religious work ; and appoints representatives to the Synod and General Assembly.

3. Each Church Council shall frame its own rules subject to the approval of its Synod, which shall see that such rules do not conflict with this constitution.

ARTICLE IV. SYNODS

1. A Synod is a body of representatives of the Church Councils within a defined area, each Church Council being entitled to two representatives, one of whom shall be a minister, for every three organized churches.

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2. A Synod shall ordinarily meet at least once in two years. It shall frame its own rules subject to the approval of the General Assembly.

3. The following shall be the powers of Synod :

(a) The approval of the rules and records of Church Councils within its area.

(b) The adjudication of references and appeals presented to it by or through a Church Council, the Synod's decision being final in all matters which affect only the churches within its jurisdiction.

(c) The supervision or the establishment, and maintenance of theological institutions.

(d) The formation of new Church Councils and definition of their bounds.

(e) The promotion of ways and means for the edification and extension of the Church within its bounds and for the carrying on of evangelistic work.

4. The Synods may exercise further powers provided that a majority of at least two-thirds of the Church Councils give their approval and that such powers do not conflict with this constitution.

ARTICLE V. GENERAL ASSEMBLY

1. The General Assembly is the representative body of the United Church of Northern India, and its organ for the expression of the judgment of the whole Church.

2. The General Assembly shall ordinarily meet once in three years, and shall be composed of representatives of the Church Councils, each Church Council being entitled to send two representatives, one of whom shall be a minister, for every seven organized churches or major fraction thereof. Church Councils which are entitled to send more than ten representatives may limit their representation to ten, if they so desire.

3. Its general duties are :

(a) The approval of the organization, boundaries and records of Synods.

(b) Co-operation with Synods in evangelistic and other Christian work.

(c) The determination of minimum qualifications for ordination to the ministry.

(d) The adjudication of appeals against the action of Synods in matters which affect the Church as a whole.

(e) The collection of statistics of the Church and publication of a triennial report.

(f) The promotion of ways and means for the edification and extension of the whole Church including comity and union with other churches.

4. The General Assembly shall at each regular meeting appoint an Executive Committee which shall be the Trust Association of the United Church of Northern India.

ARTICLE VI. AMENDMENT OF THE CONSTITUTION AND CONFESSION OF FAITH

An amendment to this constitution or the Confession of Faith shall originate in a Church Council or Synod, and, if approved by

the General Assembly, shall be submitted to the Church Councils for a simple *pro* and *con* vote, which shall be taken at meetings held not less than two months or more than eight months after submission by the Assembly. Each Church Council shall report to the Executive Committee of the General Assembly the number of votes cast. That committee shall canvass the returns and if the amendment has received two-thirds of the votes cast, it shall be declared adopted and be so notified to the Church Councils.

In all cases notice of proposed amendments shall be sent by the body proposing the amendment to the Clerk of the General Assembly not less than three months before the next meeting of the Assembly, and twelve months' notice shall be given of amendments to the Confession of Faith.

V. CONSTITUTION OF THE ANDHRA EVANGELICAL LUTHERAN CHURCH¹

PREAMBLE

In the name of the Father, and of the Son, and of the Holy Spirit, Amen.

Having been called by the Gospel and made partakers of the grace of God, and, by faith, members of our Lord and Saviour Jesus Christ, and, through Him, of one another,

We, members of Evangelical Lutheran congregations in India associated in Evangelical Lutheran synods, recognizing our duty as people of God to make the inner unity which we have with one another manifest in the common confession, defence and maintenance of our faith, and in united efforts for the extension of the Kingdom of God at home and abroad; realizing the vastness of the field that God has assigned us for our labours in this land, and the greatness of the resources within our beloved Church, which are only feebly employed for this purpose; conscious of our needs of mutual assistance and encouragement; and relying upon the promise of the Divine Word that He who hath begun this work will perfect it until the day of Jesus Christ:

Hereby unite and now invite and, until such end be obtained, continue to invite, all Evangelical Lutheran congregations and synods in India, one with us in the faith, to unite with us in one general organization to be known as the United Lutheran Church in India.

ARTICLE I. NAME AND AREA

1. The name of this body shall be the Andhra Evangelical Lutheran Church.
2. Its work shall be carried on in the Vizagapatam, East Godavari, West Godavari, Kistna, Guntur and adjacent districts of the Madras Presidency, and such other places as this body shall hereafter determine.

¹ Published in the *Bulletin of the Fifth Convention of the United Lutheran Church in America* . . . October 19, 1926, pp. 321-7.

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ARTICLE II. DOCTRINAL BASIS

1. This body receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

2. This body accepts the three œcumenical creeds: namely, the Apostles', the Nicene and the Athanasian, as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.

3. This body receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

4. This body recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther and the Formula of Concord, as in the harmony of one and the same pure Scriptural faith.

ARTICLE III. OBJECTS AND DUTIES

In accordance with the doctrinal basis set forth in Art. II, this body recognizes that all power in the Church belongs primarily and exclusively to our Lord Jesus Christ, the Head of the Church; and all just duties and powers exercised by the Church are committed to her for the furtherance of the Gospel through the Word and Sacraments; and that congregations are the primary bodies through which power committed by Christ to the Church is normally exercised.

Therefore this body is organized:

1. To preserve and extend the pure teaching of the Gospel and the right administration of the Sacraments (Eph. iv. 5, 6; Augsburg Confession, Article VII).

2. To conserve the unity of the true faith (Eph. iv. 3-16; 1 Cor. i. 10), to guard against any departure therefrom (Rom. xvi. 17), and to strengthen the Church in faith, in confession and the promotion of the Kingdom of God.

3. To express outwardly the unity of Lutheran congregations; to cultivate co-operation among all Lutherans in the promotion of the general interests of the Church; to seek the unification of all Lutherans in one orthodox faith; and thus to develop and unfold the specific Lutherans' principle and practice and make their strength effective.

4. To awaken, co-ordinate and effectively direct and supervise the united energies of this body in such operations as the following:

(a) The training of ministers and teachers to be witnesses of the Word and the upbuilding, maintenance and strengthening of institutions for the promotion of such training.

(b) The extension of the Kingdom of God by the support of Home, Inner and Foreign Missions and Diaspora Work.

(c) The extension of the Kingdom of God by the participation in co-operative organizations among Protestant churches in India,

such as the British and Foreign Bible Society, National Missionary Society, National Christian Council and Andhra Christian Council and in co-operative movements and institutions.

(d) The proper regulation of the externals of worship, that the same, in character and administration, may be in keeping with the New Testament and the liberty of the Church unto the edification of the Body of Christ.

(e) The supervision, preparation and publication of such literature as this body may deem necessary for its edification and growth.

(f) The general oversight and supervision of all educational work within the province of this body.

(g) The carrying on through committees of all departments of work which come within the province of this body.

5. To solicit and disburse the funds necessary for these and other purposes defined in this constitution.

6. To foster and develop the work of this organization's constituent bodies, which are called synods; to exercise a general supervision over the Church, and, on appeal of synods, to give counsel and adjudicate questions of doctrine, worship and discipline.

7. To enter into relations with other bodies in the unity of the faith and to exchange official fraternal delegates with them.

ARTICLE IV. MEMBERSHIP

1. The Andhra Evangelical Lutheran Church at its organization shall consist of the congregations which compose the Evangelical Lutheran Synods of Guntur and Rajahmundry in South India.

2. Any Evangelical Lutheran Synod applying for admission, which has accepted this constitution with its doctrinal basis as set forth in Article II, and whose constitution has been approved by the General Conference of the Andhra Evangelical Lutheran Church, may be received into membership by a majority vote at any regular meeting of the General Conference.

ARTICLE V. THE GENERAL CONFERENCE

1. The General Conference of the Andhra Evangelical Lutheran Church shall consist of clerical and lay delegates elected biennially by the synods, and of co-opted delegates, as provided for in the by-laws.

2. The General Conference of the duly elected and co-opted delegates of the Andhra Evangelical Lutheran Church shall be held annually at the time specified in the by-laws.

3. Special meetings of the General Conference shall be called by the president upon the request of the Executive Committee, or the written request of one-third of the delegates.

4. A majority of the delegates shall constitute a quorum.

5. Notice of the time and place of all meetings shall be given by the English secretary at least four weeks in advance for regular meetings and two weeks in advance for special meetings, to all delegates.

ARTICLE VI. POWERS

1. As to external relations: This body shall have power to form and dissolve relations with other general bodies, organizations and

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movements. To secure uniform and consistent practice, no synod, committee or church council shall have power of independent affiliation with general organizations and movements.

2. As to internal relations : This body shall have power to deal with internal matters that affect its constituent synods or the activities of the Church as a whole, except that when the operation of such power takes place within the domain of any of the synods their consent and co-operation must first be secured.

3. As to appeals : The General Conference shall provide for the settlement of all cases appealed to it from the synods as set forth in the by-laws.

4. As to work and administration : The General Conference shall have the power to engage in the work described under 'Objects and Duties,' to create and regulate committees, to determine budgets and lay apportionments for work under its direct control and management.

5. The executive power of this body shall be vested in its officers, in an Executive Committee and in various other standing committees and special committees subject to this constitution and the General Conference.

ARTICLE VII. OFFICERS ¹

1. The officers of this body shall be a president, a vice-president, an English secretary, a Telugu secretary, a treasurer and a statistician. They shall be elected at the regular annual meeting of the General Conference. Ministers only shall be eligible to the office of president and vice-president. For administrative purposes the General Conference may from time to time elect and designate other officers additional to those named in this paragraph.

ARTICLE VIII. RELATIONS

1. As to the relations with the synods : This body shall have the general oversight of all work carried on by its constituent synods.

N.B. General oversight shall consist of the co-ordinating of budgets, the making of rules and the laying down of principles, and such other powers as may be delegated to it by the constituent synods.

2. As to the relations with the council of the India Mission of the United Lutheran Church in America : The General Conference shall have the right to originate suggestions and make recommendations in regard to matters which are vitally related to the Indian Church, but which are under the jurisdiction of council.

3. As to relations with the Board of Foreign Missions : All correspondence with the Board, including budgets, covering letters for the same and minutes, shall be forwarded through the council, as provided for in the by-laws.

4. As to relations with the United Lutheran Church in America : The General Conference shall elect one or more fraternal delegates

¹ The duties of these officers defined in Sections 2-10 of this article are such as customarily belong to these officers, and therefore they are not reprinted here.

to each biennial Convention of the United Lutheran Church in America, as determined in the by-laws.

5. As to relations with Government: All official relation with Government in connexion with the work under the control and supervision of this body shall be carried on as provided for in the by-laws.

ARTICLE IX. COMMITTEES

1. There shall be an Executive Committee of eight members consisting of the president, vice-president, English secretary, treasurer and four members to be elected annually.

2. It shall be the duty of the Executive Committee to represent this body officially during the interims of its meetings, to transact all *ad interim* business not otherwise provided for, and to perform any other work committed to its charge by this body. The committee shall make a detailed report of its official actions to all delegates and shall make a report to the annual meeting of the General Conference.

3. As far as possible the work of this body shall be carried on by standing committees appointed annually by the president in consultation with the Executive Committee.

ARTICLE X. BY-LAWS AND AMENDMENTS

1. This body may adopt by-laws for the transaction of its business, provided that they do not conflict with this constitution. These by-laws may be suspended or amended at a regular meeting of the General Conference by a two-thirds vote of the voting members.

2. The articles of the constitution of this body may be amended by a three-fourths vote of the voting members present at a regular annual meeting of the General Conference provided that such proposed amendment be moved and presented in writing by not less than six delegates at a previous regular annual meeting.

VI. THE CHURCH OF BASUTOLAND

ITS CONSTITUTION, RULES AND REGULATIONS¹

CHAPTER I

THE CHURCH OF BASUTOLAND

1. The Church of Basutoland has been established by the missionaries of the Paris Evangelical Missionary Society; it remains connected with that society.

2. The teaching is based on the Holy Scriptures of the Old and New Testaments.

¹ Published by the Morija Printing Works of the Paris Evangelical Missionary Society, Basutoland, 1927.

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It confesses with all the Evangelical Churches that there is no other salvation but that which is in Jesus Christ, the only begotten Son of God, who died on the cross for the sins of men, rose from the dead and sitteth on the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead when the times are fulfilled.

The summary of its teaching is to be found in the Apostles' Creed.

3. The members of the Church of Basutoland are all those who in Basutoland believe in Jesus Christ, who have given themselves up to Him, have been admitted into the Church by baptism or confirmation, and promise to live a just and faithful life in obedience to the laws of the Church.

Those also considered as belonging to the Church of Basutoland, although not as full members, are its converts still on trial.

4. The Church of Basutoland considers it its duty to preach the Gospel to all natives, of whatever tribe, living in Basutoland; to exhort them to be converted to God and to give themselves up to Him. It establishes stations, out-stations and schools under the care of ministers, evangelists and teachers.

As the opportunity arises, it will also carry the Word of God to other heathen tribes, especially to those north of the Zambezi River, and be as helpful as possible to the French missionaries in Barotseland.

5. It shall aim to live in good understanding, peace and brotherly love with all the Evangelical Churches in South Africa, to remain on friendly terms with them and assist them to the fullest extent of its power.

6. It is formally decided not to start a new mission in any country where other Evangelical bodies are at work, unless it be in full understanding with such bodies.

In deference to other Evangelical Churches, it shall not infringe their right or overstep the borders of countries they occupy.

It expects to be treated by them in the same way.

7. It shall be available to all members of other Evangelical Churches when visiting or coming to reside in Basutoland. It shall admit them into its communion with all the privileges its members enjoy. See Chap. IX, 10.

Its members, when visiting or going to reside outside Basutoland, shall be provided with certificates recommending them as Christians to the care of the Evangelical Church nearest to the place they go to.

8. The Church of Basutoland is but one body ruled everywhere by the same regulations. All its parishes are united to constitute that body, and none can dissociate itself from it.

The same regulations apply in all the parishes to its ministers, evangelists, elders and other workers.

All church buildings, houses for ministers, evangelists, teachers, etc., school buildings, etc., are the property of the Church of Basutoland in the care of either the Missionary Conference or the Joint Conference. See Chap. II, 26.

The same rule applies to money or anything else owned by the Church.

CHAPTER II

THE PRINCIPAL GOVERNING BODIES OF THE CHURCH

1. The principal bodies governing the Church of Basutoland are :

- A. The Missionary Conference ;
- B. The Joint Conference ;
- C. The Synod.

These bodies alone can make laws and govern the Church according to the present constitutive articles and the powers herein given to each of them.

A. The Missionary Conference

2. The Missionary Conference includes all the missionaries sent to Basutoland by the Paris Evangelical Missionary Society.

It has its own constitution approved by the Committee in Paris.

3. This Conference has full power over all the missionaries ; it alone can appoint them for their special work, or remove them, judge them and give force to its decisions in concurrence with the Committee of the Missionary Society.

4. It is in charge of all its institutions, their directors and teachers. It frames the rules for these institutions.

8. It has power over all matters which its own regulations or those for the Joint Conference, the Synod and the Presbyteries do not assign to the Joint Conference or to the Synod.

B. The Joint Conference

10. The Joint Conference includes : (a) all the Missionaries to whom the Missionary Conference gives the right of membership therein ; (b) the ordained Native ministers ; (c) the Delegates elected by the Presbyteries.

11. All its members, missionaries, Native ministers and delegates have the same status.

12. Each Presbytery shall elect two delegates as members of the Joint Conference. They may be chosen alike from the evangelists and the elders. See Chap. III, 33.

These delegates are elected for a period of four years ; they may be re-elected.

In case of the death of any of the delegates before the end of the four years, a substitute shall be elected for the end of the period.

19. The Joint Conference has power in all matters concerning the churches and the day schools, as in everything not assigned to the Missionary Conference or to the Synod.

20. It frames new laws, rules and regulations, or amends those already in force. See Chap. XIX, 1-3.

21. It decides in all cases of disputes brought before it.

22. It appoints the Native ministers, transfers or dismisses them.

23. It chooses the questions to be discussed at the Synod. See Chap. II, 39.

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29. Should the Missionary Conference not agree to any decision taken by the Joint Conference, the case shall be settled by the Committee in Paris.

C. The Synod

31. The Synod includes all the missionaries and Native ministers being full members of the Joint Conference, and the delegates elected by the parishes.

The delegates are to be elected proportionally to the number of full church members of each parish. For each Synod the executive of the Joint Conference shall decide the rate of proportion to be adopted.

32. The delegates are to be chosen by each Consistory from a number of men elected by the minister. Should any delegate be unable to attend the Synod, the minister shall appoint a substitute.

34. The Synod shall meet every three years.

40. If any Consistory wishes a special question to be discussed at the Synod, it shall first inform the Joint Conference through the president of the Presbytery. The Conference shall decide whether the request shall be granted or not.

48. As soon as the stage has been reached when there is no longer any doubt as to the competency of the Synod to govern the Church of Basutoland, the Joint Conference shall relegate its powers and duties to the Synod. See Chap. II, 30.

CHAPTER III

THE MINOR GOVERNING BODIES OF THE CHURCH

1. The minor governing bodies of the Church of Basutoland are :
 - A. The Local Council ;
 - B. The Consistory ;
 - C. The Presbytery.

A. The Local Council

2. The minister and the elders on a station, or the evangelist and the elders on an out-station, form a Local Council.

This council shall be summoned by the minister or the evangelist whenever necessary.

3. It shall investigate all church matters on the station or on the out-station and prepare a report to be placed before the monthly or bi-monthly meetings of the Consistory.

It can take no final decisions or impose a sentence on any church member. Occasionally its powers may be enlarged by the Consistory.

B. The Consistory

4. The Consistory is the governing body of a parish ; the whole work in the parish is under its care.

The Consistory includes :

(a) The minister, its president ; (b) the evangelists of the parish ; (c) the elders of the parish ; (d) the school teachers, if full members of the Church, and if their presence be considered desirable by the other members of the Consistory.

Women elected as elders may or may not be members of the Consistory. There is no definite rule about this question. See Chap. VIII, 7.

9. When it seems expedient to the minister and to the Consistory, questions may be settled by vote. But even if there be no voting, the presiding minister giving his decision is to consider the general feeling, and to remember that the members of the Consistory are his counsellors with whom he shall avoid friction.

10. The Consistory shall give the minister every assistance, especially in the following matters :

(a) to consider at all its meetings the requirements of the work on the station and the out-stations as reported by the minister, the evangelists or the elders ;

(b) to choose among the catechumens those that may be admitted into the Church, and to fix the time for their admission ;

(c) to inflict punishment upon those that transgress the laws of the Church, or to relieve them of such punishment ; to exclude backsliders, or to admit them again into the Church after genuine repentance ;

(d) to establish new out-stations or day schools where it seems expedient.

(e) to enquire into church expenditure and to check the church accounts every year. See Chap. IV, 17b.

(f) to supervise the day schools ;

(g) to appoint evangelists and teachers, or to discharge them.

14. If any Consistory be at variance with the minister, it can appeal to the president of the Presbytery or its executive. If the case be not satisfactorily settled, the Presbytery shall bring it before the executive of the Joint Conference, whence it may come before the Joint Conference itself for final settlement if necessary.

C. The Presbytery

15. To lessen the work of the Joint Conference at its regular yearly meetings, Basutoland has been divided into six ecclesiastical districts, each of them including several parishes.

The Joint Conference may divide the country into a greater number of districts, or reduce their present number, change their boundaries, etc., as may seem expedient.

16. At the head of each district there is a council called the Presbytery which shall meet at least once a year.

17. The Presbytery includes all the missionaries and the Native ministers who are the heads of the parishes in the district, and also the delegates elected by the Consistories.

Every year the executive of the Presbytery shall decide the number of delegates to be elected by each parish according to the number of its church members.

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18. Missionaries at the head of such institutions as the Morija Training Institution, the Bible School, the Training School for Native ministers, the Leloaleng Industrial School, etc., may be present at the meetings of the Presbytery of the district to which they belong, but they shall have no vote unless it be specially given to them by the Presbytery.

20. The Presbytery may give its decision in all questions concerning the churches or the schools in the district.

It shall watch over the observance of the church laws by the Consistories.

The Presbytery cannot repeal or amend any law; it cannot make any new law.

If any Presbytery violates the church rules and regulations, if it acts wrongly, the Joint Conference shall interfere and cancel what has been unlawfully done.

21. Any minister or any Consistory may appeal to the Joint Conference in any case in which a Presbytery has exceeded its powers.

27. The president shall inform the Joint Conference if any parish in the district wishes to establish new out-stations or new schools. But the design must first receive the approval of the Presbytery. Chap VII, 6.

28. Should the president have any doubt as to the behaviour or the work of any minister, he shall inform the executive of the Joint Conference. The president and that executive alone have the power to enquire into such case.

Any minister or any Consistory may appeal to the Joint Conference or to its executive if there be any feeling of unfair treatment by the president or the executive of the Presbytery.

CHAPTER IV

THE MINISTRY IN THE CHURCH OF BASUTOLAND

1. The ministry in the Church of Basutoland includes the ordained missionaries sent by the Committee in Paris, and the Native ministers ordained by the Joint Conference or ordained elsewhere and admitted by it.

2. Missionaries can only be deprived of their rights by the Missionary Conference in concurrence with the Committee in Paris. See Chap. II, 13.

Native ministers can only be deprived of their rights by the Joint Conference. See Chap. II, 22, and Chap. VI, 4.

9. Nobody has the right to baptize or to give the Holy Communion in the Church of Basutoland, except the ordained missionaries and the ordained Native ministers. But if any visitor, minister of a friendly Evangelical Church, happens to be in Basutoland when there are baptism, or Holy Communion, or Ordination services, he may be invited to take part in those services.

11. Only the Missionary Conference can ordain a missionary.
Only the Joint Conference can ordain a Native minister.

CHAPTER V

THE TRAINING SCHOOL FOR NATIVE MINISTERS

CHAPTER VI

PERIOD OF PROBATION FOR NEWLY TRAINED NATIVE MINISTERS ;
THEIR ORDINATION

CHAPTER VII

PARISHES AND OUT-STATIONS

1. The Church of Basutoland is divided into several independent parishes, but all are under the control of the Joint Conference and governed according to the rules and regulations issued by the Conference or the Synod.

At the present time (1927) there are 34 of these parishes ; 10 are under the care of missionaries and 24 entrusted to Native ministers.

2. Parishes now under the care of missionaries shall remain so, except when the Missionary Conference asks the Joint Conference to appoint *pro tem.* a Native minister to fill up a vacancy.

If the Missionary Conference wishes a parish under the care of a missionary to be permanently entrusted to a Native minister, the proposal may be laid before the Joint Conference. If accepted, the incumbent of the parish shall henceforth be a Native minister.

If the Joint Conference wishes a parish under the care of a Native minister to be permanently entrusted to a missionary, the proposal may be laid before the Missionary Conference, which shall decide.

At the request of the Joint Conference a missionary may *pro tem.* be in charge of a Native minister's parish if the Missionary Conference agrees.

3. Only the Missionary Conference may appoint a missionary to a parish reserved for missionaries. It alone may also withdraw him, and it shall in either case inform the Joint Conference.

Only the Joint Conference may appoint a Native minister to a parish reserved for Native ministers. Appointment and withdrawal are in its power.

4. The Joint Conference has the power to establish new parishes wherever the Church of Basutoland is at work. It shall define their boundaries by cutting off parts of the surrounding parishes.

It may change the boundaries of any parish if expedient to do so.

5. In every parish there are several out-stations belonging to it. On every out-station there shall reside an evangelist to do the work, and one or more elders. There shall be Sunday services, other meetings and classes for catechumens.

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CHAPTER VIII

EVANGELISTS AND ELDERS

1. An evangelist shall be appointed on each out-station. See Chap. VII, 5.

2. The duties of an evangelist are :

(a) to supervise the local congregation ;

(b) to hold the Sunday services, preside at other meetings and teach classes for catechumens.

(c) to receive church contributions and deliver them over to the minister ;

(d) to supervise the work of the teachers, etc.

The evangelist depends for everything on the head of the parish, to whom he shall report whatever may happen on the out-station.

4. Evangelists are appointed by the ministers and the Consistories and are responsible to them.

An evangelist in fault or having aroused suspicions can only be judged by the Consistory.

5. An evangelist has no right to baptize or give the Holy Communion.

6. Ministers and evangelists shall have elders to be their assistants.

As far as possible there should be one or several elders on every out-station. See Chap. VII, 5.

7. Elders are to be chosen from trustworthy Christian men who can be relied upon to do the work with which they are to be entrusted.

Even women may be chosen if any parish wishes to do so. See Chap. III, 4.

10. Elders are elected for a period of five years after which a new election shall take place. Elders whose time has expired may be re-elected.

14. An elder can only be judged or deprived of his eldership by the Consistory.

CHAPTER IX

ADMISSION OF MEMBERS INTO THE CHURCH

CHAPTER X

BAPTISM OF INFANTS

CHAPTER XI

THE CLASSES FOR CATECHUMENS

CHAPTER XII

THE CHURCH SERVICES

CHAPTER XIII

THE DAY SCHOOLS FOR CHILDREN

CHAPTER XIV

THE CHURCH AND HEATHEN CUSTOMS

CHAPTER XV

CHURCH DISCIPLINE

CHAPTER XVI

MARRIAGES SOLEMNIZED ACCORDING TO CHRISTIAN RITES

CHAPTER XVII

INCOME AND EXPENDITURE

CHAPTER XVIII

THE GENERAL CHURCH FUND

CHAPTER XIX

REPEAL OR AMENDMENT OF PRESENT RULES AND REGULATIONS

1. The Joint Conference alone has the power to repeal or amend any of the present rules and regulations.

VII. CONSTITUTION OF THE CONGREGATIONAL CHURCHES OF THE AMERICAN BOARD

CHURCHES IN NATAL

I. NAME

The name of this organization is the Congregational Churches of the American Board.

II. OBJECTS

The objects of the organization are :

- (1) To uphold and extend evangelical religion.
- (2) To federate into one body the congregations established under the auspices of the American Board together with any other congregation that may have been or may be received into the same fellowship.
- (3) To promote a common standard of admission to the privileges and fellowship of the denomination.
- (4) To assist young men desirous of becoming ministers.
- (5) To authorize the ordination of qualified candidates for the ministry.
- (6) To help such churches as need assistance and to maintain an adequate ministry.
- (7) To secure such allocation of the available ministry to the churches as shall best serve the interests of the churches as a whole and to ensure their proper support.

III. ADMINISTRATION

The administration of the churches shall be through the following agencies :

1. *The Individual Church*

The Individual Church has full power to receive and dismiss members, to exercise the discipline necessary to preserve purity of communion, to elect deacons and other local officers, to collect and administer all funds except those hereinafter specified, and to do all that concerns the internal administration of the church.

The election of ministers is subject to the provisions hereinafter appearing.

2. *The Annual Assembly (Umkandhlu)*

The Annual Assembly shall consist of :

- (1) All male missionaries of the American Board under appointment.
- (2) All ordained native pastors in charge of churches and those working with the churches though not in pastoral charge. Ordained pastors who have retired from active service but are in good ministerial standing may be given the privilege of corresponding members.
- (3) All evangelists in charge of congregations or stations of these churches.
- (4) Delegates from the churches on the following basis : A church having a membership of 100 or less shall be entitled to be represented in the Assembly by one delegate. A church having more than 100 but less than 200 members shall be entitled to two delegates. Any church having more than 200 members shall be entitled to three delegates.
- (5) The Woman's Organization (Isililo) may be represented by two delegates from the North Coast District and two from the South

Coast District and one for the Transvaal field, including Inhambane and Paulpietersburg.

(6) The Young Peoples' Organization may be represented by two delegates.

(7) The Inhambane field may be represented by the minister in charge and one delegate.

(8) No delegate may exercise more than one vote although he may represent a church as well as one of the above organizations.

3. *The Executive Committee (Umlomo)*

This Executive Committee shall consist of the following :

- (a) Two missionaries of the American Board.
- (b) Two ordained native pastors.
- (c) One evangelist of those in the service of the Assembly.
- (d) Three lay members.

Each class shall choose its own representatives to serve on the Executive Committee, the election to take place annually at sectional meetings of the Annual Assembly.

4. *Pastors' Conference*

(1) There shall be a Pastors' Conference, its membership consisting of the following :

- (a) All the male missionaries of the American Board under appointment.
- (b) All ordained pastors of the churches. Retired pastors in fellowship with the churches of the American Board may become corresponding members.
- (c) All evangelists in charge of churches or congregations.

(2) Pastors' Conference shall meet annually or at other times as may be necessary. The ordained pastors and missionaries may meet separately by their own vote, and the evangelists by themselves.

(3) The officers shall be Chairman and Secretary chosen by the Conference.

5. *Board of Trustees*

There shall be a Board of Trustees chosen by the Umkandhlu which shall administer the landed properties of the church obtained by purchase or gift. The Board shall have no power to sell or to hypothecate these lands except by a two-thirds vote of the Umkandhlu. Members of the Board of Trustees shall be—one missionary of the American Board and four representatives of the churches. The members of the Board of Trustees shall retain office until others shall have been elected.

Titles which are not vested in the Congregational Churches of the American Board alone but are the joint property of churches and the mission are held by the Joint Boards provided in their titles.

6. *The Mission*

The relation of the American Board Mission to the churches is expressed through Mission Supervisors appointed by the Mission.

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IV. POWERS OF THE ANNUAL ASSEMBLY (UMKANDHLU)

The powers and responsibilities of the Assembly are as follows :

(1) To decide all matters pertaining to the general interests of all the churches.

(2) To decide all matters which may be referred to it by any individual church by way of complaint against any action of the Executive (Umlomo).

(3) To determine on recommendation of its Executive Committee (Umlomo) the allocation of ministers and evangelists according to procedure hereinafter provided.

(4) To investigate by ecclesiastical council, by deputation or through its Executive Committee, any charges against a minister or evangelist and any grave differences arising in an individual church. Such charges against any minister shall be made in the first instance to the Pastors' Conference, and referred by them to the Executive, which shall possess in this as in all matters power to act for the Assembly between sessions of the Assembly.

V. OFFICERS

The officers of the Assembly (Umkandhlu) shall be a Chairman, a Secretary and a Treasurer. These officers shall be elected annually.

The Chairman, Secretary and Treasurer of the Annual Assembly shall be the Chairman, Secretary and Treasurer of the Executive.

VI. POWERS AND FUNCTIONS OF THE EXECUTIVE (UMLOMO)

The functions of the Umlomo are as follows :

1. Collection and Control of Funds.

A. Each church and congregation shall be assessed a fixed sum per quarter per member on the basis of the membership as reported in the statistical report for the year.

Umlomo may recommend to Umkandhlu abatements from these apportionments for reason of transitory membership, allowance for members temporarily not in good standing or for other reasons and the apportionment of each church shall be fixed by Umkandhlu at its annual meeting.

These quarterly offerings shall be paid into a central fund administered by Umlomo. The mission may contribute to this central fund such sums as it may see fit. The Executive (Umlomo) shall send to the Mission annually a statement of the costs of its work so that the Mission may have a basis on which to determine its offering. The Executive shall have power to rule that the offering to be received from the Mission in any year shall not exceed such sums as it may fix or to rule that the Mission's contribution shall be no longer accepted. They shall be expended by vote of Umlomo for the following purposes :

(a) For the payment of stipends of all ministers and evangelists appointed by the churches through Umlomo.

(b) For the defraying of the cost of moving expenses of ministers and evangelists as laid down in the by-laws, the balance being payable by the individual churches concerned.

- (c) For defraying the cost of administering the work, including the expenses of Umlomo members in attending the meetings of Umlomo.
- (d) For assisting needy churches or congregations in the erection of houses of worship.
- (e) For any other purpose only as authorized by Umkandhlu.

B. Umlomo may call upon the churches for special voluntary offerings, for any need not provided for by the quarterly apportionments, e.g. :

- (a) The purchase of land for the work of the churches.
- (b) The extension of the work of the churches in areas regarded as mission fields of the churches.
- (c) Any other requirement regarded by Umlomo as having a legitimate claim on the benevolence of the churches.

C. Funds contributed especially for the missionary work of the churches shall be separately recorded in the Treasurer's books under the account 'Ma Li Hambe,' and funds contributed for this purpose shall not be used for any other purpose except by vote of Umkandhlu.

D. Funds contributed for the purpose of real estate shall be administered by a Board of Trustees elected by Umkandhlu as provided under Section III. No. 5 of this constitution, but such funds shall be recorded in the books of the Treasurer of the churches and paid out by him on vote of Umkandhlu.

E. All funds collected by the local church or congregation for its local necessities shall be under the sole control of the local church or congregation.

2. Appointment and Transfer of Ministers.

A. It is the function of the Umlomo or Executive to advise the churches with reference to the appointment, removal and transfer of ministers and evangelists as may be required in the interests of the work as a whole.

B. The Executive shall in so far as possible ascertain the wishes of the churches involved and also the ministers and evangelists. Any church which is not satisfied with the proposed appointment and any minister or evangelist who is not satisfied shall have the right to state his objections with reasons therefor to the Annual Assembly, and the decision of the Assembly shall then be final.

C. In order that there may be opportunity for consultation as provided in (B) the Executive shall prepare the slate of proposed appointments not later than the March meeting of the Executive. In case of failure to do so the Annual Assembly may accept a slate of appointments at its discretion, but the churches or ministers and evangelists concerned shall then have the right to state their objections to the Executive, which shall have authority to make the final decision.

D. The Executive (Umlomo) shall not be bound to confer with the church or churches concerned as provided in (B) in the case of those churches whose quarterly offerings are not sufficient to cover the salaries of their pastors.

E. In case of vacancies due to death or similar emergency Umlomo shall have authority to arrange for the filling of such vacancies without the delay entailed in the above process, but shall obtain the consent of any church whose pastor it is necessary to remove to fill the vacancy.

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3. The exercise of all powers necessary to carry on the work of the churches between the meetings of the Assembly saving only those powers herein reserved to the meeting of the Assembly.

VII. THE FUNCTIONS OF THE PASTORS' CONFERENCE

are as follows :

To confer together regarding their work and to advise the churches if occasion arises. All requests for ordination must be approved by the ordained section of the Conference before they can be sent to the Umkandhlu. Any charges against the character of ministers or evangelists shall be brought in the first instance before the Pastors' Conference.

VIII. THE FUNCTIONS OF THE SUPERVISORS

are as follows :

(1) The Supervisor is the curator of the churches under his care and acts on behalf of the Mission and the Executive (Umlomo) and his functions are to carry out that to which he is commissioned by the Mission or the Executive.

(2) Every church has a Supervisor, including those which have ordained pastors. In them is expressed the fellowship in service of the Mission with the churches.

(3) The Supervisor is the guide of the churches under his charge to lead, advise and assist them in the methods of work. He does not rule over them (2 Cor. i. 24, 'Not that we have lordship over your faith but are helpers of your joy').

(4) The Supervisor exercises all the functions of the ordained pastor in those churches which have no pastor and assists the pastors as he may be able.

(5) The Supervisor should be kept informed of all matters touching the church so that he may be aware of its progress or lack of progress and be able in all respects to assist the church.

(6) When any important matter bearing upon the welfare of the church is to be discussed the Supervisor should be invited to be present.

(7) In the case of the calling of a pastor or the summoning of an ecclesiastical council the Supervisor must be included and his name must appear on the call. This is not because the church is under authority but because as long as the Mission is in the field it is one with the church and without it the church would not be complete.

The Assembly (Umkandhlu) may send any message or request to the Mission or by sending messengers to the meeting of the Mission.

IX. THE ORDINATION OF PASTORS

shall proceed as follows :

(1) The church together with its supervisor shall send to the Assembly (Umkandhlu) a request for the ordination of its pastor supported by the recommendation of the Executive (Umlomo) and the Pastors' Conference. If the ordination is agreed to, it

shall take place at the home church with the assistance of a council chosen in co-operation with the Umlomo.

Or

(2) The Umlomo may send forward the name with the support of the Pastors' Conference and if the ordination is agreed to, it may take place at the meeting of the Assembly (Umkandhlu). Laying on of hands being by the ordained ministers present.

This constitution may be amended only upon notice being given at the annual meeting of Umkandhlu, action to be taken at the next annual meeting.

VIII. THE CONSTITUTION AND STATEMENT OF DOCTRINE OF THE BANTU PRESBYTERIAN CHURCH OF SOUTH AFRICA

THE CONSTITUTION OF THE CHURCH

1. The polity, according to which this Church administers its affairs, is Presbyterian.

2. This follows the practice of the apostolic age, in that the affairs of the Church are stately administered by office-bearers chosen by the members and duly set apart to their offices.

3. The first or major order consists of presbyters or elders, otherwise known as bishops or overseers, by whom the duties of government are discharged. These having been chosen by the people are ordained and installed or inducted to their offices by the laying on of hands.

They may hold office for life, or for a term of years, after which they may be re-chosen and thereafter inducted for the same term of years.

The second or minor order is known as deacons. They are chosen to assist the presbyters in the oversight of the congregations and deal with financial matters only. This order is not universal in Presbyterianism. In some instances they may be wanting altogether, while in others their place may be taken by a committee of management, the members of which hold office for a fixed period of time.

4. Congregations are not independent of each other, but are integral parts or portions of one and the same Church, having a common doctrine and being subject to a common government.

5. The administration of the affairs of the Church is vested in Deacons' Courts or Committees of Managers, Sessions, Presbyteries, Synods and a General Assembly, with regular gradation of authority in the order named, the General Assembly being the supreme court.

6. The constitution of the Church being entirely spiritual, appeal from the decision of any of the courts to the civil tribunals is regarded as an offence against the laws of the Church.

7. A congregation, regularly organized, consists of its office-bearers and all other members of the Church in full communion together with their children. Adherents also form part of the congregation, but they and their children have limited rights.

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8. All baptized persons, who make a profession of faith in Christ and lead a life consistent therewith, may be admitted by the Sessions to membership in full communion.

9. A Presbytery consists of ministers and representative elders from congregations within a given area, and it exercises common government over these churches.

A combination of Presbyteries may be a Synod or a General Assembly.

10. In all these courts a decision of the court, given either un-animously or by a majority of its members present and voting, is the decision of the court, and the decision of the General Assembly so reached is final.

11. This Church has the inherent right, under the safeguards for deliberate action and legislation which it itself has provided, to frame and adopt its subordinate standards, to revise and alter the same, whenever in its opinion the necessity for so doing arises, to interpret its statement of doctrine, to modify or change its constitution, but always in agreement with the Word of God and with due regard to liberty of opinions which do not enter into the substance of the Faith.

12. This Church holds its funds and property, present and future, in conformity with its principles; the Church reserving its right to accept and hold benefactions, subject to specific conditions attached to them by the donors, when and so long as it judges these conditions to be consistent with its liberty and its principles, and to be expedient in the circumstances of the time.

13. This Church believing it to be the will of Christ that His disciples should be all one in the Father and in Him, recognizes the obligation to seek and promote union with other Churches in which it finds the Word of God to be faithfully preached, the Sacraments administered according to Christ's ordinance and discipline fearlessly exercised; and it has the right to unite with any such Church without loss of identity on terms which it finds to be consistent with its principles and belief.

STATEMENT OF DOCTRINE

I. Of God

We believe in the one living and true God, the Creator, Sustainer and Governor of all things, infinite, eternal, and unchangeable in His being, love, wisdom, power, holiness, justice, goodness and truth. We worship Him, Father, Son and Holy Spirit, three Persons in one Godhead, the same in substance, equal in power and glory.

II. Of Revelation

We believe that God manifests Himself in Creation and Providence and has also been pleased, through men of God who spoke as they were moved by the Holy Spirit, to reveal His mind and will for the salvation of all men, and that in the fulness of time He perfectly revealed Himself in the Person and in the teaching and work of Christ.

We receive the Holy Scriptures as a faithful record of God's gracious revelations and the sure witness to Christ, and we reverently acknowledge the Holy Spirit, speaking in the Scriptures of the Old and New Testaments, to be the supreme judge in questions of faith, duty and life.

III. Of Creation and Providence

We believe that God, who is above all His works and in them all, made man in His own image, capable of, and meet for, fellowship with Himself, free and able to choose between good and evil, and therefore responsible to his Maker and Lord.

We believe that God, in His wisdom and love, so disposes and governs all events that He is not the author of sin, and that in His providence He makes all things work together for the fulfilment of His sovereign design and the manifestation of His glory.

IV. Of the Sin of Man

We believe that at the beginning our first parents, being tempted, chose evil, and thus with their posterity they fell away from God and came under the power of sin, the penalty of which is eternal death ; and that no man can be saved but by God's grace.

V. Of the Lord Jesus Christ and His Work

We believe that the Lord Jesus Christ, the Eternal Son of God, became man and so was and continues to be God and man in one person, and is the only Mediator between God and man, that He lived on earth a perfect human life, made atonement for our sins by His death on the Cross, rose again from the dead and is now exalted at the right hand of God, that He ever liveth to make intercession for us, and that through Him alone we can obtain forgiveness of sin and the gift of eternal life ; and that to them that look for Him, He will appear the second time without sin unto salvation.

We hold that faith in Christ as our Redeemer and Saviour is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation, as He is freely offered to us in the Gospel, and that this saving faith is always accompanied by repentance wherein we confess and forsake our sins with full purpose of and endeavour after new obedience, and that, on the ground of the perfect obedience and sacrifice of Christ, we are pardoned and accepted as righteous by God, and become sons of God, with a right to all the privileges therein implied.

VI. Of the Holy Spirit and His Work

We believe in the Holy Spirit, the Lord and Giver of life, Who moves everywhere upon the hearts of men, to restrain them from evil, to incite them unto good, and Whom the Father is ever willing to give unto all who ask.

We hold that He makes us partakers of salvation by convincing us of our sin, enlightening our minds in the knowledge of Christ, persuading and enabling us to accept Jesus Christ by faith, and

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working in us the fruits of righteousness ; and that He abides in the Church, dwelling in every believer as the Spirit of truth, of power, of holiness, of comfort and of love.

We acknowledge that the Holy Spirit imparts to men spiritual life, whereby they become new creatures in Christ Jesus ; that to this end He uses the truths of God's Word and the ordinances of Divine appointment ; and that through the indwelling of the Holy Spirit men grow in the likeness of Christ, and keeping continual fellowship with Him, are purged from their faults and transformed into His image until they are perfected in the glory of the life to come.

VII. Of the Resurrection

We believe in the immortality of the souls of men, in the resurrection of the dead, and in the judgment by Christ who shall render to all men according to the deeds which they have done whether good or bad.

VIII. Of the Church and its Gifts

We acknowledge that the Lord Jesus Christ has established upon earth His Church, composed of believers in Him, and that it is His purpose, through their fellowship in worship and service, that they may further the ends of His Kingdom and proclaim His Gospel to all mankind.

We hold that of the Christian Church the only Head is the Lord Jesus Christ, and that in its faith, order, discipline and duty it is subject only to His will.

We receive, as Divine gifts to the Church, the Holy Scriptures and the two Sacraments of the New Testament—Baptism and the Lord's Supper—as appointed means by which the blessings of salvation are conveyed to men.

The Sacrament of Baptism signifies and seals our union to Christ and participation in the blessings of His salvation.

The proper subjects of Baptism are believers and children presented by their parents or guardians, who themselves are in full membership with the Church of Christ.

We hold that not only are the parents or guardians of children so baptized under a most solemn obligation to provide for their Christian instruction, but that the Church itself likewise comes under this same obligation.

The Sacrament of the Lord's Supper signifies the communion existing between Christ and His people and it is a confession of devotion to Him as Redeemer and Lord.

IX. CHURCH OF CENTRAL AFRICA (PRESBYTERIAN)

TERMS OF UNION

The Presbyteries of Blantyre and Livingstonia being persuaded that it will make for the extension of the Kingdom of God and the

glory of the Lord Jesus Christ that the Presbyteries should be formed into a Synod to be meantime the Supreme Court of a United Church—

It was agreed :

1. That the name of the Church be 'The Church of Central Africa (Presbyterian).'

2. That the doctrinal basis of the Church be the Apostles' Creed, a brief statement of the faith as hereinafter set forth, and a distinct acknowledgment of the Word of God as the supreme rule of faith and conduct; and that the worship, discipline and government of the Church be Presbyterian.

3. That each Presbytery shall meantime retain its present constitution.

4. That the Synod shall consist of ordained ministers, whether European or Native, with an equal number of elders delegated by the Presbyteries.

5. That the first meeting of Synod shall be held at the time and place fixed by the Presbyteries, and thereafter every meeting of Synod shall fix its own time and place for next meeting in accordance with such rules as may be framed by itself—the interval between the meetings of Synod not to be longer than four years. The functions of the Synod shall be :

(a) Matters pertaining to the general welfare of the Church, e.g. public worship, Christian life and conduct.

(b) Such cases, whether of discipline or otherwise, as may be brought before it by way of appeal.

(c) The promulgation of rules and regulations for the government of the Church.

(d) The control of such monies as have been entrusted to the Synod by the respective Presbyteries.

6. That European members of Presbytery shall continue in their present relations to the home churches. European members of Sessions, Presbyteries and Synod shall stand solely under the disciplinary jurisdiction of the home churches or committees.

7. As far as possible the rights of the native language shall be maintained in the church courts.

BRIEF STATEMENT OF THE FAITH REFERRED TO IN ARTICLE 2

1. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the supreme rule of faith and conduct.

2. There is one God, the Father, the Son, and the Holy Spirit. These three are one God, equal in power and glory, and He alone is worshipped.

3. All men are sinners and therefore in need of salvation, and can be saved only by the grace of God, through the redeeming work of Christ and the regenerating and sanctifying of the Holy Spirit.

4. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. The Lord Jesus Christ, being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her yet without sin, was true man and true God. To save men from sin, and reconcile them to God, He perfectly fulfilled the law of God, offered Himself on the cross a true and perfect sacrifice, died,

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was buried, rose from the dead and ascended into heaven, from whence He shall come to judge the quick and the dead.

5. The salvation thus wrought for us by Christ is applied to us by the Holy Spirit, who worketh faith in us, and thus uniteth us to Christ, enabling us to receive Him as He is offered to us in the Gospel, and to bring forth the fruits of righteousness. In His gracious work the Spirit useth all means of grace, especially the Word, Sacraments and Prayer.

6. The Sacraments of the New Testament are Baptism and the Lord's Supper. Baptism is a Sacrament wherein the washing with water in the name of the Father and of the Son and of the Holy Ghost doth signify and seal our engrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. The Lord's Supper is a Sacrament wherein by giving and receiving bread and wine according to Christ's appointment, His death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood to their spiritual nourishment and growth in grace.

7. It is the duty of all believers to unite in the fellowship of the Church, to observe the Sacraments and other Ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's day, to meet together for worship, to wait upon the preaching of the Word, to give as God has prospered them for the support and extension of the Gospel, and at all times to seek the advance of the Kingdom of God.