

Results  
of  
The General Synod  
of the  
Moravian Church,  
held at  
Herrnhut,  
May 18—July 3  
1909.

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## PREFACE.

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In the name and commission of the General Synod of 1909 the General Directory herewith issues the new "Results of the General Synod" to the Boards, Ministers and Congregations of the Moravian Church in all her Provinces and Mission Fields. It comprises all that the Synod has in part confirmed, in part newly enacted, as the Principles and Ordinances of the Moravian Church, which are in force until the next General Synod.

Berthelsdorf, near Herrnhut,

December, 1909.

The Executive Committee of the General Directory,

B. LA TROBE.

W. JACKY.

J. TAYLOR HAMILTON.

## NOTE TO THE ENGLISH EDITION.

*In accordance with the recommendations of the Synodal Translation Committee, the basis of this English version is that found in the English Edition of the "Results of the General Synod," 1899; and, especially in Part II., use has also been made of renderings in the "Moravian Church Book," 1902. In Sections 14, 16, 6, 7, 8 and 27, which were originally drafted in English for the Synod of 1899, but are now first incorporated in the "Results" by enactment of the Synod of 1909, the original English has been followed as far as possible; also in Part IV. Nos. 2, 3, 11, 12, 56, 57, 63, 74, the English original has been used; and in the case of other enactments of the Synod of 1909, the translations given in the Synod have been followed as far as they were available.*

*The first aim in translating and revising has been to keep closely to the authoritative German version—see Section 54, 4 and Part IV., No. 8,—rather than to provide an idiomatic English version.*

*The notes, cross references. &c., which are enclosed in brackets, have been inserted in the editing of the German; words in italics have been inserted in the English without having corresponding words in the German.*

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# MEMBERS

## OF THE

# GENERAL SYNOD OF THE MORAVIAN CHURCH,

## 1909.

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### A.—Voting Members.

#### I.—Members of the Mission Board.

1. Benjamin La Trobe, Bp., President of the General Directory, Berthelsdorf.
2. Paul Hennig, Bp., President of the Mission Board, Berthelsdorf.
3. John Taylor Hamilton, Bp., Berthelsdorf.
4. Ernst Reichel, Berthelsdorf.
5. Hermann Kluge, Berthelsdorf.

#### II.—Representatives of the Provincial Boards.

6. Wilhelm L. Kölbing, D.D., President of the German Provincial Board, Berthelsdorf.
7. Willem Jacky, German Provincial Board, Berthelsdorf.
8. Evelyn R. Hassé, Bp., President of the British Provincial Board, London; *Vice-President of Synod.*
9. Morris, W. Leibert, Bp., President of the Provincial Board of the American Province, North, New York; *Convener of American Deputies.*
10. John W. Fries, Provincial Board of the American Province, South, Salem, N. C.
11. Jonathan Reinke, President of the Provincial Board of the Jamaica Province, Kingston, Jamaica.
12. Paul Bartels, Provincial Board of the Eastern Islands of the West Indies, Friedensfeld, St. Croix.

### III.—Bishops Elected by the Provincial Synods.

13. Hermann W. Reichel, Member of the German Provincial Board, Berthelsdorf; *President of Synod*.
14. Hermann Bauer, Member of the German Provincial Board, Berthelsdorf.
15. Frederick Ellis, Minister, Ockbrook, England.
16. Charles L. Mönch, Member of the Provincial Board of the American Province, North, Bethlehem, Pa.
17. Karl A. Müller, Watertown, Wis.; *Extempore Translator from English into German*.
18. Edward Rondthaler, President of the Provincial Board of the American Province, South. Salem, N.C.; *Vice-President of Synod*.

### IV.—The Mission Secretary in London.

19. Charles J. Klesel, London.

### V.—The Deputies of the German Province.

20. Alfred Beck, Partner in Abraham Dürninger & Co., Herrnhut.
21. Reinhold Becker, Bp., Minister, Christiansfeld.
22. Paul Jensen, Minister, Niesky.
23. Paul Marx, Minister, Herrnhut.
24. Alexander Röchling, Minister, Neuwied.
25. Henry Roy, Lic. Th., Director of the Theological College, Gnadenfeld; *Convener of German Deputies*.
26. Theodor Schmidt, Minister, Bern.
27. Arthur Schmitt, Director of the Boys' School, Königsfeld.
28. Leonhard Tietzen, Secretary to the Mission Board, Berthelsdorf.

### VI.—Deputies of the British Province.

29. Samuel L. Connor, Minister, Haverfordwest, S. Wales.
30. John Elliott, Minister, Priors Marston.
31. Henry F. England, Member of the British Provincial Board, London.

32. Joseph E. Hutton, Minister, Heckmondwike.
33. J. Norman Libbey, Principal of the Moravian College, Fairfield.
34. A. Harold Mumford, Minister, Woodford.
35. Henry P. Mumford, Minister, London.
36. Clarence H. Shawe, Minister, Fairfield.
37. Arthur Ward, Minister, Ayr, Scotland; *Extempore Translator from German into English, Convener of British Deputies.*

## VII.—Deputies of the American Province.

### A. THE AMERICAN PROVINCE, NORTH.

38. George F. Bahnson, Minister, Schöneck, Pa.
39. Samuel H. Gapp, Professor at the Moravian College, Bethlehem, Pa.
40. Ernest S. Hagen, Minister, Lititz, Pa.
41. J. W. Jordan, Librarian of the Pennsylvania Historical Society, Philadelphia, Pa.
42. C. A. Meilicke, Minister, Grand Rapids, Wis.
43. Henry Richter, Minister, Unionville, Mich.
44. William H. Romig, Minister, Hope, Ind.

### B.—THE AMERICAN PROVINCE, SOUTH.

45. John F. McCuiston, Minister, Christ Church, Salem, N.C.
46. F. Walter Grabs, Minister, Bethania, N.C.

## VIII.—Deputies from the West Indies.

### A. JAMAICA.

47. August Westphal, Bp., Fairfield, Jamaica.

### B.—THE EASTERN ISLANDS,

48. Reinhard Klesel, Superintendent of Antigua.

## IX.—Deputy of the Moravian Church in Austria.

49. Theophilus Reichel, Minister, Prague.

## X.—Representatives from the Mission Fields.

50. Richard Voullaire, Superintendent of Surinam, Paramaribo.
51. Leonard Reichel, Superintendent of Nicaragua. Bluefields.

- 52. Friedrich Peter, Superintendent of Himalaya, Leh.
- 53. Ernst van Calker, Bp., Superintendent of S. Africa East, Tabase.
- 54. Theodor Meyer, Superintendent of Nyasa, German East Africa, Rungwe.

## **B.—Advisory Members without Vote.**

- 55. Paul L. Dober, Bp., Member of the German Provincial Board, Berthelsdorf.
- 56. Ernst Wick, Member of the German Provincial Board, Herrnhut.
- 57. Paul O. Höhne, Member of the German Provincial Board, Herrnhut.
- 58. Georg Schammer, Director of the Mission Office, Herrnhut.
- 59. Konrad Krüger, Director of the Mission College, Niesky.
- 60. Theodor Bechler, Editor of the "Missionsblatt," Herrnhut.
- 61. Joseph Th. Müller, Ph. D., Archivist of the Moravian Church, Herrnhut.
- 62. Eugen Schmidt, Minister, Dauba, Bohemia.
- 63. Theodor Reichel, Minister, Peseux, Switzerland.

## **C.—Brethren Employed by the Synod.**

### **MINUTE SECRETARIES.**

- Hermann Glitsch, Assistant Archivist, Herrnhut.  
Theodor Küster, Secretary, Herrnhut.  
Walter E. Schmidt, Ph. D., Secretary for the Bohemian Work, Herrnhut.  
Rudolf Stern, Superintendent of Unyamwesi, German East Africa.  
Hermann Tietzen, Registrar, Berthelsdorf.  
Rudolf Merian, Secretary, Herrnhut.  
Johannes Hettasch, Assistant Secretary, Herrnhut.

### **REGISTRAR FOR SYNODAL PAPERS.**

- Wilhelm Burow, Assistant Secretary, Herrnhut.

### **SYNODAL STEWARDS.**

- August Gormsen, Warden of the Brethren's House, Herrnhut.  
Rudolf Arnstadt, Secretary, Berthelsdorf.

PART I.

**Essential Features.**

## CHAPTER I.

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### Historical Position and Character.

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#### Connection of the Renewed Church with the Old Church. <sup>Section</sup> 1.

The Moravian Church\* stands in living connection with 1. the Old Brethren's Church of Bohemia and Moravia, which had its beginning before the Reformation, in the year 1457. It is, indeed, the same Church, transplanted into a wider field, after being all but destroyed in the storms of persecution after 1620. For a portion of the surviving remnants came together at Herrnhut from 1724 onwards, and consciously adopted, in their main features, the arrangements and regulations of the Old Brethren's Church, and they also took over the Episcopal Ordination of the Old Church, handed down in hope through Comenius, and kept as a sacred heirloom to the present day. We, therefore, rightly call ourselves the Renewed Brethren's Church.

Besides this, the similarity of origin of the two is significant. 2. The Old Brethren in Bohemia, after they had sought in vain for that edification and fellowship which they felt to be the need of their souls, from the leaders of the Utraquist State Church and its ecclesiastical forms, joined together at first, in a quiet place, as a Christian Society, with their own social arrange-

\* 'Evangelische Brüder-Unität' is the designation employed in Germany in official decrees, and in negotiations with the civil authorities and with other churches, since 1742. 'Unitas Fratrum' is the designation used in the English Act of Parliament of 1749. The usual name in Germany is 'Brüder-Gemeine'; in England, America, and in many Mission Fields, 'The Moravian Church.'

ments. They desired to be nothing more than a Union within the Church. Only when that Church persecuted and expelled them did they take the course of choosing their spiritual leaders from amongst themselves, and giving them their own Brethren's ordination. Thus they became—under compulsion—an independent Church. Herrnhut also was at first a Society, a union of awakened souls, with special arrangements for the furtherance of the inner life, that sought to be nothing more than a branch of the Lutheran State Church. But in order to go forward in the course of activity and extension assigned her by God, this 'Society' was compelled, though quite against the original plan, in adopting the Old Brethren's Episcopate, to become an independent Church.

3. But another point is also significant of the close connection of the two Churches, and that is found in their character. Although the Old Brethren's Church issued Confessions which, as time went on, gave expression to views rather 'Reformed' than Lutheran, yet her Confession was never exclusive. She allowed amongst her members a certain diversity of views, and worked eagerly for the union of the various Churches. For the unity of the Spirit in faith in Christ and fellowship in Christian love were to her the first things, and stood higher than all differences of doctrine. Thus she called herself from the first *Unitas Fratrum*, the Brethren's Unity. And just this 'union' character belongs also to the Renewed Brethren's Church, perhaps even in a higher degree, by reason of her wider field. She desires, herein, to perpetuate the spirit of the Old Brethren's Church, and keep alive this heirloom from her fathers. Hence, also, she has taken over the name 'Unitas' from the Old Brethren's Church.

#### Section

### 2.

## Rise of the Renewed Brethren's Church.

1. Protestant families, driven out of Moravia on account of their faith, and also awakened persons from Protestant circles in Germany, found a place of refuge in Upper Lusatia, in Saxony, under the protection of Count Zinzendorf. In 1722 they began to build near the Hutberg, on Zinzendorf's estate, and there founded Herrnhut. Their one great purpose was to work out their salvation in fellowship. But they soon split up over diverging views on doctrine and the spiritual life. Indeed, in the year 1727 it looked as if sectarianism and incurable disunion were to make their home here, or as if the souls gathered here were to be quite scattered again. In this danger the overruling grace of God conquered all hindrances. The instrument

for this, in God's hand, was Count Zinzendorf. Under his pastoral influence, by the power of love divinely wrought, the differences were removed and healed, and the inhabitants of Herrnhut united under Local Statutes which regulated their mutual relations in a spirit of Christian brotherhood; and at the great Communion, on August 13th, in the Church at Berthelsdorf, they experienced a baptism of the Spirit, which united and consecrated them a Church of Christ. This was the foundation day of the Moravian Church. For the essence of a true Church consists in souls becoming one in faith in Christ through love, and on this ground entering upon a hearty fellowship of inner and outward life, a union active on every side, as shown in the first Apostolic Church at Jerusalem. Acts 2, 42-47.

Thus the inhabitants of Herrnhut bound themselves together in the common aim to set forth a living Church of Jesus Christ, in the fellowship of faith and love and hope, and in faithful keeping of God's commands. In this they did not wish in any way to sever themselves from the State Church; they sought rather to be a living branch of it, in the way that Spener had laid down for such associations of the awakened. They called themselves Brethren and Sisters, because this scriptural name fitly designated what they wished to set forth, the inner union of hearts as a family of God, in which Jesus Christ is the Head, as He Himself said: "One is your teacher, and all ye are brethren." Matt. 23, 8. 2.

In order to attain this end, they introduced fixed Rules and Regulations, such as the congregations of the Old Brethren's Church of Bohemia and Moravia had found to be a great blessing for their inward growth, and such as, in their main features, are found in the Apostolic Churches. At the same time they created many other offices and arrangements for awakening and fostering spiritual life. Lastly, they sought to order their purely civil relations in such a way that they were in accord with the law of the land, and did not hinder, but aided, the Christian's spiritual calling. 3.

In this newly-awakened inner life the Brethren felt it to be their calling, in accordance with the Lord's appointment, Matt. 5, 13, 14, to build up the kingdom of God, and to preach the Gospel of Christ in all the world wherever He should send them. For where the Lord founds a Church for Himself, He appoints her for a witness of His Name before the world, John 13, 35, of which also the first Apostolic Church is a living example. Acts 4, 32, 33. 4.



5. This calling was taken up and carried out in two directions. On the one hand there was since 1732 the Mission among the heathen, to which the Church felt itself impelled; and this again led to the founding of new settlements in Europe and America. On the other hand, there was the endeavour to direct to the one thing needful those awakened members of the Protestant Churches who had been led astray through the strife of opinions or false zeal, and thus to bring ever nearer fulfilment the Saviour's prayer 'that they may all be one.' John 17, 21; (cp. sections 43 and 44.)
6. But hostility and attacks were not wanting. In Church circles the right of Herrnhut to a special constitution within the State Church was denied; and the world put many hindrances in its way. This very opposition, however, not only furthered extension, but also led to the placing of the colonies and settlements founded from Herrnhut, in Christian and heathen lands, under one self-dependent and independent church constitution. For this the Episcopate of the Old Brethren's Church was of service. It still survived in Jablonsky, Court Chaplain in Berlin, and in Sitkovius, at Lissa. In order to supply regularly ordained ministers for the foreign missions and colonies, duly authorized to administer the sacraments, the Episcopate was taken over in 1735 by the consecration of a brother of the Herrnhut congregation—David Nitschmann. This was the first, and the decisive step towards the formation of a distinct Church. From that time on Herrnhut, with her offshoots, grew into an independent church fellowship, the Renewed Brethren's Church, with her own constitution and government.
7. She has never looked on this outward form as essential. She has rather recognized it as her special calling to foster, within her own borders, true union of believers in heart and spirit, above all separating differences, and also to work outside her own circle for the establishment of such fellowship, so far as her influence reaches. By the necessity of historical development she has become a Church, but she has consciously sought to hold fast her true character as a 'Communion,' widening out more and more into the 'Unity.'

## Section

**3.****The 'Brethren's Communion.'**

(Brüdergemeinde.)

1. The history of her origin has given to the Brethren's Church the stamp which, in essential features, she still bears, although the independent development of her several branches has led to manifold differences. The outward form of our community is that of an independent Church, the Old Brethren's

Church of Bohemia and Moravia, revived on a broader basis. But our calling is everywhere the same, as the Lord gives us grace to set forth such a living Church of Jesus Christ, as was the first congregation at Herrnhut, and to labour for the kingdom of God among Christians and heathen.

This character, as a Brethren's Communion, our Church 2. must never deny. We hold it fast in that we do not look upon the fair form of our Church Constitution, nor our descent from the Old Brethren's Church, as the main thing, but rather the union of hearts, the living fellowship of the individual members of the Church with their Head and with each other. This is and remains the foundation and aim of our life and work, the very soul of our testimony. In memory of this also we maintain the description 'Brethren' and 'Sisters' used by our fathers. Ecclesiastical independence is for us only the vessel or instrument by which we keep our freedom and power to work for the attainment of our chief task both within and without our own circle.

The Regulations and arrangements of our Church, as we 3. have received them from our fathers and still keep them in their essential features, we must prize, along with the pure Word of God, as the heirlooms of our history; and we must do all in our power to preserve and perfect them. We must do so, because they fit our Church to be a safe home for the furtherance of the living members, for the awakening of the dead, for the protection of the weak and wavering, and for the spiritual discipline of the wayward and insincere. The Lord give us grace to use all our Church ordinances in the spirit of the sanctuary, that they may bear their spiritual fruit.

We will not conceal that in course of time there have 4. been, and are now, more dead and ungrounded members amongst us than in the time of first love. We know and acknowledge that, when we look at the facts, we can no longer call ourselves a household of faith and love in Christ, a union of souls awakened and born again, bound up in Him, and Him alone. Our company is a mixed one. The fact that from the beginning we have included all the children of members has naturally tended to increase the number of dead members. Nor can it be avoided that, among those who join the Church as adults from outside, there are those who, consciously or unconsciously, have been induced to take the step from motives which have nothing to do with their souls' welfare.

But it would be hard to find on earth a Church composed 5. exclusively of living members. And we must acknowledge, to

the praise of the Saviour, that, by His wondrous grace and power, despite all our deviations and faults, the features originally stamped on the Moravian Church are to-day unmistakeable.

## Section

**4.****The 'Brethren's Unity.'**

(Brüder-Unität)

1. Our Moravian Church, besides her peculiar characteristic of representing a living 'Communion,' has also another closely connected with it. We aim at combining, in a higher living Unity, the diversity of doctrinal views, in so far as it turns on the interpretation of Scripture, the diversity of conception in which scriptural truth presents itself to different minds. However, we do not seek this by simply shutting out differences or by leaving them disregarded. Variety should rather find expression and be recognized as legitimate. Nor again, would we establish unity by allowing all possible opinions to subsist, and letting love alone bear sway over them. We seek rather a positive, living unity. This we find in faith in the crucified Christ, in whom, as the Son of God, we have reconciliation to God, that is, the forgiveness of our sins. Rom. 5, 10; Eph. 1, 7. This faith, and with it, personal living fellowship with the Saviour, we place, with emphasis, in the centre of the Christian life; indeed, we give these so high a place that for us all else, in comparison, is in the background. He that knows himself one with us in this, is welcomed with the right hand of fellowship, whether his views on other points be Lutheran, Reformed, or otherwise. And we not only do this within our own membership, but we seek also to introduce it outside. For this living Unity we labour and strive within the Church of Christ. (Cp. section 9.)
2. For this calling the Lord has also specially qualified us. From her beginning He caused the Brethren's Church to spread from Germany to England and America, and by our Foreign Missions He has given us homes in all parts of the world. Thereby great variety has arisen in our own midst. National and Church differences of all kinds have made themselves felt, and we have learnt to include them all in the higher unity. Thus the character of a Union-Church has been stamped upon us by the Lord Himself, both in our origin and in our later history.
3. This calling we express in naming ourselves a 'Unity,' after the example of the Old Brethren's Church. This name expresses, in the first place, the general principle of 'unity in variety.' We desire, as brethren and sisters in Christ, according to the Saviour's prayer, John 17, to be One, as One 'Brethren's

Unity.' But the name further also designates the peculiar form of our Church, which extends through three provinces (Germany, England, and America) and unites them under one common constitution. As the existing variety is not hurtful to spiritual fellowship, so also it should not disturb the ecclesiastical unity. For our Church stands firm as a 'Unity' on her confession of Christ Crucified, as the foundation of all doctrine, and sufficient for all times.

The chief thing, then, for us all as members of the 4. Brethren's Unity is, and remains, to strive to be One, and to become more and more One in all that is essential, so that we may have a sure ground for our salvation, and may become true members of the One body whose head is Christ. Rom. 12, 4, 5.

## The Government of the Saviour.

Section  
5.

When we speak of a government of the Saviour in the 1. Moravian Church, we attest thereby our belief that Jesus Christ, our Saviour, guides the Moravian Church, and rules in it with sovereign power, holding in His hand all that takes place, the greatest things as well as the least. This belief has its basis in the words of Holy Scripture, which ascribe to Him, the Son of God and of Man, exalted at the right hand of the Father, the sovereignty in His kingdom and His church; "All authority hath been given unto Me in heaven and on earth." Matt. 28, 18. The Father of glory "put all things in subjection under His feet, and gave Him to be head over all things to the church, which is His body, the fulness of Him, that filleth all in all." Eph. 1, 22, 23: cp. also 1 Cor. 15, 25, 27; Eph. 5, 23.

As, then, Christ is Sovereign in His kingdom, and thus is 2. Lord and Head of the Church of God, which He purchased with His own blood, He is also in our Moravian Church unconditionally the Lord and Head, in as far as it is part of the Church of God, a branch of the universal Church of Christ on earth, for which He has a special purpose in His kingdom.

We mean this, and nothing else, when we speak of the 3. Eldership of the Saviour in the Moravian Church. We think of Christ's office as Shepherd and King in His Church, and at the same time express that Christ exercises this office in our Church in a special manner, answering to her calling and wants, after He brought her to a consciousness of her poverty and need, and to a childlike faith in His Kingship.

4. This He did on Sept. 16th and Nov. 13th of the year 1741. We rejoice that there is a day in our history when it was given to our Church and her servants to apply to their own Church, in a living and far-reaching manner, the blessings of His universal Shepherd's office. In this gift of His grace there is not the slightest ground for self-glorification. We do not look on what the Lord has given, out of grace, as an exclusive privilege of our Church, since every believing soul may, in like manner, rejoice in His special leading, and appropriate in faith His universal Shepherd's office.
5. The blessing of this manifestation of our Lord's grace and of His Eldership in our covenant, has not been withheld. And it will, we trust, continue as long as the consciousness of our own helplessness and insufficiency, and, therefore, the need of His special leading, and the faith in such leading, are realized.
6. The Brethren's Unity, as a whole, was hereby preserved from the danger of a Papacy, an absolute human authority in spiritual things. We learned that we are not to trust in men, but in the Lord alone, for the guidance, furtherance and maintenance of our work; that we are to do nothing but what He bids, and that we are in all things to be content, if only His holy will is done in us and through us.
7. For the Servants of the Lord and of the Church, whom the Saviour has called to guide the several Congregations or Provinces, or the whole Church, in His name, there lies in that manifestation of grace a strong reminder of the holy seriousness of their calling. They rejoice, both in their common deliberations and in their private intercourse with the Saviour, that He is with them as their Chief Elder, that on their child-like supplication He grants them to recognize His holy will, and, in His mercy and faithfulness, makes good their manifold mistakes and faults, when they pray with penitent hearts.
8. For each individual member of the Church that believing confidence, which every child of God may enjoy, is hereby confirmed, namely, that the Saviour will be His dearest friend, will concern Himself personally with him, and that he may, through His grace, have confidential intercourse with Him.

#### Section

### **6. Relation to the Church Universal.**

1. Although the Moravian Church, both in ancient and modern times, on the ground of its distinctive constitution and its episcopal ordination, has taken its place as a separate

Church, it has, nevertheless, at all times regarded itself as a branch of the universal Christian Church, whose Head is Christ, and in particular as part of the Protestant Church, whose only doctrinal foundation is Holy Scripture. Hence, in common with the whole of Christendom, it acknowledges the doctrines contained in the Apostles' Creed, and recognises further, that in the fundamental Confessions of the Reformed Churches, the chief articles of the Christian faith are clearly and simply set forth. The liberty of conscience of our members is in no wise bound thereby, for we acknowledge no other canon or rule of doctrine than Holy Scripture alone.

The inner connection founded on the essential oneness of 2. the Renewed Brethren's Church and the whole Protestant Church, and which, within our own Church, united the descendants of the Old Brethren's Church and those from the Lutheran and Reformed Churches who joined them, as one Brethren's Unity, was further brought out at a Synod in the year 1744, which declared: The Renewed Brethren's Church recognizes within herself three 'Tropes,' Moravian, Lutheran, and 'Reformed.'

In this conception of a union of the Protestant Church our 3. Church has received a precious treasure, which we should not esteem lightly, but should preserve faithfully for future times. We would thereby not only maintain our connection with the Protestant Church, but also serve it by means of this gift from the Lord; and, so far as our testimony avails, help it more and more fully to carry out the last prayer of the Lord, that they all may be one. Therefore the Moravian Church closely shares in the whole development of the Church of Christ, in the new forces working in her, and in her victories, as well as her conflicts and sufferings, that she may share with her the glory and the reproach of Christ.

## CHAPTER II.

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### Doctrine.

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#### Section

#### **7. The Foundation of our Teaching.**

1. The Holy Scriptures of the Old and New Testaments are, and abide, the only rule of our faith and life. We regard them as God's Word, which He spake to men of old time through the prophets, and at last through the Son and His apostles, to instruct them unto salvation through faith in Christ Jesus. We are convinced that all truths that declare the will of God for our salvation are fully contained therein.
2. We ever hold fast to our genuine Moravian view, that it is not our business to seek to determine what Holy Scripture has left undetermined, or to contend about mysteries impenetrable to human reason. We would keep steadily in sight the aim set before us by the Apostle Paul, Eph. 4, 13, 14, that we may "all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro, and carried about with every wind of doctrine." At the same time, we would never forget that every human system of Doctrine remains imperfect, for, as the same Apostle says, 1 Cor. 13, 9, "We know in part."

#### Section

#### **8. The Substance of our Teaching.**

1. We hold every truth revealed by God as a precious treasure, and sincerely believe that such a treasure must not be given up, even though we could thereby save our lives. Luke 9, 24. But especially this holds good of the doctrine which the Moravian Church has from the beginning regarded

as her chief doctrine, and to which she has, by God's grace, ever held as a precious jewel: That Jesus Christ is the propitiation for our sins; and not for ours only, but also for the whole world. 1 John 2, 2. For Him who knew no sin, God made to be sin on our behalf: that we might become the righteousness of God in Him, 2 Cor. 5, 21: or, as we sing in one of our hymns:

Whosoe'er believeth in Christ's redemption,  
Will find free grace and a complete exemption  
From serving sin!

With this our chief doctrine the following facts and truths, 2. clearly attested by Holy Scripture, stand in essential connection, and therefore form, with that chief doctrine, the main subjects in our knowledge and preaching of salvation:—

**a.** The doctrine of the Total Corruption of human nature, that, since the fall, there is no health in man, and that he has no power to save himself. John 3, 6; Rom. 3, 23; 7, 18; Rom. 1, 18-32; 3, 9-18; Eph. 2, 8-13.

**b.** The doctrine of the Love of God the Father to fallen humanity, that He chose us in Christ before the foundation of the world, and so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life. Eph. 1, 3, 4; 2, 4; John 3, 16; 1 John, 4, 9.

**c.** The doctrine of the real Godhead and the real Humanity of Jesus Christ, that the only-begotten Son of God, through whom all things in heaven and earth were created, forsook the glory which He had with the Father before the world was, and took on Him our flesh and blood, that He might be made like unto His brethren in all things, yet without sin. John 1, 1-3; 1, 14; 17, 5; Phil. 2, 6, 7; Heb. 2, 14, 17; 4, 15; Col. 1, 17-19; 1 John 5, 20.

**d.** The doctrine of our Reconciliation with God and our Justification before Him through the Sacrifice of Jesus Christ; that Christ was delivered up for our trespasses, and was raised for our justification, and that alone by faith in Him we have through His blood forgiveness of sin, peace with God, and freedom from the service of sin. Rom. 3, 24, 25; 5, 1; 1 Cor. 1, 30; Heb. 2, 17; 9, 12; 1 Pet. 1, 18, 19; 1 John 1, 9; 2 Cor. 5, 18, 19.

**e.** The doctrine of the Holy Ghost and the working of his grace; that without Him we are unable to know the truth; that it is He who leads us to Christ, by working in us the knowledge of sin and faith in Jesus, and that He gives us the witness that we are children of God. John 16, 8-11, 13, 14; 1 Cor. 12, 3; Rom. 8, 16.



**f.** The doctrine of Good Works as the fruit of the Spirit; that in them faith manifests itself as a living acting power, which impels us to follow willingly the commands of God, out of love and gratitude to Him who died for us. John 14, 15; Rom. 6, 11-14; 1 Cor. 6, 20; Gal. 5; 6, 22-24; 1 John 5, 3-5; Eph. 2, 8-10; Jas. 2, 17.

**g.** The doctrine of the Fellowship of Believers with one another; that they are all one in Christ Jesus, the Head of His body, and are all members one of another. John 17, 21; Matt. 23, 8; Eph. 4, 4.

**h.** The doctrine of the Second Coming of the Lord in glory, and of the Resurrection of the dead, unto life or unto judgment. Acts 1, 11; John 6, 40; 11, 25, 26; 3, 36; 5, 25-29; 1 Thess. 4, 14-17.

3. Whilst we do not combine these truths and our apprehension of them in a strictly formulated Confession, our understanding of the chief content of Christian doctrine has, in a special way, found expression in what the Church has solemnly professed, year by year, for more than a century, in the "Litany for Easter morning."

#### Section

### **9. The Central Point of our Teaching.**

1. In accordance with the above-named chief articles of Christian doctrine, Jesus Christ, the Person of our Saviour, is the central point in our preaching of Salvation. For in Him we have the grace of the Son, the love of the Father, and the fellowship of the Holy Ghost. The testimony of Him, which we sum up as the word of the cross, 1 Cor. 2, 2, that is, the testimony of Christ's freely giving Himself to a human life, suffering, and death, and of the treasures of grace thereby obtained for us, is the beginning, middle, and end of our preaching. We direct men unto Him who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. In so doing we labour at the chief calling of the Moravian Church, to proclaim the Lord's death.
2. We hold that, while through the law of God comes the knowledge of sin, Rom. 3, 20, we are led to still deeper contrition of heart by the Holy Spirit's witness to Jesus. For our want of faith in Him, our indifference to His sufferings and death, and our deep-seated natural enmity to Him are the real sins of the heart. John 16, 8, 9.

To behold the Saviour's bitter death shows us how de- 3.  
serving of condemnation human nature is, and also lets us feel  
that therein is the only ground of our justification before God, of  
our reconciliation to Him, of our redemption from death as the  
wages of sin, and from all bondage to things temporal, so that  
our conscience is cleansed from dead works to serve the living  
God. Heb. 9, 14.

### Growth in Grace.

Section  
10.

It is the aim of the Moravian Church, which she has never 1.  
lost sight of, to set forth a living Church, in which every  
individual member is a true Christian.

A true Christian becomes such only through faith, the 2.  
living personal faith of the heart. To this, again, belongs a  
deep and thorough knowledge of the misery of sin, of being  
worthy of condemnation, and of the need for redemption.  
Through faith the sinner receives from God, by grace, forgive-  
ness of sin, justification before God, peace with God, and the  
right to become a child of God. Luke 7, 48-50; Rom. 5, 1;  
John 1, 12.

The same grace which brings the soul to the knowledge of 3.  
sin, which makes the sinner just before God, and a child of  
God, works in him also true sanctification. This sanctification  
consists not merely in the putting away of particular vices and  
sins, or sinful habits, but in a complete renewal of the inmost  
mind, and the decision of the whole heart for the Lord. We  
love Him who first loved us, and we prove our love by doing  
the will of God from the heart, and obeying His commands.  
That this takes place in the heart depends not on man's will or  
strength, but alone on God's mercy. It is God who, by His  
Holy spirit, works both to will and to do in all them that, with  
fear and trembling, are working out their own salvation.

In regard to the manner in which God's mercy brings about 4.  
the great change in human hearts, both Holy Scripture and  
the experience of believers show a great diversity in God's ways  
of leading souls to their eternal salvation. Some are able, like  
Paul, to give the day and hour of the deciding turn in their  
inner life, when, called and awakened by the voice of God, they  
found righteousness and peace in believing. With others,  
again, the experience of their awakening and pardon is not  
compressed into any one definable point of time.

The mark common to all true children of God is this, that 5.  
they have received the Spirit of Christ. Rom. 8, 9. This  
Spirit of Christ, by His witness, makes them sure that they

have the forgiveness of sins, that they are children of God and heirs of eternal life. He works in them, instead of the spirit of bondage and fear of the wrath of God, the spirit of adoption whereby they cry "Abba, Father!" He impels them to follow after that sanctification, without which no man shall see the Lord. He sheds abroad in their hearts the love of God, through which they receive power, that they let not sin reign in their mortal body that they should obey the lusts thereof. He reproves them, makes them sorrow for the sin that is still in them, and works in them heartfelt confidence, so that they ever again confess their sins to Him who is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. In view of the goal of sanctification in Christ such a child of grace, in deep humility, but also with holy decision, declares with Paul, not that I have already obtained, or am already made perfect; but I press on, if so be that I may apprehend that for which I was apprehended. Phil. 3, 12.

6. All the power thus to press towards the goal is given us by the gracious working of the Holy Ghost, if we do not cease to look in faith to Jesus, the Author and Perfecter of our faith; that is, to the whole merit of His life, suffering, dying, and rising again, and if we abide in the constant confidential intercourse of a pardoned sinner with his Saviour. John 15, 4, 5.
7. Thus the new life of the regenerate child of God is safely carried on towards its glorification in the likeness of Christ and its perfection in eternity; whilst the heart becomes from day to day more sure that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus. The citizenship of all such children of grace is even now in heaven, from whence also they wait for the Saviour, Jesus Christ, who will glorify the body of their humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself. Then will their life, as yet hid with Christ in God, be manifested with Him, in body, soul, and spirit, in glory.

#### Section

### 11.

### The Christian Life.

- 1 Our great and only Master summed up the whole of Christian ethics in their inmost spirit in the command of love to God and to our neighbour. Therefore, following Him and His apostle, we enjoin every Christian virtue that springs from this love, especially strict conscientiousness in all we do or leave undone; likewise we warn emphatically against all vices and evil habits. Yet

we do both not only by pointing to Jesus Himself as our perfect model, but we seek strength in the blood of Jesus Christ, the Son of God, by which we are not only justified before God, but made holy in life. Cp. Rom. 6. In accordance with the admonition of Christ, we will ever testify that there can be no talk of good fruit until a good tree has been planted that is able to bear good fruit.

Only when the great mysteries of God's salvation are held 2. by insincere minds, and conceived in a light-minded and perverted way, can the doctrine of the Atonement be misused as a sedative for guilt or a cloak for sin. The true believer finds, like Paul, Gal. 5, 24; 6, 14, in the free-will sacrifice of the Son of God and in His death on the cross, both the strongest motive and also divine power to put off the works of darkness, and to put on the armour of light; to die with Christ unto sin, and to live unto righteousness; and to walk not after the flesh, but after the spirit.

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## CHAPTER III.

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# Organization and Church Life.

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### Section

### 12.

### A True Church of Christ.

1. Even as Christ is the central point of our teaching, so is His example the pattern for our conduct. Not without purpose is it said in Scripture, "Christ also loved the church and gave Himself up for it, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Eph. 5, 25, 27. Not only is the ideal of a true Church of God thus set before our eyes, but a pressing call is hereby given to each individual member of such a Church to aspire, with all his power, to be formed into the likeness of this ideal, and to follow after the sanctification, without which no man shall see the Lord or be well pleasing to Him. It is true we shall never get so far that there are no longer among us any half-hearted and dead members, or that defects and frailties no longer show themselves in the faithful; in short, that we set forth a perfect Church. But we can and ought to be a living Church, one in which the Spirit of Christ bears rule, victoriously opposes all strange powers and influences, and manifests itself in noble graces and gifts.
2. A true Church of God must not only prove itself such in some of its members, but in the great majority; the prevailing real Church spirit must suffer nothing that is against it, but must either drive it out, or, which is still more glorious and more after the mind of Christ, overcome it; and, by the power of grace, draw all things into the holy and blessed fellowship of the children of God. What fills us with sorrow are not only single outbreaks of sinful corruption which tend to disgrace the Church of Jesus, but the perception that there is in general a great lack of this living spirit among us.

## Congregations and Membership.

Section  
**13.**

The congregations of our Church are very different in their outward form, according to their origin, their country, their age, and their development; as also according to their financial capacity to maintain themselves, and contribute towards the stability and work of the Church. A number, especially in Germany, are 'Place Congregations' ('*Settlements*') on the model of Herrnhut. The majority, especially of the British and American congregations, are 'town' and 'country' congregations. Each of these forms has its own value for the stability and extension of our Church. The establishment of new congregations of every kind needs the sanction of the respective Provincial Authorities. When they have become self-dependent in organization and finance, they are declared by the Synods to be Congregations of the Moravian Church with full rights. 1.

The chief calling of the different groups is the same, which ever form the constitution of the several congregations may take. The essential features are always: the care of souls, Church discipline, and the rules which serve for the furthering of godly life and conduct. Though the rules must certainly be adapted to the various circumstances in which the congregations of the several Provinces are placed, yet they must nowhere be wanting, so that it may be seen in the Churches of the Lord that he is a God of Order. 2.

The General Synod enjoins on the congregations great care in receiving such as seek Reception into the Church, begging them to see to it that real acquaintance and inner agreement with the teaching and constitution, as with the essential peculiarities of our congregations, precedes joining the Church. Acquaintance with our history is also desirable. But we lay the chief stress upon concern for the attainment of Salvation and for the blessing of brotherly fellowship. 3.

## Organization of the Congregation.

Section  
**14.**

The Holy Scriptures teach us that all members of a Christian congregation are called to share in the salvation which has been procured for all, under the special circumstances of age, sex and station in which they stand. All the conditions of our life are provided for in the humiliation and exaltation of our Lord. Christ's obedience to His parents, Luke 2, 51, and His desire to be in His Father's house, Luke 2, 49, are a pattern for our children and the youth of our Church. The single Brethren and single Sisters are directed to be careful in their Christian life how they may please the Lord and

be holy both in body and in spirit, 1. Cor. 7, 32-34, and they should be ready to serve Him as and where He will use them. John 12, 25, 26. The married Brethren and Sisters, if united in the Lord, will find in the relation of Christ to His Church what their relations to each other should be, Eph. 5, 25-33. The widows and widowers, in their experience of the loss of their dear ones, should learn the more to set their hope on God, who comforteth the lonely. 1 Tim, 5, 5. The above and similar directions of Scripture cover the range of natural life. They apply directly to every individual under the care of the Church, without the need of a special organization through which to act.

2. The division of a Congregation into what we have been accustomed to call Choirs, according to age, sex and station in life, is a practical help to Church life. It has often proved serviceable in pastoral work, and where this is still the case we gladly avail ourselves of this means of furthering our congregation life. In the Place Congregations of the Continent there are still large Choir houses, Choir meetings, and Choir festivals. In Great Britain and America they are not often met with. Other methods have come into use which seem more suitable Prayer Unions, Sunday Schools, Young People's Societies, the International Bible Reading Association, and similar free unions for social intercourse and Christian work, irrespective of sex and age, have superseded the older forms.
3. Under all circumstances the Christian Home is the natural place for the growth of Christian virtues, and no Church arrangements ought to come between the mutual responsibilities of Christian family life. Mark 7, 11-13; 10, 7-9. The Christian family should itself be a Christian Church.

#### Section

### 15.

### Family Life.

1. Every married pair ought to present a picture of Christ and His Church; every family should be a household of God, in which the parents have a priestly office, which they must look on with reverence and discharge with faithfulness. At marriage, therefore, it cannot be pointedly enough recommended to our Brethren and Sisters not to let themselves, in this important step, be led astray by passion or by considerations of outward advantage, but to take this step looking to the Lord, and with prayer and supplication for His guidance. In countries where civil marriage has been introduced, earnest care must be taken that members of the Moravian Church do not marry without receiving the blessing of the Church on their marriage.

A divorce may not take place except on the ground allowed 2. in the New Testament. Only in this case is the re-marriage of the innocent party admissible. Matt. 5, 32; 19, 9; Mark 10, 11, 12; Luke 16, 18.

It can be well with the home only if the husband and wife 3. are agreed in this: "As for me and my house, we will serve the Lord," Josh. 24, 15; if, accordingly, they regard their children as the property of the Lord, and bring them up in His nurture and admonition; and if they carry out this education not only by word, but also by the power which lies in the living example and in a household conducted according to the mind and precept of Christ, from which all that is impure and base is kept away. Especially should they make a point of gathering the members of the household round the word of God in family worship.

## Schools and Education.

Section  
**16.**

Our Moravian Church has from the beginning recognised 1. the high value of schools for training the rising generation to a happy, Christian life, and so has taken in hand the establishment of schools for her children, and bestowed much care on their inward and outward development.

So far as our Church still has her own schools, and is 2. responsible for the training of her children, she must earnestly watch that the whole school management is in the spirit of the gospel. Our schools should not only satisfy all demands for a thorough secular education, but should be training places for earnest, faithful work, and sincerity and firmness of character. We would keep in mind, too, that the helping of the less gifted and the training of the weak or abnormal is in accord with the spirit of our Lord, and that only a training which avoids softness and awakens trust can bear the right fruit.

The central point in our school system is Religious 3. Instruction. Along with Bible history, the saving truths of Christianity are to be made comprehensible and impressive in a way which awakens the attention of the scholar. The scholar's mind should be stored for life with texts of scripture, and hymns from the treasures of our Hymn Book.

The chief object of our Boarding Schools, to which all others 4. must be subordinated, is, by means of a Christian education, not alone to fit men for this life, but to prepare them for eternity. All that can further this object, first, careful religious instruction, special Bible lessons, united morning and



evening prayers, conversation with the children on what is needful and helpful to their eternal salvation, participation of the pupils in the meetings of the Church so far as these are suited to their comprehension, and special meetings for the young : all this should be well attended to.

5. Above all, it is of importance that those charged with the work of education should themselves be moved by the love of Christ, and should recognize this as the chief task of their calling, so that the daily common life, as well as the teaching, may be imbued with a Christian spirit. Along with this, it must be our earnest endeavour not to be behind others in an adequate mental training.
6. Our Sunday Schools have been, for many years, especially in England and America, an important and richly-blessed field of labour for the Lord. They are, therefore, not only commended to the cordial sympathy and prayers of our Congregations, but the Ministers and Conferences of our Congregations are anew and specially called on to make them an object of their fostering and directing supervision. Those Brethren and Sisters who have the needful gifts, and are qualified by their Christian experience to render a service of love to the young in the Sunday Schools, are specially called on to do so. We must urge upon our teachers, however, the duty of qualifying themselves for the work by carefully studying the Scriptures themselves, both in private, and, if possible, also by the arrangement of preparation classes. This is more than ever needful at the present day, when the greatest care and attention are bestowed upon all branches of secular education.
7. Sunday Schools have become the centres of many activities, which have for their aim the social, moral, and intellectual improvement of the young. There are many other influences at work in society around us which tend to deaden spiritual life and to undermine moral principle. All the more must we endeavour to set in motion those counteracting forces which have their source in the Christian Church and the gospel. Whatever tends to keep away our young people from evil, and at the same time to form in them Christian character, should be sought out and used.
8. The connection between Church and Sunday School must be strenuously maintained, and every effort should be put forth to keep the young under Christian influence. The Young People's Christian Associations and similar institutions have, in England and America, proved very useful.

Section  
**17.****Young People.**

In every well-ordered Church special arrangements should 1.  
be made whereby the young may enjoy appropriate care. No  
trouble should be spared on the part of the Church to shelter  
them from the corrupting influences of the world and from  
spiritual harm, and to lead them in the true way of salvation.

Where the young still have their special Elders and 2.  
Pastors, these must faithfully discharge their office. Where  
this is no longer the case, Evening Schools, Mission Associa-  
tions, and other Young People's Societies, which have as their  
aim the culture of mind and heart, are strongly recommended.  
Under proper guidance much evil can be averted and much  
good done.

As regards the daily intercourse of the young, their com- 3.  
panionships and amusements, and above all their reading, it is  
of importance not only to keep them from hurtful and corrupting  
influences, but also, by instituting libraries of good and true  
literature, to see that the bad and false is made distasteful.

Moreover, all adult Members of the Church have their 4.  
duty towards the young. Through their intercourse with them  
and their behaviour in their presence they may, in many ways,  
influence them beneficially; for the young observe them. On  
the other hand, a grave stumbling-block may be laid in the way  
of the young by the bad example of adults. Matt. 18, 6.

In like manner the Congregations have an obligation 5.  
towards the young growing up in their midst who do not belong  
to the Church, particularly apprentices and servant maids.  
These deserve the most careful consideration, not only on  
account of the influence which they exert on our young  
people, but also on their own account. Care for their  
temporal and spiritual welfare must certainly, in the first  
instance, lie with their employers, who have no less responsi-  
bility to them than to our own young people. But at the  
same time, whatever can be done by the Church for their  
religious advancement through instruction and pastoral care  
should be faithfully attended to.

Section  
**18.****Civil Life.**

It belongs to the marks of a living Church of the Lord, 1.  
that the outward civil life, the things done and left undone day  
by day, should be in accord with what we profess as our faith  
before all the world. We pray in our Litany, "May all our  
labour of body and mind be hallowed unto Thee." 1 Tim. 4, 5.

What we understand by this hallowing of our daily work and all our undertakings to earn money is felt by every Brother and every Sister, who, living in the childlike intercourse of prayer with the Saviour, look on their earthly calling as received from the Lord, and with all diligence in labour and faithfulness in business, await the blessing from Him alone.

2. In this disposition lies the kernel of all our principles for the business of civil life. All the beneficial influence which order, diligence, thrift, trustworthiness, and a friendly and obliging behaviour have on the good progress of a business, is much increased when the disposition above described is added, and, flowing from it, that faithfulness of heart which makes the wise man humble, and the simple wise. For, valuable and essential as these qualities are for the management of property, whether our own or entrusted to us, they do not of themselves protect us from the dangers of self-esteem, of ambition, of the haste to become rich, of the pursuit of sensuous enjoyment, and of the love of dress. These are hurtful to everyone, and gradually render him unfit to attend properly to his outward calling.
3. A diligent and capable tradesman, who knows how to adapt himself to the times, and also relies on the blessing of the Lord, still finds his daily bread amongst us. Also families in which husband and wife earn their bread by day labour and similar work, and, being cheerful and content in their poverty, 1 Tim 6, 6-8, order their households accordingly, will not lack what is needful. With thankfulness to God we may boast that faithfulness in small things is acknowledged by His grace. 1 Tim. 4, 8.
4. While we thankfully rejoice at the blessing of God accompanying diligence and faithfulness in larger undertakings, we must at the same time seriously call to mind the admonition of Holy Scripture, addressed by Paul to Timothy, 1 Tim. 6, 17-19: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works; that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." Above all we must warn against the endeavour to become rich quickly and easily, which is characteristic of our time, and under which men "fall into temptation and a snare and many foolish and hurtful lusts such as drown men in

destruction and perdition." 1 Tim. 6, 9. In all business the Apostolic rule holds good, that none should entangle himself in the affairs of this life, 2 Tim. 2, 4, that in no toil may be found an after-taste of sin.

May all, both in regard to their own affairs and to those 5. entrusted to them, ever keep in view the admonition of the Lord: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much." Luke 16, 10.

### Amusements.

Section  
19.

A life in harmony not only with the commands of God, 1. but also with the customs of His house, belongs to the character of a true Brother or Sister. Such a life demands that we hold aloof from all things which could lead to spiritual harm, or give offence to others, and that we do not conform to this world either in its pursuits or customs.

In regard to worldly amusements and pleasures, no detailed 2. precepts are given, but we declare most decidedly that worldly-mindedness and vanity, pleasure seeking and the love of gain are not to be regarded as things indifferent. These should never obtain entrance among us. They do not agree with the seriousness of the true Church spirit; they have the most injurious influence on the Church, and turn it aside from that noble simplicity which should ever be its fundamental character.

Yet more hurtful in its consequences than the love of 3. pleasure is intemperance in the use of strong drink, as making men in a special degree the servants of sin. As far as each in his station is able, we will put away everything which in this way can become a temptation and will give timely and diligent admonition and warning where we see anyone falling into this sin.

And as it should be our constant task to walk soberly in all 4. things, we desire also in dress, domestic arrangements, and mode of living to avoid everything which goes beyond the bounds of simplicity. For needless expense, or waste, or, much more, what is against the sense of propriety, is evidence of a worldly disposition, and must, therefore, be banished from among us. In general we will keep ourselves from everything respecting which it seems doubtful whether it is allowable to a child of God, and which might easily give offence to the weak, 1 Tim. 2, 8-10; 1 Peter 3, 1-4; 1 Cor. 6, 19-20; Rom. 12, 1, 2; Jas. 4, 4; 1 John 2, 15-17; Matt. 6, 24.

5. In this single precepts cannot be given. The letter of the law is not enough. There is need of the quickening spirit which mortifies the deeds of the body, and impresses on our whole conduct the stamp of sanctification. If this spirit rules in our congregations, the public opinion, sanctified by it, will be able to resist the entrance of a worldly spirit more than all precepts. This will be the strongest Church discipline, administered not by Conferences or Pastors, but by the Church itself.

## Section

**20.****Relation to the Civil Power.**

1. In our relation to the Power which has rule over us, we recognise it as a sacred duty to render punctual obedience, according to the precepts of Holy Scripture, as to the minister of God to us for good; to observe, as faithful subjects and conscientious citizens, the laws and ordinances of the country in which the Lord has set us, and to honour and remember in prayer those who are set over us. It is the duty of every member of the Church scrupulously to observe all the ordinances of the government of the country and the regulations in force in the parish. Rom. 13, 1-7; 1 Tim. 2, 1, 2.
2. In respect to general festival days, religious and national, we conform to the Christian customs prevailing in the several countries.
3. If an oath is required according to the law of the land, we regard it as our duty not to refuse the same, where we are not exempted therefrom. If, therefore, in an individual case, an oath is required by the government or its officers, we take it in the prescribed form, and the keeping sacred of the oath so taken must be one of the strictest duties on our conscience. But swearing lightly, without the constraint of the State, is not allowed among us. Matt. 5, 34; Jas. 5, 12.

## Section

**21.****Care of the Poor and Sick.**

1. Although it may be expected that the richer members will readily, from the impulse of their own hearts, bestow on the poorer various gifts, which, beyond the givers and receivers, are known only to Him who seeth in secret, yet, according to the precedent of the Apostolic Church, a regulated provision for the needy is requisite. For this purpose our Poor Funds exist. All persons who are charged with providing for the poor must not only observe the necessary reticence, but also pray for tenderness of heart, that they can act in their office after the pattern of the Saviour.

May He who for our sakes became poor, that He, through 2.  
His poverty, might make us rich, go with us into the abodes of  
the poor, and not only bless our temporal gifts, but let none  
among us come short of the heavenly blessings won for us  
through His poverty!

But, as with the care of the poor, it also belongs to the 3.  
mutual aid and service of a Church of Jesus that we, for His  
sake who Himself took our infirmities and bare our diseases  
Is. 53, 4, readily and willingly take our share in mutual  
attendance on the sick.

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## CHAPTER IV.

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### Meetings for Worship.

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**Section****22. The Blessing of Fellowship in Worship.**

1. The character of all our services must ever be that simplicity which speaks directly to the heart. The blessing of such services depends upon the leader having the gift of the Spirit, and also on all present entering heartily into sermon, hymn and prayer, and whatever is done in the name of the Lord.
2. In order to awaken and increase the participation of the congregation in our beautiful services, it is most important that they be not treated mechanically. Ministers should earnestly seek to enliven them and make them impressive for mind and heart. If they are themselves animated by the spirit of the sanctuary, if they are borne up by the intercession of the congregation whenever they meet with it for edification by address, singing or prayer, and if they rightly grasp the true character of each class of meetings and of each festival, and bring it home to their hearers, they will succeed in gathering round them all those who feel the need of real spiritual edification.
3. It is true that the best liturgic arrangements cannot increase a taste for the meetings if the inner life is lacking in the members of the congregation. But since the meetings are a blessed means for awakening and sustaining the inner life, none should let either sloth or indifference or earthly business keep

them from taking part in the meetings. In this it is the duty of all Servants of the Church to set a good example. But it would also be well if all the members, who know from experience the blessing of the meetings, would band together not only themselves to be diligent in their attendance, but also, by friendly persuasion, to lead others to the same. The greater the number of those who do this the more the blessing of fellowship will be understood. This blessing of fellowship is not merely a heart-uplifting joy pervading individual souls, but it is the foundation on which mutual brotherly love becomes more hearty, deep, and living.

### Order of Worship and Liturgical Principles. Section 23.

The varied wealth of our liturgical arrangements for 1. worship belongs to the essential peculiarities of the Moravian Church. Whilst there neither can nor should be complete uniformity in everything connected therewith, whether throughout the whole Church or in the several Provinces, yet just the agreement of these arrangements, in important points, forms one of the strongest connecting links of the Church. Therefore this agreement should, as far as possible, be still maintained.

In all our liturgical arrangements there should breathe the 2. spirit of a living Church of Jesus, and by them again the same spirit should be daily quickened anew in the individual members. Therefore the essence and soul of all our meetings are not found in the form, beautiful and attractive as that should ever be, but in the heart's religion which is expressed in the form.

These liturgical arrangements must never become a dead 3. letter or degenerate into dry cold form. It is rather a valued principle of our Church that she has liberty to introduce changes and improvements in her mode of worship according to her circumstances and needs.

Every Liturgist (*the person presiding at a service*) must 4. be at liberty, in unessential points of order, to act as the Spirit moves him; for instance, to introduce a prayer or read a portion of Scripture, or the like, according to the word of the Apostle, 1 Thess., 5, 19, "Quench not the Spirit." Yet in this he must not disregard the spirit of the congregation. In more important alterations, in the times of the services, or the form they take, the congregation has a right to be heard. No blessing would rest upon them if an individual Liturgist were to carry through changes against the wish of the congregation merely because they seemed to him more suitable.



## Section

**24.****Church Music.**

1. Music answering to the character of the Moravian Church serves in a high degree to give harmony and charm to the worship of the Church. This refers to artistic anthems as well as to the organ accompaniment to the singing of the congregation. The great influence of the music upon the devotion and the edification of the congregation must not be regarded lightly. All the more is there a call for wise and judicious leading that answers to the spirit of the Church. For when the music, however artistic, improperly obtrudes itself, as the chief concern and an object in itself, its effect is not to edify and help, but to distract and disturb. Only such compositions, therefore, should be chosen for performance as are distinguished by true beauty, and especially by simplicity and dignity. The minister of a congregation has, therefore, to see to it that only such brethren are entrusted with the conduct of the Church music as are fitted for it by their spiritual character and insight.
2. As regards the tunes sung in our meetings, our own melodies, adapted to the spirit of our hymns, shall have the preference over other tunes of a different kind.

## Section

**25. Church Seasons and Moravian Memorial Days.**

1. The Christian Church is not satisfied only to dwell upon our Lord's redeeming work in general, but has also recommended the several essential points in that redemption for special celebration. From this has arisen the course of festive seasons, which comprises in historical sequence the whole counsel of God for the salvation of the human race, and takes up the first half of the Church year.
2. The Love of God the Father, who gave His only begotten Son, is dwelt on in the Advent and Christmas season; the Grace of our Lord Jesus Christ, who died for us, rose again, and ascended into Heaven, in the season of Lent, Passion Week, and Easter, to Ascension Day; the Fellowship of the Holy Ghost at Whitsuntide; and on Trinity Sunday we close the whole festive period with a thankful review of all that divine grace has done for our Salvation.
3. Beside the general festivals we have in our congregations special historical Memorial Days. There are, beside Oct. 31, 1517, the beginning of the Reformation by Luther, the following Memorial Days of the Moravian Church:—  
March 1, 1457.—Beginning of the Old Brethren's Church.

May 12, 1724.—Founding of the first Chapel of the Congregation in Herrnhut.

May 12, 1727.—Signing of the first Congregation Rules at Herrnhut.

June 17, 1722.—Beginning of the Building of Herrnhut.

July 6, 1415.—Martyrdom of John Hus at Constance.

August 13, 1727.—Spiritual Baptism of the Herrnhut Congregation at the Lord's Supper in the Church at Berthelsdorf.

August 21, 1732.—Beginning of the Moravian Missions to the Heathen.—St. Thomas, W. Indies.

Nov. 13, 1741.—Festival of the Eldership of Christ in the Moravian Church. (Cp. Section 5, 4.)

Special Festivals peculiar to individual congregations in 4. the time of their celebration are the Congregation Anniversaries. These relate to the founding of the 'Settlement' or the consecration of the Chapel. At these times are called to mind, with heartfelt thanks before the Lord, the proofs of God's grace and help which the congregation has experienced since its foundation and in the past year.

On September 16th the Servants of the Church keep their 5. Festival, at which they bind themselves before the Lord to new faithfulness. This is a specially good opportunity for them mutually to strengthen the consciousness of their position under the leading of the divine Chief Shepherd and Elder, Jesus Christ, and therewith of their high and holy calling and of their common debt of service. The Church is also reminded to remember her Servants in prayer.

The 'Choir' Festivals, which, however, are no longer kept 6. in all parts of the Church, fall on the following days:—

April 30.—The Widows' Festival.

May 4.—The Sisters' Festival.

June 4.—The Girls' Festival.

June 24.—The Boys' Festival.

Aug. 17.—The Children's Festival.

Aug. 29.—The Brethren's Festival.

Sept. 7.—The Festival of the Married.

### Celebration of Sunday.

Section  
**26.**

We read in Gen. 2, 2, 3, "And on the seventh day God 1. finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it: because that in it He rested from all His work which God had created and made."

On this Divine act was founded the law of the Old Covenant in which God commanded His people to desist from every earthly labour on the seventh day of the week, and to hallow it to the Lord. *Exod. 20, 8-11.* And on this two-fold Divine testimony, combined with the completion of the second creation by the Resurrection of Jesus Christ and the outpouring of the Holy Spirit, rests the Christian celebration of Sunday. With the whole Christian Church we celebrate the Resurrection of Jesus Christ on the first day of the week, as a day of rest hallowed to the Lord, on which man for his temporal and eternal welfare is to gain new strength of body and mind for his daily earthly work, but above all is to be encouraged to lift up his heart anew to the Lord, and be filled with the powers of eternal life.

2. Sunday is, therefore, specially worthy of reverence, and important, as the weekly recurring memorial day of the Redemption wrought through Jesus Christ. It is to be hallowed among us as the Lord's Day, through the public preaching of the word of God—that is, the word of reconciliation, about which no Sunday should be silent—and also by diligent use of the day for quiet meditation, as given us for building up ourselves on our most holy faith. We therefore disapprove the taking up on Sunday of amusements which put in the background edification and worship.
3. Since the individual has to consider not himself only, but also those around him, and the Christian Church of which he is a member, and since also in many countries legal ordinances exist in regard to Sunday rest, we must all the more declare it inadmissible that work should be carried on in our congregations on Sunday, in workshops and businesses. The congregation authorities should watch over the maintenance of this good rule.
4. From their earliest years our children should receive an impression of the high purpose of the Sunday, and when they are old enough should be taken by their parents or teachers to the public service: but in early years a special children's meeting or Sunday School is more adapted for them.
5. Any needful special directions as to the celebration of Sunday in our congregations are left to the Provincial Synods.

#### Section

### 27.

### Other Meetings of the Church.

We do not confine our united edification to public service on the Sunday. Where life exists, there will be a desire for fellowship. Opportunity must frequently be afforded for nourishing the inner life by the study of God's Word and by the

utterance of the heart in prayer and praise. Amongst the meetings which are held with greater or less frequency in our congregations, either on the Sunday or week-days, we mention the following :—

1. BIBLE READING AND EXPOSITION. Sometimes this meeting takes the form of a set address by the Minister on some text or passage of Scripture; sometimes a book is read through chapter by chapter and expounded; or again a special subject may be dealt with and light thrown upon it from various parts of God's Word. As it is very necessary that the members of our congregations should be well grounded in the truth, we regard such sympathetic teaching as a chief aim of our meetings which a Minister should constantly keep in view.

2. SINGING MEETINGS AND LITURGIES. Our Singing Meetings are based on the idea that the congregation, expressing thus its spiritual desires and emotions in united song, is not merely led therein by the presiding Minister, but rather itself gives expression to its devotion. Sometimes a prayer is introduced by the Minister, or short passages of Scripture may be interspersed among the hymns. Where 'Liturgies' are in use on festivals and other occasions, chorales and anthems are likewise sung by the choir.

3. PRAYER MEETINGS. We desire that in each congregation there may be found a band of intercessors, who, known alone to our Saviour, have that confidence toward Him, that if we ask anything according to His will, He heareth us, and we know that we have the petitions which we have asked of Him. There are also Prayer Unions amongst us, which have been found useful and stimulating by drawing attention to special subjects for prayer day by day, and thus calling forth a spirit of fellowship in prayer. But besides these more or less private Prayer Unions, the congregation, as such, should have its Prayer Meeting, where the needs, not only of the individual members, but of the congregation, of the Church of Christ, of the Mission work at home and abroad, and of the world at large, may be unitedly brought before the Lord, and His blessing on the same implored. Our Brethren in the first days of our history laid great stress upon this, as their institution of the 'Hourly Intercession' testifies, and if our spiritual life is not to sink into weakness and apathy, we must be mindful of the apostolic injunction: "Pray without ceasing."

4. LOVEFEASTS. Our Lovefeasts are based on a similar custom in the primitive Church. Besides the Communion Lovefeast, which is specially intended as a preparation for the

enjoyment of the Lord's Supper, lovefeasts are held both on Sundays and festivals as aids to a social, festive celebration. Sometimes addresses are given, not only by the presiding Minister, but by others who have been invited to take part.

NOTE.—Related to the lovefeast is the 'Cup of Covenant,' a liturgical usage of the Moravian Church, which must not be confounded with the cup in the Lord's Supper. This is used when, on special occasions, the whole congregation, or some division of the same, desires to declare its union in the Lord; or when some group of those in the same calling, for instance, the Servants of the Church or those appointed to the education of the young, desire anew to pledge themselves to the service in which they stand.

5. MEETINGS FOR CHILDREN AND YOUNG PEOPLE. The children growing up in our congregations, or committed to our care in our Boarding Schools and Sunday Schools, are a special object of our care and solicitude. They are encouraged to attend not only such of the public and congregation meetings as are suitable for them, but meetings are also arranged for young people alone, when addresses adapted to their requirements are given, and the truths of Scripture are brought home to their minds in a simple and interesting manner. We desire that our children shall, in early life, be brought into close fellowship with our Saviour, and that in Him, who is our perfect example, they may learn to love things that are true, honourable, just, pure and lovely.

#### Section

### 28.

## Celebration of the Sacraments.

1. A specially weighty presentation of the Gospel directed to its personal appropriation is the celebration of the Sacraments, Baptism and the Lord's Supper. These are given us by God as means of grace for the founding and strengthening of life in faith, love, and hope.

#### A—HOLY BAPTISM.

2. Our children are already by their birth within the Christian Church, called of God to participation in the kingdom of Jesus Christ, 1 Cor. 7, 14, and Christ Himself blessed little children and promised to them the kingdom of God. Mark 10, 14-16. It is therefore in the Moravian Church the duty of parents to bring their children for baptism at the earliest age, as soon as circumstances permit. The congregation, in whose midst a child is baptised, ought, by its participation in the act, practically to show that, along with the parents, it undertakes the duty of bringing up the child in its midst, as a child of the Church, in the nurture and admonition of the Lord.

Only such persons should be witnesses, or sponsors, as are 3. able to appreciate the significance and the seriousness of the matter. Whilst it is true that no legal obligation rests on them to care for the welfare of the children to whose baptism they are invited as witnesses, they should all the more recognise it as a duty of Christian love to make such a child a special object of their prayers, and, if it becomes an orphan, to look after it faithfully to the best of their ability.

Adults who have not been baptised as children, are at 4. their request, after thorough instruction in the truths of salvation, to be baptised, and are received by their baptism into the Christian Church as communicant members.

Baptisms are, as a rule, to be performed in public meetings 5. of the Church.

#### B—THE LORD'S SUPPER.

The liturgical form of our Communion celebration is in 6. beautiful accord with its essence as it appears from our Lord's words of institution, and has approved itself amongst us as speaking to the heart and rich in blessing.

As regards the day and the frequency of the celebration of 7. the Lord's Supper, no general rule can be made for all congregations. It is desirable that it should be held about every month.

With all true Church members it will be a spiritual need 8. to take the Lord's Supper often. It is a blessed means of grace for the strengthening and confirming of the inner life, when we look upon it as a recurring opportunity for self-examination, and faithfully use it as a renewed union with the Lord and with each other. But it is left to each one to partake less often, according to his conviction and state of heart. No one should ever come from any unworthy or outward motives, for instance, because it has become a matter of habit, or because he looks on abstaining as a disgrace in the eyes of his brethren.

But if a communicant member persistently withdraws him- 9. self from participation in the Lord's Supper, from indifference to this privilege, from unfriendly and hostile feelings towards anyone, or from other unworthy reasons, such a mode of action is not to be looked on as faithfulness towards himself, but as unfaithfulness and grievous sin against the Saviour.

The Holy Communion is to be given to the sick when they 10. expressly desire it and the circumstances of the illness permit. The 'Communion' character best finds expression when some members of the Church are present at such a celebration.

11. Persons who are not members of the Moravian Church may, on principle, be admitted as guests at our celebration of the Lord's Supper. It is, however, left to the several Provinces to lay down more exact rules on this point.
12. The Preparatory Discourse before the Lord's Supper should never, without necessity, be missed by those members entitled to partake of the communion.

**Section****29.****Confirmation.**

1. As in other parts of the Christian Church, so also with us, between baptism and the Lord's Supper Confirmation comes in for the confirming of baptism and for qualifying to partake of the Lord's Supper. In the case of persons who have been baptized as adults, Confirmation, as a rule, is not used.
2. The age required for Confirmation cannot be exactly fixed, but it is recommended that the step be not unduly hastened. It should be preceded by thorough instruction in all the doctrines of salvation, and by an examination in the chief points. Ministers should also take special pains to impress on the candidates the necessity of a personal appropriation of grace, and, with the help of God, lead them to it.
3. The Confirmation rite itself, as befits its high significance, is to be performed with solemnity. In the presence of the Lord and of the assembled congregation, the candidates confess their faith in the triune God. This is best done by their answering prescribed questions. The blessing is then said over them with the laying on of hands.

**Section****30.****Marriages.**

At the marriages of our members the formulary introduced in the several Provinces is to be used. The ministers are recommended in the address to the couple to be married, where such an address is customary, impressively to call attention to the importance of the step before them, and to their mutual duties according to the teaching of Holy Scripture.

**Section****31.****Burials.**

The Burials of our departed Brethren and Sisters afford an opportunity, not to be neglected, for reminding ourselves that we have to consider our way through time in the light of that eternity towards which we are going.

A memoir, or the closer knowledge which the Pastor may have acquired of the spiritual experience of the departed, may give occasion to glorify the riches of Jesus' grace, and to warn, comfort, and strengthen the congregation. But empty praise, or hard judgment of the dead, must be avoided in funeral addresses.

In our burial grounds the simplicity and uniformity of the gravestones and of the inscriptions are, as far as possible, to be maintained.

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## CHAPTER V.

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### Church Discipline.

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#### Section 32.

#### Principles.

1. According to the precedent of the Apostolic Churches and of the Old Brethren's Church, we hold Church discipline to be an essential feature of a Christian Church. In the widest sense of the word we understand by it the training of the individual members of the Church for their heavenly calling, a training which is exercised by means of the arrangements and institutions of the Church. In a narrower sense it designates the different degrees of brotherly reproof which come in and are applied when loving correction does not attain its object.
2. The first object of Church discipline is consideration for the welfare of the Church as a whole. We must, in the interests of the whole, uphold Christian discipline and morals among us, in order that the spiritual life of the Church may not be disturbed. Our immediate concern is to prevent the inroad of corruption from its first appearance, to remove all that may tend to lead astray, and, at the same time, to bear witness to the Church that it is not called to uncleanness, but to sanctification. 1 Thess. 4, 7.
3. The second object of Church discipline is the saving of individual members of the Church, who are in danger of yielding in one way or another to the temptations to sin. Its aim is to preserve those who stumble from falling and giving offence, to keep them in the right way, and when anyone has swerved from it to lead him back again. Therein lies, too, a growth and strengthening of the individual, whereby again the Church as a whole is built up. Eph. 2, 21.

It is, in the first instance, the task of the Ministers to 4. exercise Church discipline, partly through public preaching of the word, partly by means of the special care of individual souls. This care of souls belongs so essentially to the idea of a Christian Church, that no Church member is excepted from it, whatever station he belongs to. And it may be rightly required of the Brethren and Sisters that they readily and willingly accept what is done in this relation by the Pastor. Whoever withdraws entirely from this brotherly care of souls, thereby proves that he is no true member of the Church, and must give account to God. Ezek. 33, 9. But the Pastors, remembering what great responsibility they would take on themselves if they were negligent in this important part of their calling, should attend to it with the greatest conscientiousness. They must duly tend the souls entrusted to them, and above all, with careful love, go after such as fail and go astray. Yet they must not be slow, from fear of man or desire to please, to show sternness where needful; they must rather, with the justice and impartiality commanded by Holy Scripture, act undismayed on all sides. Yet, with all needful sternness, let the admonition be always in the spirit of true love and humility. Let them speak as brother to brother. A brotherly word from the heart of one to whom the welfare of each soul committed to him is an object of loving care, will find entrance; it will not embitter, but prove a blessing.

In this it is of great importance that the Pastors should 5. receive the strongest support from the congregation, especially where they have to take stern measures. But even when this is not forthcoming in the right way, discipline must not be suspended or relaxed as long as we form a distinct Church community, which means to bear the character of a Church of Jesus. If discipline be laxly exercised in the Church, the knowledge and comprehension of its divine calling, and therefore with its inner life, will relax.

But beside the official care of souls, there must not lack, in 6. a Christian Church, the mutual brotherly admonition and correction by individual members among themselves. If a man be overtaken in a trespass, or seen to be in a doubtful state of heart, restore such a one in a spirit of meekness. Gal. 6, 1. A good word in due season, even though it be stern and reproving, is then in place, and many a spiritual injury may be averted before it spreads further. A brother has thereby been won. This mutual admonition and correction, like that of the Pastor, can attain its object, our neighbour's improvement,

only when that love has sway, which suffereth long and is kind, which vaunteth not itself, seeketh not its own, is not provoked, and taketh not account of evil. 1 Cor. 13, 4, 5. Carnal zeal, and acting in one's own spirit, may, on the other hand, do much harm.

7. If such transgressions occur as cannot be passed over in silence, but call for notice to be given to the Pastor or the Congregation Boards, all members, to whose knowledge anything has come which is wrong or punishable, should at once, by an open and truthful communication in the proper quarter, render it possible to take cognizance of it, and exercise discipline. Yet this must never develop into malicious tale-bearing or slander, which, in Holy Scripture, are reckoned among grievous sins. If it is important to prove the truth of a statement, the name of the person making the communication must not be kept from the person accused, and so soon as the latter demands it, opportunity must be given for him to appear with his accuser before the Pastor.

#### Section

### 33.

### Application.

1. Based on the directions of our Lord and His Apostles, Matt. 18, 15-17; 1 Cor. 5, 11, 13; Tim. 6, 3-5; 2 John 10, 11, we have three degrees of Church discipline. The first degree is Reproof, administered to the erring by the Pastor, either alone or in association with other Brethren; the second degree is exclusion from the Holy Communion; the third degree is exclusion from the Church. How and on what occasions each of these three degrees shall be applied, is decided by the respective Provinces: for owing to the different ecclesiastical position which our congregations hold towards sister Churches in the different Provinces, it is impracticable to lay down rules holding good universally.
2. The above-named different degrees of Church discipline are indeed only applicable to misconduct which comes to light, and the most grievous and deepest sins, because they are most hidden, often remain untouched by this procedure of Church discipline. This is undeniably a heavy burden on the Church. It must, however, be borne with the obedience with which our Saviour bore with Judas in the circle of His disciples, although He saw through him. A two-fold condemnation falls on the hypocrite. But for him who, on account of misconduct which has come to light, falls under Church discipline, it is a very profitable test of the sincerity and thoroughness of his own repentance that he must often see about him those who, strictly

speaking, deserve the same punishment, but from the nature of their fault are not reached by it.

Not the Pastors, as such, but the Congregation Boards, have 3. to decide in regard to the re-admission of those who have been excluded from the Holy Communion or from the Church. In this they must proceed with the greatest caution and with close consideration. Only a clear conviction of the spiritual state of the candidates for re-admission can guide us. And here the Lord and his Spirit alone will teach us, in answer to prayer, the right insight into the whole state of the persons concerned, and the right combination of forbearance and sternness. Such clearness will be given us the more we look into the depths of our own corrupt hearts, and, as sinners who need daily forgiveness, humble ourselves before the Lord. Outward considerations, whatever they are, may not decide. As with exclusions, so also re-admissions of excluded members are to be announced at a suitable meeting to the adult membership.

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## CHAPTER VI.

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### The Ministry.

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#### Section

#### 34.

#### The Spirit of Service.

1. A Church of Jesus Christ forms one body, of which Christ is the Head. All the members should help one another, according to the working in due measure of each several part, making the increase of the body unto the building up of itself in love. Eph. 4, 16. In our Brotherhood, therefore, all must regard themselves as Servants of the Church, and not only those who have charge of any commission or business for the benefit of the Church or of a single 'Choir.' The conviction, I serve the Lord and the Church, gives worth to all our work, even to the meanest service, and enables us to do all to the glory of God.
2. In the narrower sense of the word, after the precedent of Scripture, we designate as Servants of the Church all those who are called by a Church Board to be Elders of the Church, and to whom is entrusted the guarding and oversight of its spiritual and temporal welfare, and of its schools and training institutions, the ministry of the Word and Sacraments, the care of souls, and the management of its outward affairs.
3. It is expected of the Servants of the Lord and His Church that they are resolved to sacrifice themselves, body and soul, to this service. They must seek to gain a clear insight into the special tasks which the Lord has assigned to our Communion in the kingdom of God. They must get a right understanding of our constitution, and a sure judgment as to how its rules are to be applied in particular cases.

Yet more important for them are the gifts of grace, wrought 4.  
by the Holy Ghost, a mind humbled by the Saviour's mercy,  
a joyful spirit, strengthened and uplifted by His power, a heart  
filled with His love, an attentive ear for the guiding, warning,  
and reproving voice of God's Spirit, a working out of their own  
salvation with fear and trembling, and a hearty desire for the  
salvation of those among whom they are allowed to work.  
They must seek not their own, but what is the Lord's. They  
must tend the flock of God; not of constraint, but willingly;  
not for filthy lucre, but of a ready mind; neither as lording it  
over the charge allotted to them, but making themselves  
ensamples to the flock.

They must know that, as servants of Christ and stewards 5.  
of the mysteries of God, they are not judged merely by men,  
but that they have to render account to the Chief Shepherd of  
their discharge of office and their faithfulness in service, of  
their words and deeds, and of the souls entrusted to them.  
1 Cor. 4, 1-5; Heb. 13, 17; Ezek. 33, 7-9. They should not let  
themselves be led by fear of man, or the desire to please, nor  
shrink from the reproach of Christ. They must regard all  
faithfulness in the discharge of office not as a merit, but as  
grace.

If the Lord owns their work with His blessing, they should 6.  
be so much the more ashamed of their unworthiness; and if the  
fruits of their labour be hid from them, they should earnestly  
examine into their own remissness, yet not despair of their  
office, but in quietness and confidence become strong, and in  
humility wait upon the Lord, who alone can give success.  
Their only strength and power and their great example is Christ,  
who was among His own as one that serveth. From Him they  
learn and receive all they need for heart and office.

NOTE.—Reception as Acoluth—'Follower' in the sense of  
Matt. 4, 19; 16, 24—gives expression, in a special way, to the  
pledge of service in this spirit. It is a usage of the Moravian  
Church, no longer universally practised, according to which  
Brethren and Sisters give the hand in token that they  
devote themselves to the service of the Lord, in unselfish faith-  
fulness and willing obedience.

## The Minister as Teacher.

Section  
35.

Since the Moravian Church as a Unity abides by the way 1.  
in which she has hitherto given expression to her understanding  
of the mystery of Christ, the preaching of the Word in her midst,  
and the Christian instruction of the young, may not swerve from  
this foundation.

2. As regards her own fellowship, she considers it neither needful nor wholesome to bind the conscience or quench the spirit by laying down a definitely formulated Confession on the single points of doctrine; and she does not see that the welfare of the Church lies in the pledging of her ministers to any such Confession, but rather in the quickening and strengthening of the spirit of the Church by the grace of the Lord.
3. But just as little can the Church suffer anyone in her midst to teach and preach anything contrary to Holy Scripture, especially anything contrary to the truths which, according to our understanding, we regard as the chief contents of Holy Scripture, and have set forth in section 8. The highly-important office of preaching the Word in the Church and the Christian instruction of the young may not be entrusted to Brethren who are in inward disagreement with these truths. He that is unwilling or unable to take the position of believing and conscientious subordination to Holy Scripture, on which the truths above stated rest, is in conscious discord with the spirit of the Church, and can, therefore, neither instruct nor edify.
4. Before a Brother receives the commission to fill the preaching office, or to take part in the public proclamation of the Gospel, or to impart religious instruction, careful examination is needful, if he is fitted for it in mind and heart, if he stands on the foundation of the Church's faith, or at any rate is willing dutifully and conscientiously to respect that faith and hold it sacred.
5. The Church may, therefore, entrust the responsible work of training her future servants only to those Brethren in whom she has full confidence that they stand in the living faith of the Church and in conscientious subordination to Holy Scripture; and who are ready to promise that they regard it as their most sacred task to lead their pupils, as God gives them grace, to even such subordination to, and inner understanding of, Holy Scripture, as has been, from the days of the fathers, the foundation of the Church's faith and the strength of her work for the Lord and His kingdom.
6. It is above all required of a teacher of the Word of God that he have a thorough acquaintance with Holy Scripture, that he seek, through the enlightening of the Holy Spirit, to penetrate ever more deeply into its meaning, and allow the power of the divine truths to work on his own heart, so that it may be more and more said of him, "The love of Christ constraineth me." 2 Cor. 5, 14.

Essentials in the preparation of sermons and other 7. addresses are, before all, prayer; then a thorough study of the portion of Scripture; and lastly, the application of what is to be said to the speaker's own heart and life. A testimony that is accompanied by warm and living feeling, and that rests on one's own actual experience, will always make most impression on the heart. "To preach aright," says Count Zinzendorf, "take three looks before every sermon; one at the depth of thy own wretchedness, another at the depth of human wretchedness around thee; the third at the divine love in Jesus; that, empty of self, and full of compassion towards thy fellows, thou canst lay God's comfort in their hearts."

All our religious addresses should expound Scripture and 8. apply it to the heart, and should be instructive, well considered and arranged; they are not to consist in lofty words of human wisdom and oratory, but in demonstration of the Spirit and of power. This power rests herein, that the Spirit of God Himself teaches us rightly to expound and apply the Divine revelations given in Holy Scripture. 1 Cor. 2, 1, 4, 13.

An ambassador for Christ should see to it that he keeps 9. back nothing of the whole counsel of God unto salvation; that he rightly divides the Word of Truth according to the guidance of the Christian festivals, and according to the varied need and spiritual state of his hearers, believing and unbelieving; that as a scribe instructed unto the kingdom of heaven he brings forth out of his treasure things new and old, and so, with the assistance of the Holy Spirit, guides souls into all the truth. He may never forget that he stands as a sinner among sinners, and that equally with them he needs grace and pardon. He must pray for the Spirit, in order that he may rightly reprove and rightly comfort, and may not, by his correction, close the hearts of his hearers, or cause in them sloth instead of earnestness, or self-complacent judging of others, instead of penitence and joy in the Lord.

## The Cure of Souls.

Section  
**36.**

If the Ministers are to discharge their office with blessing, 1. the relation in which they stand to the congregation, and the congregation to them, must be one of mutual perfect confidence. Every appearance of difference between the interests of the congregations and of their Ministers must vanish. Only then can the care of souls prosper, and the public preaching of the Gospel bear fruit, and Church discipline work with blessing. Such a relation of confidence cannot, however, be established unless both sides work together.



2. The Ministers must, above all, bear our Saviour's words in their hearts: "One is your Master, even Christ, and all ye are Brethren." Matt. 23, 8, 10. They must accordingly meet their Brethren and Sisters with openness and straightforwardness, with love and hearty interest in the spiritual and temporal welfare of individuals. In their own outward conduct, and especially in their domestic life, they must avoid all which can cause offence and stumbling, taking to heart the admonitions which the Apostle Paul gives to Timothy and Titus. 1 Tim. 3, 1-7; Titus 1, 6-9. They must shun whatever estranges hearts from them, and looks like arrogance, pride, and presumption. They must seek for the gift of humble love, in which each counts other better than himself, that in all things they may approve themselves as servants of God, to whom it is a precious privilege to be permitted to love and to be loved.
3. The Members, on their side, must honestly endeavour to banish any unfavourable prejudices, and learn to know, without bias, those who are to labour among them. They must not demand of them an impossible perfection, and they must not base their judgment of them only on their natural gifts and dispositions. If the Brethren and Sisters feel that those who are entrusted with the guidance of the congregation and with the care of souls have a sincere desire to discharge their office according to the mind of Christ, and to be faithful in His eyes, they should have patience with their weakness and bear with them in love, according to the admonition of the Apostle: "We beseech you, brethren, to know them that labour among you and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake." 1. Thess. 5, 12, 13.
4. Such a pure and hearty communion of spirit requires much grace from the Lord. A purely outward friendliness does not suffice; without a deeper basis it would be easily disturbed in case of earnest correction. It needs a consciousness on both sides of labouring at one work, serving one Lord. This is the real bond of union, that on both sides souls have life and feel the need for the daily nourishment of this life, for eating of one bread, and drinking of one spring. It must be realized as our common task to follow Jesus with one another on the same path, and to apprehend Him ever more fully after being apprehended of Him.

This makes us Brethren, knits the band,  
And joins us in a close communion,  
Stronger than any earthly union,  
Thro' grace bestowed by God's own hand.

If such a deeply grounded union of hearts is wanting, 5. there is surely wanting also, on one side or the other, this life, and thirst of life, the impulse towards the common centre of souls. But as only the Spirit of God can produce such powers and impulses, the Servants of the Lord and of the Church, who would fain bring forth fruit for their Lord, must diligently and trustfully pray for this grace for themselves and for their Brethren. In like manner all faithful members of our covenant must beseech the Lord with the same trust and with like diligence, that He may raise up for Himself such Servants and Handmaids as have life, and to whom it is a privilege, to serve and devote all their powers to Him, who shed His blood for us.

### The Filling of Offices.

Section  
**37.**

The calling of Servants of the Church, and their in- 1. duction to their respective offices, is committed by the Synods to the Provincial Boards. In the carrying out of this important commission these Boards must, on the basis of conscientious examination, call only such Brethren and Sisters as possess the requisite qualities in heart and mind, and of whom it is hoped that they will readily allow themselves to be taught in the school of the Holy Ghost, and to be endowed with that which the Lord demands of His Servants.

In changes from one office to another the Board which 2. gives the call will always be guided by the most careful weighing of all the circumstances of the case, in order to further the welfare of the whole and of individuals.

Whoever is animated by the true spirit of service will 3. consider every proposal that comes to him conscientiously, as in the sight of the Lord, with prayer and supplication for the manifestation of His good and holy will, and will give more consideration to what he owes the Saviour and His Church, and to his own inward leading by the Lord, than to any outward advantages. If a contrary way of thinking found entrance among us, it would contribute much to deprive the Ministers of their respect, and indeed would be our ruin.

The Ministers of the Moravian Church are responsible to 4. the Church Boards for the administration of their offices, and owe them obedience.

Whenever Ministers err and are at fault they should mutually 5. and in a meek and brotherly spirit set each other right, and likewise gladly and readily accept reminders from other members of the congregation. The one who is at fault should not expect

to be excused in every way before the congregation by his fellow-workers, but should willingly acknowledge his faults, as becomes a sinner among sinners.

6. In such cases the apostolic direction should serve as our guide, 1 Tim. 5, 19, 20: "Against an elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin, reprove in the sight of all, that the rest also may be in fear."
7. If persons employed in the service of the Moravian Church give occasion for complaints on the part of Church Members, the proper Board will carefully examine such charges, and will take any measures which are needful.
8. If a Minister for a length of time can no longer discharge this office with the confidence of, and to the blessing of a congregation, or if he shows himself incapable for it, instead of waiting until an opportunity offers for a change, removal and retirement must take place with or without pension, until a re-appointment becomes possible. If there is opportunity for an immediate change, the carrying out of the proposal must not be hindered by the refusal of the person employed.

## Section

**38.****Marriage of Ministers.**

At their marriage Ministers should be careful to choose a helpmeet who, even if she does not receive an office in the Church, yet by her walk honours her husband's office, and by her faithful intercession helps him to bear it. Even so the Sisters who enter on such a marriage should bear in mind what high duties they take on themselves in marrying a Minister. If a Brother called to the Ministry has, in his marriage, made a quite unsuitable choice, the Boards concerned have the right and duty, in a proper way, to see that no harm arises therefrom to the office and the Church.

## Section

**39.****Maintenance of Ministers.**

According to the word of Scripture, "The labourer is worthy of his hire," Luke 10, 7, it is just that he be furnished with the needful means of support, in order that he may be in a position to devote his time and strength to the service laid upon him.

## Section

**40.****The Theological Colleges.**

1. In all the self-dependent Provinces there are colleges in which the future Ministers of the Moravian Church receive

their theological training and prepare themselves for Church service :—

- (1) In Germany—The Paedagogium at Niesky and the Theological Seminary at Gnadenfeld.
- (2) In England — The Moravian College at Fairfield, affiliated to the University of Manchester.
- (3) In America—The Moravian College and Theological Seminary at Bethlehem.

These Colleges stand under the control and management 2. of the respective Synods and Provincial Boards, yet they are to be regarded as 'Unity' institutions, in so far as they have great importance for the whole Moravian Church, and, to a certain extent, a 'Unity' character. For the Ministers trained in them may obtain appointment outside their Province, and students from one Province may prosecute their studies and preparation for Church service, wholly or in part, in the Theological Institutions of another Province, after obtaining permission from the Boards concerned.

In these Colleges the first object shall always be to educate 3. the students to follow our Lord Jesus Christ in the service of His Church, and to instruct them in His Holy Word.

## Ordination.

Section  
**41.**

The regular Ministry in the Moravian Church, by means of which she exercises an independent activity in the kingdom of God, like other outwardly defined Churches, rests on the consecration of Bishops, Presbyters, and Deacons. All those who have to fill the teaching office and to administer the sacraments among us receive the outward authorization for their Church functions by Ordination. The Brethren designated are consecrated to one or the other Order in the Ministry with invocation of the Lord as Head of the Church, and with laying on of hands, accompanied by the prayer of the assembled congregation. We then regard them, in whatever part of our Church they are placed, as specially blessed by the Lord and the Church to preach the Gospel and to feed the Church of God, which He purchased with His own blood.

## Orders of the Ministry.

Section  
**42.**

### A—BISHOPS.

We hold dear and precious the Episcopal Ordination 1. which has come down to us from the Old Bohemian and

Moravian Brethren's Church, as a possession faithfully guarded by this venerable Church under heavy afflictions and bloody persecutions, which, when the Church seemed to be blotted out, was still maintained in hope against hope, and at last, when the time for the Church's renewal had come, was handed over to our fathers. On this rests substantially, not only our connection with the Old Brethren's Church, but also our right to call ourselves the Renewed Brethren's Church.

2. Yet the Episcopate in the Renewed Moravian Church has from the beginning had a significance other than in the Old Church. In the latter the Bishops, as such, had a share in the Church government. Each had his See, and, in association with the Council of Elders and the Synods, they had the oversight and control of the whole Church. In the Renewed Moravian Church, on the other hand, long before there were Bishops, Elders, elected by the Church, were appointed for the control of the whole. It was only the want of regularly ordained Ministers which was the occasion of the introduction of Episcopal Ordination, whereby no change was to be introduced in the existing government of the Church. Thus, from the beginning, the Episcopate has taken in the Renewed Church a peculiar position, and this position has remained the same to the present day.

3. The following special regulations rest on what is above stated:—

**a.** A Bishop alone has the right to perform ordinations to the various Church Orders. If the candidate should seem to him spiritually unfit he is entitled to decline to ordain. The bearer of this weighty office in the Church shall be, in a special sense, a man of experience, and trusted by his Brethren. His function in the ordination, if it is to fulfil its deepest purpose, must be a working of his heart on the hearts of his Brethren. He shall meet the Brother to be ordained as a father in Christ, and after ordination shall bear him, and with him the whole Moravian Church, upon his heart, in prayer.

**b.** However venerable and inwardly significant the office of Bishop is for the whole Moravian Church, it gives no manner of claim to control of the whole Church or of single parts of it. The administration of special Sees, therefore, does not fall to the Bishops. A Bishop, like every other Servant of the Church, must receive a special commission from the Synod, or the chief Board of the Province for every office which he may fill.

Likewise, the nomination of a Brother to be ordained by him must proceed from the Synod or Board.

NOTE.—In exceptional cases (such as occur in distant Mission Fields) the ordination of a Deacon may be performed by a Presbyterian, in the name and commission of a Bishop.

#### B—PRESBYTERS.

Such Deacons are to be ordained Presbyters as, along 4. with the ministry of the Word, are entrusted with the charge of a congregation in one of the Provinces or of any separate branch of Moravian work. Answering to the larger sphere of duty entrusted to them, the renewed consecration assures them anew of the prayerful remembrance of the Church, and of the Lord's blessing indispensable for their service. For the Brethren concerned it is a valuable occasion for renewed giving up of the heart to the Lord and to His service in the Church.

The nomination of Presbyters and Deacons is made 5. through the Provincial Board, which then requests one of the Bishops to perform the consecration.

#### C—DEACONS.

Consecration as Deacon marks the first order in Church 6. consecration. It entitles to preaching and the administration of the sacraments.

It must remain a principle with us that this or any other 7. consecration in the Church be imparted only to such servants of Jesus as are pure in heart and conduct; and it should be looked upon and used every time as a special occasion for directing the attention of those who receive consecration to the importance of the commission, of which they are deemed worthy as servants of Jesus.

Ministers who have received consecration for Church 8. service in Protestant Churches, which do not recognise the three grades of ordination, and have already served a congregation with the Word and Sacrament, and in the cure of souls, when they become members of the Moravian Church, and are called to a spiritual office, pass as Deacons. But this regulation shall not hinder the Provincial Boards, in extraordinary cases, from acting as it seems best to them.

## CHAPTER VII.

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# Work for the Kingdom of God.

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### Section

### 43.

## Undertakings of the Whole Church.

### INTRODUCTORY.

1. The Moravian Church looks on it as her calling, assigned to her by God, to preach the Gospel everywhere amongst Christians and heathen. She strives to proclaim the mystery of salvation in Christ, wherever it is unknown or darkened, and sends her messengers out into Christian and heathen lands.

### A—THE FOREIGN MISSION WORK.

2. When our forefathers in 1732 and 1733, sent the first missionaries to the negro slaves of St. Thomas and to the despised Greenlanders they went filled with the conviction that God Himself had called them to His work. They went forth in the name and commission of the Lord and the Church. No Missionary Society within her, but the Church herself, undertook this work as given to her for a blessing from the Lord. Since those first days the Moravian Church has broadened out, and the sacred work of Missions entrusted to her has spread over the earth. Yet still to-day the work is and shall be a work of no single part or of no individuals within our Church. On the contrary, just as the Moravian Church, in spite of the difference of the several Provinces in constitution and life, still forms one closely connected whole, one Church; "one Lord, one Faith, one Baptism," Eph. 4, 5; so, too, the Foreign Missions of the Moravian Church form one whole, and as such are a work of the whole Church, in spite of the differences of the several Mission Provinces in constitution and arrangements.

The unity of our Mission Work finds expression in the 3. fact that the Controlling Mission Board consists of representatives of the several Provinces and is elected by the General Synod.

#### B—THE BRETHREN'S CHURCH IN AUSTRIA.

All the Provinces of the Moravian Church carry on, in 4. common, the work in Bohemia and Moravia, the lands of our fathers, with the view of preaching the Gospel and, if the Lord will, of again building up and extending the Brethren's Church there. The Renewed Church does this in thankful remembrance of the exemplary willingness and power of the Old Brethren's Church to suffer for the common faith, and to show her appreciation of the blessings of Church order and discipline transmitted to her from those lands.

#### C—THE LEPER HOME IN JERUSALEM.

True to the principle of the fathers to take up the cause of 5. the poor and the poorest, in the year 1881 the united Provinces of the Moravian Church took over the Leper Home, "Jesus Help," in Jerusalem, and continue to carry on, in common, this work of ministering and saving love. They value highly that, in the very place where our Lord worked, suffered and died, they may serve these least amongst his Brethren.

### Undertakings of the Several Provinces.

Section  
**44.**

The mode in which the Moravian Church carries on 1. evangelizing work in Christendom is different in the several Provinces.

**a.** In the German Province it is done mainly by the 'Diaspora' work. This is based on the idea that the Moravian Church is a part of the Protestant Church at large. Hence the Moravian Church recognizes it as her calling to serve that Church as far as she can, in order to guide souls scattered here and there, and needing spiritual help, in the right way, to establish them in the love of Christ, and by 'Society' arrangements to join them more closely among themselves and with us, without separating them from their own Church. Rather thereby the living members of the Church are to be increased in number, established, and by closer union among themselves to be furthered in faith, in love, and in sanctification. The wide circle of those brethren and friends connected with us, scattered through other sections of the Protestant Church, has been called since 1750, after 1 Peter 1, 1, the "'Diaspora' of the Moravian Church." Societies and other Associations are found in Germany and some other States of the Continent of Europe,



with arrangements varying with the ecclesiastical law of the several countries. But a great number of the friends visited by us are without any such outward connection.

**b.** In England and America a richly blessed work for God's kingdom has been given us, chiefly in the Home Mission work. In towns and villages preaching places are established to carry on evangelization among those who are estranged from God, and to serve the religious needs of those who live far from churches. In other places Home Mission Congregations are founded, which should, in course of time, develop into self-supporting congregations with full rights.

2. A special branch of our work for the Kingdom of God, in all our provinces, is the education, in Boarding Schools, of children entrusted to us, which we look on as a mission to children. Here the Lord has opened to us a wide field of blessed work, extending far beyond the narrow circle of our Moravian Church. (Cp. Section 16, 4, 5.)
3. The Moravian Church, in all her Provinces, recognizes it as her calling, according to the different opportunities which we have in different lands, to carry on all kinds of Home Mission and social work, in Rescue and Orphan Houses, in Sunday Schools, in Poorhouses and Hospitals, in the spreading of the Scriptures and Christian books in Young People's Associations, &c., and thus faithfully to help to seek those sheep of the Saviour's flock, bought with His blood, who are in danger or have strayed, and in the poorest and least of His brethren to serve Him.
4. The Moravian Church, in all her Provinces, recognises it as her calling, by publications, especially periodicals, issued in the name of the Church at large, or of single Provinces, in her degree to bear a distinct and clear witness for Christ, and to tell of the special treasures of grace which the Lord has given her. Our Church Periodicals have the special object of maintaining and strengthening, by interchange of news, that bond of fellowship which links together all our Provinces and Congregations in the old world and the new. By this means what the Lord is doing with His people, and what is occurring in our Congregations and in our Missions, in the districts of our Diaspora and its Societies, and in the wide field of Home Missions, should come to the knowledge of all our Brethren and Sisters, and keep us in close acquaintance with each other.
5. In a special way we promote this connection with our Brethren and Sisters all over the world by the Text Book, which is issued every year in different languages, a blessing to many thousands.

PART II.

**Constitution.**

## CHAPTER I.

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# The Organized Church.

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### Section

### 45.

### Basis of Organization.

1. The Unity of the Moravian Church as a whole is in the last instance spiritual, and, therefore, invisible. But as a result of her early history this Unity has, to the present day, found expression in the unity of her Evangelical profession, and in the principles laid down for the life of the Church and her members. (See Part I above.) Above all it stands out in the fact that the Moravian Church as a whole carries on three 'Unity' undertakings: Of these one, the Foreign Mission work, is world-wide: the two others, the Bohemian work and the work amongst Lepers in Jerusalem, are limited to certain localities. Since the four self-dependent Provinces of the Church have constitutions essentially alike, yet fully self-dependent, the constitution of the Church as a whole must limit itself to making possible joint labour in the common undertakings, and providing oversight of the different departments and Provinces.
2. The less the forms of constitution can be fixed for the Church as a whole, the more is it the task and privilege of the several Provinces to support, gladly and energetically, the objects and aims, the principles and bases, of the Moravian Church. In proportion as the several members, congregations, and Boards do this, the Church as a whole will prosper, and the blessing flow back on them all.
3. On the other hand, if the bodies representing the *Church as a Whole*, the General Synod, the General Directory, and especially the Mission Board, take up energetically the work of the Church, and discharge their office in the true

Moravian spirit, this will re-act with stimulating power on the branches of the Church, and strengthen them to carry out their special tasks in the same spirit.

Thus the Branches and the Whole put themselves at the service of the Lord and Saviour Jesus Christ, desiring, according to their gifts and calling, to help to build up His Kingdom. 4.

In Germany the legal bases for the constitution of the Protestant Moravian Church as a free self-dependent Church are the following:—In the First General Concession of Dec. 25th, 1742, granted by King Frederick of Prussia, the Renewed Moravian Church, or 'Bohemian-Moravian Brethren's-Union,' was recognised by the State as a self-dependent Church, with the right to freedom in constitution and conscience—that is, teaching—and the right of founding self-dependent congregations. In Saxony the Decree of Assurance, September 20th, 1749, guaranteed to the Protestant Moravian congregations toleration and full government protection, and promised also full freedom of conscience for the practice of religious rites. Other concessions guarantee the same for other German States. For England and her Colonies, the full ecclesiastical independence of the Moravian Church, as an Ancient Protestant Episcopal Church, was recognised, in 1749, by the Act of Parliament 22, George II., c. 120. The Moravian Church in America receives legal and State recognition, in that the different State authorities grant corporate rights to the Provincial Boards, to the single Congregations, and to the Educational and other Institutions. 5.

### Extent of the Church.

Section  
46.

The Moravian Church includes the following Provinces:—

#### A—THE SELF-DEPENDENT PROVINCES.

1. The German Province: The Moravian Church in Germany, *also in Holland and Switzerland, with Diaspora connections in Denmark, Norway, Sweden, Russia, and France.*
2. The British Province: The Moravian Church in Great Britain and Ireland.
3. The American Province, North: The Moravian Church in the Northern States of the American Union *and in Canada.*
4. The American Province, South: The Moravian Church in the Southern States of the American Union.

Each of these four Church Provinces orders its affairs, and administers and represents its property, independently, but in accord with the general principles which set the standard for the whole Moravian Church in Constitution, Doctrine, Worship, and the life of the several congregations. The several Provinces are responsible, through their constitutional Synods and Boards to the General Synod, for the carrying out, in their own spheres, of these general principles.

#### B—PROVINCES IN A TRANSITION STATE.

1. Jamaica.
2. The Eastern Islands of the West Indies.

The constitutional position of these Provinces is regulated by special enactments. (*See Part IV., No. 56.*)

#### C—THE MISSION PROVINCES.

1. Labrador.
2. Alaska.
3. The Indian Mission in North America.
4. Nicaragua.
5. Demerara.
6. Surinam.
7. South Africa, West.
8. South Africa, East.
9. Nyasa.
10. Unyamwesi.
11. West Himalaya.
12. Australia.

The Mission Provinces fall more or less short of Constitutional self-dependence according to the degree of their dependence on men and means supplied by the Church as a whole. It is their duty to strive after the goal of full self-dependence by the way of self-support and a native ministry.

The Leper Home 'Jesus Help' in Jerusalem is likewise a work of the whole Moravian Church. (*See further, Section 73.*)

#### D—THE MORAVIAN CHURCH IN AUSTRIA.

Notwithstanding its recognition on the part of the State, the Moravian Church in Austria as yet lacks full self-dependence, owing to the fewness and smallness of its congregations. Its congregations are administered in accordance with local 'Charters.' (*See further, Section 72.*)

**Rights and Duties Within the Church.****Section  
47.**

Individual members and congregations of the Moravian 1.  
Church are such in virtue of their belonging to one of the  
Provinces named in section 46.

To belong to the Moravian Church without at the same 2.  
time belonging to one of the Provinces named is not possible.

Transfer of membership from one Province of the Church to 3.  
another is allowed, but needs the consent of the proper Boards  
for each Province.

The constitutional rights and duties of individual members 4.  
are valid only when the member in question is entered on the  
list.

Each self-dependent Province of the Church (Section 46) 5.  
frames its own Constitution according to the directions con-  
tained in sections 67-71.

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## CHAPTER II.

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# The General Synod.

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### Section

### 48.

### Representative Position.

1. The General Synod is the constitutional representation of the Moravian Church as a whole.
2. The full Members of the General Synod are representatives of the whole Moravian Church. They vote according to their own free conviction, and are not bound by definite commissions and instructions of their electors. Though it is their duty to represent the welfare of those Provinces in whose commission and name they are Members of the General Synod, yet they must never leave out of account the interests of the whole.

### Section

### 49.

### Sphere of Action.

The sphere of action of the General Synod comprises the following powers and incumbencies:—

1. To lay down the general principles of the Moravian Church as to Constitution, Doctrine, Worship, Ordination, Congregation Rules, and Church Discipline.

2. To lay down the several Regulations which touch exclusively the constitution of the Moravian Church as a whole.

3. The Election of Bishops for the Foreign Missions.

(On elections between two General Synods, see Section 57, 7.)

4. To settle the common fields of work and the undertakings of the whole Moravian Church, laying down guiding principles for the same and for their management; in particular the Foreign Mission work, the Leper Home in Jerusalem, and the Moravian Church in Austria.

5. Appointment of the highest administrative authorities for the Moravian Church and its works; in particular the nomination of the General Directory and the election of the Mission Board and any administrative committees; and the supervision of these administrative bodies. The General Directory and the Mission Board, together with any Administrative Committees, render to the General Synod the requisite reports.

(On elections between two General Synods, see Sections 56 and 63.)

6. Supervision of the administration of the resources of the 'Missions-Anstalt' and of the funds belonging to the Moravian Church.

7. Power to demand account how action in the several Provinces accords with the general principles for Teaching and Life. On occasion to examine if the Resolutions of the Synods of the several Provinces agree with the principles and constitution of the Moravian Church. If this is not the case, the General Synod refers back such resolutions to the Synod concerned.

8. To dispose of Appeals allowed by the Constitution. (Section 55.)

9. The local affairs of single congregations, as also the personal affairs of individual members, are expressly shut out. (Cp. Section 55.)

10. The subjects of discussion are to be taken from the sphere of action of the General Synod.

## Constitution.

Section  
**50.**

Members of the General Synod with full rights are:—

### A—BY VIRTUE OF OFFICE.

1. The Members of the Mission Board.
2. Two Members of the German Provincial Board.
3. One Member each of the British, of the two American, and of the two West Indian Provincial Boards.

NOTE.—The Members mentioned under 2 and 3 are chosen by the respective Boards themselves.

4. Two Bishops from each of the four self-dependent Provinces, appointed by their Synods.



## 5. The Mission Secretary in London.

## B—BY ELECTION.

## 6. Nine Deputies each from the German, British, and American Provinces.

NOTE.—Seven Deputies from the American Province, North, two from the American Province, South.

## 7. One Deputy of each Mission Province furnished with the right to elect; namely, at present, Jamaica, and the Eastern Islands of the West Indies.

## 8. One Deputy of the Moravian Church in Austria.

## C—BY SUMMONS.

## 9. Not more than five representatives of Mission Provinces.

NOTE.—These representatives are called by the Mission Board, which invites suggestions from the Provinces concerned.

Advisory Members, without vote, are:—

## 10. The Members of the Chief Board of the Province in which the Synod is held.

11. The Director of the Mission Office in *Herrnhut*.

## 12. The Director of the Mission College at Niesky.

## 13. The Editor of the MISSIONSBLATT.

## 14. The Archivist of the Moravian Church.

## 15. The Representative of the Leper Home in Jerusalem.

## 16. The Representative of the Bohemian-Moravian Committee.

NOTE.—Those named under 11-14 are only members in so far as the General Synod is held in Germany.

## Section

**51.****Election of Members.**

1. a. Each self-dependent Province elects its Deputies and their substitutes at its preparatory Synod, according to the procedure fixed by its constitution. A special minute of the election and its result must be drawn up and sent in good time to the General Directory to be examined and laid before the General Synod.

b. Eligible are all male members of the Moravian Church of at least two years standing, who are communicants and who have completed the twenty-fourth year of their age by January 1st of the year in which the election takes place, and who possess all the other requisite qualifications for Membership of their Synod.

The procedure required in the election of the Deputies from 2. Mission Provinces and from the Moravian Church in Austria is fixed in the respective Provincial Ordinances and 'Charters.'

## Preliminaries.

Section  
**52.**

### A—MEETINGS.

1. The General Synod meets every ten years on the summons of the General Directory. (Section 57, 6.)

2. Extraordinary meetings may be called at any time, either on a resolution of the General Directory or a resolution of the Synods of two self-dependent Provinces.

3. A new election of Deputies must take place for each General Synod.

4. The General Directory appoints the place of meeting in case the General Synod itself has adopted no resolution about it.

### B—EXPENSES.

1. The costs of the General Synod, that is, travelling expenses, daily allowances, rent, and office expenses, are met from the fund appointed for the purpose.

2. When the accounts of each General Synod are closed, a summarised report of the income and expenditure of the fund concerned is forwarded to the Chief Boards of the Provinces for communication to the congregations.

### C—PROPOSALS.

1. Each General Synod must be preceded by preparatory Synods in the self-dependent Provinces and by preparatory General Conferences in the Mission Provinces and in the Moravian Church in Austria.

2. Every Member of the Moravian Church and every Body of Members is entitled to present Memorials and Proposals which belong to the sphere of action of the General Synod. (Section 49.)

3. If proposals are to be published in print before the meeting of Synod, they must be sent (in two copies) to the Chief Board of the Province concerned, to be examined and forwarded to the General Directory, which, through its Executive Committee, decides as to their publication. The Executive Committee has the proposals printed, arranged according to subject, but without explanations.

4. Proposals which fall outside the sphere of action of the General Synod are to be returned by the several Provincial Boards.

5. During the meeting of the General Synod proposals must be given in to the presiding committee of the Synod.

6. All proposals must be signed.

**Section**

**53.**

**Procedure.**

1. The President of the General Directory opens Synod with a public religious service, and conducts the election of the Presiding Committee of the Synod on the basis of the Rules of Procedure of the last General Synod. In this he may let another member of the General Directory represent him.
2. The General Synod examines, through a committee, the minutes of election of *members*, decides accordingly on the validity of the elections, and resolves on the Rules of Procedure and Agenda laid before it by the Executive Committee of the General Directory.
3. The enactments of the 'Results' of the previous General Synod remain in force in so far as they are not altered by the existing Synod.
4. Resolutions must, as a rule, be passed by an absolute majority of the voting members present. A two-thirds majority is required for changes in Constitution.
5. The Presiding Committee sees to the attestation and collection of the minutes, whilst the Executive Committee of the General Directory sees to their registration and safe-keeping.
6. The Synodal Documents belong to the Church Archives.
7. The close of the Synod is in the hands of the Synod itself.

**Section**

**54.**

**The 'Synodal Results.'**

1. All the decisions of Synod which hold good for the whole Church are contained in the 'Results of the General Synod' (General-Synodal-Verlass), published in commission of the General Synod by the General Directory.
2. It contains the confirmed or amended enactments of the 'Results' of the previous General Synod, combined with the new regulations, in accordance with the official collection of resolutions made during the Synod.
3. Those resolutions and declarations are added as Part IV., which from their nature can find no place in the 'Results' proper, but yet have force after the close of the Synod.
4. In cases of doubt the German edition of the 'Results' is the standard.

## CHAPTER III.

### Appeals.

#### Appeals.

Section  
55.

The *Provincial* Synod (Section 67) is the final Court of 1.  
Appeal for the individual Members, Congregations, Institutions,  
and Boards of a Province.

The General Directory (Section 56) is:—

2.

**a.** The final Court of Appeal for the individual Members, Congregations, Institutions and Boards of the Mission Provinces, of the Moravian Church in Austria, and of the Leper Home.

Also for the Mission Board and the Chief Boards of the Provinces if, in their mutual relations, an appeal proves necessary.

The Board against which an Appeal is lodged is entitled to explain its affairs, but has no vote in the decision.

**b.** The first Court of Appeal in all matters which belong to the sphere of action of the General Synod (Section 49). The minority of a *Provincial* Synod may appeal only if it includes one-third of the voting members, and the same holds good for the minority of a Provincial Board.

In this case the Provincial Board of the Province from which the Appeal to the General Directory has been lodged has a right to acquaint itself with the proceedings, but not to give a vote.

The General Synod is the final Court of Appeal:—

3.

**a.** For the cases named under 2b.

**b.** For the Chief Boards of the several Provinces and for the Mission Board, each as a whole, so far as the matter in question belongs to the sphere of action of the General Synod. Appeals which fall outside the sphere of action of the General Synod are hereby expressly shut out.

On the limited validity of the Provincial Books of Order ('Church Book,' 'Provincial Digest'), see Section 69, 5.

In case of an Appeal to the General Synod the judgment of the General Directory remains in force till the meeting of the General Synod.



## CHAPTER IV.

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### The General Directory.

(UNITY'S ELDERS' CONFERENCE.)

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#### Constitution.

Section  
**56.**

The General Directory (Unitäts-Direktion) consists of the 1. Mission Board and the Chief Boards of the four self-dependent Provinces.

It has its seat at Berthelsdorf, near Herrnhut, and is duly 2. appointed by the Moravian Church administrator of her property for all purposes, legal and otherwise. (Cp. Ordinance of the Royal Saxon Ministry of Worship and Public Instruction, April 30th, 1895, and Certificate of the Court of Appeal in Bautzen, October 30th, 1844.)

The President signs in the name of the General Directory, 3. and makes legally binding depositions on behalf of the Moravian Church; in particular he has power to grant general and special powers of attorney in the name of the Moravian Church and its General Directory.

The General Synod elects the President of the General 4. Directory from the Members of the newly-elected Mission Board after the latter has organized itself. The Chairman of the Mission Board is not eligible. Any new elections between two General Synods are carried out by the General Directory.

#### Sphere of Action.

Section  
**57.**

The sphere of action of the General Directory comprises the following powers and incumbencies:—

1. General oversight as to the observance of the principles of the Moravian Church laid down by the General Synod for Constitution, Doctrine, Worship, Orders, Congregation Rules, and Church Discipline. (Section 49.)

**a.** Adoption of resolutions on questions of principle as to the Missions which the Mission Board must lay before it, and as to the giving up of old fields or the taking on of new ones. These Resolutions are authoritative for the Mission Board; but if the Mission Board believes itself unable to assume the full responsibility of carrying them out, the Mission Board has the right, on its own responsibility, to diverge from them, and must at once communicate this to the General Directory.

**b.** Decisions in reference to the Moravian Church in Austria and the Leper Home. (See further, Sections 72 and 73.)

2. **a.** To take mutual cognizance of the resolutions and decrees of the Synods of the several Provinces. For this purpose each of the four Provincial Boards must communicate to the other Provincial Boards the decrees and resolutions of its Synod.

Likewise resolutions of a fundamental kind, which are taken by the several bodies constituting the General Directory, that is, resolutions which show a widening or narrowing of the fundamental principles and decisions stated in the 'Results' of the General Synod, must be made known to the General Directory.

**b.** Interchange of opinion on any divergences from the principles and directions of the 'Results' of the General Synod, and, if possible, removal of the same.

3. The duty of furthering *mutual* acquaintance between the Provinces of the Church.

4. Decisions as to exceptions from directions of the 'Results' of the General Synod, desired by the Mission Board or by one of the four Provincial Boards.

5. Decision of appeals for which the General Directory is competent. (Cp. Section 55.) Adjournment of a decision, until the meeting of a Directory Conference, is allowed. (Section 58.)

6. To call General Synods for ordinary or extraordinary meetings. (Section 52; A1 and 2.)

7. Adoption of resolutions as to Ordinations of Bishops proposed by the Mission Board and by the Administrative Committee for the Moravian Church in Austria; also as to *Ordinations* from the membership of the Mission Board itself.

8. Initiating and carrying out elections for vacancies in the Mission Board and any new elections of a President of the General Directory.

9. Administration of the funds of the Moravian Church through the Executive Committee.

Decisions taken by the General Directory are final, in so far as they are not altered by the General Synod. (Section 49; 5 and 8.)

The General Directory takes notice only of those matters which belong to its sphere of action, and which are laid before it by the Administrative Boards of the Church undertakings, or by one of the Chief Boards of the four Provinces.

### Meetings for Conference.

Section  
**58.**

The General Directory meets for common deliberations—Conferences—two or three times between two ordinary General Synods. Each of the several Boards is represented at these Conferences by one authorized agent, who is each time nominated by election within his own Board. The Mission Board has the right of sending two members, one entitled to vote and one advisory.

1. Each Conference chooses its own chairman, who, besides conducting the deliberations, has the duty of seeing to a summarised report of the Conference for the General Directory and for communicating to the congregations. Each Board has one vote in the adoption of resolutions.

The place of meeting is determined each time by resolution of the General Directory.

The expenses are met from the interest of the General Journey Fund.

2. The subjects of deliberation and resolution embrace the whole sphere of action of the General Directory. (Section 57.)

The Conferences are free to submit to examination the administration of all Church undertakings, for which the Administrative Boards concerned are bound to furnish all necessary information, and, as far as practicable, the evidence for it.

The Conferences are empowered to approve of measures, to make criticisms, to give advice, and to adopt resolutions.

3. When possible the subjects for deliberation shall be laid before the several Boards of the General Directory in good time for discussion beforehand. The Executive Committee compiles the Agenda paper. (See Section 59.)



**Section**  
**59.**

## **Conduct of Business.**

The conduct of business in the General Directory is regulated as follows:—

1. The President of the General Directory, one Member of the Mission Board, and one Member of the German Provincial Board, each of the latter being nominated by his own Board, form the Executive Committee; as a rule all three nationalities should be represented on it. The Committee chooses the Vice-President.

The Incumbencies of the *Executive* Committee are:—To arrange for the adoption of resolutions by vote or other agreements within the General Directory, and keep a list of resolutions adopted by the General Directory; to take the votes for vacancies in the Mission Board and in the Presidency of the General Directory; to collect the official documents of the General Directory, inclusive of those of the Conferences; and to care for the ordering of business within the General Directory.

2. The several Boards of the General Directory stand in immediate intercourse with each other. So, too, the Administrative Committees of the Bohemian work and the Leper Home may apply immediately to the General Directory. In other respects the conduct of business is ordered according to requirement.

3. In the adoption of resolutions each of the five Boards forming the Directory has one vote.

**Section**  
**60.**

## **The Funds.**

1. The Fund for the General Synod. Out of this fund are met the costs of the General Synod; but they must not amount to more than the sum by which the fund has grown through interest within the past Synodal period.

2. The General Administration Fund. The yearly interest of this fund is paid over to the 'Mission Corporation' (Missions-Anstalt) as a contribution to the salary of the members of the Mission Board.

3. The General Journey Fund. From the interest of this fund are met the costs of the Conferences of the General Directory. (Section 58.)

The administration of these funds is committed to the Executive Committee of the General Directory.

The capitals of these funds are invested with the Financial Office of the German Province, which is to pay interest at the same rate as that obtaining for its own funds.

### The Archives.

Section  
**61.**

The *General* Archives of the Moravian Church are under the 1. administration of the German Provincial Board. The building serving for the safe keeping of the Archives and its internal fixtures are the property of the German Province. The latter for the time being bears the salary of the Archivist and all the costs of administration.

The use of these Archives is free to all the Church 2. Authorities. It is expected, likewise, that the Archives of the several Provinces will be placed at disposal for mutual use.

A free copy of all the official publications issued in 3. the four self-dependent Provinces and in connection with the Missions is to be sent to the General Archives, also to the Chief Boards of the other Provinces, and to the Libraries of the three Theological Colleges.

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## CHAPTER V.

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### The Mission Board.

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#### Section 62.

#### Constitution.

1. The 'Mission Board of the Moravian Church' (Unitäts-Missions-Direktion) is the highest Administrative Board for the Foreign Mission work of the Church. It is appointed by and responsible to the General Synod. Its legal designation is 'The Directing Board of the Mission Corporation of the Moravian Church' ('Direction der Missions-Anstalt der Evangelischen Brüder-Unität,') and its seat is at—Berthelsdorf near—Herrnhut.
2. It consists of five members, amongst whom the German, British, and American Provinces must each be represented by one member elected as such.
3. The Mission Board elects its own Chairman and Vice-Chairman. The Chairman signs in the name of the Board.
4. The Mission Board must communicate to the General Synod and to the General Directory the election of its Chairman and Vice-Chairman.
5. It is left to the discretion of the Mission Board to apportion its administrative Fields and Incumbencies amongst its members.
6. The Mission Board settles its own order of Procedure.
7. The Mission Board communicates to the General Directory extracts from its minutes, which deal with matters other than purely administrative measures, in order that the General Directory may obtain knowledge of occurrences in the Mission Work which cannot be published in the 'MISSIONS-BLATT.'

#### Section 63.

#### Election of Members.

1. Each General Synod elects all the members of the Mission Board, after disposing of matters relating to the Missions.
2. The former members hold office until the business is taken over by the newly-elected Mission Board.

The representatives of the three Church Provinces are 3. elected first.

In elections for vacancies there is a two-fold procedure : 4.

#### 1—PROPOSAL.

**a.** The votes of the Province affected by the loss of its representative shall be taken first, and shall be regarded as the proposal of this Province. In this the procedure to be observed is ordered by the constitution of the Province.

**b.** In the case of the two other members the Mission Board shall circulate a proposal containing at least two names.

#### 2—ELECTION.

The election is carried out by the General Directory. (Section 57, 8.)

The votes are taken and the result determined by the Executive Committee of the General Directory.

On the basis of the minute of election a report of the election is rendered to all the electing bodies for communication to the congregations.

The new member of the Board elected according to these regulations is co-opted by the other members as a member of the 'Directing Board of the Mission Corporation.' (Cp. 'Statut der Missions-Anstalt,' §7, *see German Edition, p. 147.*)

### Sphere of Action.

Section  
**64.**

The sphere of action of the Mission Board comprises the following powers and incumbencies :—

1. Administration of the whole Mission work of the Moravian Church, and therewith the control and superintendence of the Mission Provinces, and also of Mission matters at home, in so far as they are not cared for by the several Provincial Boards.

The Mission Board is bound by the general principles for the carrying on of the Mission work of the Moravian Church, which are laid down in Part III. of the 'Results of the General Synod;' also by any special enactments of the General Synod which are laid down in its resolutions, and are valid so long as they are not suspended by a resolution of the General Synod or by a special decision of the General Directory. (Section 57, 1 a, and 4.)

Within this sphere the Mission Board has the right to issue such ordinances as prove requisite in the exercise of its administration. (Cp. Section 70, 3.)

For this purpose the 'Official Communications' of the Mission Board are used. Directions which only hold good for single Mission Provinces are to be communicated to their Boards and Missionaries in appropriate ways.

Special *Provincial* 'Agreements' limit the sphere of action of the Mission Board within the several Church Provinces and regulate the official relations between it and the respective Provincial Boards. (Section 65.)

2. The public representation, legal and otherwise, of the Mission work in general and of the 'Mission Corporation' (Missions-Anstalt) in particular.

Depositions legally binding on the Moravian Church in the sphere of Foreign Missions, and in particular on the 'Mission Corporation' (Missions-Anstalt), are made by the Chairman of the Mission Board or his authorized agent, and require in their execution the personal signature of the one concerned.

Within the Church Provinces the Mission Board represents the Missions in ecclesiastical respects only in understanding with the Provincial Boards concerned.

3. The calling of persons who enter the Mission service, their retirement and, in case it occurs, also their dismissal.

With regard to the procedure in connection with calls, further directions are given in the *Provincial* 'Agreements.' (Section 65.)

4. Direction as to the reception as Acoluths or the ordination as Deacons and Presbyters of persons in the Mission service, and the right to make proposals to the General Directory for the consecration of Bishops.

5. The training of future Missionaries, especially in the Colleges appointed for this purpose. See further the *Provincial* 'Agreements.'

6. Control and supervision of the Schools for the children of Missionaries situated within the German Province. See further the *Provincial* 'Agreements.'

7. Administration of all Mission property at home and abroad, and especially that of the 'Mission Corporation' (Missions-Anstalt), including the right of acquiring and of alienating single portions of this property; therewith also the control and superintendence of all the business undertakings of the Missions and of the 'Mission Corporation' (Missions-Anstalt). (See the Ordinances for the Mission Provinces.

On the Co-operation of the Finance Committee and the responsibility of the Mission Board to the General Synod and the General Directory, see Part IV., *Nos. 16 and 17.*)

8. The issue of Mission Literature.

9. The duty of obtaining resolutions of the General Directory in cases provided for in section 57, 1 a and 2 a.

### Provincial 'Agreements.'

Section  
65.

The special 'Agreements' which limit the sphere of action 1. of the Mission Board within the self-dependent Provinces, and regulate its official relations with their Provincial Boards, are come to between these *Boards* and the Mission Board, and need the assent of both sides for any amendment.

These 'Agreements' are communicated to the General 2. Directory, which has the right to give its opinion on them.

These 'Agreements' must rest on the following prin- 3. ciples: Every self-dependent Province is bound to care for Mission affairs within its sphere according to its ability, and the several Synods and Boards must actively take this in hand.

The Mission Board is not entitled to directly interfere in 4. administrative action arising from this care *for Mission affairs*.

Within the self-dependent Provinces the Mission Board 5. administers on its own responsibility only the institutions and businesses which are the property of the 'Mission Corporation' (Missions-Anstalt), yet here the co-operation of the *Provincial Board* concerned must be provided for and exactly determined in the 'Agreements.'

No Province of the Unity has special claims on the pro- 6. perty of the 'Mission Corporation' (Missions-Anstalt) or other Mission property—for instance, funds.

NOTE.—Since the Mission Board and the 'Mission Corporation' (Missions-Anstalt) have their seat within the German Province, and consequently the relations of the German Province to the Missions and its participation in the Mission work are very important, it follows that in the 'Agreement' between the Mission Board and the German Provincial Board provision shall be made for joint deliberations of both bodies, and that their mutual co-operation in Mission matters belonging to the different spheres of action shall be ensured and regulated with special care; but all adoption of joint resolutions is excluded.

## Section

**66.****Legal Position.**

(SEE GERMAN EDITION, PART III. APPENDIX.)

1. On the basis of a 'Charter' recognised by the Royal Saxon Ministry of Worship—Dresden, July 2nd, 1894—in accordance with the law of June 15th, 1868, Section 6 a, the 'Mission Corporation of the Moravian Church' (Missions-Anstalt der Evangelischen Brüder-Unität) possesses the rights of a legal body.
  2. The purpose of the 'Mission Corporation' (Missions-Anstalt) is the financial support of the Foreign Missions of the Moravian Church.
  3. The 'Charter' must always be kept in agreement with the resolutions of the General Synod.
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## CHAPTER VI.

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### The Self-dependent Provinces.

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#### Constitution of Provincial Synods.

Section  
**67.**

The Constitutional Representation of each of the four self- 1.  
dependent Provinces as a whole is the Provincial Synod.

It consists of elected and official members. The latter are 2.  
needful partly to render account, partly, on the basis of their  
official work, to represent practically the interests of the Pro-  
vince; partly, through the Synodal discussions, to be placed in a  
position to carry out in their spirit and purpose the resolutions  
of the Synod.

The electors, on the one hand, have the right to choose 3.  
deputies who personally represent their views; on the other  
hand, to choose only such as will, along with their insight into  
congregation circumstances, keep in view the welfare of the  
whole.

The choice may fall only on such members of the Moravian 4.  
Church as lead a blameless life, and can with good reason  
undertake the obligation which membership of the Synod lays  
upon them.

#### Sphere of Action of Provincial Synods.

Section  
**68.**

The sphere of action of the Provincial Synod comprises the  
following duties and incumbencies within the bounds of its  
own Province:—

1. To carry out, and give effect to, the principles of the  
Moravian Church laid down by the General Synod for Con-  
stitution, Doctrine, Worship and Congregation Life.



2. The power of legislation touching Constitution, Worship and Congregation Rules.

3. To settle the *Provincial* undertakings and fields of work, such as Schools and Education, Home Missions, Diaspora work, and the like. The Synod decides as to the giving up of existing and the taking in hand of new fields of work, as well as on the admission of new or the giving up of old self-dependent congregations.

4. Election and appointment of the chief Administrative Boards ('Provincial Boards,' 'Provincial Elders' Conferences.')

5. Oversight of the undertakings carried on in the name of the single Province as a whole, and of their administration.

6. The free disposal—alienation and acquisition—of property belonging to the Province, and determining as to its representation.

7. Election of Bishops of the Moravian Church.

8. Election of Deputies to the General Synod.

9. Discharge of tasks which fall to the Synod as a Court of Appeal. (Section 55.)

*Provincial* Synods are responsible to the General Synod for the principles on which they adopt resolutions and supervise their Executive Boards and undertakings.

The resolutions of *Provincial* Synods are binding on all boards, congregations, ministers, and individual members of the Province concerned.

#### Section

### 69.

### Provincial Books of Order.

(Kirchenordnung 'Church Book,' 'Provincial Digest.')

1. Each self-governing Province has the right to issue its own Book of Order. ('Church Book,' 'Provincial Digest.')
2. These Books of Order may embody the contents of the 'Results' of the General Synod in force at the time, in such a way as answers to the special needs of the single Province.
3. In this it is presupposed that the essential enactments of the 'Results' of the General Synod are embodied, especially in reference to the Essential Character, Doctrine, and Spiritual Life of the Moravian Church; and that no enactments are in opposition to those of the 'Results' of the General Synod.
4. In this the Synods of the several Provinces have to decide, but the General Directory has the right of supervision. (Section 57.)

Each such Book of Order holds good only for its own Province. If it should give occasion for an appeal, the 'Results' of the General Synod in force at the time are alone authoritative. 5.

The Books of Order must be communicated to the General Directory. 6.

### The Provincial Boards.

Section  
70.

The *Provincial* Synods appoint by election the Provincial Boards (Provincial Elders' Conferences), as the highest administrative authorities of the self-dependent Provinces. These act in the name and commission of their Synods, are answerable to them, and must, therefore, render account to them of their administration. 1.

To the incumbencies of these Chief Boards belongs, above all, the carrying through of the Church Regulations made for their Province, their Congregations, and their fields of work, of the resolutions adopted, the arrangements made, and the principles laid down by the *Provincial* Synods. 2.

On the other hand, these Chief Boards have also the right to issue such ordinances as prove needful in the exercise of their administration so far as they are in agreement with the principles laid down by the General Synod. 3.

These Boards must also keep in view the general tasks and objects of the Moravian Church; they must, in service of the whole Church, as of her branches, take their stand according to her spirit for Christian discipline and order, for justice, and for charity. 4.

The special sphere of action of the several Provincial Boards includes all those matters which go with the administration and representation of the Province, and are, as also the term of office of their members, further laid down in the *Provincial* Books of Order. 'Church Book,' 'Provincial Digest.' (Section 69.) 5.

### Single Congregations.

Section  
71.

The constitution of single Moravian Congregations is regulated by the several Church Provinces as required. It must, however, correspond to the principle which is authoritative for the whole Moravian Church, that in the administration and representation of the self-dependent single congregations, the representatives of the ministry must be joined in some way with the representatives of the Church members, so that a common work may be constitutionally accomplished for the outward and inward upbuilding of the Church.

## CHAPTER VII.

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### Church Enterprises.

(FOR THE FOREIGN MISSIONS SEE PART III.)

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#### Section

#### 72.

#### The Moravian Church in Austria.

1. The Moravian Church in Austria has been recognised by Ministerial Ordinance of March 30th, 1880, for all kingdoms and lands represented in the 'Reichsrat' as an independent Church, which in Church matters is subject only to the General Directory *of the Moravian Church*, and has equal rights with all recognised Churches.
2. The work in Bohemia and Moravia is managed, in the name and commission of the whole Moravian Church, by the General Directory, which has its seat at Berthelsdorf, near Herrnhut.
3. The General Directory, under its own responsibility, hands over the conduct of business to the Bohemian-Moravian Committee subordinate to it, which also has its seat at Berthelsdorf, near Herrnhut. For all measures, declarations, and instruments that must be legally executed, the President of the General Directory, or the Vice-President, is alone competent.
4. **a.** The Bohemian-Moravian Committee consists of
  1. The Chairman and Vice-Chairman.
  2. The Secretary.
  3. Four, or Five, other members.

Of these seven or eight members, two must, if at all possible, belong to the German Provincial Board, and one to the Mission Board. The members must live in Herrnhut or the neighbourhood, so that they can, as a rule, take part in the sessions.

The Committee is free to choose a treasurer outside the circle of its members. On the proposal of the Committee full member's rights can be granted to him by the General Directory, which is free to hand over this power once for all to one or two of its constituent bodies.

**b.** The Committee is answerable to the General Synod and to the General Directory, and renders account to the General Synod.

**c.** At each General Synod the members of the Committee lay down their office. The Committee is elected and called anew by the General Synod.

**d.** The new election takes place as follows:—The two nominated members of the German Provincial Board, and the one member of the Mission Board, are proposed by the respective Boards and called by the General Synod. The Secretary and the other members are elected and called by the General Synod.

**e.** In interim elections the members from the German Provincial Board, and from the Mission Board, are proposed by these Boards; those not belonging to these Boards are proposed by the Bohemian-Moravian Committee, but all are called by the Mission Board, and the German Provincial Board, in the name of the General Directory.

**f.** The Committee chooses its Chairman, if at all possible, from the two members belonging to the German Provincial Board, after coming to an understanding with the German Provincial Board.

**g.** The Committee itself fixes the number of its ordinary sessions, but must hold at least four of these as 'enlarged sessions,' to which the Chairman of the 'Board' (Ausschuss, see below, Subsection 5) and one minister of one of the Organized Congregations, called by the Committee, are to be brought in as advisory members. At these 'enlarged sessions' the yearly financial forecasts and statements are to be dealt with. The Chairman of the 'Board' may also, on his proposing it, be brought in to other sessions of the Committee as advisory member.

**h.** The Bohemian-Moravian Committee has the right to arrange for the Ordination of Deacons and Presbyters for the work, and if none of its members and none of the ministers of the Moravian Church in Austria is a Bishop, to have an Ordainer assigned to it from the Mission Board or the German Provincial Board. In the case provided for in Section 42, 8 of the 'Results' of the General Synod, the Bohemian-Moravian Committee has the rights of a Provincial Board.

5.
  - a. A 'Board' (Ausschuss, Cp. Section 83) has its seat in Austria, at the place of residence of the Chairman for the time being, and consists of four Ministers.
  - b. After the Bohemian-Moravian Committee has nominated the Chairman, the three other members are elected by the General Bohemian-Moravian Conference. (See below, Sub-section 6.)
  - c. Within the 'Board' the Chairman has a casting vote.
  - d. It is the business of the Board to keep the Bohemian-Moravian Committee informed of the needs and wishes of the congregations, to watch over the carrying out of the resolutions of the Bohemian-Moravian Committee, to represent the General Bohemian-Moravian Conference towards the Bohemian-Moravian Committee, and to superintend the carrying out of the resolutions of the General Bohemian-Moravian Conference.
  - e. The 'Board's' term of office extends to three years. The members are eligible again.
  - f. The Chairman represents the 'Board' towards the Bohemian-Moravian Committee and towards the General Bohemian-Moravian Conference.
6.
  - a. The General Bohemian-Moravian Conference is formed of all the ministers employed in the Moravian Church in Austria. There are besides some Brethren elected for three years by the Congregation Councils of the Austrian Congregations—one Brother from the Congregation Council of each Regular Congregation, and of each Filial Congregation which numbers more than 100 members.
  - b. The General Bohemian-Moravian Conference elects its Chairman, Vice-Chairman, and Secretary at each meeting, and fixes the time and place of its next meeting.
  - c. The Bohemian-Moravian Fund pays the costs of these Conferences for the ministers, while the outlays of the representatives chosen by the Congregation Councils are to be borne by the Congregations themselves.
  - d. The minutes of the Conference are sent by its Chairman to the Committee for examination of its transactions and for confirmation of its resolutions so far as they need it.
  - e. The Bohemian-Moravian Committee is always free to send one or more of its members to these Conferences as advisory members.

**a.** The sphere of action of the General Bohemian-Moravian 7.  
Conference, as of the 'Board,' comprises the special needs  
and wishes of the congregations and districts, the evangel-  
izing work carried on in them, watching over the upholding of  
Church order, and consulting as to the furtherance of the  
Bohemian-Moravian work in general.

**b.** Within the limits of the yearly forecast drawn up by the  
Bohemian-Moravian Committee, the Conference manages the  
finances of the work independently, and must render account  
to the Committee. In financial and other matters lying outside  
the yearly forecast, proposals must be made to the Committee,  
which decides as to them. The Resolutions of the Conference,  
in so far as they are not the carrying out of the yearly forecast,  
need the confirmation of the Committee in order to become  
operative.

The representation of the Bohemian-Moravian work in the 8.  
General Synod is regulated by the enactments of the 'Results'  
of the General Synod touching the constitution of the General  
Synod. (Section 50, 8 and 16.)

For the needful funds, besides the contributions of her 9.  
own members, the Bohemian-Moravian work depends upon  
gifts of faith and love. It is, therefore, of the greatest import-  
ance for the existence of the work that the Moravian Church  
in every part should ever remain conscious of her obligation  
towards it.

In order to further the cause of the Bohemian-Moravian 10.  
work in the Moravian Church, 'Agents' are to be chosen in the  
Church Provinces. In the German Province the Bohemian-  
Moravian Committee nominates them, after coming to an under-  
standing, when required, with the German Provincial Board.  
In England and America the respective Provincial Boards  
nominate a Brother, if possible out of their own number, to be  
the Representative of the Bohemian-Moravian work. He is  
officially named to the Bohemian-Moravian Committee, and  
seeks for qualified 'Agents.'

### **The Leper Home in Jerusalem.**

**Section  
73.**

The Leper Home, 'Jesus-Hilfe,' in Jerusalem, is the  
property of the Moravian Church, and is administered in com-  
mission of the General Synod by a Committee responsible to  
the Synod. This Committee is represented and supported by  
a Local Committee—'Curatorium'—in Jerusalem. An Agree-  
ment between the General Directory and this Committee

regulates their mutual relations. The Deaconess Association of the Moravian Church supplies nurses on fixed terms.

#### A—CONSTITUTION OF THE COMMITTEE.

1. It consists of three Members, one of whom must be a Member of the Mission Board and at least one a Member of the German Provincial Board.

2. These three Members are nominated by the General Synod. If vacancies occur within a Synodal period, the General Directory nominates the new Members.

3. The General Synod nominates one of the Members as Administrator and Representative of the Home. When needful the General Directory makes this appointment.

4. The representatives of the Home in the British and American Provinces and in Switzerland are Corresponding Members of the Committee. Other Corresponding Members may be nominated by the Committee itself as required.

#### B—SPHERE OF ACTION OF THE COMMITTEE.

1. All rights and duties connected with the control and administration of the Home pertain to the Committee in the name and commission of the General Directory.

2. Similarly the Committee represents the Home within and without the Moravian Church, except in the execution of legal documents which lies with the President of the General Directory.

3. The Committee must see to the raising of means for the support of the Home and to the calling of the Staff. Calls to service require the signatures of the Administrator and of the President of the General Directory.

4. The Committee has the right and duty of circulating independently within the Provinces Reports and Communications of every kind concerning the Home, and in other ways of gaining friends for the Home, and making collections within and without the Moravian Church.

For all measures falling under numbers 1—4 the Committee is answerable only to the General Synod.

5. The Committee must obtain a resolution of the General Directory in the following cases, in which it can only recommend:—

**a.** In the purchase or sale of land, and in connection with new buildings, when the value exceeds £500.

**b.** In essential alterations in the Agreements with the Local Committee and with the Directorate of the Deaconess Association.

**c.** In measures of essential significance for the continuance, contraction or extension of the work.

#### C—PROCEDURE IN THE COMMITTEE.

1. The care of current business lies with the Administrator, who is bound to call sessions of the Committee as there is need, and to lay the business before it.

The President or Vice-President of the General Directory has the right to take part in all sessions of the Committee as an Advisory Member. He has a veto on the execution of legal documents.

2. The Corresponding Members do not act in the adoption of resolutions.

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PART III.

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Foreign Missions.

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*Regulations Confirmed and Supplemented by the  
General Synod, 1909.*

## CHAPTER I.

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### General Lines.

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**Section****74.****Primary Motives.**

1. Obedience to the command of the Lord to His disciples, Matt. 28, 19, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you."
2. Further, the love of Christ, the desire and the necessity to proclaim salvation in Christ to fellow sinners whom He redeemed, as Paul says; 2 Cor. 5, 14: The love of Christ constraineth us; and Rom. 10, 13, 14: Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?
3. Lastly, the blessed hope of the final perfecting and manifesting of Christ's Kingdom, when the fulness of the Gentiles is come in. Rom. 11, 25.

**Section****75.****Spiritual Means.**

1. In His great Missionary command the Lord has not only given us our commission, but also the indispensable spiritual means for it, the Word and Sacrament. We add our Lord's words in Matt. 5, 16: Even so let your light shine before men, that they may see your good works and glorify your Father which is in heaven. With the Word and Sacrament goes exemplary living. The Mission work is and remains for us a purely spiritual cause, which must be kept apart from all use of worldly means and from all mixing in politics.

**THE WORD.** Everywhere the Word of God, the Holy 2. Scripture, lies at the foundation of our Mission preaching. In harmony with the word of the Lord, "Teaching them to observe all things whatsoever I commanded you," the person of our Lord and Saviour and the Redemption, which He finished on the Cross, stands in the centre of all our Missionary proclamation. "In none other is there salvation, for neither is there any other name under heaven that is given among men, wherein we must be saved," this must everywhere be the burden of our missionary preaching. "Christ Crucified, who is made unto us wisdom from God, and righteousness and sanctification, and redemption," He is the Centre of our Gospel. Other foundation we neither can nor will lay, and to none but those who build on this foundation can we entrust the sacred service in the Missions. Our proclamation of the Divine message shall not be in lofty words of man's wisdom, but in demonstration of the Spirit and of power, for we know that the Gospel is the power of God unto salvation to everyone that believeth. It is not our first aim to convince the heathen of the rightness of Christian teaching and the error of their own, but they are to see in the crucified Son of God, delivered up for our sins, what sin is in the sight of the Holy God, and to learn from the word of reconciliation the meaning of God's free grace. Nor will they be less drawn and impelled by the holy example of the sinless Son of Man to prove the power of God's grace by a life answering to His Commands.

**THE SACRAMENT.** Where receptiveness for the preaching of 3. the Word shows itself, where this Word awakens knowledge of sin and longing for salvation in Jesus Christ, and, so far as can be seen, also the resolve to forsake the vain manner of life handed down from their fathers, there the Sacrament of Baptism shall be administered. So far as we understand Scripture, more than this is not requisite for Baptism, but so much must be the more earnestly demanded.

## Baptism.

**Section  
76.**

Touching the Baptism of adults—men and women—the 1. rule holds good that such as live in polygamous relations are not to be admitted to Baptism. However, the Mission Board is free to make special agreements with the several Provincial Authorities in certain cases. For example, it is empowered to grant Baptism to those women for whom, though in heart truly awakened and converted, the dissolution of the polygamous relation is impossible. Still such a person shall never hold office in our Church. Polyandrists are under no circumstances to be admitted to Baptism.

In respect to the Baptism of children the following principles hold good:

2. Children may be baptized only when we can presuppose a Christian education; thus only when both parents, or at least one of them, belong to the Christian Church.
3. Children over five years old are generally first baptized after completing their 12th year, and then as adults. Still exceptions are to be allowed at discretion, especially when a Baptism of whole families takes place.
4. Baptisms on the part of the Roman and Greek Catholic Churches are recognised by us on principle. In cases such as the so-called 'Surreptitious' or 'Wholesale' Baptisms, where recognition seems impossible, the individual Missionary must lay a special proposal before the Provincial Board, which is empowered to decide if the Baptism is to be recognised as valid or not.
5. Baptism must always be preceded by Christian instruction, which, however, is not to be too long drawn out.
6. Those baptized as adults receive with their Baptism the right to partake of the Lord's Supper: but the first partaking of the same must be preceded by brief instruction on the significance of the Supper.
7. Those baptized as children, as is usual in our home congregations, are on their request confirmed, before they are admitted to the communion. Confirmation must likewise be preceded by instruction.

#### Section

#### 77.

### Pastoral Work.

1. This takes place essentially by those means named in Section 75. The preaching of the Word must not only take place in the regular stated services, especially on Sunday, but our Missionaries should diligently strive that the Word of God shall dwell richly in the congregation and in the individual homes and hearts. The congregation should be educated to the private use of the Word of God and of prayer. It is also laid as a duty on our Missionaries to urge on their congregations the keeping holy of Sunday. In this there is not only a testimony to the surrounding heathen, but the spiritual life of the congregation is also thereby furthered.
2. The fostering of fellowship by means of associations and in other ways is also urgently recommended.
3. Another means for the culture of spiritual life not to be undervalued, and to which the attention of the Missionaries can-

not be enough directed, is the individual care of souls both in our so-called speakings and in house-to-house and sick-visiting. The wives of our Missionaries help in this amongst the female portion of the church.

## Church Discipline.

Section  
**78.**

Finally the exercise of Church Discipline is an indispensable matter for the Christian Church. The rules laid down by the General Synod for its exercise hold good for our Missions as for our Home congregations. According to these rules there are three degrees of Church Discipline.

**a.** The Brotherly, yet official admonition, which may be extended to the advice to voluntarily abstain from the Lord's Supper.

**b.** Exclusion from the Lord's Supper, that is, temporary loss of the right to participate in the Communion.

**c.** Exclusion from the Church and its gifts and privileges, that is temporary loss of all the rights of a Church member.

It must, however, be recognised that with the different peculiarities of individual Mission Provinces the exercise of Church Discipline may differ in detail. Account must be taken of these peculiarities in the Provincial Regulations worked out on the basis of the Synodal enactments with the assent of the Mission Board. In any case, however, those under discipline, even those 'excluded from the Church,' are still to be looked on as members of the Church, unless, indeed, they join some other community. The Missionary must in love go after these as straying sheep, if haply he may still win some to the Lord. Penitents who make amends before God and men are to be readmitted with gladness, Luke 15, although in some cases, on account of the offence that has been caused, they cannot be at once released from discipline.

One thing must not be overlooked in the care of the Native congregations, namely, that it will be the more blessed and effective the more the native helpers are brought in to co-operate. Especially, Church discipline should not be exercised without their co-operation.

## Schools.

Section  
**79.**

We regard the Schools as an important branch of our Mission work, for on them rests the future prosperity of the congregations. Accordingly our Missionaries, even where there are trained teachers, must look on it as an important part of their

work to see to the schools in every way. They must watch not only the general progress of the Schools, but especially the giving of religious instruction and the training of the children. They must also see to the teachers, and not allow them to look on themselves as absolute rulers of the Schools.

2. In the founding of a School, it must be insisted on from the beginning that the parents, as far as possible, support it. In the older Mission Fields the congregations ought, with the help of State support, to wholly maintain their schools; and where this goal is not yet reached, it must be worked for with all our energy.
3. Besides the Day Schools, the establishment of Sunday Schools is urgently recommended.

#### Section

### 80.

## Classification of Native Christians.

The Congregations being formed or already gathered fall of themselves into the following five classes:—

- a. The so-called 'New People,' that is, such heathen as apply for general Christian instruction. In the statistics those Christians from other Churches who have applied for admission into our Church, are, until they have been received, also reckoned to the 'New People.'
- b. Candidates for Baptism, those who have applied for Baptism and are under instruction.
- c. Baptized children, including boys and girls up to 16 years of age, or until Confirmation.
- d. Baptized adults; all adults above 16 years of age, who have been baptized as children, until confirmation.
- e. The Communicant members.

#### Section

### 81.

## Organization of Congregations.

1. The Congregation gathered by Missionary service should recognise that it is itself a flock called to the service of Christ, a Church, whose several members are answerable for one another, and must look on themselves as debtors to those who are still without the knowledge and possession of the Salvation given in Jesus Christ. It is, therefore, one of the weightiest duties of our Missionaries to train their Congregations to such responsibility and activity, and to guide the existing impulse to such work on the right lines.
2. Along with this general training for active Christianity, the Missionaries in every field have it laid upon them to draw

specially capable natives into direct co-operation, and to induct them in ever further measure into regular Church work.

This is done by creating Church Organizations which 3. enable the Congregation to co-operate in various ways in its inner upbuilding and outward administration. For this the following principle holds good: An Organized Congregation shall have two Congregation Boards.

**a.** The 'Council,' nominated by the Missionary, and called to co-operate in the up-building of the Congregation. To this women may belong.

This circle is to be looked upon as representing the Christian Congregation on its inner side, and, under the teaching of the Missionary, is to be trained to ever fuller conscious work in the pastoral care of the Christian Church. In this circle especially all cases of Church discipline are to be dealt with, and through it part of the training of the Church to a new life of holiness is to be carried on.

**b.** The Committee, chosen by the Congregation, and called to co-operate in the outward upbuilding of the Church—Place of Worship, Burial Ground, Church Contributions, School. It is to be looked on as representing the Christian Congregation on its outer side, and, promoted and guided by the Missionary, should further and watch over the outward upkeep of the individual Congregation. The Committee acts in the appropriation of all money raised by the Congregation, and is to be trained to the greatest possible self-exertion.

**c.** The election of the body named under b, as also the discussion of general Congregation matters, takes place in a meeting of all Church members called together for the occasion. To which Church members the right of electing is to be given, is laid down in the Provincial Regulations.

## Native Workers.

Section  
**82.**

Care must further be taken that natives are drawn in as helpers and leaders in Evangelization, School and Church. The Mission can only fulfil its task if, and as far as, it succeeds in creating a class of native teachers and ministers.

The training and advancement of evangelists will often be a matter for the individual Missionary, or, on occasion, for arranging courses for larger numbers. Also, where possible, in all Mission Fields, higher schools are to be established; or if they exist, they are to be energetically fostered and secured in their position. Besides the further education of gifted scholars,

they should specially serve for the training of native help for School and Church service. A Theological College completes the development of the school system.

The control and furthering of these schools forms a special duty of the Provincial Boards, and is carried on in constant touch with the Mission Board.





## CHAPTER II.

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# The Mission Fields.

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Our Church has never laid down a uniform Constitution for all Mission Fields, but has allowed adaptation in detail to existing circumstances and needs. Accordingly the Constitution of the Mission Fields shows many variations. The following general principles give the standard.

### Mission Provinces.

Section  
**83.**

Our Mission Fields need an ordered Organization within which the Missionary work of introducing Christianity is carried on.

1. The sending of the necessary workers, the decision as to the founding or giving up of stations, as also the provision of the needful means for the maintenance and extension of the Mission Fields rests with the Mission Board, which also has to give the final decision in all matters touching the Province.

2. At the head of the Administration in each Mission Province stands a Superintendent, called and appointed by the Mission Board, at whose side there may be, as required, other Provincial officials nominated by the Mission Board; or, in the older and larger Mission Provinces, a Provincial Board ('Provincial Conference') consisting of official and non-official members.

This Provincial Board ('Provincial Conference') must exercise the local control and oversight of the Mission Field in constant touch with the Mission Board. It is charged with the proper filling of the several posts and the drawing up of the yearly *financial* forecast for the Province.

3. The Constitutional Organization of a Mission Province is completed by the General Mission Conference, a meeting called at certain times, of all the Brethren in Mission service. The membership of Native Ministers in this meeting of the Foreign Missionaries, where it is allowed, is to be looked on only as an emergency measure, until the Organization of a Native Church has so far prospered that these Brethren attend a Church Conference (Cp. Section 84) as representatives of their Congregations.

The General Mission Conference, so long as no Church Conference exists (Cp. Section 84), has the right to discuss all the affairs of the Mission Society and of the growing Native Church. After the introduction of a Church Conference, the General Mission Conference discusses only the affairs of the Mission Society. In the first stage of development the General Mission Conference has the right to make proposals to the Mission Board respecting the election of the non-official members of the Provincial Board. Their call by the Mission Board follows. The current administration is a matter for the official executive. In the second stage this election falls to the Church Conference.

4. The details of this Constitution of the Mission Provinces are to be ordered by special regulations of the Mission Board according to the development and needs of the several fields. In these the duties of the Superintendents, of the Provincial Board ('Provincial Conference,') and of the General Mission Conference shall be sharply defined, and set in in their right relation to each other.

#### Section

### 84.

### Native Churches.

The Mission Fields are at the same time to be regarded as growing Native Churches, and their constitutional upbuilding is to be intentionally furthered. With the very different standing of the several Mission Fields this development will be completed in different ways. Still the following principles must everywhere be respected.

1. The demands which must be made on a growing Church, for its fuller recognition, and the granting of corresponding greater rights, are threefold: The supply of Native helpers for the work, spiritual and intellectual capacity for the formation and administration of well organized Congregations, and an increasing financial share in bearing the burdens of the Native Church.

2. A Growing Church is to be so organized, according to the stage of its development, that out of free gatherings of the Native Ministers, with the European Missionaries, there is formed, at a time agreed on with the Mission Board, a Church Conference consisting of official—European and Native—and elected, voting representatives of the organized Congregations. This meeting takes into the sphere of its deliberations all questions belonging to its own Church.

### Executive Regulations.

Section  
**85.**

It is the task of the Mission Board to further, as much as possible, this gradual shaping of a Native Church, and more and more to transfer the Boards which serve the Mission Organization to the service of the Native Church, or, where they have become needless, eliminate them.

Wherever there are native workers, the Mission Board is entitled to call new foreign workers only if the Provincial Board ('Provincial Conference') proves that the supply of the places concerned by native workers is impossible, at least for the time.

In order to further, as much as possible, the training of a class of native Pastors, and to ensure an ordered Ministry in the Mission Fields, the Mission Board shall take care that there is a Bishop in every larger Mission Field.

In the election of such Bishops, permission is given to the Missionaries of the Province in question to send confidential proposals to the Mission Board touching the Brother whom they would like to see consecrated to this office.

As soon as a Missionary is called as Superintendent or Warden or as the Head of a Chief Station, or as Member of a *Provincial* Board ('*Provincial* Conference,') he should, as a rule, receive Ordination as Presbyter.

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## CHAPTER III.

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### The Missionaries.

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**Section****86.****Members of a Missionary Church.**

Like our fathers, we hold firmly that no special class of our members is called to Mission service, but that, since we wish to be not a Missionary Society, but a Missionary Church, we may expect to find in all classes of our Church such as are ready to go forth to serve the Lord. This does not, however, prevent our training Brethren in a special way for this service.

**Section****87.****Qualifications.**

A chief requirement in a candidate for Mission service must ever be that he has been “taught of God,” that is, that he has, in the school of the Holy Ghost, made experience of what he is about to proclaim. Thus the first requirement of a genuine Missionary is the true conversion of his own heart, so that, justified by faith, he has peace with God. He must know the fountain opened for sin and uncleanness, and from it daily draw the power for sanctification.

This in no way excludes our demanding in candidates for Mission service the needful mental gifts for preaching the gospel, for guiding a congregation, for instructing the young, for learning foreign languages, and for fulfilling all the incumbencies which Mission service brings with it.

**Section****88.****Training.**

The greater the demands on Missionaries at the present day, the greater must be the attention given to this subject. Our choir-houses and schools still offer opportunity for such preparation, though, owing to changed conditions, not in such

measure as formerly. We cannot do without special Training Institutions. Such are our Mission Colleges, to which the Mission Board is to devote particular attention.

### **Call to Service.**

**Section  
89.**

The call of a Brother or Sister to Mission service shall not take place before an official testimonial of suitability has been obtained from the proper quarter. Those whose duty it is to draw up such testimonials should ever bear in mind of what decisive weight their testimonial is, and give it only after earnest and conscientious examination.

### **Years of Probation.**

**Section  
90.**

The first years after entrance into Mission service are to be looked on as Years of Probation, and are to serve for further preparation. The special regulations for this are to be issued by the Mission Board. So far as circumstances allow, Ordination and Marriage shall come after this time of Preparation.

### **Marriage.**

**Section  
91.**

It is expected of every Brother called to Mission service that in choosing the partner of his life and work he does not act solely from personal preference, but that above all he judges whether the woman of his choice be suited for the service to which he is called. In no case may a formal engagement take place before the Mission Board has given permission for it.

### **Duties to the Church.**

**Section  
92.**

By accepting a call to Mission service a Brother or Sister 1. enters into a special relation of service not only with the Church, but also with the Board, which sends them forth in the name of the Church. Therewith they take up rights and duties. These are laid down in the respective Instructions, Ordinances and Regulations of the Mission Board. The Missionary must punctually comply with these, and render due obedience to all the directions of those set over him. The same holds good in relation to the Provincial Authorities. Should an instruction seem to him impracticable, there remains to him the right of appeal.

The relation of the Missionaries to the Mission Board must 2. be that of brotherly confidence on the one side and of fatherly care on the other. A true Missionary does not serve for wages, but for the Lord. He must, even in externals, not forget faithfulness in little things.

3. In the interests of the work, in case the service or behaviour of a Missionary gives ground for offence or blame, the Mission Board is not only entitled, but obliged, to warn him, and if the warning is not regarded to dismiss him. A dismissal can only take place according to the directions given by the General Synod.
4. Our Missionaries are in the first place Servants of the Church which has sent and commissioned them, and which cares in a regulated way for their outward subsistence. They are, therefore, in the first instance, answerable to this Church. But their work shall serve to lead the Mission Field and its several congregations towards the self-dependence of a Native Church.
5. As the head of an ordered Congregation, the Missionary also comes into a relation of responsibility to this Congregation, and is obliged and entitled to note and represent its interests. This state of transition demands special wisdom, grace and self-denying humility. The Missionary, as a true educator, will purposely hand over to native workers, even if still imperfect, all they are able to perform; and in setting them their tasks, and making them answerable for their fulfilment, will teach them to perform their duties ever better and more gladly.

## Section

**93.****Personal Life.**

1. The Apostle Peter admonishes the elders of the Churches, "Making yourselves ensamples to the flock." And we require the same of our Missionaries. Their life, sanctified by the Spirit of God, should not only be an example to those who have been won for Christianity, but through a personality sanctified by the Spirit of God they should live out before the heathen the power and truth of the word they preach. A Brother, therefore, who does not do this, but by his life brings dishonour on the Gospel, shall be at once removed from Mission service. This shall not be delayed until gross sin causes public offence, but dismissal must take place whenever a Brother disregards the warnings given him.
2. If the Missionaries we send out are to do really successful work, they must be borne up and supported by a Church glad in faith and strong in prayer. Our Missions are a work of faith and prayer. If ever our faith should die and our prayer cease, the end of our Mission work would have come.

## Section

**94.****Salary and Pension.**

1. Answering to the character of the Mission work, as a work of Christian love, the outward position of the Missionaries is to

be so arranged that their personal livelihood, with modest claims, is assured. For the special charges arising from the education of children at home, special help is to be guaranteed, and also a regulated pension for the days of incapacity and old age.

There exists, therefore, for all Missionaries an equal 'normal' 2. salary rising with the years of service. (See 'General Regulations,' 1901, pages 11 and 29). A woman on marriage enters on her husband's right, and as widow comes under the pension regulations fixed for widows.

Answering to the limited means of the Missions, the 3. 'normal' salary rises for the present only up to £127 10s. (\$637·50), the pension to £95 (\$475), the pension of a widow to £37 10s. (\$187·50).

In respect of the fact that the situation of Missionaries' widows, especially of those whose working power has been weakened by a tropical climate, is for the most part a very needy one, the General Synod empowers the Mission Board to meet individual cases, so far as the existing regulations possibly allow; and also to raise the scale of pensions, so soon as this can be done with regard to the financial situation and in harmony with the pension regulations of the Home Provinces.

For individual Provinces and Stations, provincial and local 4. additions, or both, can be granted.

Any alterations in the scale of 'normal' salaries settled 5. in 1901 and confirmed by the *General Synod*, as in the sums marked out for the Education of Children and Pension, can only be made in understanding with the General Directory. The provincial and local additions are settled by the Mission Board after consultation with the Provincial Boards concerned. These additions are to be examined from time to time, and, according as the conditions have altered, can be raised or lowered. Personal grants or additions going beyond these can be given only by the Mission Board.

Claim to a pension begins after five years stay in the 6. Mission Field on medically certified incapacity to earn a living, or at 65 years of age. The Mission Board, however, may grant support from year to year in case of proved incapacity to earn a living after less than five years service.

Brethren who, after more than five years service in the 7. Mission Field, can no longer be used in Mission service, or in the view of the Mission Board seem no longer suited for it, but yet are capable of service at home, can be pensioned only provisionally, until they have found other occupation.

**a.** They are looked on as standing 'at disposal' by the Mission Board, that is, the Mission Board must endeavour, if at all possible, to assign, or negotiate with another Provincial Board, a suitable position, and the Brethren 'at disposal,' unless they can give valid reasons against it, are bound to accept the position assigned. The salary arrangements of such Missionaries 'at disposal,' also any reckoning for pension of years of service spent at home, differ, according to the office which can be assigned them—full position, a subordinate place, or only occasional service.

**b.** If Missionaries 'at disposal' accept, in understanding with the Mission Board, a position in the sphere neither of the Mission Board nor of any Board of the Home Provinces, within or without the Church, and if there is any regular income connected with this position, they are bound to inform the Mission Board of it, and, according to circumstances, submit to a curtailment of pension. The years of service in such a position are, of course, not reckoned for the final pension. The Mission Board retains the right at any time to call back Brethren from such positions into its service, or to assign them to another Provincial Board.

#### Section

### 95.

### Withdrawal and Dismissal.

1. If a Missionary leaves the Mission service, with or without notice, the 'Mission Corporation' (Missions-Anstalt) has no further obligations towards him.
2. If a Missionary, without being dismissed, leaves the service within the first five years, in consequence of notice from the Mission Board, or at a later time, according to agreement with the Mission Board, the latter is entitled to pay the costs of his journey home, and guarantee interim pay for one year up to £60 (\$300), or to help him in entering a new calling with money up to £60. Provided that the salary of the new position is not materially higher than the former one, the usual education money may be further granted for the children who are already at home for education, though not for those who at the time of their parents' leaving the service are still in their parents' care.
3. Dismissal from the Mission service can be ordered by the Mission Board on the following grounds :
  - a.** On the ground of condemnation, by a court of law, for degrading criminal action.
  - b.** On account of immoral conduct incompatible with the dignity of the office, in consequence of which further profitable discharge of the office seems endangered.



c. On continued disobedience to the direction of the Mission Boards, and to the resolutions of the General Synod, as also on continued violation of his obligation to conscientiously attend to his office according to the Synodal Constitution and the instructions given by the Synod or the Mission Boards.

Dismissal can be ordered with or without the possibility of 4. re-appointment. With dismissal the salary ceases.

On dismissal, with possibility of re-appointment, interim pay is granted, at 50 per cent of the 'normal' salary, according to length of past service; and in case no re-appointment follows after two years at most, a pension of not less than 30 per cent, or more than 50 per cent, of the above 'normal' salary is granted by the Mission Board.

On dismissal without qualification for re-appointment, all claims cease for salary, support of children, or pension. At the discretion of the Mission Board, however, a pension may be granted, which may not exceed 30 per cent of the 'normal' salary, according to length of past service.

The Mission Board is also authorised to grant to a dismissed Missionary, wholly or in part, the concessions in respect to the journey home and transition into new circumstances granted under 2, and to secure to the wife of a dismissed Missionary a small pension or support for her children. Also for the children already at home for education, the usual education money can be further granted.

Withdrawal of Pension already earned may take place, 5. wholly or in part, on offensive conduct or public scandal, or on open opposition to the principles of our Church.

Appeal against the decision of the Mission Board, to the 6. exclusion of legal process, must be lodged with the General Directory. It must be sent to the President of the General Directory, by registered letter, not later than three months after receipt of the decision of the Mission Board.

Till a resolution has been taken by the General Directory the judgment of the Mission Board remains in force. The decision of the General Directory, on Appeal, is final and indisputable.

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## CHAPTER IV.

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### Mission Finance.

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**Section**  
**96.**

#### **Obligation of the Church.**

The financial responsibility for the carrying on of our Missions is borne by the 'Mission Corporation of the Moravian Church' (Missions-Anstalt der Evangelischen Brüder-Unität), under the control of its Directing Board. In virtue of its corporate rights the whole Mission property has been registered in its name, and thereby entirely separated from all Provincial property. (See 'Statut der Missions-Anstalt,' appended to Part III. in the German Edition). Just as no Provincial Board as such has the right to interfere in the financial management of the 'Mission Corporation' (Missions-Anstalt), or to make any claims on its property, neither can it be in any way expected of the several Provinces that they should become security with their own property for any losses or deficiencies incurred on Mission account. But although the financial care for the Missions, in a legal sense, lies with the Directing Board of the 'Mission Corporation' (Missions-Anstalt), yet this fact does not exclude the Unity as a whole from feeling the moral obligation to shun no sacrifice for the maintenance and extension of the work: supported in this by the conviction that the Lord, who has entrusted this blessed work to us, will also provide the outward means.

**Section**  
**97.**

#### **Co-operation of Individuals.**

From what is said above it follows that it is the duty of individual members of our Church to be faithful in supporting the Mission work by regular gifts. Whilst gladly recognizing

that a spirit of cheerful offering to the Lord still lives among us, we pray Him to increase it more and more. But in the conviction that we are not able, alone, to find the means for this great work, we consider it our duty, and especially the duty of the Ministers of our Church, where, and as we can, to win new friends for our Mission work. This will best be accomplished by the circulation of our Mission Literature, and by the representation of our Missions at Missionary meetings, Conferences, &c. None should hold back from this duty.

Section

### Mission Businesses.

98.

We hold it not only allowable, but in some circumstances necessary, to combine with our Missions commercial undertakings in view of the needs of our Missions, and in the spiritual and material interest of those under our charge.

On this basis such undertakings should be conducted on sound business principles. We therefore rejoice when the businesses make financial contributions to the support of the Mission, but they must not be founded or carried on in the first place for gain or speculation.

**a.** It should be insisted on with all earnestness that these undertakings are consecrated to the Lord. All dishonesty and overreaching must be carefully avoided. Nor may any of our business brethren engage in speculative business; all kinds of speculation in the money market are strictly forbidden. Always and everywhere we must take thought for things honourable not only in the sight of the Lord, but also in the sight of men.

**b.** All these undertakings are under the strict control of the Provincial Boards set over them by the Mission Board and of the Mission Board itself. The Business Brethren must follow exactly the instructions given by the Mission Board.

**c.** Whether the Brethren employed in the businesses shall take part in spiritual work or not, is for the Mission Board to decide for each Province.

**d.** Our Missionaries are forbidden to carry on any trade, industry, or agricultural undertaking on their own account.

Section

### The Mission and the Native Church.

99.

During the first period of its existence a Mission is financially supported from home, whether the requisite means come from the general Mission treasury or from the proceeds of businesses carried on for the benefit of the Mission concerned.

But the task of the Mission is to found in the Mission Field a self-supporting Church, independent of the Home Church; a Church which renounces all support from foreign sources, and meets alone all the outlay for Church and Missionary objects and for schools, and itself maintains its Ministers according to the financial capacity of its members. While thus the Mission as such is maintained from outside, a growing Native Church loses, to an ever greater extent, its claim to support from outside.

From this arise the following principles :

When and so long as the Mission keeps up its work and sends out its agents, it is bound to provide for their journeys, residence, maintenance, and the like. Where and as soon as a growing Native Church is in a position for it, it must, as far as possible, meet the outlay caused by the carrying on of the local work. Hence comes the rule for our newer Mission Fields, that they are to be trained from the beginning in the practice of giving, and the first means of the new Christian Congregation, however modest, are to be assigned to it for the upbuilding of its own Church organization. From these principles come the following individual regulations :—

**a.** The 'Mission Corporation' (Missions-Anstalt) is bound to provide, with its means, for the Missionaries sent out by the Church, and, so far as is needful, must bear the cost of their training, outfit, journeys, and houses answering to the health requirements of the European; salary including the support of children, journeys for furlough and return home, and pension. For this are used the gifts of members of the Moravian Church and friends of our Mission; as also the contributions of the agricultural undertakings carried on by the Mission and its businesses and agents.

**b.** At the beginning of its activity the Mission cannot avoid paying for many needs of the local work; in the first place, for the erection of the first modest Church and School. For the upkeep of the same, repairs, cleaning, lighting, communion wine, and the like, as far as is at all possible, the young Congregation itself must pay. This is done by voluntary work and Church collections. The building of a second larger Church and School is to be paid for by the individual Congregation according to its ability and taste.

**c.** The School, so far as it is still an Evangelization School, that is, one regarded in the first place as a recruiting agency for Missionary work and a preparation of the people for the reception of the gospel is, so far as needful, to be maintained by the

Mission. In this it must be urged, as soon as possible, that the scholars themselves meet the costs of their school and pay school fees. Later the school is to be looked on as the local school of the individual Congregation, and carried on by the Congregation itself without further financial support from the Missions. The Mission serves it further by the oversight and superintendence of the school on the part of the Missionary; also on occasion by the training of suitable teachers.

d. The work of evangelization is to be set before the Native Christians as their task, for which they should provide not only the workers, but, more and more, also the means, just as they have to find the salary and pensions of their Native Helpers and Ministers. In this must be taken into account that the salaries of Natives are not to be measured by the European standard, but are to be adapted to the powers and needs of the people concerned.

For these outlays, in the first instance, the Church contributions of the members are to be used. In the first stage of the Mission work the amount of these contributions is determined by the Mission Board, in the later stage by the Church Conference.

Thereby is implied that the cost of evangelization and the payment or pensioning of Native Ministers is not the affair of the individual Congregation, but of the Native Church as a whole.

e. It belongs to the duties of the Mission to provide the needful higher schools, and to guarantee their standing by the appointment of qualified Foreign and Native Teachers, and by supplying the means. It must be seen to, from the beginning, that the Native scholars, as far as possible, pay for their own school materials and maintenance, and directly or indirectly—by field work on the school glebe—pay school fees. The scholars, like all Native Helpers, shall in their outward mode of life remain members of their own people; all needless Europeanising is to be avoided. In the course of healthy development the growing Native Church as a whole is to be trained to bear the costs arising from these institutions, in order later to wholly take them over.

In respect of the older fields the Mission Board, starting from these principles, is to make an ever clearer division between the Mission organization and that of the growing Church, and, without injury to any existing organization, to give the corresponding directions. The close connection of this question with that of the training of a class of Native Helpers must be kept in view, along with the definite development of the constitution.

## Section

**100.****The Final Aim.**

1. The more a Mission work so wide and varied as ours needs order and organization, and the more earnestly we seek to adapt the outward upbuilding of our work to the necessities of the different phases of development, the more we must keep in view that all this is only a means to make us more apt in the fulfilment of our proper task, serving the Lord in the building up of His kingdom. As in the beginning, so in all later stages, the Mission work has only one aim, 'to win souls for the Lamb,' and to keep those who have become the Saviour's in the fellowship of faith, love and hope, which enables them to be His witnesses in the world. Living Congregations should be the salt of the earth and the light of the world, that our Father in heaven may be glorified. Even if we only attain this imperfectly, it remains the aim towards which we ever strive.
2. The Mission may look on her special task as accomplished when she has succeeded in founding self-dependent Native Churches, that is, Churches self-extending, self-maintaining and self-governing, which have inwardly reached maturity, where the independent Church organization takes the place of the preparatory Mission. (See 'Results of the General Synod, 1857,' *Section 103*.) The fulfilment of this task calls for much patient work. We must not seek to force it by over hasty measures, nor give it up as impossible. Even where the outward conditions for complete attainment of this aim are wanting, every step in this direction will avail to awaken the inner powers of the people, so that it may within its appointed limits prosper to the glory of God.
3. May the Lord grant us grace in this to mark the signs of the times and His leading. It is He who sets special times and seasons for the several Missions, and He also supplies the special powers and gifts needful for them.

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## APPENDIX TO PART III.

The Charter of the Mission Corporation of the Moravian Church (Statut der Missions-Anstalt der Evangelischen Brüder-Unität). See German Edition, page 146.

PART IV.

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Resolutions and Declarations  
of the  
General Synod,  
1909.

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RESOLUTIONS AND DECLARATIONS  
OF THE  
GENERAL SYNOD,  
1909.

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**I.—The General Directory and the  
General Synod.**

**1.** The interchange of visits between the different Provinces, provided for by the last General Synod, is anew commended to the consideration of the General Directory.

**2.** General Synod commissions the Provincial Boards of the different Provinces, and the Mission Board, in good time before the beginning of next General Synod, to give notice to the members of our Church, that Proposals which are not in the hands of the respective Boards at least four months before the beginning of the Synod, have no claim to be printed; and proposals which are not handed in by the meeting of Synod have no claim to be dealt with at all.

**3.** General Synod requests the Executive Committee of the General Directory, before the meeting of the next Synod, to work out new Rules of Procedure and an Agenda Paper, and send them to the deputies of the Provinces before they leave home, with a view to facilitating the course of Synodal business; and in doing this to combine, as far as is practical, the parliamentary procedure of the different Provinces.

**4.** Chapter II., the Doctrine of the Moravian Church, Sections 5-9, as it is contained in the Results of the General Synod, 1899, remains unaltered, without in any way leaving out or adding anything, except for a small number of purely verbal amendments in Section 9, and is anew approved, and most decidedly confirmed, by the General Synod of the Moravian Church, 1909.

**5.** General Synod approves the transposing of Section 11 of the Results of the General Synod, 1899, as Section 35 in the edition of 1909 under the title "The Public Teaching Office," and agrees to the removal and transformation of Section 12, also to the acceptance of Section 35, Subsection 5 (see Part I. above), and heartily assents to the inclusion of the paragraph, so completed, in the new Synodal Results.

### **Treatment of the Doctrinal Question.**

**6.** In the treatment of the Doctrinal Question which is moving men's hearts so diversely, and is stirring so powerfully our Church and the Church in General, the Committee was guided by the following principles:—

**a.** The Moravian Church has laid down her understanding of the Protestant basis of teaching, on which she stands in common with the Churches of the Reformation, in Chapter II. of the Results of the General Synod: and she is firmly decided to let nothing move her from this ground, from whatever side or standpoint it should be attempted.

In order to bring this to clear expression in this time of manifold doctrinal questions, the Committee rejected every proposal for alteration or addition in Sections 5-10 of Chapter II., even where the proposed alteration or addition did not in itself contradict the sense and spirit of the whole. There was no proposal to strike out any one of the points set forth in these Sections.

**b.** In the Theological Colleges of the Moravian Church there is no absolute freedom of teaching in the sense of an unbounded arbitrariness. The sum and substance of all teaching must ever be this Gospel, as witnessed in Holy Writ, that in none other is there salvation, neither is there any other name given among men wherein they can be saved but the Name of Jesus Christ. Whoever would try to lay another foundation, could not fill the office of a teacher in our Theological Colleges.

**c.** This kernel of the Gospel can express itself in manifold forms of doctrine, and has done so. The word of the Apostle that what is spiritual must be spiritually judged, gives us the right standard for judging these manifold forms of doctrine. If one would seek to gain a standard of judging by setting up in any way a theologically

formulated Confession, this would lead to a doctrinal Canon, branching out more and more into details, and therewith more and more to a formal instead of a spiritual treatment, which would not only be un-Moravian, but un-Protestant.

### **Position towards the Doctrinal Question.**

**7.** The Synod indicates its position to the Doctrinal Question by the following Declaration, the appropriate publication of which is left to the several Provinces :—

1. The General Synod has had before it a number of Proposals dealing with the subject of the Faith and Teaching of our Church. These Proposals approach from very different points of view the question whether, and in how far, outward, constitutional guarantees can be given, that the scientific theological teaching, especially in our Colleges, shall be in full agreement with the faith of the Church. But all these diverse Proposals presuppose that the fundamental articles of faith, as they are laid down in the Chapter on Doctrine in the Results of the General Synod, shall be subjected to no alteration. If in certain Proposals some additions to this Chapter were proposed, this was simply done for the sake of more exact and comprehensive expression without implying any alteration of the essence of our doctrine. It was urged with special earnestness that the teaching and testimony of our ministers be based on conscientious subordination to the teaching of Holy Writ and on personal faith. At the same time it was plainly stated that, on the one basis of God's free grace in Christ a diversity of views on doctrine must be recognised as allowable. And the hope was expressed that, by the Divine blessing, the representatives of different tendencies would come to an ever closer agreement on the ground of common faith, as children of God and brethren in Christ.

2. It is with minute care and tender sympathy that Synod has approached the consideration of Proposals emanating from hearts deeply solicitous for the well-being of our Church. We are fully conscious of the fact that in this matter questions have to be dealt with which most intimately affect the existence of our whole Church and her usefulness in the service of God's kingdom. The Synod feels fully one with the authors of the different proposals, and the circles of our Church represented by them, indeed with all our Congregations in love to our Moravian Church; as also in the heartfelt wish that all may be averted which could harm her spiritually and hinder her work in the kingdom of God.

Of one thing above all others we are convinced, and that is, that, if our Church is to remain true to her Divine mission, she may not move from that doctrinal foundation on which the grace of our God has built her from the very first; the less so, since we are

convinced that the conception and statement of the Gospel, handed down to us from our fathers, are drawn from the depths of God's Word, and are in full spiritual harmony with the understanding of the Scriptures which God gave to the Church at large by the Reformation. At the same time we are aware that a diversity of views is the outcome of a genuinely evangelical and conscientious study of the Bible at all times and everywhere, and therefore also in our circle. Such diversity should not cause apprehension, in so far as it is a shining forth of different rays from the one Light given us in the revelation of God in Jesus Christ our Lord. Nor may we close our eyes to the fact that all attempts to set forth the Content of Faith on the basis of Holy Writ and the spiritual life of the Church are ever touched with human imperfection, as the Apostle Paul also says: "We know in part." Yet we find comfort in our Lord's promise that the Spirit of truth whom He imparts to His Church, will, as the infallible teacher, guide her into all truth. Consequently our Moravian Church makes provision for theological study, in spite of the dangers which may be connected therewith, because the services of such study are indispensable to our Church, as to the Church at large. Our Church sees the surest guarantee for a useful ministry in the fact that her theologically trained ministers, and especially the Professors of theology, are sincere and willing disciples of the Holy Spirit, ever ready, under His guidance, to arrive at an understanding of the Bible by the means of human science, and to impart the knowledge thus acquired to the Church. We are confident that our gracious Lord will lay His blessing on such work done in obedience to His spirit, and in conscientious subordination to His word, however imperfect that work may be. Especially will this be so if such work, without detriment to its thoroughness, is ever done in a spirit of conscientious consideration for the Church it is to serve. Such true and loving service will do its part in helping to edify the Church, and all the more if there be among those who hold different views a vital union in the fundamental truth: There is salvation in none other, neither is any other name under heaven given among men, wherein they must be saved, but the Name of Jesus Christ.

3. We thank God that He has preserved our Church unto this day on this one foundation, and that He has granted us to pledge ourselves anew to the Name that is above every name. With all our Christian Congregations in the Old World and the New, as also with our Congregations from among the heathen, we again express our adherence to that, which was the strength and comfort of our fathers; nor in these serious and critical times will we ever be ashamed of the Gospel of Christ. Rather will we promise anew, God giving us grace, to preach Christ in all simplicity and with all our

strength, testifying to Christians and heathen, that the Lord Jesus Christ is our only Saviour and Redeemer, since in Him, the only begotten Son, our holy and merciful God has made His abode among us. Above all we will hold fast to the Word of the Cross, the mystery of which God has in a special manner revealed to our Church from its very beginning, and will not grow weary of placing in the centre of all our preaching the atoning death of Jesus Christ, by whom God reconciled a sinful world unto Himself. And as the word of reconciliation is ever to be alive among us, we will also, following the example of the Apostles, be witnesses of the resurrection of the Lord Jesus. For with the whole Church we see in the fact that He, who died upon the cross and was by the glory of the Father raised to new life, did verily rise from the dead and ever lives for us; the fundamental Truth, on which the Church and every individual Christian life rest.

4. What we, however, chiefly desire is that all the members of our Church should not only outwardly assent to these truths, but should, from personal experience of them, make them their own, so that they may stand in the faith of the Son of God, who loved them, and by a holy life testify that the Gospel of Jesus Christ is in them the power of God unto salvation from sin and the world.

But the Church especially expects of her ministers, who are entrusted with the important office of preaching the Gospel, that they shall preach the Word of Life as those who speak what they do know and testify of that which they have seen; and that they as faithful stewards of the mysteries of God shall lead their hearers into the depths of the riches of God's Word. The ministers of the Church must be men who stand in living faith in the Lord Jesus Christ; and in whom God has by His Holy Spirit produced new life. But since such vital spiritual Christianity is a work of God's free grace, we are firmly convinced that the fulfilment of this just demand of the Church will be most surely guaranteed in the faith and prayer of a living Church and by the willingness of her ministers to be guided into all truth by the Holy Spirit.

5. We must humbly confess that there is amongst us a frequent lack of this spirit of faith and prayer; that many of us are wanting in a grateful and joyful certainty of salvation, in unreserved devotion to our Lord and His service, and in keeping the faith in the daily strife with sin and the world. It is in this lack of spirituality that we find the deepest cause of the many difficulties that now beset our Moravian Church and her work in the Kingdom of God. What we mostly stand in need of, therefore, is serious self-examination, genuine, heartfelt patience, faithful union in prayer for forgiveness and new spiritual power. The Lord has never yet let open doors be wanting for our work. We are also humbly conscious that He

has committed to our small Church treasures by which we are able in our modest degree to be of service to present-day Christianity. We have confidence in Him that He will still use our poor services in His Kingdom. Be it ours to let ourselves be purified by Him and filled with new strength, so that our Church may be the fit and blessed means of fruit being brought forth, fruit that shall abide, and, if it is His gracious will, the means of proclaiming His death until He come.

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**8.** The Executive Committee of the General Directory, which is charged with the issue of the Results of the General Synod, 1909, is empowered to make at its discretion all editorial changes which prove needful, or any amendments which seem desirable; and at the same time to see to it that a translation of the Results in English, faithful to the words and sense of the German, be made without delay.

**9.** The Synod deems the holding of Synods with reduced membership, every five years, to be a pressing requirement, particularly in view of our Mission Work and its responsible control. It therefore recommends the Provincial Preparatory Synods to take this question into consideration, in order that the next General Synod may come to a final decision on the matter.

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### The General Synod in the Year 1914.

**10.** In regard to the year 1914, for which, according to the above declaration, there is no constitutional regulation, General Synod rejects, on legal grounds, the proposal for a Mission or Synodal Conference. In view of the present serious situation of the Mission Work, and of the limited Synodal fund, General Synod feels itself compelled to adopt the following resolutions, marked a.....f. Until further resolutions of the General Synod these regulations will only apply to the next General Synod.

**a.** The General Directory is commissioned to call, in 1914, a General Synod with full powers, but with reduced membership.

**b.** The number of members amounts to 37, made up as follows:—

Members of the Mission Board ... ..	5
Representatives of the German Province ... ..	9
Representatives of the English Province ... ..	8
Representatives of the American Provinces:—	
The American Province North 6 }	... .. 9
The American Province South 3 }	



## Representatives of the West India Provinces :—

Jamaica ... ..	1	}	... ..	2
The Eastern Islands	1			

Representatives of other Mission Provinces ... .. 3

Representative of the Moravian Church in Austria 1

**c.** In the number of representatives of the Provinces named under b, Bishops and the official representatives of the Provincial Boards are included; whether and how many of these are to be elected each Provincial Synod decides for its own Province.

**d.** The Advisory Members provided for in the existing Constitution fall out. But the Synod is free, by special resolution, to call in experts for consultation.

**e.** The General Directory is commissioned, on the basis of exact calculation of the costs of General Synods with reduced numbers, to draw up definite rates for the different expenses, such as journey expenses, daily allowances, printing expenses and other payments. These calculations are authoritative for the General Synod of 1914.

To meet the costs, the interest due on the General Synod Fund and on the General Journey Fund from 1909-1914 is to be used. In case of need the interest accumulated on the General Journey Fund down to 1909 is to be made use of.

NOTE.—The Fixed Capital of the General Journey Fund is £1,500 (\$7,500.)

**f.** In case of the calling of an extraordinary meeting of the General Synod on the basis of Section 69, 2 of the 'Results' of the General Synod, the Constitution resolved on for 1914 shall be in force.

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**11.** The Synod refers the following proposal to the consideration of the General Directory:—That until a proportionate addition has been made to the Funds set apart in 1857 for the costs of the General Synod, the expenses of representatives in the General Synod from Provinces admitted since 1857 are to be charged to the Province concerned, except the amount of the average cost of a representative from the old Provinces, for each representative from a new or Mission Province.

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## II.—Relation to the Anglican Church.

The English is the standard text of this Declaration.

**12.** The General Synod of the Moravian Church—Unitas Fratrum—mindful of her ancient friendship with the Anglican Communion, rejoices in the prospect of closer relations on the basis of our common Faith, and the service of our common Lord; and hopes that a step may thus be taken towards the greater Unity of Christendom, to the glory of our Father in Heaven.

With regard to the several proposals of the Lambeth Conference of 1908, this Synod resolves:

1. That we welcome the Resolutions of the Lambeth Conference, 1908, on Intercommunion with our Church as expressing a true Christian desire for Unity; and while we do not hold that any visible succession in the Ministry is essential to the continuity of the Catholic body of Christ, we accept mutual participation in the consecration of Bishops, if the authorities of either Church should give an invitation to the authorities of the other Church, as a fitting symbol of Intercommunion.

2. That we adhere strictly to our principle that the Holy Scriptures are our only Rule of faith and life, and at the same time refer to the official statements of successive Synods as showing that our understanding of the Scriptures agrees substantially with the recognised doctrinal standards of Reformed Christendom:—*e.g.*, the Nicene Creed, the Augsburg Confession, the Articles of the Church of England and the Westminster Confession.

3. That we hold that Intercommunion with the Anglican Church must rest on the same mutual recognition and freedom to co-operate as now exists between us and several Churches, Episcopal and other, in Europe and America; and, corporate union not being in question, we regard our position as that of an independent branch of the Church Catholic, “an Ancient Protestant Episcopal Church,” as described in the Act of Parliament 22, Geo. II., Cap. 120.

4. That we cordially agree in principle to the mutual recognition of the authorities of the respective Churches in their several functions; and in regard to the future position of our Bishops, we consider that the interests of the effort towards Intercommunion will be best served, and possible misunderstandings be most readily avoided, if the principle of absolute independence within the separate jurisdictions of both Churches is observed and maintained on the basis of mutual ecclesiastical equality.

5. That, although from the earliest days of our Church our custom has been, as in the Eastern Orthodox Church, to have the rite of Confirmation performed by the chief minister of each congregation, yet modifications in the administration of Confirmation, if desired by any Province, be sanctioned, provided they are not such as would raise any difficulty with regard to our fully recognising the position of Communicant members who have not been confirmed by a Bishop, or of Communicant members of other Churches which do not observe this rite.

6. That we should welcome any arrangements that might be made for the Ministers of one Communion to preach on special occasions in the Churches of the other Communion during the period of transition between the acceptance of the principles of Intercommunion and their formal ratification.

7. That the General Directory on behalf of any Mission Province and the Synod of any self-governing Province on its own behalf, be empowered to take the needful steps to realise Intercommunion with the Anglican Church, in accordance with the foregoing resolutions; but that these resolutions shall become operative in any self-governing Province only after the Synod of that Province has given its approval to them.

8. That the General Synod empowers the Bishops of the British Province, together with the British Provincial Board, to conduct future negotiations, as need arises, with the Committee appointed by the Archbishop of Canterbury.

The following two notes to No. 7 are appended in the minutes :—

a. The position of the two West India Provinces to No. 7 is regulated according to their constitutional position in the Church, as fixed in the Results of the General Synod.

b. The final decision whether a Province have acted in accordance with the above declaration rests with the General Directory and the General Synod.

### III.—The Mission Board.

**13.** General Synod assents to the resolutions of the Bremen Conference, 1897, touching the Relation to Catholic Missions, as accepted by the Mission Department with the approval of the Unity's Elders' Conference. (See Resolutions of the General Synod, 1899, No. 14, and 'Official Communications from the Mission Board,' No. 3, page 40.)

**14.** The Synod recognises the reasons advanced by the Mission Board for removal to Herrnhut as thoroughly justified. But since such a costly alteration in this time of chronic Mission deficiencies could easily make an unfavourable impression on the friends of our Missions, the Synod recommends the Mission Board to have a prudent regard for public opinion. With this proviso, the Synod authorises the removal to Herrnhut desired by the Mission Board.

**15.** In case the residences of the members of the Mission Board are removed to Herrnhut, the legal seat of the Mission Board, likewise that of the General Directory, is also removed to Herrnhut.

**16.** As to the Composition and Responsibility of the Mission Board, the General Synod lays down :

1. The Mission Board consists of five members.
2. The Mission Board is a strictly Collegiate Body.
3. The Mission Board divides its administrative work for itself.
4. Between two Synods the Mission Board is responsible to the General Directory for the accounts of the 'Mission Corporation' (Missions-Anstalt.)

#### The Mission Finance Committee.

**17.** The formation and tasks of the Mission Finance Committee.

##### 1—THE TASK OF THE MISSION FINANCE COMMITTEE.

In view of the development of Mission Finance, and especially the Mission businesses, in the last ten years, the setting up of a new Mission Finance Committee seems to be called for.

This Mission Finance Committee has a double duty to fulfil:—

**a.** The Mission Finance Committee shall regularly advise the Mission Board in all important financial and business questions.

**b.** The Mission Board shall regularly account to the Mission Finance Committee for all its financial measures—Forecast, Annual Account, Statement of Assets and Liabilities, Carrying on of Business, &c.—in order that the Mission Finance Committee may help the Mission Board to bear the responsibility until final discharge by the General Synod.

## 2—THE COMPOSITION OF THE MISSION FINANCE COMMITTEE.

The Mission Finance Committee consists of seven members, three Brethren out of the German Finance Department, and four other Brethren, of whom one must be from the British Province. The last four are elected by the General Synod. Should one of these four members leave the Board in the intersynodal period, the General Directory appoints his successor, the Provincial Board concerned having a right of nomination.

## 3—MEETINGS OF THE MISSION FINANCE COMMITTEE.

**a.** The Mission Finance Committee is convened by the Mission Board.

**b.** Meetings take place at least once a year.

**c.** A meeting may be called at any time by order of the General Directory. Likewise a meeting must be called if at least four of its own members request it.

**d.** The Mission Finance Committee elects its own Chairman and Secretary.

**e.** The Mission Board is obliged to place at the disposal of the Mission Finance Committee all needful information, together with the requisite evidence.

**f.** All the members of the Mission Board take part in the Sessions of the Mission Finance Committee as Advisory Members.

**g.** The Mission Board is not bound by the advice of the Mission Finance Committee, but must inform the Mission Finance Committee at once of its divergent resolutions in order that the Mission Finance Committee can, if necessary, appeal to the General Directory. If this be done, the Mission Board must await the decision of the General Directory before acting on the contested resolution.

The General Directory is to be kept in touch with the work of the Mission Finance Committee by short reports from the Mission Finance Committee, and from the Mission Board.

#### 4—SUB-COMMITTEES OF THE MISSION FINANCE COMMITTEE.

In order to be able to advise the Mission Board continuously, the Mission Finance Committee must be able to meet more frequently and quickly than would be possible for it in its entirety. For this purpose Sub-Committees of the Mission Finance Committee shall be formed, with power to co-opt other experts—for instance, a Sub-Committee for the South-Africa-West Trade, for C. Kersten and Co., &c. In these Sub-Committees the Correspondent on the Mission Board for the Province concerned attends as Advisory Member.

#### 5—CONCLUDING REGULATIONS.

The Mission Finance Committee is responsible to the General Synod for its official action. It must cause one of its members to represent it before the General Synod and report on its action, in order that the General Synod may be able to grant to the Mission Board a well-founded discharge on the ground of the work of the Mission Finance Committee.

For the rest, it is advisable to regard the next intersynodal period as a time of probation, and to leave the arrangement of details to be agreed upon between the Mission Finance Committee and the Mission Board. In disputed cases the General Directory decides provisionally until the next General Synod.

NOTE.—The German Provincial Board declares itself ready to undertake the responsibility to the next German Synod, that its Finance Department, as such, enters the Mission Finance Committee for the period until the next General Synod.

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## IV.—General Mission Affairs.

**18.** Synod rejoices in the beginnings which have here and there been made in the appointment of Medical Missionaries and Nurses, and recommends the Mission Board, so far as is financially possible, to give Missionaries medical training; because such Brethren are in a position, in a higher degree than our Missionaries in other times, to work in our Lord's own way, namely to combine the preaching of the Gospel with help in outward things.

**19.** Synod, without depreciating the value of outward labour and organization in the Missions, emphasizes the point that the chief labour is and remains to gain souls for the Lamb, and that every other labour must be subordinated to this, and that for this purpose Missionaries are chosen and retained in the field.

**20.** Synod is thankful for every awakening which the Lord has given us in the Missions or at home in the last ten years; and enjoins upon the *Mission* Board in its dealings with each Superintendent, and upon the Superintendents, in their dealings with every Missionary, to make this chief aim a constant object of their consideration, that through the grace of God awakenings may in the future take place everywhere.

**21.** Synod recognises the principle that the Mission Board, without detriment to the first claims and decisive obligation of Missionary parents for their children, shall yet take over the moral responsibility for the Mission children, after their being sent from the Mission fields, in so far as they are entrusted to the Schools for Missionaries' children, and directs the Mission Board to give clear expression to this principle in a new edition of the General Regulations.

**22.** Since the years after Mission children leave the schools, in a special way call for the co-operation of the 'Parents' Representatives,' and it is not possible for many Missionaries to find suitable 'Representatives,' Synod requests Brethren in the different Congregations where there are Mission children, to voluntarily take charge of them as 'Representatives' by agreement with the parents.

**23.** The Superintendents of the Mission Provinces are empowered, with the consent of the Mission Board, to transfer to the General Archives all existing Records, Deeds and other documents down to the year 1870. In return Certified Copies of the records will always, in case of need, be placed at the disposal of the Mission Provinces.

**24.** Synod recognises the compiling of a general history of our Foreign Mission Work on scientific lines as a debt of honour on the part of the oldest Protestant Missionary Church, and empowers the Mission Board to furnish financial support for such an undertaking as soon as a person qualified for such work is found.

**25.** Synod thankfully accepts the declaration of the German Provincial Board touching the furtherance of Mission interest at home. (See 'Amtliche Mitteilungen,' from the General Synod, 1909, page 45.) As, however, this matter is one of ever-growing significance, General Synod takes this opportunity of emphatically directing the attention of the Provincial Synods and Boards to the principle stated in Section 65, 3 of the 'Results' of the General Synod. The decision as to how this shall be carried out is left to the Provincial Synods and Boards.

**26.** The Synod expresses its pleasure at the rise and development of the Mission Conference of the Moravian Church in

Germany, as this Union for Missionary study has, in the short time of its existence, contributed materially to the quickening of Mission interest in the circles of the Moravian Church in Germany and her friends.

**27.** That the “Missions-Blatt” is not to be regarded primarily as a business undertaking that must bring immediate financial gain, but as a means for awakening interest in wider circles; therefore the Mission Board is authorized to spend the money needful to give the journal an equipment worthy of its object.

**28.** Synod recommends to the Mission Board to hold visitations in the Mission Fields as often and as thoroughly as possible, and to make use of them also to arrange meetings with the Presidents of the neighbouring Fields.

**29.** Synod recommends to the Mission Board, for all possible consideration, the proposal that opportunity for special preparation for their Service should be granted to all Missionaries.

**30.** In all our Mission Fields the white people living in the neighbourhood of our stations, and in need of the Gospel, are not to be neglected; it shall also be open to them to become members of the Church.

**31.** Where the payment of Church contributions is coupled with permission to attend the Communion, it is laid on the hearts of our Missionaries that due consideration for true seekers after salvation must never be wanting.

**32.** The Mission Board is recommended to enlarge the ‘General Regulations’ into a Handbook containing all the conditions of the appointment and service of Missionaries.

**33.** Synod deems it desirable that furlough at home, after a settled number of years of service, be guaranteed to Missionaries; and charges the Mission Board to agree with the several Provinces on Regulations which take account of the special circumstances of the Province, and enable the Provincial Management to regulate the filling of posts accordingly.

**34.** General Synod recommends the Mission Board to enquire of the British and Foreign Bible Society if it will give us permanent support in the appointment of women for Zenana work and Bible distribution, and in such a way that we find the workers, and they find all needful means; the carrying out in detail to be, of course, according to mutual agreement.



## V.—Mission Finance.

**35.** General Synod charges the Mission Board to acquaint the friends of Missions within and without the Moravian Church with the whole difficult financial situation of our Mission work, to make known the amount of deficit to be expected according to the forecast; and to beg most urgently of all friends of Missions to increase their ordinary gifts as much as possible, in order that such large annual deficits on the Mission accounts may be avoided in the future. It is also to be laid on the hearts of the friends of Missions to direct all their gifts to the General Mission account, not to individual Missionaries; and if they feel constrained to care for special objects, first to come to an agreement with the Mission Board about them.

Besides this, the Mission Board will arrange that no public collections may be made for special Mission objects, either at services, or in societies, or through appeals in the public press, without the permission of the Mission Board. (Resolutions of the General Synod, 1899, No. 26 a.)

**36.** So long as the financial situation of the Missions is so unfavourable, General Synod requests the Mission Board, in all undertakings at home and in the Mission Fields, to strictly distinguish between what is absolutely needful and what is only desirable, and to carry out only the former, postponing the latter until the arrival of better times. The Mission Board will give instructions in this sense to all Missionaries. (Resolutions of the General Synod, 1899, No. 30.)

**37.** For the future, in no case is the further extension of Mission Businesses to be thought of, though no hindrance should be put in the way of a natural development of the Businesses out of their own resources.

**38.** The capital of the 'Mission Corporation' (Missions-Anstalt) employed in the Mission Businesses is to be gradually withdrawn.

**39.** A ten years period is too long for the Mission Board to render account in regard to Business. A more detailed and continuous consultation on the part of the Mission Board in Business matters, and also more frequent rendering of account, is absolutely requisite.

**40.** After the trade accounts have been separated from those of the Mission in South Africa West, and the existing claims of the Province on the trade have been regularly discharged, the ownership of the trade in South Africa West is vested exclusively in the Moravian Church, and no longer in the Province. The same holds good of all business and properties which, in the same way, in the future, may accrue to the trade. All title-deeds in the trade of South Africa West are, therefore, as soon as possible to be transcribed into the name of the 'Mission Corporation' (Missions-Anstalt).

The Synod also recommends the Mission Board to bring about, as soon as possible, a clearing up of the title-deeds of properties belonging to the Province.

**41.** The Agency founded in Herrnhut shall, in the first instance, as hitherto, serve the business connection with our Mission Businesses and Missionaries. It must also be seen to that the Agency produces at least the cost of its own upkeep.

**42.** The Synod recommends the Mission Board, as hitherto, to keep the Mission Book Room within moderate limits, and at all events to respect the old regulation that competition with book-sellers settled in the town is to be avoided.

**43.** Outstanding liabilities of all kinds, which it is scarcely expected to cover, are to be written off as soon as possible.

**44.** In all Mission Provinces yearly punctual rendering of account is to be insisted on.

**45.** The sale of our property in Maitland and Sea View, in South Africa West, is to be put in hand as soon as possible.

**46.** Fixed Capitals and Trust Funds must be invested in safe mortgages and securities. The same holds good of Capitals and Funds belonging to the West India Provinces.

**47.** The Mission Businesses, in respect both of the working capital furnished to them, and of the risk borne by them, are to be always kept within such limits that the Funds and Properties of the General Mission Administration are thereby not endangered or materially diminished.

### **Retrenchments.**

**48.** 1. General Synod notes with deep pain the financial distress of our Mission work, and is forced to the conviction that without real retrenchments it will not be possible to make the annual accounts balance.

2. In spite of this it cannot charge the Mission Board to give up a whole Field forthwith, since no Society or Church would at the moment take it over. For leaving a Field to itself we could not answer either to our friends or to our own consciences, until God sets before us the absolute impossibility of in any way maintaining our Fields.

3. On the other hand, Synod finds itself compelled by the situation to charge the Mission Board to undertake retrenchments in the different Fields. In this sense Synod declares:

In face of the serious deficiencies on the Mission work, caused partly by the natural extension of old and new Fields of work, partly by special difficulties and exigencies, Synod charges the Mission Board: "That the Mission work as a whole be so far contracted that the total yearly outlay is reduced by from £7,500 (\$37,500) to £10,000 (\$50,000)." This shall take place on the following lines:

a. The older Fields—South Africa East, South Africa West, Himalaya, Labrador, Surinam—are to be limited in their outlays. In this it must be kept in view that none of these may claim a secured existence at the expense of the others.

b. A wise restraint must for the time be imposed on our new Fields.

c. In Nicaragua the work is to be gradually given up, in case the economic and political conditions of the country do not improve. Immediate important contraction is to be made, but in such a way that the complete surrender of congregations is avoided where possible.

d. Where opportunity offers, a Field, or part of it, is to be given over to another Missionary Society.

e. Likewise at home all possible economy is to be practised.

f. The Synod lays on the Mission Board the duty of bringing home to our friends, by every means, the seriousness of the situation.

### Retrenchments in Surinam.

**49.** a. General Synod charges the Mission Board, from a date to be agreed upon, to furnish no more support to the schools of the Old Mission from the General Mission account.

b. General Synod charges the Mission Board to suspend the Medical Mission in course of preparation.

c. General Synod charges the Mission Board to come to an agreement with the Provincial Board ('Provincial Conference')

in Surinam upon a materially reduced yearly subsidy for the next five years in connection with the cessation of the school subsidy, and other possible economies.

**d.** General Synod charges the Mission Board not to sanction the expansion of the Mission amongst the British Indians until the financial situation is more favourable.

**50.** For the reduction of the Mission debt of 1908 :—

**a.** The Annuity Capitals which have fallen in during the last ten years, to the amount of about £5,000 (\$25,000), are to be used.

**b.** The proposal is referred to the Mission Board to be further examined and, if needful, acted upon;—to apply to this the interest due of the Morton Legacy £1,500 (\$7,500), and the £1,750 (\$8,750) from the Morton Reserve. This year's Mission debt would be thus reduced from about £15,100 (\$75,500) to £6,750 (\$33,750), apart from the remainder of the debt for 1907, which now amounts to about £4,000 (\$20,000).

**51.** The General Synod refers the following proposals to the Mission Board to be further examined and, as opportunity offers, carried out.

**a.** Development of the Mite Association.

**b.** Special Collections.

**c.** The holding of a special Missionary Day of Prayer—The proposal of a Single Sister.

**d.** Appeals in the religious papers.

**e.** Bringing the subject before the Conferences of Diaspora workers.

**52.** The Mission Board is charged to change the form of the Mission accounts, beginning with the single station accounts, so that the income and outlay of the growing Church is clearly distinguished from the income and outlay of the Mission. (See Resolutions of the General Synod, 1899, No. 28.)

**53.** Account must be rendered yearly to the Native Congregations of the amount and application of the Church contributions.

**54.** Synod charges the Mission Board, if at all possible, to take up definitely the conduct and development of the Mite Association, and for this purpose to join in a friendly way with the original Voluntary Committee.

**55.** General Synod expresses its painful regret that, in the present state of our funds, it must reject the proposal of the General Conference of Demerara for increased support for that Province, and confirms the resolution of the Conference of the General Directory, 1902, to reduce the yearly payment of the Mission account to Demerara from £220 (\$1,100) to £50 (\$250).

## VI.—The West Indies.

**56.** In Section 46 of the 'Results' of the General Synod the two West India Provinces, Jamaica, and the Eastern Islands, are to stand in a class by themselves as 'Provinces in a State of Transition:' that is as having the position of self-dependent Provinces, except in the following particulars :

**a.** Their Provincial Boards do not form part of the General Directory.

**b.** European and American Brethren in the service of these Provinces stand in close relation to the Mission Board, which is responsible for their outfit, journey to and from the Field, furlough, children's allowances and education, and ultimate pension.

**57.** That the following Resolutions take the place of Resolutions 48 and 49 in the 'Results' of the General Synod, 1899 :

**1.** General Synod recognises the necessity of continuing to render aid to the two West India Provinces, in men and means, until the next General Synod.

**2.** In the case of Jamaica an annual sum not exceeding £600 (\$3,000) shall be granted, to be used in supplementing the salaries of Brethren from Europe and America, and in giving assistance towards their medical expenses, and towards the cost of the Provincial Administration.

**3.** In the case of the Eastern Islands, a grant shall be made at the rate of not more than £40 (\$200) per annum for each Brother from Europe or America while in service in the Province, to be used in supplementing the salaries of such Brethren.

**4.** Apart from the above-named grants, the Mission Board shall have no responsibility in regard to the salaries of Brethren from Europe and America, but shall continue to be responsible for their outfit, journey to and from the Field, furlough, children's allowances and education, and ultimate pension. All applications for furlough and retirement must be decided by the Mission Board, since the Mission Board will have to pay the costs involved.

**5.** The Mission Board alone shall have the right to call Brethren from Europe and America to these Provinces, and shall supply men to take the place of those now in service when the latter shall be

incapacitated, provided that (a) the present number of such Brethren shall not be exceeded, and (b) that new men from Europe and America shall be called only when the Provincial Board applying for them shall have demonstrated that the vacancy cannot be supplied by a Native worker. The Provincial Board may name a Brother, but this shall not bind the Mission Board as to the choice. Further, it is left to the Mission Board to decide whether the circumstances of the entire Mission work, as well as the policy adopted by General Synod for the West Indies, require the calling of a Brother in any given case. The Mission Board has the right of transferring a Brother sent from Europe and America to another Mission Field, if the exigencies of the work require this. Dismissal from service in the West Indies cannot take place without the consent of the Mission Board, so far as Brethren from Europe and America are concerned.

6. The annual grants shall be contingent upon the Provincial Boards of both Provinces supplying to the Mission Board a copy of the annual accounts of the Provinces and an estimate showing in detail the amount required during the succeeding year for the purposes named above in 2 and 3.

7. The Mission Board undertakes the expenses of the College and Theological Seminary at Buxton Grove, Antigua, it being expected that the West India Provinces and Demerara do what is in their power to support this institution.

8. From the interest of the 'West India Institutions Fund' £60 (\$300) shall be paid annually to each of the two Female Teachers' Training Schools at Spring Gardens, Antigua, and at Bethlehem, Jamaica, and the balance of the interest of the fund shall be divided between the two institutions in proportion to the number of students in residence in each.

9. The so-called Foreign Agents' Fund of the Jamaica Province shall be held in trust by the Mission Board as a Disposal Fund for the benefit of European and American Brethren, grants being made at the request of the Jamaica Provincial Board.

10. The Foreign Agents' Fund of the Eastern Province shall be left at the disposal of that Province.

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## VII.—Individual Mission Fields.

58. The Mission Board is empowered by Synod, if occasion offers, to hand over the Mission in California to another Church or Society. On this the Mission Board will first consult with the Provincial Board of the American Province North.

**59.** The Mission Board is empowered to make provision for the training of Native Ministers in South Africa East, and, if needed, to set up a Theological School separate from the Teachers' Seminary.

**60.** Synod refers it to the General Directory to decide, on definite principles, the position of the workers in the Demerara Province.

**61.** Synod notes with pleasure that in Surinam, and especially in Paramaribo, the pastoral care of children and young people has, in the last decade, been energetically taken in hand and furthered in many ways. In face of the doubtful future of our large school system there, Synod recommends that great stress be laid on this free work amongst the young, and with special warmth lays it on the hearts of our Missionaries to bring the large number of children and young people under the influence of the Gospel by Children's Services and the work of the Sunday School.

**62.** In view of the peculiar conditions of Surinam, the Mission Board is charged to have a visitation there carried out as soon as possible, and to use the opportunity to arrange the local constitutional questions.

### **Mission Among the Natives of North Queensland.**

**63.** Synod sanctions the following agreement with the Presbyterian Federal Assembly of Australia:—

The Co-operation of the Presbyterian Church of Australia and the Moravian Church in this Mission rests upon the broad lines of the original request of the former, that the Moravian Church supply the Missionaries, and the Presbyterian Church of Australia supply the Means. On this understanding, and on the experience of nearly twenty years' development, the two Churches base the following agreement:—

**a.** That 'Missionaries' shall mean the ordained men in charge of stations. Teachers and assistants shall not be sent from Europe, but shall be provided by the Presbyterian Church of Australia, so that the efficiency of the Missionaries, as such, may be maintained.

**b.** That, when reinforcement of the Missionary Staff is desired, the Presbyterian Board of Missions shall give early and detailed notification to the Moravian Mission Board, preferably at the commencement of the year. The Moravian Board shall then endeavour to send out suitable Missionaries as soon as possible.

**c.** The Organization of the North Queensland Mission is wholly the affair of the Presbyterian Church. Therefore the duties and

responsibilities of the Missionaries in the Field are not, in the first instance, to the Moravian Board, but to the Presbyterian Church of Australia, through its Board of Missions.

d. Nevertheless, the Missionaries retain a direct personal relation to the Church which has trained them and sent them out, of which they remain members, and which provides for the education of their children and pays their retiring pensions.

In so far, it is the duty of one of the senior Missionaries, appointed by the Moravian Mission Board as their official correspondent, to report to the Moravian Mission Board as to the well-being of the staff, and to keep the Moravian Mission Board informed of all events in the Mission which concern this Board. This includes his sending in such minutes or resolutions of the General Mission Conference, with his own explanations or expressions of opinion. He shall also send in to the Moravian Mission Board complete statistics of the North Queensland Mission, copies of such reports, minutes, statistics and explanations to be sent to the Presbyterian Board of Missions through its Queensland Executive.

e. In order that the Moravian Mission Board may be sufficiently informed as to the progress of the work in North Queensland to be able to lay it on the hearts of the members and friends of the Moravian Church, the Convener of the Presbyterian Board of Missions shall keep the Moravian Mission Board informed of important events and of any changes of their own officials with addresses. He shall also forward to the Moravian Mission Board copies of important reports, especially of visitations of the Mission, as well as the proceedings of the General Assemblies referring to the North Queensland Mission.

f. The Presbyterian Church of Australia meets the following expenses:

1. The outfits and outward journey expenses of the Missionaries whom the Moravian Church supplies.

2. The building of Stations and the other expenses connected therewith.

3. The salaries of the Missionaries, at the rate of £200 (\$1,000) per annum for a married couple.

4. The salaries of Assistants.

5. The furloughs of Missionaries, whether in Australia or Europe.

6. Other local expenditure caused by sickness or other occurrences.

g. The Moravian Board undertakes the following expenses:



1. The training of Missionaries.
  2. The education of their children, either in Europe or Australia; if in Australia, at the usual charge made for Missionaries' children in Fulneck, England, and Kleinwelka, Saxony.
  3. The journeys of Missionaries called back or retiring from service, the recall and the permission to retire being given by the Moravian Mission Board, with the consent of the Board of Missions of the Presbyterian Church of Australia. This shall hold good only of Missionaries who have been in the service at least five years. If earlier permission to return has to be granted, the expense of the homeward journey shall be mutually agreed upon in each case by the two Churches.
  4. The retiring pensions of Missionaries or their widows who have been called to full service by the Mission Board. The annual subscription of £7 (\$35) per Missionary paid on this account by the Presbyterian Church of Australia shall be placed to the credit of the Moravian Pension Fund.
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## VIII.—The Bohemian-Moravian Work.

**64.** General Synod declares that the essential standpoint of the work remains the same as hitherto, yet with special emphasis on this, that the extension of the work should be taken into consideration with the full gladness of faith, but ruled by the needful prudence. (Resolutions of the General Synod, 1899, No. 62.)

**65.** General Synod regards the Evangelization by Colportage as a needful part of our Bohemian work, and recommends the new management to further it with all its power. (Resolutions of the General Synod, 1899, No. 64.)

**66.** General Synod regards the care of orphans as an important part of our Bohemian work. It recommends this to our congregations, and hopes that in the future, as in the past, this work will be supported by special gifts. (Resolutions of the General Synod, 1899, No. 65.)

**67.** General Synod declares as a principle, that in a work of evangelization, such as our Bohemian work, persons may be received, who are first to be trained to become real members through the care of the Church. The decision, if and when this is to be recommended in Austria, must be left to the new management of the work. (Resolutions of the General Synod, 1899, No. 68.)

**68.** General Synod charges the future Bohemian Committee to keep in view the training of young Bohemians as future helpers in the work. (Resolutions of the General Synod, 1899, No. 70.)

**69.** Without binding itself to a principle in regard to the support of Free Churches by the State, the General Synod declines to consider whether the Moravian Church in Austria should seek for State support or not.

**70.** The proposal to set up a Hostel at Prague is referred to the consideration of the Bohemian-Moravian Committee, with the addition that, however desirable it seems to follow out this idea, neither the General Fund be burdened by it nor the receipts of the Orphanages endangered.

**71.** With a view to securing the Financial Future of the Bohemian work, Synod resolves as follows:—

1.—FUND TO MAKE THE BOHEMIAN CONGREGATIONS  
SELF-DEPENDENT.

**a.** General Synod expresses its joy at the resolution of last year's Synod of the American Province North, by which Jungbunzlau was declared the foster child of the Province. General Synod wishes that each Province might adopt one Bohemian Congregation, and keep in view its being made financially independent.

**b.** This aim might be attained by collecting, in regular annual payments, for a period settled on a definite financial plan, a Capital Fund, whose interest, together with the Church contributions, collections, and other local receipts of the congregation, would suffice to cover the Minister's salary, local expenses, and fixed contribution to the Pension Fund.

**c.** This Capital Fund remains the property of the Bohemian work as a whole. Its interest is at the disposal of the Congregation only so long as the above-named other receipts do not suffice to cover the needs of the Congregation. Then it will be gradually withdrawn, and applied to the future extension of our Church. In case of the giving up of the Bohemian work, or if it should sever its connection with the Moravian Church, the Capital Fund reverts to the Province concerned. On this the General Directory must decide.

2—THE GENERAL PENSION ACCOUNT OF THE  
BOHEMIAN-MORAVIAN WORK.

The Bohemian-Moravian Committee is charged to regulate the pensions of the Ministers and officials permanently employed in the Bohemian-Moravian work on the following principles:—

**a.** Every account that is charged with a yearly payment for salary must at the same time make a corresponding contribution for pensions to a General Pension Account for the Bohemian-Moravian work.

**b.** To this Account come, besides, all lapsed annuities in so far as the founders have given no other direction ; also at least one-fourth—if circumstances allow, the whole sum—of legacies left without indication of a fixed object, and Life Insurance capitals as they fall in.

**c.** The existing Pension Fund is to be taken as the fixed basis of this account. It will be correspondingly raised by Annuities, Legacies, and Life Insurance Capitals as they fall in. (Compare **b.**)

**d.** The General Pension Account pays all Insurance Premiums and Pensions. The excess is covered yearly from the general resources of the work.

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## IX.—The Leper Home in Jerusalem.

**72.** General Synod expresses its thankfulness that the interest and practical sympathy for the work of the Moravian Church amongst the Lepers in the Holy Land has steadily grown during the last decade, both within and without the Moravian Church, and for the future recommends this work to faithful co-operation through Intercession and Contributions.

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## X.—Various.

**73.** Until the final conclusion of the negotiations at present still pending between Zeist and the German Province, the former right of appeal to the General Synod remains secured to the Zeist Congregation uncurtailed. (Resolutions of the General Synod, 1899, No. 76.)

**74.** This General Synod of the Moravian Church, comprising representatives of several nationalities from all parts of the world, records with gratitude the increasing prominence given to the question of International Peace, and the actual progress made towards the peaceful settlement of international differences by arbitration. The Synod expresses its deep conviction that a solution of the vast economic and political problems affecting the welfare of nations must be sought and found in accordance with the Christian

principles of peace and mutual consideration. The Synod, especially in view of the international character of our Church, lays upon our Congregations and Ministers the duty of doing all that is in their power to hasten the accomplishment of this ideal by making it a matter of earnest prayer, and also of practical effort, to influence public opinion in the direction of peace, and to remove the causes which make for war.

**75.** That the cordial thanks of the General Synod be given to the following Societies and Auxiliaries, which have so effectually aided our Missions and furthered our Mission work in many ways by the spreading of Mission literature, by disinterestedly securing financial resources for the General Mission Fund and for special objects, and by hospitality and help to our Missionaries on their journeys to and from their Fields.

We name especially :—The London Association in Aid of Moravian Missions; The Society for the Propagation of the Gospel, Bethlehem, Pa., U.S.A.; The Zeist Society, in Holland; The Society for the Furtherance of the Gospel, London; The Union for the Care of Missionaries on their Journeys, Hamburg; The Herrnhut Bible Society; The North Schleswig Missionary Union; The Hurricane Union, the Sewing Unions.

**76.** That the thanks of Synod be given to Br. H. P. Mumford for his constant and voluntary efforts on behalf of the Mission work as Editor of 'Moravian Missions.'

**77.** That the hearty thanks of the General Synod be given to the German Provincial Board, which has generously enabled the whole Church to benefit by the services of the Archivist, and by the use of the Archive building and its contents.

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## ELECTIONS.

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*Members of the Mission Board :*

E. REICHEL.

J. T. HAMILTON.

B. LA TROBE.

H. KLUGE.

P. HENNIG.

*President of the General Directory :*

B. LA TROBE.

*Leper Home Administrative Committee :*

E. REICHEL, Administrator.

W. KÖLBING.

B. LA TROBE.

*Mission Finance Committee (See No. 17 above) :*

H. O. ESSEX.

H. MARX.

A. BECK.

G. ÜTTENDÖRFER.

*Bohemian-Moravian Committee :*

H. REICHEL.

H. BAUER.

W. E. SCHMIDT, Secretary.

TH. BECHLER.

A. CHRISTOPH.

H. GÖRLITZ.

TH. MARX.

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