

been mainly, since the founding of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the especial care of societies within the Church; and it was hardly possible that, with a growing Church life and increasing missionary zeal, difficulties should not from time to time arise requiring patient adjustment.

"The committee desire, however, to place on record their conviction—

1. That in the failure of the Church as a whole to realize her bounden duty to the great Missionary Society of the world, the work could only be done by some of her members forming themselves into societies within the great Society to do what is the work of the entire Church, and that the Church owes to the great societies a debt of deep gratitude for the work which they have been enabled to do.

2. That the increasing life of the Missionary Societies has been the Providential way in which the Church has been gradually realizing the truth that the call to evangelize the world was given to the Church as a *whole*, and that thus the societies have not merely been enabled to do a great evangelizing work, but have supplied a Providential stage in leading the whole Church to a higher conception, which has never yet been adequately worked out in Church history.

3. That the societies do not profess to do more than form or found Churches, retiring from the work when the Missions pass on to the stage of organized Church life, and that, therefore, any difficulties pertain only to this transitional stage, and vary according to the degree of ripeness which the Mission has attained.

These general considerations seem to indicate the point of view from which any difficulties should be regarded—one which should be characterized by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

It seems impossible to deny the principle that those who subscribe the funds are entitled to a substantial voice in the administration of the funds, subject to the general principles of Church order, or the further principle, that however much it may be desired that donors would generally place their offerings at the disposal of the Church representative body, it is yet legitimate to offer funds for missionary, as for other purposes, impressed by the donor with a special trust, either for special localities or for the carrying out of such special work and on such special lines as are consistent with the belief, order, and discipline of the Church.

On the other hand it may be laid down

1. That clergy in any missionary jurisdiction whatever should be subject to the supervision of a Bishop, and that societies should use their

power and influence in striving to foster a wholesome diocesan Church life.

2. That the whole object of missionary work being to extend the Master's Kingdom, and to take up fresh ground, as soon as the Church is duly organized in any part of the world, the society should seek to transfer, as early as possible, to representatives of the diocese, powers, which it naturally exercises in early stages of the Mission.

3. That as soon as a definite diocesan organization has been created with power to hold property, all Church property afterwards acquired should, when possible, be held by such diocesan authorities, subject to trusts securing the rights or recognizing the interests of those concerned.

4. That all questions of internal Church discipline are for the Bishops and Diocesan authorities to deal with.

5. That in the event of the founding of a Theological College for the training of candidates for the Ministry within any diocese or missionary jurisdiction, the Bishop of the diocese or missionary jurisdiction should be the Visitor of the college, to whose arbitration all matters in dispute may be referred.

6. That when diocesan organization has covered a given area, *e.g.* India, the further organization, provincial or diocesan, within the area is a matter in which the right of initiative and the general controlling voice must rest with the authorities of the province or diocese."

The terms of the last paragraph of the third "conviction" of the members of the Committee above quoted read alone might be regarded as a distinct recognition of what is called "appropriation" of funds—either by individuals or by societies—for missionary work, under the limitations in such paragraph expressed, *viz*: that the special lines should be "consistent with the belief, order and discipline of the Church." This limitation certainly implies very much. But, apart from this, it must not be forgotten that the "convictions" are those of the members of the committee alone and that the Encyclical distinctly states that "the reports of committees can be taken to represent the mind of the Conference in so far only as they are *re-affirmed or directly adopted* in the Resolutions." It will be found on reference to the "Resolutions" of the Conference itself dealing with this report and this particular head of that report that the Conference did not "re-affirm or directly adopt" this recommendation but simply resolved as follows: "That this conference earnestly commends to the consideration of the Churches of the Anglican Communion the suggestions contained in the report of the Committee on Foreign Missions as to the relation