

Results
of the
General Synod
of the
Moravian Church,
or
Unitas Fratrum,
held at
Herrnhut,
May 14—June 13,
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PREFACE.

In the name and commission of the General Synod of 1914, 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.

Herrnhut, July, 1914.

THE EXECUTIVE COMMITTEE OF THE GENERAL DIRECTORY.

NOTE TO THE ENGLISH EDITION.

The English Version here given follows that of the Results of the General Synod 1909, and the Resolutions and Declarations of the General Synod 1914.

The notes, cross references, etc., enclosed in brackets, have been inserted in the editing. Those in italics are not in the German Edition.

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PART I.

Essential Features.

CHAPTER 1.

Historical Position and Character.

Connection of the Renewed Church with the Old Church.

§ 1. 1. The Moravian Church* stands in living connection with 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.

* '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 in 1749. The usual name in Germany is 'Brüder-Gemeine'; in England, America, and in many Mission Fields, 'The Moravian Church.'

2. Beside this, the similarity of origin of the two is significant. 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 arrangements. 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 to 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.

Rise of the Renewed Brethren's Church.

§ 2. 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 dis-union were to make their home here, or as if the souls gathered here were to be quite scattered again. In this danger the over-ruling 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.

2. 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.

3. 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.

4. 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.

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. § 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 authorised 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 recognised 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.'

The 'Brethren's Communion.'

(Brüdergemeinde.)

§ 3. 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.

2. This character, as a Brethren's Communion, our Church 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.

3. The Regulations and arrangements of our Church, as we 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.

4. We will not conceal that in course of time there have 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.

5. But it would be hard to find on earth a Church composed 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.

The 'Brethren's Unity.'

(Brüder-Unität).

§ 4. 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 recognised 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. § 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.

4. The chief thing, then, for us all as members of the 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.

§ 5. 1. When we speak of a government of the Saviour in the 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 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.

2. As, then, Christ is Sovereign in His kingdom, and thus is 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.

3. We mean this, and nothing else, when we speak of the 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 September 16th and November 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 realised.

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 recognise 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 and will concern Himself personally with him, and that he may, through His grace, have confidential intercourse with Him.

Relation to the Church Universal.

§ 6. 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.

2. The inner connection founded on the essential oneness of 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 recognises within herself three 'Tropes,' Moravian, Lutheran and 'Reformed.'

3. In this conception of a union of the Protestant Church our 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.

Doctrine.

The Foundation of our Teaching.

§ 7. 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."

The Substance of our Teaching.

§ 8. 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 grace and a complete exemption
From serving sin!

2. With this our chief doctrine the following facts and truths, 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 in Him should not perish, but have eternal life. Eph. 1, 3, 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."

The Central Point of our Teaching.

§ 9. 1. In accordance with the above-named chief articles of Christian doctrine, Jesus Christ, the person of our Saviour, is the central point of 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 con-

trition 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.

3. To behold the Saviour's bitter death shows us how deserving 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.

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

2. A true Christian becomes such only through faith, the 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, forgiveness 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.

3. The same grace which brings the soul to the knowledge of 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.

4. In regard to the manner in which God's mercy brings about 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.

5. The mark common to all true children of God is this, that 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.

The Christian Life.

§ 11. 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.

2. Only when the great mysteries of God's salvation are held 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.

CHAPTER III.

Organization and Church Life.

A True Church of Christ.

§ 12. 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.

§ 13. 1. 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.

2. The chief calling of the different groups is the same, whichever 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.

3. 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, precede 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.

Organization of the Congregation.

§ 14. 1. 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.

Family Life.

§ 15. 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.

2. A divorce may not take place except on the ground allowed 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.

3. It can be well with the home only if the husband and wife 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.

§ 16. 1. Our Moravian Church has from the beginning recognised 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.

2. So far as our Church still has her own schools, and is 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.

3. The central point in our school system is Religious 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.

4. The chief object of our Boarding Schools, to which all others 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.

Young People.

§ 17. 1. In every well-ordered Church special arrangements should 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.

2. Where the young still have their special Elders and Pastors, these must faithfully discharge their office. Where this is no longer the case, Evening Schools, Mission Associations, 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.

3. As regards the daily intercourse of the young, their companionships 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.

4. Moreover, all adult Members of the Church have their 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.

5. In like manner the Congregations have an obligation 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 obligation 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.

Civil Life.

§ 18. 1. It belongs to the marks of a living Church of the Lord 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 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.

5. May all, both in regard to their own affairs and to those 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.

§ 19. 1. A life in harmony, not only with the commands of God, 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.

2. In regard to worldly amusements and pleasures, no detailed 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.

3. Yet more hurtful in its consequences than the love of 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.

4. And as it should be our constant task to walk soberly in all 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; Cor. 6, 19-20; Rom. 12, 1, 2; 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.

Relation to the Civil Power.

§ 20. 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.

4. The international character of the Unity, and our Mission work, which cannot but suffer grave loss through the unbridled competition of the nations, involving them in conflict of

war, impose on us especially the duty of upholding the ideal of peace. It is our desire to put forth every effort that international relations be governed by the spirit of justice and mutual understanding; so that in this, too, the glory of the Lord and His power to transform the life of mankind be made manifest in the world.

Care of the Poor and Sick.

§ 21. 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.

2. May He who for our sakes became poor, that He, through 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!

3. But, as with the care of the poor, it also belongs to the 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.

CHAPTER IV.

Meetings for Worship.

The Blessing of Fellowship in Worship.

§ 22. 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 to be diligent themselves 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.

§ 23. 1. The varied wealth of our liturgical arrangements for 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.

2. In all our liturgical arrangements there should breathe the 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.

3. These liturgical arrangements must never become a dead 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.

4. Every Liturgist (*the person presiding at a service*) must 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 such changes if an individual Liturgist were to carry them through against the wish of the congregation merely because they seemed to him more suitable.

Church Music.

§ 24. 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.

Church Seasons and Moravian Memorial Days.

§ 25. 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. § 5, 4.)

4. Special Festivals peculiar to individual congregations in 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.

5. On September 16th the Servants of the Church keep their 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.

6. The 'Choir' Festivals, which, however, are no longer kept 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.

§ 26. 1. We read in Gen. 2, 2, 3, "And on the seventh day God 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 twofold 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.

Other Meetings of the Church.

§ 27. 1. We do not confine our united edification to the public preaching on 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 always 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 beside 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.

Celebration of the Sacraments.

§ 28. 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 baptized, 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.

3. Only such persons should be witnesses, or sponsors, as are 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.

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

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

B—THE LORD'S SUPPER.

6. The liturgical form of our Communion celebration is in 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.

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

8. With all true Church members it will be a spiritual need 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.

9. But if a communicant member persistently withdraws himself 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.

10. The Holy Communion is to be given to the sick when they 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 the adult members entitled to partake of the Communion.

Confirmation.

§ 29. 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.

Marriages.

§ 30. 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.

Burials.

§ 31. 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.

CHAPTER V.

Church Discipline.

Principles.

§ 32. 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 called not 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.

4. It is, in the first instance, the task of the Ministers to 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.

5. In this it is of great importance that the Pastors should 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 therewith its inner life, will relax.

6. But beside the official care of souls, there must not lack, in 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 reproofing, 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 the 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.

Application.

§ 33. 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 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 twofold 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.

3. Not the Pastors, as such, but the congregation Boards, have 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.

CHAPTER VI.

The Ministry.

The Spirit of Service.

§ 34. 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.

4. Yet more important for them are the gifts of grace, wrought 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 examples to the flock.

5. They must know that, as servants of Christ and stewards 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.

6. If the Lord owns their work with His blessing, they should 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 Acoluthi—'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 faithfulness and willing obedience.

The Minister as Teacher.

§ 35. 1. Just as the Moravian Church as a whole abides by the way in which she has hitherto given expression to her understanding of the mystery of Christ, so 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 content of Holy Scripture and have set forth in § 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.

7. Essentials in the preparation of sermons and other 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 of Jesus; that, empty of self, and full of compassion towards thy fellows, thou canst lay God's comfort in their hearts."

8. All our religious addresses should expound Scripture and 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.

9. An ambassador for Christ should see to it that he keeps 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 Care of Souls.

§ 36. 1. If the Ministers are to discharge their office with blessing 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.

PART I.—ESSENTIAL FEATURES.

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.

5. If such a deeply grounded union of hearts is wanting, 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.

§ 37. 1. The calling of Servants of the Church, and their induction 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.

2. In changes from one office to another the Board which 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.

3. Whoever is animated by the true spirit of service will 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.

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

5. Whenever Ministers err and are at fault they should mutually 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 his 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 a person employed.

Marriage of Ministers.

§ 38. 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.

Maintenance of Ministers.

§ 39. 1. 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.

The Training Colleges.

§ 40. 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.

2. These Colleges stand under the control and management 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.

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

Ordination.

§ 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 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.

A—BISHOPS.

§ 42. 1. We hold dear and precious the Episcopal Ordination 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 Presbyter, in the name and commission of a Bishop.

B—PRESBYTERS.

4. Such Deacons are to be ordained Presbyters as, along 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.

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

C—DEACONS.

6. Consecration as Deacon marks the first order in Church consecration. It entitles to preaching and the administration of the sacraments: but the exercise of this right is subject to the instructions for the particular appointment.

7. It must remain a principle with us that this or any other 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.

8. Ministers who have received consecration for Church 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.

Work for the Kingdom of God.

Undertakings of the Whole Church.

INTRODUCTORY.

§ 43. 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 itself, 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. But still to-day our Mission Work is not and shall not be a work of single parts or 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.

3. The unity of our Mission Work finds expression in the 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.

4. All the Provinces of the Moravian Church carry on, in 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.

5. True to the principle of the fathers to take up the cause of 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.

§ 44. 1. The mode in which the Moravian Church carries on 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, recognises 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, etc., 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.

The Organized Church.

Basis of Organization.

§ 45. 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 Confession, 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.

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

5. 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 December 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 exercise of their religion. Other concessions guaranteed the same for other German States.

6. 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.

7. The Moravian Church in America received legal and State recognition, in that the different State authorities grant corporate rights to the Provincial authorities, to the single Congregations, and to the Educational and other Institutions.

Extent of the Church.

§ 46. 1. The Moravian Church includes self-dependent Provinces, Provinces in a state of transition, Mission Fields, a work in Austria, and a Leper Home in Jerusalem.

2. The Self-Dependent Provinces are :—

- a. The German Province : The Moravian Church in Germany, *also in Holland and Switzerland, with Diaspora connections in Denmark, Norway, Sweden, Russia, and France.*
- b. The British Province : The Moravian Church in Great Britain and Ireland.

- c. The American Province, North : The Moravian Church in the Northern States of the American Union and in Canada.
- d. The American Province, South : The Moravian Church in the Southern States of the American Union.

3. 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.

4. The Provinces in a state of transition from the position of Mission Provinces to that of self-dependent Provinces are :—

- a. Jamaica.
- b. The Eastern Islands of the West Indies.

5. The Provincial Boards of these Provinces do not form part of the General Directory, but have the same right of appeal to the General Directory as that enjoyed by the Provincial Boards of the self-dependent Provinces. Official decisions of the General Directory on matters of principle or of general application are communicated to the Provincial Boards of the West India Provinces, but not decisions affecting only individual cases in other Provinces or in the Mission fields.

6. These Provinces are subject to special enactments of the General Synod in respect of men and means supplied by the Church as a whole, through the administration of the Mission Board. (*See below, Part IV., Nos. 73—86*).

7. In other respects these Provinces have the position of self-dependent Provinces as indicated under 3 above.

8. The twelve Mission Provinces are :—

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|------------------------|------------------------|
| a. Labrador. | g. South Africa, West. |
| b. Alaska. | h. South Africa, East. |
| c. The Indian Mission. | i. Nyassa. |
| d. Nicaragua. | j. Unyamwesi. |
| e. Demerara. | k. West Himalaya. |
| f. Surinam. | l. Australia. |

9. 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.

10. The Moravian Church in Austria, notwithstanding its recognition on the part of the State, 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, § 72.)

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

Rights and Duties Within the Church.

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

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

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

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

5. Each self-dependent Province of the Church (§ 46) frames its own Constitution according to the directions contained in §§ 67-71.

CHAPTER II.

The General Synod.

Representative Position.

§ 48. 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.

Sphere of Action.

§ 49. 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 uphold and further the brotherly union of the several Provinces as branches of an International Church.

3. To watch over and regulate the relations of the Moravian Church to other portions of the Church Catholic, in the furtherance of Christian unity.

4. To foster within the Moravian Church a sense of corporate responsibility in regard to the religious and moral problems of the time, and to issue declarations on them as occasion may demand:

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

6. The Election of Bishops for the Foreign Missions.

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

7. 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.

8. The 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 § 56 & 63.)

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

10. 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.

11. To dispose of Appeals allowed by the Constitution. (See § 55.)

The General Synod is the final Court of Appeal in all matters belonging to its sphere of action; but 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.

The General Synod is also the final Court of Appeal for a *Provincial* Board 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, such as the local affairs of single congregations, as also the personal affairs of individual members, are herewith expressly shut out.

On the limited validity of *Provincial* Books of Order, see § 69, 5.

In case of an appeal to the General Synod, the decision of the General Directory remains in force till the meeting of the General Synod.

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

Membership.

§ 50. Members of the General Synod with full rights are:—

IN VIRTUE OF OFFICE.

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| 1. Two members of the German Provincial Board and one member each of the British and of the two American Provincial Boards, chosen by the respective Boards. | 5 |
| 2. One member each of the two West India Provincial Boards, and of the Bohemian-Moravian Committee (Directory for Austria), chosen by the respective Boards | 3 |
| 3. The Members of the Mission Board. | 5 |
| 4. One Bishop from each of the four self-dependent Provinces, elected by the Provincial Synod. | 4 |
| 5. One member of the Mission Finance Committee chosen by the Committee. | 1 |
| 6. The Mission Secretary in London. | 1 |

ELECTED.

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|---|----|
| 7. Nine Deputies each from the German and British Provinces and from the two American Provinces taken together. Of the American Deputies seven are from the Northern Province and two from the Southern Province. | 27 |
| 8. One Deputy from each of the West India Provinces. | 2 |
| 9. One Deputy from the Moravian Church in Austria. | 1 |

BY SUMMONS.

- | | |
|---|---|
| 10. Four Representatives of Mission Provinces (see § 46, 8) called by the Mission Board, which asks for proposals from the Provinces concerned. | 4 |
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Total 53

ALTERNATES.

If any of the official or non-official members under 1, 2, 4, 6, 7, 8, and 9 should not be able to attend, the vacancy is to be filled by an Alternate from the Province concerned, chosen according to the regulations laid down by its Provincial Synod.

PART II.—CONSTITUTION.

ELECTION OF MEMBERS.

§ 51. 1. 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.

2. The Provincial Synods are strongly recommended to choose amongst their Deputies to the General Synod some Brethren who are not employed in Church Service. (See also Resolution No. 16 below).

3. Each self-dependent Province elects its Deputies and their Alternates at its preparatory Synod (*see* § 52, 10) according to the procedure appointed by its constitution.

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

5. As evidence of election, a copy of the Minute of the election, signed by the Chairman of the electing body, must be sent in good time to the Executive Committee of the General Directory, to be laid before the General Synod.

Preliminaries.

A—MEETINGS.

§ 52. 1. Ordinary meetings of the General Synod are held every six years on the summons of the General Directory.

2. Extraordinary meetings may be called at any time, either on a resolution of the General Directory or on 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.

EXPENSES.

5. The costs of the General Synod, that is, travelling expenses, board money, rent, and office expenses, are met from the fund appointed for the purpose. *See* § 60.

(See also Resolutions Nos. 21, 22, 23, 24, 26, 27.)

6. The calling of Representatives from the Mission Fields is as far as possible to be combined with Furlough.

7. In cases in which the representation of Mission Fields is combined with Furlough the Synodal Fund bears one half of the journey expenses. But the total sum chargeable to the Synodal Account for the Representatives from the Mission Fields must not exceed 5,000 marks (£250, \$1,250).

8. Any excess of Synodal costs over the interest on the Fund is divided between the self-dependent Provinces, the Bohemian Province, the West India Provinces, and the Missions, in proportion to the journey costs of the Representatives of each Province and the sum fixed for the Mission Representatives.

9. 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.

REPORTS AND PROPOSALS.

10. 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.

11. The General Executive prepares a Draft Agenda Paper, containing (1) A list of the intended members of Synod, and the proposed auxiliary officials. (2) The arrangements for the opening of Synod and the proposed hours of session. (3) A list of the Official Reports. (4) Regular Proposals which have been duly sent in, printed in German and English, but without comment or explanation; and arranged according to subject in the order of § 49 of the "Results." (5) A List of the Ordinary Elections. So far as possible this Draft Agenda Paper is supplied to members of Synod before it meets.

12. Proposals intended to be included in the Draft Agenda must be in the hands of the General Executive four months before the day fixed for the opening of Synod. Other regular Proposals are placed before Synod at its meeting. (*See also Resolution No. 17, below*).

13. Every member of the Moravian Church, and every body of members, is entitled to present Memorials on subjects which fall within the purview of the General Synod as defined in § 49.

14. Before the Synod nothing is printed at the cost of the Synodal Fund, except (a) The Draft Agenda as above, including Proposals, on matters within the purview of the General Synod, and bearing the name of the member of Synod by whom they are to be moved in Synod, and (b) The Official Reports of Persons or Boards appointed by the last General Synod.

15. All other memorials and proposals are held over by the General Executive to be dealt with by the Synod. All proposals should as far as possible be sent in both in German and English.

16. Official Reports are to be strictly confined to such information as shall enable Synod to take action in regard to the questions coming before it; and this with a view to these Reports being referred to Committees, or otherwise disposed of, within the first full week of Synod.

Procedure.

§ 53. 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 Agenda and the Rules of Procedure 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. During the sitting of the General Synod Proposals must be handed in to the Presiding Committee. (*See also Rules of Procedure* § 4, 3).

5. 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 the Constitution.

6. 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.

7. The Synodal Documents belong to the Church Archives.

8. The close of the Synod is in the hands of the Synod itself.

The 'Synodal Results.'

§ 54. 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. (*See also Resolutions 18 and 19 below*).

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. The Executive Committee of the General Directory, which is charged with the issue of the 'Results of the General Synod,' 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.

5. In cases of doubt the German edition of the 'Results' is the standard.

CHAPTER III.

Appeals.

Appeals.

§ 55. 1. The *Provincial* Synod (§ 67) is the final Court of Appeal for the individual Members, Congregations, Institutions and Boards of a Province. This applies also to the West India Provinces.

2. The General Directory (§ 56) is 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.

3. Also for the Mission Board and the chief Boards of the Provinces if, in their mutual relations, an appeal proves necessary. This applies also to the West India Provincial Boards.

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

5. The General Directory is first Court of Appeal in all matters which belong to the sphere of action of the General Synod (§ 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.

6. 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.

7. The General Synod is the final Court of Appeal for the cases named under 5, above, also 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.

8. On the limited validity of the Provincial Books of Order see § 69, 5.

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

CHAPTER IV.

The General Directory

(UNITY'S ELDERS' CONFERENCE.)

Constitution.

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

2. It has its seat at Herrnhut, and is duly 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.)

3. The President signs in the name of the General Directory, and makes legally binding depositions on behalf of the Moravian Church; in particular he has power to grant general and special 'Full Powers' (Power of Attorney) in the name of the Moravian Church and its General Directory.

4. The President of the General Directory gives to a member of the Bohemian-Moravian Committee General 'Full Powers' (Power of Attorney), within the sphere of the Brethren's Church in Austria, to execute declarations, Powers of Attorney, etc., as well as for dealings with the Austrian Authorities. The person so empowered, whose Full Powers, if not revoked, hold good to the close of the next General Synod, is named to the Austrian Ministry of Worship and Instruction.

5. The General Synod elects the President of the General 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.

§ 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. (§ 49).

a. Adoption of resolutions on questions of principle as to the Missions, which the Mission Board has to 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, § 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, adopted 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 divergencies 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. § 55.) Adjournment of a decision, until the meeting of a Directory Conference, is allowed. (§ 58.)

The General Directory is 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. This applies also to the West India Provincial Boards. The Board against which an appeal is lodged is entitled to explain its case, but has no vote in the decision.

The General Directory is the first Court of Appeal in all matters which belong to the sphere of action of the General Synod (§ 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.

6. To call General Synods for ordinary or extraordinary meetings. (§ 52; 1 and 2.)

7. Adoption of resolutions as to Ordinations of Bishops proposed by the Mission Board or 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 election of a President of the General Directory.

9. Administration of the funds of the Moravian Church through the Executive Committee. (See § 60.)

Decisions taken by the General Directory are final, in so far as they are not altered by the General Synod. (§ 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.

§ 58. The General Directory may meet for common deliberations —Conferences—once or twice 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 communication 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 Fund for the General Synod. (*See § 60 and Resolution No. 28, below*).

2. The subjects of deliberation and resolution embrace the whole sphere of action of the General Directory (§ 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 § 59.*)

Conduct of Business.

§ 59. 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.

2. The Incumbencies of the *Executive* Committee are:—To arrange for the adoption of resolutions by vote, or other agreements, within the General Directory, and to 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.

3. 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.

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

The Funds.

§ 60. 1. The Fund for the General Synod. Out of this fund are met the costs of the General Synod. It is, to the amount of M200,000 (£10,000, \$50,000), a fixed capital.

From the interest of this Fund within one ordinary inter-synodal period 4,000 marks (£200, \$1,000) may be applied to the costs of General Conferences and the journeys of the General Directory.

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

3. The administration of these funds is committed to the Executive Committee of the General Directory. (See Resolution No. 29 below.)

The Archives.

§ 61. 1. The *General* Archives of the Moravian Church are under the 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.

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

3. A free copy of all the official publications issued in 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, the Mission Board, the Bohemian-Moravian Committee, and the Libraries of the three Theological Colleges.

CHAPTER V.

The Mission Board.

Constitution.

§ 62. 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. (Between two General Synods the Mission Board is responsible to the General Directory for the accounts of the Mission Institute). Its legal designation is 'The Directing Board of the Mission Institute of the Moravian Church' ('Direction der Missions-Anstalt der Evangelischen Brüder-Unität,') and its seat is at Herrnhut.

2. It consists of five members, amongst whom the German, British, and American Provinces must each have one representative 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 among its members. (It is a strictly collegiate Board).

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.'

Election of Members.

§ 63. 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.

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

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

(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. (§ 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 Institute (Incorporated).' (Cp. Charter of the Mission Institute § 7.)

Sphere of Action.

§ 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 rescinded by a Resolution of the General Synod or by a special decision of the General Directory. (§ 57, 1a 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. § 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. (§ 65.)

2. The public representation, legal and otherwise, of the Mission work in general and of the Mission Institute (Incorporated) in particular.

Legally binding declarations are executed by the Mission Board as the Governing Body of the Mission Institute (Incorporated) (Missions-Anstalt) of the Moravian Church. In its name and commission the Chairman is authorised to represent it in all cases. He is empowered to issue general or special 'Full Powers' (Power of Attorney) for members of the Mission Board in full extent, for other Persons only for definite Spheres—Countries, or Missionfields—or definite kinds of business or single transactions.

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.' (§ 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 Institute,' 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 Institute.' (See the Ordinances for the Mission Provinces, *also Resolutions Nos. 56-62 below*. 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., *Resolution No. 30*.)

(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.'

§ 65. 1. The special 'Agreements' which limit the sphere of action 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.

2. Every such agreement, and any amendment to such agreement, shall be laid before the next following Provincial Synod. These 'Agreements' are communicated to the General Directory, which has the right to give its opinion on them.

3. These 'Agreements' must rest on the following principles: 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.

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

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

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

NOTE.—Since the Mission Board and the 'Mission Institute' (Incorporated) 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.

Legal Position.

§ 66. 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, § 6 a, the 'Mission Institute of the Moravian Church' (Missions-Anstalt der Evangelischen Brüder-Unität) possesses the rights of a legal body. (*See Part III. Appendix*).

2. The purpose of the 'Mission Institute' (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.

CHAPTER VI.

The Self-dependent Provinces.

Constitution of Provincial Synods.

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

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

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

4. The choice may fall only on such members of the Moravian 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.

§ 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 Constitution, 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, also on the admission of new or the giving up of old 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. The *Provincial* Synod is the final Court of Appeal for the individual Members, Congregations, Institutions, and Boards of a Province. This applies also to the West India Provinces (§ 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.

Provincial Books of Order.

(Kirchenordnung).

§ 69. 1. Each self-governing Province has the right to issue its own Book of Order.

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. (§ 57.)

5. 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.

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

The Provincial Boards.

§ 70. 1. 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.

2. 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.

3. 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 and with the provisions of Clause 1. above.

4. 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.

5. 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. (§ 69).

Single Congregations.

§ 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.

Church Enterprises.

(FOR THE FOREIGN MISSIONS, SEE PART III.)

The Moravian Church in Austria.

§ 72. 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, and in Austria generally, is managed in the name and commission of the whole Moravian Church by the General Directory, which has its seat at 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 Herrnhut. For all measures, declarations and instruments that must be legally executed, beside the President and Vice-President of the General Directory, the Authorized Agent for the Brethren's Church in Austria is also competent, as in Commission of the General Directory. (Cp. § 56, 3.)

4 The Bohemian-Moravian Committee (Directory for Austria) consists of :—

1. The Chairman.
2. The Vice-Chairman.
3. The Secretary.
4. Four or five other Members.

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

5. 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.

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

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

8. 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.

9. 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.

10. The Committee chooses its own Chairman and Vice-Chairman.

11. 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 Executive Board (see below) and one minister of one of the organised 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 Executive Board is also free to take part in other sessions as an advisory member, as may be required.

12. 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 § 42, 8 of the 'Results' of the General Synod, the Bohemian-Moravian Committee has the rights of a Provincial Board.

13. A Committee, the Executive Board, has its seat in Austria, at the place of residence of the Chairman for the time being, and consists of four ministers.

14. The Chairman of the Executive Board is nominated by the Bohemian-Moravian Committee for an indefinite time. The three other members are elected by the General Bohemian-Moravian Conference (see below, Clause 18) for three years. The members are re-eligible.

15. Within the Executive Board the Chairman has a casting vote.

16. It is the business of the Executive 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.

17. The Chairman represents the Executive Board towards the Bohemian-Moravian Committee and towards the General Bohemian-Moravian Conference.

18. The General Bohemian-Moravian Conference consists of all the Ministers in the Brethren's Church in Austria appointed by the Bohemian-Moravian Committee. 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.

19. 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.

20. The Bohemian-Moravian Fund pays the costs of these Conferences for the ministers, while the expenses of the representatives chosen by the Congregation Councils are to be borne by the congregations themselves.

21. The Minutes of the General Bohemian-Moravian Conference, as well as of the Executive Board, are sent by the Chairman of the Executive Board to the Committee, for examination of the proceedings and confirmation of the resolutions so far as they require it.

22. The Bohemian-Moravian Committee is always free to send one or more of its members to these Conferences as advisory members.

23. The sphere of action of the General Bohemian-Moravian Conference, as of the Executive Board, comprises the special needs and wishes of the congregations and districts, the evangelizing 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.

24. Within the limits of the yearly forecast drawn up by the Bohemian-Moravian Committee, the Executive Board—with the General Bohemian-Moravian 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 Executive Board as well as those 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.

25. The representation of the Bohemian-Moravian work in the General Synod is regulated by the enactments of the 'Results' of the General Synod touching the constitution of the General Synod. (§ 50, 2 and 9).

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

27. So far as possible all the work of the Brethren's Church in Bohemia and Moravia, and in Austria generally, shall be carried on in the interests of the common work of the Moravian Church in these countries.

28. In order to further the cause of the Bohemian-Moravian 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 understanding, 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.

§ 73. 1. The Leper Home 'Jesus-Hilfe' in Jerusalem, is the property of the Moravian Church, and is administered in commission of the General Synod by a Committee responsible to the Synod. This Committee is represented and supported by a Local Committee in Jerusalem. An Agreement between the General Directory and this Committee regulates their mutual relations. The Deaconess Association of the Moravian Church supplies nurses on fixed terms.

2. The Committee consists of three Members, one of whom must be a Member of the Mission Board and one a Member of the German Provincial Board.

3. These three Members are nominated by the General Synod.

3. These three Members are nominated by the General Directory nominates the new Members.

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

6. 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.

7. The Committee in the name and commission of the whole Moravian Church and her General Synod has all the rights and duties connected with the control and administration of the Home.

8. The Committee likewise 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.

9. The Committee must see to the raising of means for the support of the Home and to the calling of the Staff.

10. 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.

11. For all measures falling under numbers 7—10 the Committee is answerable only to the General Synod.

12. 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.

13. 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.

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

PART III.

Foreign Missions.

*Mission Regulations of the Moravian Church, Confirmed,
and Supplemented by the General Synod, 1914.*

CHAPTER I.

General Lines.

Primary Motives.

§ 74. 1. The foundation and deepest motives of the Mission work assigned us by the Lord are:—Obedience to His command 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.

Spiritual Means.

§ 75. 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.

2. **THE WORD.** The Word of God, the Holy Scripture, lies everywhere 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, stand 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 their 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.

3. **THE SACRAMENT.** Where receptiveness for the preaching of 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.

§ 76. 1. Touching the Baptism of adults—men and women—the 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 arrangements 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 only be baptized 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 it is 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 authority 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 own wish confirmed, before they are admitted to the communion. Confirmation must likewise be preceded by instruction.

Pastoral Work.

§ 77. 1. This takes place essentially by those means named in § 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 cannot 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.

§ 78. 1. 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 rights of a Church member.

2. 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 upon 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 re-admitted 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.

3. 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.

§ 79. 1. 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. Beside the Day Schools, the establishment of Sunday Schools is urgently recommended.

Classes of Native Christians.

§ 80. 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.

Organization of Congregations.

§ 81. 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.

3. This is done by creating Church Organizations which 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 'Conference' 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 co-operates in the

spending 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.

§ 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, the 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. Beside 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.

The Mission Fields.

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.

§ 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 has also 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.

3. 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 up of the several posts and the drawing up of the yearly *financial* forecast for the Province.

4. The Constitutional Organization of a Mission Province is completed by the General Mission Conference, a meeting called at fixed 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. § 84) as representatives of their Congregations.

5. The General Mission Conference, so long as no Church Conference exists (Cp. § 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.

6. 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.

7. 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 their right relation to each other.

Native Churches.

§ 84. 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 purely Church questions.

Executive Regulations.

§ 85. 1. 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, to eliminate them.

2. Wherever there are native workers, or where such can be obtained, 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.

3. 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.

4. 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.

5. 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 a Presbyter.

CHAPTER III.

The Missionaries.

Members of a Missionary Church.

§ 86. 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 and Sisters in a special way for this service. We send them out in the name of the Lord and the Church; that is, at His command, and as representatives of His disciples on earth. As our messengers they should be able to rely on the constant intercession, love, and sympathy of our congregations.

Qualifications.

§ 87. 1. 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. (*See also Resolution No. 31*).

2. 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.

Training.

§ 88. 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.

§ 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.

§ 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.

§ 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.

§ 92. 1. By accepting a call to Mission service a Brother or Sister 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.

2. The relation of the Missionaries to the Mission Board must 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.

Personal Life.

§ 93. 1. The Apostle Peter admonishes the elders of the Churches, "Make 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.

Salary and Pension.

§ 94. 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.

2. There exists, therefore, for all Missionaries an equal 'normal' 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.

3. Answering to the limited means of the Missions, the 'normal' salary rises for the present only up to £127 10s. (\$637.50), the pension to £95 (\$475), the pension of a widow to £45 (\$225).

4. 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.

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

6. Any alterations in the scale of 'normal' salaries settled 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.

7. Personal grants or additions going beyond these can be given only by the Mission Board.

8. Claim to a pension begins after five years' stay in the 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. (*See also Resolution No. 43.*)

9. Brethren who, after more than five years' service in the 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 to 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. (*See also Resolution No. 43*).

Withdrawal and Dismissal.

§ 95. 1. If a Missionary leaves the Mission service, with or without notice, the 'Mission Institute' (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 :

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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 Authorities, 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 Authorities.

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

5. 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.

6. 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.

7. 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.

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

9. Appeal against the decision of the Mission Board, to the 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.

10. 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.

CHAPTER IV.

Mission Finance.

Obligation of the Church.

§ 96. The financial responsibility for the carrying on of our Missions is borne by the 'Mission Institute 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 below Appendix to Part III. 'Charter of the Mission Institute'). Just as no Provincial Board as such has the right to interfere in the financial management of the 'Mission Institute' (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 Institute' (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.

Co-operation of Individuals.

§ 97. 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 recognising 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, etc. None should hold back from this duty.

Mission Businesses.

§ 98. 1. 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.

2. 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 from speculation.

3. It is to 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.

4. The Mission businesses may not be carried on at the charge of the General Mission Account. Any loss occurring in a business must be borne by the business itself; if needful all the Mission businesses can be drawn upon to cover a loss that has occurred in one of them. (See Resolution No. 58 below).

5. 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.

6. 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.

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

The Mission and the Native Church.

§ 99. 1. 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.

2. But the task of a 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:—

3. The 'Mission Institute' (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 businesses and agricultural undertakings carried on by the Mission and its agents.

4. 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 it is at all possible, the young Congre-

gation 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.

5. 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 Mission. 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.

6. 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.

7. 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.

8. 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.

9. 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.

10. 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.

The Final Aim.

§ 100. 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,' § 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.

APPENDIX TO PART III.

(NOTE.—The authoritative form of this Charter is the German Original, to which reference should be made for legal purposes.)

CHARTER

of the Mission Institute (*Incorporated*) of the Moravian Church.

(Incorporated, 1894. New Charter, 1900).

§ 1. Name and Seat (Registered Office).

The Mission Institute of the Moravian Church has its Seat at Herrnhut.

§ 2. Aim and Purpose.

Its aim is the financial support of the work of Foreign Missions, which has been taken in hand by the Moravian Church from her earliest days.

§ 3. Work and Obligation.

For this object the Mission Institute sees to the procuring of the money required for the support of Christian Congregations amongst the heathen, for the training, salary, and pension of Missionaries, for the education of Missionaries' Children, and the provision for their widows.

§ 4. Means.

The said Institute obtains the means for carrying out the aim specified (§ 2), and the obligation accepted (§ 3), through voluntary gifts and contributions, received both from the Moravian Church itself, and from its numerous friends in evangelical Christendom; and further through income from trades and industrial undertakings founded by it in various Mission Fields.

§ 5. Management.

The Management of the Mission Institute is vested in the Directing Board of the Mission Institute of the Moravian Church. This consists of the Members of the Mission Board of the Moravian Church, who choose a President out of their own number.

§ 6. Election of Directors.

The Members of the Directing Board are chosen by the General Synod of the Moravian Church. Their term of office extends from one General Synod to the next.

§ 7. Supply of Vacancies on the Mission Board between Synods.

If a vacancy on the Board, through death or resignation, occurs in the interval from one General Synod to the next, the Board makes up its number by co-optation.*

§ 8. Representation of the Mission Institute.

The Mission Institute is represented by its Directing Board. In the Name and Commission of the same, the President has the right to exercise the Representation in all matters touching the Mission Institute, especially matters of ownership and property, actively and passively, in law and otherwise, towards Individuals, Societies, Courts of Law, etc. Nevertheless the President is empowered to legally appoint another Member of the Board to represent him in general and in individual cases—also other persons in individual cases, the latter, however, not in general.

§ 9. Notice of Election to the Authorities.

The Election of the Directing Board by the General Synod (§ 6), also a co-optation (§ 7), and lastly, the election of the President within the Board (§ 5), is to be notified as early as possible to the District Office at Bautzen, and the Registration Office at Herrnhut, and in the official paper of the Mission Institute—*Missions-Blatt der Brüdergemeine*.—In the first case the notice is given by the President of the General Synod of the Moravian Church, and in the two latter cases by the President of the Mission Board handing in a minute, signed by himself and at least one other member of the Board.

§ 10. Annual Report.

In connection with the Annual Report on the whole Foreign Mission Work of the Moravian Church, the Directing Board must publish a report on the Management of the Property of the Mission Institute, and on its income and outlay, as a supplement to the *Missions-Blatt der Brüdergemeine*, which report is supplied to anyone, free of cost, on demand. An extract from the financial statement for the year is to accompany this report.

§ 11. Responsibility of the Directing Board,

For the whole range of its action and control the Directing Board remains answerable to the General Synod of the Moravian Church.

§ 12. Alterations of the Charter.

Alterations of single regulations of this Charter require the approval of the State Authorities concerned.

§ 13. Concluding Regulation.

Within the General aim of the Mission Institute (§ 2) the General Synod of the Moravian Church has the right to adopt other regulations with regard to the Mission Institute, or its property, as also in the case of a dissolution of the Institute.

BERTHELSDORF, near Herrnhut; the FIFTEENTH Day of FEBRUARY, 1900.

The Mission Board of the Moravian Church.

(Signed) **G. Buchner**, President.

* This expression is required by the Government. Of course only a brother duly chosen as *Member of the Mission Board* (see Results of General Synod, § 63. 4.) may be co-opted.

PART III.—FOREIGN MISSIONS.

The Ministry of Worship and Public Instruction has approved the foregoing Charter (*Articles*) of the Mission Institute of the Moravian Church at Berthelsdorf of the 15th of February, 1900.

Herein is issued this **Decree**,

DRESDEN, the FIFTEENTH Day of MARCH, 1900.

Ministry of Worship and Public Instruction.

(Signed) **v. Seydewitz.**

1. Supplement

To the Charter of the Mission Institute of the Moravian Church, of February 15th, 1900.

§ 8. Of the Charter is repealed. Its place is taken by the following regulations :—

§ 8. Representation of the Mission Institute.

The Mission Institute is represented by its Directing Board. In the name and commission of the same, the President has the right to exercise the representation in all matters, especially matters of ownership and property, actively and passively, in law and otherwise, towards Individuals, Societies, Courts of Law, etc. The President is empowered to legally appoint to represent him, another member of the Board, or other person, namely, a member of the Board for all purposes, other persons who are not Members of the Board only for specified spheres—Countries or Mission Fields—or for specified kinds of business matters, or for individual cases.

BERTHELSDORF, near Herrnhut; the THIRD Day of MARCH, 1904.

The Mission Board of the Moravian Church.

Dr. C. Buchner, President.

The Ministry of Worship and Public Instruction has approved the foregoing Supplement, dated the 3rd day of March, 1904, to the Charter (*Articles*) of the Mission Institute of the Moravian Church at Berthelsdorf, near Herrnhut, of the 15th of February, 1900.

Herein is issued this **Decree**,

DRESDEN, the FOURTEENTH Day of MARCH, 1904.

Ministry of Worship and Public Instruction.

(Signed) **v. Seydewitz.**

PART IV.

Resolutions & Declarations of the General Synod, 1914.

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Resolutions and Declarations,

Which though having application after the close of Synod do not belong to the General Standing Order of the Church.

(The number of the year in brackets at the end of any Resolution indicates the Synod at which it was first adopted).

I.—CHURCH PRINCIPLES, &c.

Relations to Other Churches.

1. Whereas, The Moravian Church (Unitas Fratrum) ever since her origin has aimed at uniting the children of God of every name and helping forward the fulfilment of our Lord's last prayer—that "they may all be one"—:

The General Synod, as representing the Moravian Church in Europe and America, and her Mission Fields in every Continent, notes with satisfaction that a World Conference is being arranged, of all Churches and Bodies which confess our Lord Jesus Christ as God and Saviour, and that the Moravian Church has been invited to take part in it. The General Synod welcomes the object of this Conference, which is, to bring about closer relations and mutual recognition between Christian Churches; and cordially agrees that our Provincial Synods and Provincial Boards should join in the preparations for such a Conference.

2. That the General Synod of the Moravian Church or Unitas Fratrum adopts the Report of the Bishops and Provincial Elders of the British Province in regard to the negotiations with the Authorities of the Anglican Church, and hopes that these negotiations may be carried to a favourable conclusion.

The Synod of 1909 resolved as follows:—

1. The English is the standard text of this Declaration.

2. 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.

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

4. That we welcome the Resolutions of the Lambeth Conference of 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.

5. 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.

6. 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.

7. 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.

8. That, although from the earliest days of our Church our custom has been, as in the Eastern Orthodox Church, to have the right of Confirmation performed by the chief minister of each congregation, yet modifications in the administration of Confirma-

I.—CHURCH PRINCIPLES.

tion, 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 of other Churches which do not observe this rite.

9. 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.

10. 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 fore-going 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.

11. 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.

12. The following two notes to Clause 10, 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 (1909).

3. That Synod views with deep satisfaction the drawing together of the Churches in various lands at home and in the Mission field; and commends to the Synods of the several Provinces, and to the Mission Board, the earnest consideration of any opening for Intercommunion, Co-operation, Federation, or Union, by which the interests of Christ's kingdom may be furthered; but advises, that, without the consent of General Synod or of the General Directory, no action be taken which would affect the jurisdiction of General Synod.

Principles in Regard to Doctrine.

4. That the General Synod specially reaffirms the Principles in regard to Doctrine contained in Resolutions Nos. 6 and 7 of the General Synod 1909.

5. 1. 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.

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 into a formal instead of a spiritual treatment, which would not only be un-Moravian, but un-Protestant.

2. 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 there 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 rests.

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 unto 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.

Education.

6. That General Synod cordially approves the aims and objects of the Moravian Education Association of North America, and commends the same to the other Provinces for consideration in connection with the educational conditions of their several countries.

- 7.** That the Teachers in all parts of the Church, who are giving their time and strength to the important work of education, have the thanks of the Synod for their devoted labours, and the assurance of its warm interest.

That Synod reaffirms the statements in § 16 of the "Results," and commends them anew to the earnest attention of those engaged in educational work.

That Synod requests the various authorities of the Moravian Church, at home and in the Mission fields, to transmit its thanks, with a reprint of Clauses 1—5 in § 16 of the "Results," as a special greeting to the teachers; the wording of the message to be left to the several Boards concerned.

Relation to the State and Public Life.

- 8.** That the General Directory be requested to arrange for the draft of a new section on the Relation of the Church to the State and Public Life, to replace § 20 of the 'Results,' to be submitted to the next General Synod.

Name for the Church.

- 9.** That the Synods of the several Provinces be recommended to find a designation for our Church more suitable than those in use till now, and acceptable to all the branches of the Church and to report their findings to the next General Synod.

- 10.** That Mission Provinces developing into Churches be authorised to use the designations already employed here and there in legal documents, such as

"Moravian Church in South Africa," etc.

The relation of such Provinces to the Moravian Church is, however, fixed in the Mission Regulations issued, and from time to time supplemented, on the basis of the 'Results of the General Synod, 1909,' or of special Resolutions of the Synod: and it is to be expressly provided that the introduction of the local Church name involves no change in existing property rights; and that all powers in any future legal separation of property are reserved to the Mission Board.

Reports of the Provinces.

- 11.** That the Provincial Boards of each Province be requested to lay before next General Synod a short Report of the Life and

Work of their Province, and of its co-operation in the undertakings of the Church as a whole.

Provincial Statements of Church Principles.

12. That the single Provinces be recommended to issue such statements of our Church Principles as are best suited to their several needs, and have been either expressly sanctioned by the General Synod, or approved by the General Directory as being in agreement with the Results of the General Synod. The Procedure is according to § 57, 2 A.

Whether such statements shall be drawn up as Statutes or in some more popular form is committed to the decision of the several Provinces.—There may be two or more publications of different kinds in use at the same time.

13. That such statements of our Church Principles appearing in the several Provinces, and approved by the General Synod or General Directory, be supplied free to the Provincial Boards in sufficient copies for their consideration by the Synods of the other Provinces, with a view to a better knowledge of each others character and methods of work, and to a fuller mutual understanding and useful co-operation, in preparation for future General Synods. When a Province issues such a statement the Draft is sent to the Provincial Boards of the other Provinces. These transmit their opinions to the General Directory which has then to compare the opinions and declare the result.

14. That Synod sanctions for the German Province the statement on the Brethren's Church, compiled by Br. H. Bauer, and adopted by the German deputies, as printed in the official "Mitteilungen," 1914, No. 4.

2. That Synod sanctions for use in the British Province, in the Provincial Book of Order or otherwise, the statement of Principles, as printed in the Moravian Almanack for 1914, omitting lines seven and eight in Article No. 15.

15. The interchange of visits between the different Provinces, provided for by the General Synod of 1899, is anew commended to the consideration of the General Directory (1909).

II.—THE GENERAL SYNOD.

‘ Lay ’ Deputies to General Synod.

16. That the Provinces be recommended in their choice of deputies to the General Synod, to take more account than hitherto of “ Laymen,” with a view to strengthening amongst the Laity the sense of responsibility for the welfare of the Brethren’s Church, and to meeting the great variety of business questions coming before the General Synod.

Resolutions of the General Synod.

17. That in § 52 of the ‘ Results ’ the following be inserted :—

“ Proposals involving changes in the constitution of the General Synod should as far as possible be notified in all the self-dependent Provinces, in the official papers or otherwise, before the end of March in the year in which the Provincial Synods preparatory to the General Synod are held.”

18. That the Resolutions and Declarations of earlier Synods remain in force without express confirmation by later Synods, unless they had from the first only a temporary application, or have lost their force owing to changing circumstances or other Resolutions.

19. That in § 54 the following be incorporated :—

“ Forthwith on the close of the Synod the Resolutions Committee shall collect all the Resolutions remaining in force, and shall separate them into two classes :

Class I. Those which affect the General Standing Order of the Church, and which are to be subsequently embodied in Parts I.—III. of the Results of the General Synod.

Class II. Those which though having application after the close of Synod do not belong to the General Standing Order of the Church.

The Committee shall then have them printed with a list of the members of the Synod and their office in connection with the Synod.

The Resolutions so printed shall be issued officially as soon as may be by the Executive Committee of the General Directory, under the title, “ Resolutions of the General Synod.”

20. That the Executive Committee of the General Directory is requested to communicate to the several Provincial Authorities as early as possible those enactments of Synod which are of decisive significance for the life and work of our congregations and individual Members; so that such enactments can be made generally known through publication in the Church Papers or otherwise.

Expenses of the General Synod.

21. That in reckoning the journey costs to be paid from the Synod Fund only direct routes are taken into consideration. Subject to this general condition the following expenses are repaid to the Deputies:—

1. For Journeys on the continent of Europe: Railway 2nd class, the necessary food, and, if needful, one night in Hotel, going and returning.

2. For Journeys from England: Rail in England 3rd class, steamer first class, and the necessary food.

3. For Journeys from America and the Missionfields from home to the seaport, rail fare and the necessary food and sleeping accommodation. On steamers with 3 classes, 2nd class; on steamers with only 2 classes, 1st class.

4. The generally recognised payments and gratuities for service in Hotels and on Ship or Railway, may also be charged.

22. That the rates fixed by the present Synod hold good for the next Synod, in so far as they are not altered by express decisions of the General Directory.

23. That the General Directory be recommended to reduce as far as possible the number of Synodal Secretaries.

24. That the General Directory be commissioned to provide for the printing as cheaply as possible, for example by asking for tenders.

25. That the German Province be requested to take over the publication of the "Mitteilungen."

26. That not more than M1,000 (£50, \$250) from the Synod Funds be devoted to the 'Mitteilungen,' including the charges for the Reporters.

II.—THE GENERAL SYNOD.

- 27.** That services during the Synod be not remunerated both by Board money and by special payments.

Synodal Funds.

- 28.** 1. That the General Journey Fund be merged in the Fund for the General Synod.
2. That this Fund is, to the amount of M200,000 (£10,000, \$50,000), a fixed capital.
3. That from the interest of the Fund within one ordinary intersynodal period 4,000 marks (£200, \$1,000) may be applied to the costs of General Conferences and the journeys of the General Directory.
- 29.** That the General Directory be commissioned to invest the Fixed Capital of the Synodal Fund (M200,000), in such a way that not less than 4 per cent. interest is obtained.
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III.—THE MISSION FINANCE COMMITTEE.

- 30.** 1. That in view of the development of the Mission Finances, and especially of the Mission Businesses, a Mission Finance Committee be appointed by the General Synod in addition to the Mission Board.
2. The Mission Finance Committee has a double duty :—
- a. To continuously advise the Mission Board in all important financial and business questions.
- b. To regularly examine the financial measures of the Mission Board by the standard of the Estimate, the Annual Statement, the Balance Sheet and the Statements of the Businesses, in order to help the Mission Board to bear the responsibility until final discharge by the General Synod.
3. The Mission Finance Committee consists of seven members, of whom one is looked upon as Representative of the British Province, and one as Representative of the German Province, deputed by the Provincial Boards of their respective Provinces. The other five members are chosen by the General Synod. If one of these members falls out his successor is appointed for the time till the next General Synod by the General Directory, with a right of proposal by the Mission Finance Committee.

PART IV.—RESOLUTIONS AND DECLARATIONS.

4. In conjunction with the Mission Finance Committee the Mission Board is empowered to invite to the yearly meetings a representative chosen by the two American Provinces. If such Representative can make it possible to be present he shall count as a full voting member. In this case the Mission Finance Committee consists of eight members.

5. In order to be able to advise the Mission Board continuously and especially to settle business questions promptly, the Mission Finance Committee appoints out of its members an Executive, consisting of three Brethren of business experience, who live near enough to be within reach, and whose business circumstances do not stand in the way of frequent meetings.

6. Until the first full session of the Mission Finance Committee, the Executive is nominated by the General Synod.

7. The Mission Finance Committee is convened by the Mission Board.

8. Meetings take place at least once a year.

9. 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.

10. The Mission Finance Committee elects its own Chairman and Secretary.

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

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

13. 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.

14. 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.

15. The Executive of the Mission Finance Committee is convened by the Mission Board; and must be convened on the wish expressed in writing of two of its members.

III.—MISSION FINANCE COMMITTEE.

16. The Executive chooses a Chairman from its own number; the Secretarial work is undertaken by the financial office of the Mission Board.

17. The Mission Board is bound to lay before the Executive for examination the Estimates and Accounts of the Mission Provinces, and of the Home Administrations, as well as the statement of the Mission Businesses, and to give the members access to the necessary evidence before the Session. Likewise the advice of the Executive is to be obtained before all important decisions of the Mission Board, in so far as they touch the Accounts of the Missions, or the Businesses. For special subjects there may be called in those officials of the Mission Board within whose Province they lie.

18. In the sessions of the Executive there should take part as Advisory Members, if possible all the Members of the Mission Board, at all events the Correspondent for any Mission Field concerned and the Correspondent for Finance; or, in case of these being absent for a longer time, then those Brethren of the Mission Board who are officially representing them.

19. The Minutes of the Executive, as soon as they are completed, are made accessible to the other members of the Mission Finance Committee.

20. The wishes and advice of the Executive are not binding on the Mission Board, but the latter must at once inform the Executive of its resolutions diverging from them. If in such a case the Executive desires to have the opinion of the Mission Finance Committee, or to obtain through it a decision of the General Directory, it must on its side inform the Mission Board of its intention. In this case the Mission Board is bound to await the decision before carrying out the Resolution.

21. The Resolutions of the Executive, and (drawn up after consultation with the same) the draft Statements of the year's Accounts, of the Estimate, and of the Mission Businesses, also the Balance Sheet of the Mission Institute, form in the first place the materials for the work of the Mission Finance Committee.

22. 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 (1909).

IV.—GENERAL MISSION AFFAIRS.

Missionary Aims.

- 31.** That 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 (1909).
- 32.** That 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 future take place everywhere (1909). .

Mission Publications.

- 33.** That 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 (1909).
- That Synod expresses its recognition of Br. Jos. Hutton's literary work on behalf of the Missions, done gratuitously and amidst frequent hindrance from ill-health; and tenders to him its hearty thanks.
- 34.** That Synod expresses its pleasure at the rise and growth of Mission Study Circles in our Home Provinces; and warmly commends their furtherance to the members of our congregations. The Mission Board is commissioned to assist in providing Moravian Mission literature, adapted for the use of Study Circles.
- 35.** That the Mission Papers are not to be regarded mainly as a business undertaking to bring in direct financial gain, but as a means of awakening interest in wider circles (1909).
- 36.** That the wording of § 64, Clause 2, of the Synodal Results, and of the Charter of the Mission Institute (Incorporated), be submitted to the opinion of Counsel in England, in order to secure under English Law unfettered freedom of action to the

Mission Board as the public representative, legal and otherwise, of the Mission work in general and of the Mission Institute (Incorporated) in particular.

Women Missionaries.

- 37.** That the Mission Board be commissioned to consider the appointment of unmarried Sisters to Mission Work.
- 38.** That the Mission Board be recommended to give Sisters called to Mission Service, as far as possible, opportunity for being trained for the service. (Bible knowledge, Sick-nursing, Languages).

Health of Missionaries.

- 39.** That the Mission Board be anew directed to pay constant and increased attention to the health conditions of workers in the Mission Field.
- 40.** That Synod notes with pleasure that the instructions of the Synod of 1909, touching Furloughs of Missionaries, have led to definite Regulations on this point; and requests the Mission Board to bring the periods of work still further into accord with the bodily, mental and spiritual needs of the Missionaries, and to shorten the periods of work in the tropics. That in this the Mission Board take into account the experiences and arrangements of other Missionary Societies and the judgment of expert authorities on these questions, with a view to saving money and men, in spite of the apparent increase in expenditure.
- 41.** That the Mission Board be recommended to consider if it be desirable and possible to grant an extra allowance to Missionaries while on Furlough, and a further allowance to those Missionaries on Furlough who have their children with them.
- 42.** That Synod recommends to the favourable consideration of the Mission Board that Missionaries on Furlough, who by the advice of the authorised Doctor, and after previous consultation with the Mission Board, have to undergo medical treatment or operations, be granted the expenses in full. For long courses of treatment, serious dental operations and the like, the Mission Board may grant such assistance as is possible, if application has been made beforehand.

43. That it be laid down as a principle that the reckoning of years of service be adapted to the Health conditions of the Mission Fields, and that the Mission Board be instructed to prepare the corresponding regulations.

Emoluments in Mission Service.

44. That the emoluments of Mission Service at home are as far as possible to be adjusted to those of the Province in which Brethren are employed; and that the Mission Board be instructed to prepare the requisite regulations.

45, That the Mission Board be empowered, in agreement with the Mission Finance Committee, to re-arrange the salaries of Brethren in the service of Mission Businesses abroad, so that the amount of salary be determined not by length of service but by the importance of the position occupied in each case.

That in so far as such re-arrangement involves a change in the position of the Business Brethren as Missionaries, the Mission Board be empowered to give effect to this change in such manner as may be required by the circumstances of the various Mission Provinces.

46. That the following proposals be referred to the consideration of the Mission Board :—

1. That, in the Pension regulations, years of service spent in Surinam, Nicaragua, Nyassa, Unyamwesi, and West Himalaya, including the normal Furloughs within the time of service, be assessed at a higher rate; so that three years in Mission Service in one of the said Fields be reckoned as four.

2. That for the said Fields the unqualified right to retire begins with completion of the sixtieth year of age.

3. That the higher rating of years of service apply also to Missionaries who have entered Home Service, in respect of the time spent in the said Fields.

4. That these regulations apply to Missionaries in service on July 1st, 1914.

The Mission Schools at Kleinwelka.

47. That the Mission Board be instructed to discuss with the German Provincial Board whether the Schools in Kleinwelka can, without injury to their special purpose, be incorporated in the School Administration of the German Province.

48. That in the Boys' School in Kleinwelka the number of pupils be limited, and that the greatest caution prevail in the admission of boarders. The question of money is not to be decisive in any case.

49. That the Mission Board be instructed to do everything possible to preserve and increase the "Home character" of the Kleinwelka Mission Schools, so that they may make up for the lack of home life and home training.

50. Since the children of Missionaries have special need of the sympathy of the Church in the years after leaving the Mission Schools, Synod requests the members of all our congregations, and all friends of the Missions, to continue to show love and kindness to these children.

V.—MISSION FINANCES.

Needs of the Missions.

51. 1. That Synod express to all workers for the Missions at home or abroad its heartiest thanks for bearing in faith the heavy burden laid upon them by the Resolutions of last Synod as to Retrenchment, and for maintaining our Mission work in its full extent, despite the lessened staff and income.

2. Synod rejoices that these difficulties have helped to educate the native Christian congregations to greater activity and sacrifice.

3. That the internal needs of our Mission Fields have made the repeal of the Retrenchment Resolution of 1909 absolutely necessary, but Synod would emphasise the point that the lesson of this period as to the more sparing use of Foreign Missionaries, and the increased employment of native workers, should not be lost.

4. That after careful examination of the individual Mission Fields, Synod regards it as the most urgent duty, in the next years, to labour at the inward and outward development of our Mission work, at more than one place, in both the older and newer fields. The financial position of our Missions, however, allows the carrying out only of what is absolutely necessary. It will not be possible to bring about an equal advance in every Mission Field; and Synod therefore begs our Brethren and Sisters in Mission Service to hold on faithfully and patiently even where circumstances are restricted.

5. To human judgment the demands of our Mission work in its full extent seem too great for the strength of our small Church. But we accept it in faith, as a task given us of God. Therefore, Synod expressly reminds all our Provinces, their Synods, Boards, Ministers and Members, of their duty to further the active interest in our Missions; and hopes it may be possible by systematic canvassing, by fostering Mission interest amongst the young, by voluntary effort on the part of the laity, and by furthering the life of prayer, to win in growing measure the men and means for our Mission work. Synod asks all members and friends of our Church to unite in prayer and glad self-sacrifice; and at this time when Christendom is confronted with such great tasks in the Mission Field, not to grow weary in the work of the Lord, but joyously to go forward with the duties allotted to us.

Interest of the Missions.

52. That Synod lays the greatest emphasis on the furthering of Mission interest at home, and commends to the several Provinces its systematic development; specially directing the attention of the Synods and Provincial Boards to the principle expressed in § 65, Clause 3, of the Synodal Results, "That every self-dependent Province is bound to care for Mission affairs within its sphere according to its ability."

53. That the Provincial Synods be recommended energetically to develop Auxiliary Societies for the furtherance of the Missions or, where they do not yet exist, to found such Societies.

Financial Situation of the Mission.

54. 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.

Beside this, the Mission Board shall order that no public collections 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 (1899).

55. 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, strictly to 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 (1899).

The Mission Businesses.

56. 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 (1909).

57. That the Mission Board be recommended to continue as far as possible the withdrawal of Capital laid out in the Mission businesses (1909).

58. That after the Mission Businesses in Surinam, Nicaragua, Kyimbila and South Africa, East and West, have been separated in their accounts from the several Mission Provinces, and have been placed under the direct management of the Mission Board, all rights of property in them are vested in the Mission Institute (Incorporated).

That Synod endorses the principle followed by Mission Board that these Businesses may not be carried on at the charge of the General Mission Account.

That any losses arising in a business are to be borne by this business; but if needful all the Mission businesses can be drawn upon to cover a loss arising in one of them. See § 98, 4, above.

59. That the Mission Board be advised to see to it that complete clearness is maintained in regard to the rights of ownership of property belonging to the Mission Institute (Incorporated), within the several Mission Provinces.

60. That the agency established in Herrnhut shall in the first instance, as hitherto, serve the business connection with our Mission Businesses and Missionaries. It should also be seen to that the Agency produces at least the cost of its own upkeep. (1909).

- 61.** That Fixed Capitals and Trust Funds be invested in safe Mortgages and Securities (1909).
- 62.** 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 (1909).
- 63.** 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.
 - d. Appeals in the religious papers.
 - e. Bringing the subject before the Conferences of Diaspora workers (1909).

Mission Accounts.

- 64.** 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 (1899).
- 65.** Account must be rendered yearly in the Native Congregations of the amount and application of the Church contributions (1909).
- 66.** That the Mission Board is commissioned to take the necessary steps for the Annual Statement to be drawn up earlier than hitherto.
- 67.** That a proportion of any Legacy to the Missions, left by a regular subscriber, be funded; the determination of the amount to be thus treated being left to the Mission Board.
- 68.** That the Resolution of the last General Synod, that the German Moravian Capital Fund invested with the German Province should remain untouched as security for the Deposits invested with the Mission Institute, be rescinded, since the position shown in the Balance Sheet is better now than it was five years ago.

69. That Synod expresses its heartfelt thanks to the American Province for the generous provision of a Residence for their Representative on the Mission Board.

70. That Synod commends to the attention of the Mission Board the suggestions on various matters in the Minutes of the Synodal Committee on Mission Finance.

Help from Friends of the Missions.

71. 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, Bethel, 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 Bornholm Missionary Union, in Denmark; and the Hague Union; The Hurricane Union, and the Sewing Unions.

72. That Synod commissions the Mission Board to transmit in an appropriate way to all the Auxiliary Societies of our Mission work the following expressions of thanks:—

“Our Missions have again in the past inter-Synodal period had the heartiest sympathy of wide circles of friends. We have known that our work, our Brethren and Sisters in the Mission Field, and the congregations given us from among the heathen were borne on their prayers and intercessions; and our friends have loyally shared with us the burden and care of the work, and have given us the means for continuing it. Especially the energetic support of our work apparently endangered at present by its growth, moved us deeply. For this the General Synod, in the name of the Moravian Church, expresses its heartiest thanks. It is our wish and earnest prayer that it may be given to our Church and especially to our Mission workers, by faithful and devoted service, at all times and in all places where we work, to justify the great trust placed in us; and that we may be allowed to work on as living witnesses of the grace of God in our Lord Jesus Christ, to the glory of His Name and the building of His Kingdom.”

VI.—THE WEST INDIES.

73. That in view of the further healthy development of the West India Provinces there is required:—

a. Further supply of men from the home Churches.

b. Further financial support.

c. Further provision for the training of men for the West India Ministry.

74. That the Mission Board be empowered during the next inter-synodal period to keep the number of Foreign Agents in these Provinces as in the year 1910.

75. 1. That Synod requests the Mission Board to continue Buxton Grove as the College for the Eastern W. India Province and Demerara.

2. That Synod endorses as suitable the plan proposed by the Jamaica Synod for the training of students of our Church for the Ministry, in connection with some institution in Jamaica approved by the Mission Board; and therefore instructs the Mission Board, in order to found and maintain the proposed Hostel in Jamaica, to use the Mullan Legacy, provided that the other necessary conditions for the founding can be fulfilled. This Fund is the property of the Mission Institute (Incorporated), and is to be invested and administered to the best advantage by the Mission Board.

76. That the 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 (1909).

77. That in the case of Jamaica an annual sum not exceeding £600 (\$3,000) 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 (1909).

78. That 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 (1909).

79. That, 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 (1909).

80. That the Mission Board alone has the right to call Brethren to these Provinces from Europe and America, and it may supply men to take the place of the Brethren now in service. The Provincial Board may propose a Brother, but this shall not bind the Mission Board in its choice. The Mission Board has also the right, if necessary, to transfer a Brother sent from Europe or America to another Mission Field. Dismissal from Service in the West Indies, so far as Brethren from Europe or America are concerned, cannot take place without the consent of the Mission Board (1909).

81. That 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 77 and 78 (1909).

82. That 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 (1909).

83. That until the General Synod expressly otherwise resolve, the Danish West India Fund shall further be invested and administered by the Mission Board.

84. That the General Synod requests the Synod of the Eastern West India Province to reconsider its Resolution appropriating its Foreign Agents Fund to the Pension Fund for West India Ministers, inasmuch as the first-named Fund was created from grants out of the General Mission Treasury to meet needs that would arise solely in connection with Foreign Agents.

85. That the sum of 8,000 marks (£400, \$2,000) from the so-called 'St. Kitts Emergency Fund,' for the repair of Mission Buildings (Churches excepted) in the Islands of St. Kitts and

Antigua, be placed at the disposal of the Provincial Elders' Conference of the Eastern West India Province for the above purpose.

86. That the remainder of the so-called 'St. Kitts Emergency Fund,' (about 3,700 marks, £185, \$925) be granted to the Congregation in Kingston, Jamaica, towards the building of a Church; and that Br. Reinke be encouraged to appeal for special gifts for the re-building of his church.

VII.—MISSION FIELDS.

Surinam.

87. That until next General Synod there be granted to the Old Mission in Surinam out of the profits of Kersten and Co. a fixed yearly subsidy of Fl.50,000, inclusive of the contributions from the businesses given hitherto for Literary Objects, for the Care of the Young, and for the School Fund; and that Synod agrees that the home expenses of this Province, as well as the costs of the Theological College, shall continue to be borne by the General Mission Treasury. The right to determine as to the application of the subsidy, as of all other income of the Province, remains in the first place with the Provincial Conference; but the right to examine and approve the Provincial Estimate (apart from the estimates for individual stations) is reserved to the Mission Board; also the Provincial Conference is under obligation to render an exact annual account.

That the Mission Board be instructed to fix clearly the relation between the Accounts of the Old Mission and those of the New Mission.

In particular the Mission Board is recommended to see to it that the property of the Province, as also that of the individual congregations, be not reduced below its present value. No advances to congregations may be made by the Provincial Conference without the sanction of the Mission Board.

That the Mission Board be instructed to address a letter in the name of the General Synod to the congregations in Surinam, expressing its thanks for the special financial contributions for particular objects; but on the other hand earnestly admonishing the congregations to fulfil more faithfully their regular financial obligations.

88. That the Mission Board be empowered, until the next General Synod, to maintain the school system in Surinam, within

the limits existing hitherto. For this purpose an annual grant may be made from the General Mission Treasury up to Fl.3,000 (£250, \$1,250).

East Central Africa.

- 89.** That the proposal for the transfer of the Mission work in Unyamwesi to the Hermannsburg Mission be rejected.
- 90.** That Synod cordially thanks all who have helped to found the Unyamwesi League, and begs them to continuously support this Field with their work and prayer.
- 91.** That Synod hopes that the special canvassing will be successful in raising the necessary means for maintaining and developing the Mission work in Unyamwesi and Nyassa.
- 92.** That Synod recommends that, for the foundation of new Stations in Nyassa, special collections should be instituted.
- 93.** That the apportionment of the "Nationalspende" as proposed by the Mission Board, including the application of a portion for the continuation of the school work in Rungwe, be maintained for the objects provided for by the Mission Board.

Demerara.

- 94.** That the Mission Board be empowered, in case it should prove needful, to go beyond the M1,000 (£50, \$250) hitherto granted in aid of Demerara.

VIII.—THE BOHEMIAN-MORAVIAN WORK.

- 95.** 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 (1899).
- 96.** 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 (1899).
- 97.** 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 (1899).

98. 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 (1899).

99. 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 (1909).

100. That, without wishing to interfere with the rights of the German Province, Synod declares that there seems to be both an inner and a legal inconsistency in the Brethren's Church carrying on in certain parts of Austria the Church and Diaspora work side by side. Since, in Austria, we are a recognised Church, having equal rights with all other recognised Churches, we have not to regard any other Protestant Church as the Established Church; and therefore the Diaspora work, where it exists, should not stand in the way of Church work. At the same time of course our old principle holds good, that while we would not prevent individual Protestants from joining us, yet we do not find the proper field of our activity in work amongst Protestants.

101. That the Bohemian-Moravian Committee be instructed to provide for the circulation of information in English for the British and American Provinces, on the lines of the "Böhmisch-Mährische Blätter."

102. That the request of the Congregation at Herzogwald, to be again supplied with a Minister, be commended to the favourable consideration of the Bohemian-Moravian Committee.

103. That the Bohemian-Moravian Committee be instructed to approach the authorities of the several Provinces with a view to our Church being worthily represented at the quincenary commemoration, on July 6th, 1915, at Prague, of the death of John Hus.

104. That the Provincial Authorities be requested to instruct their Ministers and Mission Representatives (Diaspora workers) to make themselves responsible for urging the claims of the

Bohemian work, as they do those of the Missions. In asking this the Synod would emphasize, both that the development of the Bohemian work hitherto gives the hope of our gaining a new Church Province in Austria, and that the present situation of our Church in regard to Mission work demands that everything possible should be done to extend her base at home.

In order to waken a much needed deeper interest in the carrying forward of the Bohemian work, the Synod requests :—

1. That the Provincial Board of the Northern American Province, in conjunction with the Provincial Bohemian Committee, should appoint representatives of the work in the several districts.

2. That the Provincial Board of the Southern American Province should appoint a Secretary, and, if necessary, a Committee, to further the interest of this Province in the Bohemian work.

3. That the Bohemian-Moravian Committee should consider if it might not be advisable for their Secretary to visit America to further the interest in the Bohemian work.

105. That the financial position of the Bohemian-Moravian work gives rise to grave anxiety, for, in spite of almost too great economy in the outlay, the income from gifts does not suffice. At present there is a debt of £20,000 (£1,000, \$5,000), and beside this, owing to the increased contributions for Foreign Missions and other special collections, the gifts for this Bohemian work are less than in almost any previous year. Synod therefore entreats the Congregations of all the Provinces, as far as possible to meet this need, and, through larger gifts for this important work in the land of our fathers, to lessen the yearly recurring deficit, if they cannot remove it altogether. Should, however, deficiencies in the next few years be unavoidable, Synod begs all the Provinces of the Church to take such debt to heart as their own, and by increased contributions to help to cover it, whether by collecting in all the Provinces for the Bohemian debt, as is done for the Mission debt, or by each Province trying to raise an additional sum for the needs of the Bohemian treasury, answering to a proportion of the last year's debt.

106. That the paying of the Mission Debt which fills all our hearts with joy and thankfulness to God induces Synod to remind the Congregations and Friends in all the Church Provinces of the debt on the Bohemian-Moravian work, amounting to some £24,000 (£1,200, \$6,000), and to suggest that it would be a fitting thank-offering, if it were possible, to pay off this debt too.

107. That in view of the situation of the Bohemian work Synod declares it to be a debt of honour from all the Provinces to work with all earnestness and zeal for the support and carrying forward of this work. The several Provinces are urged to make special efforts in order that the debt on the Bohemian work may be covered by July 6th, 1915 (the 500th Anniversary of the Martyrdom of Hus).

IX.—VARIOUS.

Zeist Congregation.

108. 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 (1899).

Synodal Reports of Mission Board.

109. That in the Synodal Report of the Mission Board small outline maps be given in connection with the Sections treating of individual Mission Fields.

Preservation of Mission Documents.

110. That Records, Deeds and Letters, which are exposed to destruction by insects or climate at our Mission Stations, be handed over to the Church Archive; a certified copy being kept of such Records as are indispensable at the place itself.

History of the Bohemian Brethren.

111. Whereas (1) the General Synod has long had before it the need of a History of the Bohemian Brethren, compiled on scientific principles from the original sources, and giving a reliable picture of their Church's Life and Work : and this for two reasons; firstly, because the existing treatments of the subject are either incomplete or one-sided, or drawn only from secondary sources; again, because we regard it as a debt of honour owing to the Church from which we derive the formal ecclesiastical position which in the eighteenth century proved so useful in the service of Christ's Kingdom; and (2) Since the most important Literary remains of the Bohemian Brethren in the so-called Lissa Folios are available, and the preparatory work on these and other sources

has been done, and the working out of the history has been begun by Br. Dr. Josef Müller, the Synod resolves :—

That Synod asks for the interest and, if necessary, the financial support of all the Provinces in the compiling of a comprehensive History of the Bohemian Brethren drawn directly from the sources; the work to appear first in German and eventually in English.

The Synodal Results.

112. That the Rules of Procedure of the General Synod be printed at the end of the 'Synodal Results.'

113. That the numbering of the Clauses within each Section of the Synodal Results be made continuous, instead of having new numberings in the sub-divisions of a Section as occurs in some cases at present.

The Leper Home.

114. 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 (1909).

The Archives,

115. 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 (1909).

Elections to Intersynodal Offices.

1.—The Mission Board:—

- J. T. Hamilton (1903), Representative of the American Provinces.
A. Ward (1914), Representative of the British Province.
L. Reichel (1910), Representative of the German Province.
J. Hettasch (1913), Superintendent of Finance.
P. Hennig (1902), President.

2.—The Mission Finance Committee:—

- A. Beck.
H. Marx.
P. Höhne.
O. Uttendörfer.
H. Feldmann.

3.—The Bohemian-Moravian Committee:

- H. Bauer, from the German Provincial Board.
P. Marx, from the German Provincial Board.
A. Ward, from the Mission Board.
H. W. Reichel.
H. Görlitz.
A. Christoph.
Th. Bechler.
W. E. Schmidt, Secretary.

4.—The Leper Home General Committee:

- J. T. Hamilton, from the Mission Board.
H. Kücherer, from the German Provincial Board.
W. Kölbing, Administrator.

5.—The President of the General Directory:—

- J. T. Hamilton (1914), from the Mission Board.

(The other two Members of the General Executive are:—

- W. Jacky (1899), nominated by the German Provincial Board.
A. Ward (1914), nominated by the Mission Board).

Rules of Order

of the

General Synod, 1914.

I.—ORGANIZATION OF THE SYNOD.

The Presiding Committee.

§ 1. 1. The President is elected first, then two Vice-Presidents. This may be done according to § 13.2. On the first vote an absolute majority decides, on a second vote a relative majority.

2. The President and the two Vice-Presidents form the Presiding Committee. The President signs in the name of the Synod; if he is prevented one of the Vice-Presidents signs.

3. The members of the Presiding Committee may relieve one another in presiding in the sessions; and they divide among themselves the presidential duties during and outside the sessions.

4. The Presiding Committee arranges the Order of the Day and appoints the Minute Secretaries for the several sessions. The Chairman conducts the sessions and deliberations, watches over their orderly and proper course, and declares the result of the voting.

5. If a member of the Synod draws the attention of the Presiding Committee to a point of order, the Presiding Committee gives its decision without discussion by the Synod.

6. The Presiding Committee conducts the requisite correspondence and collects the Synodal papers.

Other Officials of the Synod.

§ 2. 1. The Deputies of each Province report to Synod the name of their 'Speaker.'

2. The Translators are elected by the Synod.

3. The Minute Secretaries, the Compiler of the official 'Mitteilungen,' and the Synodal Servants are appointed by the Synod on the motion of the General Executive.

II.—GENERAL SESSIONS.

Hours, Attendance, &c.

§ 3. 1. Except when circumstances require an alteration, the times of session are :

- I. 8.30 to 10 a.m.
- II. 10.30 to 12 a.m.
- III. 2.30 to 4.30 p.m.

2. The sessions are opened each morning with the reading of Scripture and a short prayer.

3. It is expected that members of Synod attend all the sessions except in case of necessity.

4. Leave of absence for a whole day must be obtained from the Presiding Committee. Absence for more than one day requires the consent of the Synod.

Subjects of Deliberation.

§ 4. 1. The Executive Committee of the General Directory lays before Synod a Draft Order of Business (Agenda), in which all the Official Reports, and all Proposals and Memorials which have been sent in, are classified according to subject.

2. When the Synod has adopted the Order of Business, the Presiding Committee arranges the Order of the Day in accord with it. Any change in the Order of Business requires the sanction of the Synod.

3. Proposals, Memorials and Interpellations not connected with the Order of the Day must be handed to the Presiding Committee; and, before the Order of the Day is taken up, on the motion of the Presiding Committee, the Synod decides how they are to be dealt with.

4. Nothing shall be printed at the cost of the Synod except Proposals and Resolutions in English and German, with the name of the mover and seconder, but without arguments in support, also the official 'Mitteilungen,' and such other matter as the Synod may expressly order to be printed.

Discussions.

§ 5. 1. The Chairman has to conduct the debate, he alone keeps his seat when speaking. If he wishes to speak to the matter in hand, his place is taken by one of the Vice-Presidents.

2. The Chairman calls upon speakers according to the list kept by the Presiding Committee in the order in which they have given notice.

3. A speaker may be interrupted only by the Chairman :

but members of Synod may rise at any time to a point of Order, which is then decided by the Chairman or the Presiding Committee, without discussion by the Synod (See § 1.5).

4. Speeches that do not bear upon the motion before Synod shall not be allowed.

5. Except by way of short personal explanation, or in answer to a question, no member shall speak more than once, in the same debate, on the same motion or amendment; except the Presenter of a Report or the Mover of the original motion, but not of an amendment. He has always the right of final reply before the vote is taken.

6. A speech may not last longer than ten minutes; but this rule does not apply to speeches introducing Reports or Proposals. The reading of long speeches and papers requires the permission of the Synod.

7. The Mission Board is free to nominate a Representative from its own number for every discussion touching Missions. He must be allowed to speak at any time; the restriction under No. 5 above does not apply to him. The Provincial " Speakers " have the same right in discussions touching their Provinces.

Reports and Memorials.

§ 6. 1. If a Report or Memorial be in the hands of Members of Synod, it may, with the sanction of Synod, be taken as read.

2. After a Report or Memorial has been presented, and before the discussion is entered upon, the Chairman may allow a time for questions on matters contained in the Report or Memorial, but such questions shall be asked and answered without comment or debate.

Proposals.

§ 7. 1. Before any Motion moved by a member of Synod can be discussed, it must be signed by the mover, handed to the President, and read out by him.

2. Every Motion, if not already framed both in English and German, shall be translated into the other language.

3. Every Motion, before it can be discussed, must be supported by at least one member beside the mover. A Motion to close the Debate must be supported by four members. (cf. § 10 also § 15.)

4. A motion entered on the Agenda, or duly moved and seconded in Synod, may be withdrawn without being put to the vote, only with the unanimous consent of Synod.

5. After the discussion the resolution shall be handed to the Secretary, who shall enter it in the minutes, with the name of the mover.

Divided Motions and Reports.

§ 8. 1. A Motion may, before the vote is taken, be divided into two or more parts, provided that each part forms in itself a complete Motion.

2. In the case of Motions and Reports consisting of several parts a vote must finally be taken on the whole.

Voting.

§ 9. 1. As a rule the Vote is taken by standing. At the request of the Chairman those stand first who vote for a resolution. Their number is then declared by the President and noted by the Secretaries. This procedure is repeated in the vote against the motion.

2. In so far as no other direction applies, an absolute majority of the voting members present decides. For changes in the Constitution of the General Synod or of the General Directory a two-thirds majority is required; also if Synod so resolves in any particular case.

3. If there is only a Relative majority, for or against a motion, it lies on the table and may be taken up again; but only within three days.

4. The Chairman for the time being does not vote. If the votes are equal he has a casting vote.

5. Amendments are put to the vote before the principal Motion; and the more far-reaching amendment is put to the vote before the less far-reaching. The Presiding Committee fixes the order in which they shall be put to the vote.

6. A motion to postpone the vote to the next day is adopted if only twelve brethren vote for it, but no fresh discussion may take place on the next day.

7. After the vote the discussion is closed, and no further statement of the reasons for the vote is allowed.

Proposals Voted on without Debate.

§ 10. 1. Motion for closing the Debate. cf. § 7, 3.

2. Motion for the reading of long speeches or articles. cf. § 5, 6.

Reconsideration.

§ 11. A motion for the reconsideration of a resolution already passed may be made not later than the following day, and only by a member who voted for it.

Free Discussion.

§ 12. 1. On important or complex matters the Synod may depart from the regular course of debate, and resolve to have a "Free Discussion," both of principles and details.

2. In such a "Free Discussion" the rule as to speaking only once to each motion does not apply.

3. Resolutions adopted in such a "Free Discussion" must be voted on again in regular session before they become Resolutions of the Synod.

Elections.

§ 13. 1. All elections take place by ballot, except with the unanimous consent of the Synod (*nem. con.*).

2. In elections by motion moved and seconded the procedure is the same as in regard to other motions (see § 7).

3. In election by ballot, the purpose of the election and the number of Brethren required is announced by the Chairman. The voting papers are collected by the Synodal Servants, and counted by a committee of three members of Synod, appointed for the purpose. The numbers so determined are communicated to the Chairman, who then reads them out, and declares the names of the Brethren elected.

4. In so far as no other regulation applies, an absolute majority of the voting members present decides.

5. The Counting Committee furnishes a written report, to be signed by the Chairman of Synod, and preserved with the Minutes.

Open Sessions.

§ 14. 1. Adult members of the Brethren's Church are free to attend the open sessions on production of the entrance cards, which are to be had from the Synodal Servants.

2. Persons who are not members of the Brethren's Church, require the permission of the Synod.

Closed Sessions.

§ 15. The Presiding Committee can at any time order a closed Session. A motion for a closed session may be made by any member of the Synod, but must be supported by four members and is subject to the decision of Synod.

III.—COMMITTEES.

Appointment.

§ 16. 1. Synod is free to appoint Committees, whenever preparation for the general discussion seems appropriate or necessary.

2. Before the numbers of a Committee are fixed, and the members appointed, the Synod must be asked whether it will itself determine these points or leave them in the hands of the Presiding Committee.

Organization.

§ 17. A Committee is convened and opened by a member appointed by the President of the Synod. The Committee chooses its own Chairman, Minute Secretary and Reporter to Synod.

Hearers and Advisory Members.

§ 18. 1. Voting and advisory members of Synod are allowed to be present at all sessions of Committees, but only as hearers.

2. Every Committee may call in as advisory members without vote, both brethren who are members of Synod and others.

Subjects of Discussion.

§ 19. 1. The subjects to be dealt with in each Committee are referred to it by Synod. No Proposal shall be referred to a Committee, before the Mover has had the opportunity of speaking to it in full Synod.

2. No proposal shall be referred by Synod to more than one committee at once. But Synod may instruct this committee to consult with another committee before reporting.

3. The mover of a Proposal, even when he is not a member of the Committee, is free to bring it forward himself in the Committee.

Procedure.

§ 20. 1. In so far as not otherwise provided, Procedure in a Committee is the same as in a "Free Discussion" (see § 12).

2. More than half of the voting members of a committee form a Quorum.

3. The Chairman of a committee may always vote with the rest; but has no second vote when the numbers are equal.

4. Each Committee, in a report of its deliberations, lays its proposals before Synod for acceptance or rejection.

IV.—MINUTES AND RESOLUTIONS.

Minutes.

§ 21. The minutes of Synod shall only record: 1. The number of Members present. 2. The subjects of discussion. 3. Motions which have been duly moved and seconded in German and English, with the name of the mover. 4. A brief statement of the reasons given for and against, but without the names of the speakers. 5. The result of the voting.

Resolutions.

§ 22. 1. The Synod appoints a committee of three Brethren, of whom, as a rule, one shall be from the German Province,

one from the British Province, one from the American Province, to care for the Translation, Classification, and Printing of the 'Resolutions' of the Synod.

2. After each session the Minute Secretaries shall supply to this Committee a copy of every Resolution, Declaration, or other Act of the Synod, including the results of all Elections, in German and English, as voted on in the Synod.

3. The Committee shall then select all those Resolutions and other Enactments of Synod which will have application after the close of the Synod, omitting all such as refer solely to the present Synod or its business, and whose significance ends with the Synod.

4. The Committee shall carefully revise the wording of all such selected Resolutions so as to secure an accurate correspondence between the original and the translation, and have them printed in German and English.

V.—ALTERATION OF THE RULES OF ORDER.

§ 23. The above Rules may at any time be changed, added to, or suspended, if two-thirds of the members present so resolve.

List of Members of the General Synod, 1914.

Members of the Mission Board.

Paul Hennig, Bp., President of the Mission Board.

Benjamin La Trobe, Bp., Representative of the British Province.

J. Taylor Hamilton, D.D. Bp., Representative of the American Provinces.

Leonhard Reichel, Representative of the German Province.

Johannes Hettasch, Superintendent of Finance.

Deputies of the German Province.

Members of the Provincial Board.

Hermann Bauer, Bp., President of the Provincial Board.

Willem Jacky, Vice-President of the Provincial Board; VICE-PRESIDENT OF THE GENERAL SYNOD.

Deputies Elected by the Provincial Synod.

Alfred Beck, Partner in Dürninger & Co., Herrnhut.

Hermann Feldmann, M.D., Co-Director of the Medical Mission Institute, Tübingen.

Theodor Marx, Minister, Niesky.

Josef Müller, D.D., Archivist, Herrnhut.

Hermann Reichel, Bp., Niesky.

Henry Roy, D.D., Director of the College, Gnadenfeld;
"SPEAKER" OF THE GERMAN DEPUTIES.

Otto Uttendorfer, Director of the Boys' School, Niesky.

Deputies of the British Province.

Member of the Provincial Board.

W. Charles Batt, Treasurer of the Provincial Board, London.

Deputies Elected by the Provincial Synod.

Paul A. Asmussen, Bp., Minister, Fulneck; PRESIDENT OF THE GENERAL SYNOD.

Samuel L. Connor, Minister, Horton.

Charles J. Klesel, Mission Secretary, London.

J. Norman Libbey, Minister, Leominster; 'SPEAKER' OF THE BRITISH DEPUTIES.

A. Harold Mumford, Principal of the College, Fairfield.

Clarence H. Shawe, Minister, Fairfield.

Arthur Ward, Minister, Woodford; TRANSLATOR FROM GERMAN INTO ENGLISH.

Deputies of the American Provinces.

NORTHERN PROVINCE.

Member of the Provincial Board.

John S. Romig, Secretary of the Provincial Board, Minister, Philadelphia.

Deputies Elected by the Provincial Synod.

Gerhard Francke, Minister, Watertown, Wis.

Clement Hoyler, Bp., President of the Canadian District Board, Dundurn, Sask.; TRANSLATOR FROM ENGLISH INTO GERMAN.

Edward J. Krause, Manufacturer, Bethlehem, Pa.

Morris W. Leibert, D.D., Bp., Minister, New York; VICE-PRESIDENT OF THE GENERAL SYNOD.

Arthur Thaeler, Minister, Bethlehem, Pa.

SOUTHERN PROVINCE.

Member of the Provincial Board.

Edward Rondthaler, D.D. Bp., President of the Provincial Board, Salem, N.C.; "SPEAKER" OF THE AMERICAN DEPUTIES.

Deputies Elected by the Provincial Synod.

Edgar A. Holton, Minister, Friedberg, N.C.

J. Kenneth Pfohl, Minister, Salem, N.C.

Deputies of the West India Provinces.

EASTERN PROVINCE.

Augustus B. Romig, Tresurer of the Provincial Board, Nisky, St. Thomas.

WESTERN PROVINCE.

Jonathan Reinke, President of the Provincial Board, Kingston, Jamaica.

Deputies from Mission Provinces.

M. Hansen Löbner, Superintendent, Unyamwesi.

Albert Martin, Bp., Superintendent, Labrador.

Kristian Wolter, Former Superintendent, South Africa, West.

Deputy of the Austrian Province.

Eugen Schmidt, Minister, Dauba, Bohemia.

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