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rganised Christianity has been stamped out. There are numerous proved cases where Christians have been tortured and sometimes killed because of their loyalty to the Christian faith, even where the persons concerned have had no connection with any political party or movement.

What should the Church do under these circumstances?

The immediate and clear duty of Christians who are not in Communist areas is to give every material assistance which can be rendered to Christian refugees from Communist areas. This is being done on a large scale. Christian workers are being given an opportunity for refresher courses in seminaries and Bible Schools and where possible are being transferred to work in more peaceful parts of the country.

"But the challenge of vast areas in China which are at present closed to Christian missionaries is constantly in the minds of Chinese and other Christians, especially those in responsible administrative positions. In our day in China, we constantly hear of Christian martyrs who have suffered or died for their faith. At the present time, as in other periods of Christian history, the Church cannot order or assign fellow Christians to attempt work in Communist areas. However, the Church can and does challenge young Christians to attempt the seemingly impossible task of Christian witness in Communist China. It would appear that the only chance for Christians to live and work in Communist territories is that they should earn their living by some trade or profession which the Communist authority recognises and values for its own sake. The task is full of danger and may mean suffering and death. But as in the past, it is challenge of this kind which has appealed to venturesome spirits, entirely dedicated to the will of God."

#### JAPAN

On his Far Eastern journey on behalf of the World Council of Churches Bishop Stephen Neill has recently visited Japan. His visit resulted in the acceptance of the Kyodan (United Church) and the Sei Kokwai (Anglican Church) of membership in the World Council.

Bishop Neill, accompanied by Dr. Decker, Secretary of the International Missionary Council, had also interviews with the Emperor and General MacArthur. Concerning the interview with the Emperor he writes: "The Emperor spoke feelingly of the moral and spiritual deterioration that had been brought about by the war among the people of Japan, and his desire that spiritual forces from outside should co-operate with those within Japan in the recovery of a better moral standard. He expressed the desire of Japan as it now is for friendship with all nations."

Concerning the interview with General MacArthur Bishop Neill writes: "The General himself is a devout though undogmatic Christian. He has never concealed his conviction that, for Japan, democracy and acceptance of the basic principles of Christianity must go together. Christianity, as he sees it, with its insistence on the value of human personality, on rectitude in conduct and purity of heart, is the greatest idea in the world." "But," said the General, "if you agree that now is the chance to bring the Japanese people under the direct influence of Christian teaching, your missionary enterprise is on far too small a scale. You have something like twelve hundred missionaries; you want to multiply your effort about a hundred-

fold. In the past the missionary has gathered round him a little flock of faithful Christians; their life has been inward-looking, they have been a segregated flock. Now you have got to get your message out broadcast. The only way is for the missionary to create an immense army of Japanese who will go out to be missionaries to their own people, and get this message out to the whole nation. That is going to cost money. But the generosity of Christian people, when they see a need is illimitable. If you can get the Christian world convinced of the greatness of the call, surely there is no doubt of its rising to the height of the opportunity."

#### INDONESIA

Three Bible Societies are particularly interested in the distribution of the Bible in Indonesia: they are the Bible Societies of Holland, England and Scotland. They are now co-operating in a vast programme to print and translate the Bible. The requirements of the Indonesian Churches are in fact very large. Many of them have had no Bibles or Testaments at all for years, and other have not even a Testament in their own language.

Several new translations are ready for the press or in course of printing. At the moment 20,000 Bibles, nearly 50,000 Testaments and as many Gospels, are being published by the three Bible Societies in seven different languages. The three societies have a plan on foot which will enable them to meet numerous requests for Bibles in nine other languages, and they are planning shortly to print at least 20,000 Bibles, 60,000 Testaments, and over 80,000 portions. In addition to these re-prints, the Bible Societies have undertaken to translate or revise Bibles, Testaments and Gospels in six languages, and are hoping to receive the proofs this year.

There are about two million Christians in Indonesia, out of a total population of seventy million inhabitants, most of whom are Mohamedans. Some 140 languages are spoken there, and up to the present the Bible has only been published, in whole or in part, in forty-eight of them.

(Acknowledgments for news items in this issue to E.P.S., Geneva.)

With deep sorrow and regret we record the death of His Grace the Archbishop of Cape Town, the President of the Christian Council of South Africa. The Archbishop was attending the Lambeth Conference. Nothing beyond the bare announcement has reached us as we go to press. The Council will feel profoundly the loss of its great leader.

The material for this issue is provided by the Secretary of the Christian Council, the Rev. Stanley G. Pitts, B.A., 56 Sarel Cilliers Street, Strand, Cape Province.

Your attention is urgently called to the article, *Our Annual Appeal*, on page 4.

Editor: Rev. E. W. Grant, Healdtown, C.P.

The Lovedale Press

*The Council's Action Committee has issued the following statement:*

## The Passing of The President of the Christian Council of South Africa

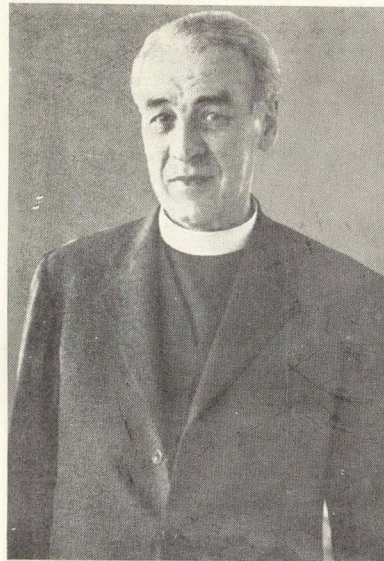
THE officers of the Christian Council heard with shock and dismay on the afternoon of Wednesday, 30th June, of the death of the President of the Council, the Most Reverend Dr. J. R. Darbyshire, Archbishop of Cape Town. Even now, after being present at the most moving memorial service in Cape Town Cathedral, it is difficult to realise that he is gone. We had hoped for so much from his journey oversea since, in addition to Lambeth, it was to include attendance as a delegate for the Church of the Province and consultative member for the Christian Council of South Africa at the first Assembly of the World Council of Churches at Amsterdam in August. It was not to be, however, and his passing means for the Council an irreparable loss.

Dr. Darbyshire's personal association with the Council goes back at least to 1941, when he undertook to ask the Bishops of his Communion to reconsider their decision regarding the relationship of the Anglican Church to the Christian Council following the withdrawal of the Dutch Reformed Church. When the Church of the Province rejoined the Council the Archbishop himself attended the meetings in Cape Town, and later became one of the chief speakers at the Christian Council's Fort Hare Conference on "Christian Reconstruction in South Africa". It was as the outcome of his interest in and support for the work of the Council that the Archbishop was elected President of the Council in May, 1943, for the ensuing two years. He was re-elected in 1945, and, on the understanding that this would be his last term of office, he agreed at the Council meeting in Johannesburg last year to continue as president until 1949.

It would be difficult to overstate what Dr. Darbyshire meant to the Council as its president. His great wisdom and foresight were a sure guide.

He had an astonishing gift of being able to seize on the essential points of what often appeared a confusing discussion and presenting them in a manner that commanded everyone's assent. And allied to this was an even more remarkable facility in the use of words. His incisive mind could frame a resolution or express a conclusion, even while discussion was proceeding, that stated in a few words exactly what a meeting felt. No secretary ever had a more helpful and appreciative, a more co-operative and approachable president than Dr. Darbyshire, and his concern and patience in the face of some of the Council's continuing difficulties inspired a similar spirit in others.

His brilliant mind made it a delight and a mental and spiritual inspiration to hear Dr. Darbyshire speak. And since, in addition, he happened to possess a liking for public speaking, he was ever a willing helper in conference, discussion, public meeting, or deputation, and greatly eased the burdens of those who have to organise



*By Courtesy:*  
SPRINGETT'S STUDIO

such things.

Though he did not suffer fools gladly, to those who were closely associated with him in the work of the Council Dr. Darbyshire was a man whose great gifts were allied to an unusual humility. It was, therefore, a constantly salutary thing to know him and work with him, and in that association he called forth not only a deep respect but real affection.

The prestige of his position as Archbishop meant much to the Council in a variety of ways, and for that we are grateful to the Anglican Church. But especially do we give thanks to God, even as we mourn his passing, for all that the late Archbishop Darbyshire meant to the Christian Council of South Africa.

# THE CHRISTIAN COUNCIL QUARTERLY

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## Report on Amsterdam

Dr. R. D. Aitken, Convener of the Christian Council Medical Work Section, represented the Council at the first General Assembly of the World Council of Churches at Amsterdam in August and September. We give below a report sent us by Dr. Aitken, who says :

The first Assembly of the World Council of Churches opened in Amsterdam with a service of worship in the Nieuwe Kerk on Sunday afternoon, 22nd August. This great church seats three thousand people and every seat was occupied. The long procession of over four hundred delegates which slowly wound its way into the church was in itself evidence of the remarkable nature of this Assembly, for in it there walked dignitaries and lay representatives of most of the churches of the world. There were archbishops and bishops of the Church of England and of the Dominions, of the Churches of Norway and of Sweden and other European countries, of the Greek Orthodox Church, the Coptic Church, the Church of Ethiopia, and of the Mar Thoma Syrian Church, all in the characteristic robes. There were Europeans, Americans, Asiatics, and Africans. There were men and women also from many different walks of life—judges, barristers, professors, teachers, doctors, politicians. It was a moving and inspiring moment as this great congregation joined in singing "All people that on earth do dwell." Here, surely, one could say "The Lord has gathered his redeemed out of the lands from the east, from the west, from the north, and from the south."

### **World Council Constituted.**

Next morning the Assembly met in plenary session under the chairmanship of the Archbishop of Canterbury and passed a resolution formally constituting the World Council of Churches. Then the Archbishop gave thanks and praise to God for having "brought us to this hour and this act in the faith of Christ and by the power of the Holy Spirit."

The first session of the now fully constituted World Council that afternoon was honoured by the presence of the (then) Princess Juliana, Princess Regent of the Netherlands, and her husband, Prince Bernhard.

At this session two addresses were given, one by Professor Karl Barth, and one by Professor C. H. Dodd. I wonder whether there has ever before been an assembly such as this which has drawn together not only so many church dignitaries but also so many outstanding scholars and

men of affairs. There were here such eminent theologians as Karl Barth, Emil Brunner, John Baillie, Reinhold Niebuhr; such world-famous men as John Mott, Martin Niemöller, and Bishop Berggrav; politicians such as John Foster Dulles, who is expected to be the next Secretary of State for the U.S.A. if Dewey wins the presidential election, and Ernest Brown, a former cabinet minister in Great Britain. Indeed, it is claimed that not since the fourth century has there met such a Council of Churches as gathered in Amsterdam this year.

Perhaps the greatest and most significant achievement of all was the very fact that it was possible to hold such an Assembly at all; that only three years after the end of the most devastating war in history it was possible to bring together representatives of Christian Churches from all over the world. All the belligerent countries, except Russia, were represented. The British Churches paid the expenses of the German delegation led by Martin Niemöller, who had suffered six years' imprisonment under the Nazi regime. Delegates came from Iceland in the north and New Zealand in the south, from America in the west and China and Japan in the east. They came together in Amsterdam not simply to attend another conference and then to separate again, but for the definite purpose of creating a World Council of Churches, "composed of churches which acknowledge Jesus Christ as God and Saviour, and which find their unity in Him." "They have not to create their unity; it is the gift of God. But they know that it is their duty to make common cause in the search for the expression of that unity in work and in life." "The Council desires to serve the churches as an instrument whereby they may bear witness together to their common allegiance to Jesus Christ and co-operate in matters requiring united action."

### **Unity and Diversity**

The World Council does not desire to usurp any of the functions which belong to its constituent churches, or to control them or to legislate for them, and disavows any thought of becoming a single unified church structure dominated by a centralised administrative authority. "The purpose of the Council is to express its unity in another way. Unity arises out of the love of God in Jesus Christ, which, binding the constituent churches to Him, binds them to one another. In the bond of His love they will desire continually to pray for one another and to

strengthen one another, in worship and in witness, bearing one another's burdens and so fulfilling the law of Christ." Such is the purpose of this World Council, as formulated at Amsterdam.

Yet within this very real and evident unity there was great diversity and sharp division. There was, for example, the difference between what may be termed the Catholic (*not* Roman Catholic) and the Protestant doctrine of the Church, and between the Orthodox Churches of the East and the Reformed Churches of the West. We could not all join together in the celebration of the Lord's Supper; there were separate celebrations for members of the Anglican Church and for those of the Orthodox Churches. Karl Barth roundly declared that there should have been either one united celebration or none at all. There was tension sometimes between the older churches of Europe and America and the younger churches of the mission lands. D. T. Niles of Ceylon exclaimed "In India and Ceylon we are busy getting married and we are not interested in your ancient quarrels." There was a wide difference, too, between American "idealism" and Continental "pessimism," specially noticeable in the approach to the main theme of the conference. Of course, these terms and the qualifying adjectives must not be understood too literally.

#### "Man's Disorder and God's Design"

For the consideration of the main theme, "Man's Disorder and God's Design," the delegates were divided into four sections which dealt with

- (i) The Church Universal in God's Design
- (ii) The Witness of the Church to God's Design
- (iii) The Church and the Disorder of Society
- (iv) The Church and International Disorder.

Here a weakness of the Assembly became apparent. Each section was big and contained so many representatives of varied traditions and even languages that delegates were tempted to make speeches on particular subjects rather than to enter into the give and take of fruitful discussion. Nevertheless, the drafting committees worked hard and long and drew up reports which the sections closely scrutinised, criticised, amended, and redrafted several times before submitting them to the full Assembly.

The subject matter of these reports cannot be adequately summarised in a few paragraphs. They need careful study. There is much in all of them to challenge the churches and to give them a more thorough appreciation of their task in this day and generation.

True to its fundamental policy, already described, the Assembly did not adopt these reports but "received them and commended them to its constituent churches for serious consideration and appropriate action." Some of the reports, for example, that on the Universal Church and that on International Disorder, bring out clearly and sharply the differences which exist between us.

Yet in spite of all the differences and all the tensions there remained at the end a deep sense of an underlying unity, and in its "Message" the Assembly could say:

"We cannot make the Church one. But Christ has made us His own, and He is not divided. In seeking Him

we find one another. Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. **We intend to stay together.**"

As a South African, privileged to attend this great Assembly on behalf of the Christian Council of South Africa, I have been asking myself whether it had any special meaning and message for us in South Africa. No one visiting Europe to-day can fail to realise how fortunate we have been in South Africa. We have escaped the horrors and devastation of war. One day spent in Rotterdam, for instance, is enough to show the meaning of that. But as one met the men and women who came to Amsterdam from these war-torn countries one felt that we had also missed something and were out of touch with the main currents of thought in the world to-day. Many of them have had to face years of persecution, imprisonment, and the risk of death itself and have found new meaning and power in their Christian faith. Many fear that all Europe will soon be overwhelmed by totalitarianism. Emil Brunner says "The State is the real social devil of our time." As yet we in South Africa are remote from all the turmoil and confusion of post-war Europe, but we cannot always maintain this isolation. There is much in the reports of the Amsterdam Conference to challenge us and our way of life, and we ought to give earnest heed to it.

#### The South African scene . . .

"There is space here to mention only two more things. All over the world Christians in all the churches are drawing closer together. The Ecumenical Movement, as it is called, after years of struggle and difficulty has resulted in the formation of this World Council.

Yet it has to be admitted that some churches find it easier to co-operate on this international level than on the national level. It is easier, of course, to send delegates to Amsterdam to attend a World Council meeting than to co-operate with the church round the corner. This applies to many other countries than South Africa, but surely there especially we need more of this ecumenical spirit in the life and work of our churches. We cannot hope to promote the aims of the World Council if we are not prepared to work for unity and understanding in our own country.

Finally, no South African could fail to notice the emphatic condemnation of race and colour discrimination particularly in the Church itself. Reference is made to it in the report of every section. Section I, speaking of divided churches, says: "Even when there are no differences of theology, language or liturgy, there exist churches segregated by race and colour, a scandal within the Body of Christ." Section II says: "It is essential that each worshipping group of individuals become a real fellowship through acceptance by all of full Christian responsibility for mutual service, and by breaking down the barriers of race and class. It is intolerable that anyone should be excluded, because of his race or colour, from any Christian place of worship." Section III refers to racial barriers and says that "It is here that the Church has failed most lamentably, where it has reflected and by its practices then sanctified the racial prejudice that is rampant in the

world. . . It knows that it must call society away from racial prejudice and from the practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these from the Christian community because they contradict all that it believes about God's love for all His children." Section IV declares that the churches should oppose with all the forces at their disposal enforced segregation on grounds of race or colour. The Youth Delegation was even more specific and stated that "the Church has often identified itself with parties and systems or has acquiesced in unchristian attitudes, such as racial segregation and discrimination (particularly in South Africa and the U.S.A.) and in class distinctions."

Such statements will certainly provoke violent reactions in South Africa, but we must recognise that our problems and their solutions are attracting world-wide attention, and surely the Christian churches of our land must give serious attention to these findings of a World Council of Churches in its first Assembly.

#### The Assembly Reports.

To Dr. Aitken's report we would add that the Student Christian Movement Press has been charged with the publication of the four volumes produced by the four study commissions of the World Council in preparation for Amsterdam. These are:

- I. The Universal Church in God's Design
- II. The Church's Witness to God's Design
- III. The Church and the Disorder of Society
- IV. The Church and the International Disorder.

These volumes represent in each case some two and a half years' work on the part of leading Christian thinkers from various parts of the world and representing different communions. Announcing the volumes the S.C.M. Press says the topics dealt with "represent burning concerns of all the churches in this crisis of civilisation. The first reveals the growing determination of the various churches to rediscover the divine intention for the Church, and the right relationship of the various churches to one another. Of that determination the World Council itself is both an evidence and a concrete result. The second testifies to the obligation recognised by all churches alike to claim for Christ the whole world and all aspects of life. From the outset it has been recognised that the World Council would be still-born unless evangelism were its life-blood. The third and fourth subjects bring Christian faith directly to bear upon two critical areas of disorder in contemporary civilisation, the social and the international."

Not everyone could be present at Amsterdam. We read with interest the various reports from those who were privileged to be there. But if the Assembly, in its study, is to have real effect in the life of its constituent churches, then we need seriously to read and work through, preferably in groups, the material that is available and the lead that has been given in these important volumes. The set of four may be ordered through booksellers in his country. The published price is 42s. for the set, or 12s. 6d. per volume.

An Official Report of the Amsterdam Assembly will also be published by the S.C.M. Press shortly.

## The World Council at Amsterdam

Reinhold Niebuhr

An ecumenical conference is at once a thrilling and a disheartening experience. It is thrilling because there are so many evidences of a genuine unity of faith and life beyond the national and denominational differences which divide Christendom. One has the feeling that the church does really worship one Lord who rules its mind beyond differences of administrations and diversities of gifts. One realizes too that there is not only a given unity but also a growing unity. Misunderstandings are actually being overcome in days of fruitful discussion and common prayer. New definitions resolve old perplexities. New insights make for a genuine exchange of the various gifts of grace in the various traditions of Christendom.

The conference just ended at Amsterdam was particularly heartening because it brought a long history of growing understanding to both a culmination and a new beginning. Here the churches committed themselves to each other officially in such a way that it makes a real milestone in their history. They have done something irrevocably. They cannot be quite the same again. They have decided that they will maintain this permanent instrument of unity in which they may encounter each other in the spirit of charity rather than competition, through which they will engage in many common tasks and in mutual support of each other; and by the aid of which they will seek to appropriate each other's treasures of faith and of grace. The conference was heartening too because of the strong note on the renewal of the church as the real objective. It

was recognized how frequently the causes of disunity are also the roots of the church's irrelevance to the problems of men today. The emphasis was not upon unity merely that a united church might gain the authority which a divided church lacked. It was fortunately recognized again and again that the truth of the Gospel had its own authority which was not derived from the church but which was frequently prevented from reaching the hearts of needy people because of the various sins of the church, its flight from the world into irrelevance, its alliance with powerful classes and groups society, its mixing the notes of national self-esteem with the truth of the Gospel, its failure to preach a prophetic word of judgment to the proud and the complacent, and its neglect of the poor and needy. The emphasis was upon a renewed church, more instant to show forth the love and mercy of Christ to those whom the tumults of modern history have reduced to despair; more courageous in exalting the majesty of a crucified and risen Saviour against all principalities and powers; and more ready to make the church a true community of grace in which racial, national and class distinctions are overcome. It was felt that the reunion of the churches must be a part of a total process of its renewal.

One heard the witness of the so-called younger churches, the representatives of Asia and Africa and one realized that the great missionary movement, begun over a century ago, was beginning to bear fruit in the universalization of the church in history as well as in idea. The younger

churches brought new insights into the discussion which prevented many a possible one-sided emphasis. Furthermore the discussions between the older churches on polity and order, on theology, and the life of the church, revealed how much of what divides the church represents facets of truth which belong in a total unity. When, for instance, the communion service was held according to the rite of the Dutch Reformed Church on Sunday morning with most of the delegates participating, many representatives of the liturgical churches felt that the special form of the service, involving the seating of the communicants around a common table and the passing of the communion cup from one communicant to another, was a more vivid reminder of the historic last supper and a more telling sacramental exposition of the words "this do in remembrance of Me" than any alternative service. These notes of appreciation were generally associated with criticisms of the words of introduction to the communion which expressed a rather hard legalism, a strict separation of the goats who could not participate in the communion from the sheep who could. If the definition of the sinners had not been so archaic and had described the relevant sins of our own day one would have had the feeling that no one really had the right to participate, since no one is worthy to do so. One was tempted to forget that the sacrament is for repentant sinners and that there must be a note of gratitude and rejoicing in it for the mercy of God.

This is merely one illustration of the real ecumenical problem and promise: the endless possibilities offered to the churches to learn of one another rather than to hold jealously to their own particular emphases, practices or traditions.

The assembly was distressing as well as heartening because it is so apparent that most churches actually do assume that they have the only right order, theology or way of life. Statements of agreement were sometimes so general and vague that they said practically nothing at all. In these vague statements neither significant agreement nor significant disagreement is clarified. The amount of sheer empty verbiage which flows in an ecumenical gathering is so great that it seems like a mighty stream of murky water which threatens to engulf the necessarily tiny streams of grace and truth.

The Anglo-Saxon world, unwilling to sacrifice the freedom of historical criticism of the Bible as a real and lasting achievement of the liberal movement, was baffled by the growing liberalism of the continent. Thus Karl Barth fought for the rights of women in the church against ecclesiastical traditionalists who were certain that a priest must be a man because Jesus was a man or even because God is masculine. But the thoughtful women in the church were not so well pleased when Barth took back in the name of Biblical literalism what he had won against tradition. He warned the women to be most careful not to violate any of the Biblical, mainly Pauline, injunctions about the place of women in the church. He granted that some of these were "time-bound" and were therefore not the word of the Lord. But he never made clear just by what measure you determine what is time-bound in Scripture and what is not.

Perhaps the most discouraging aspect of an ecumenical gathering is the complacency with which pious representa-

tives of the churches approach the problems of the relativity of historic viewpoints. Considering that the Christian faith has in its essence a profound understanding of the fact that man is man and not God and that he does not easily achieve a timeless truth, being himself involved in all the conditions and contingencies of time, one should imagine that Christians would have a little more appreciation of the contingent and conditioned character of particular theological, liturgical and ecclesiastical traditions. The fact that Christ himself transcends these historical contingencies is recognized because it is realized that it is the power of His mercy which draws Christians together above and beyond their differences. But almost every theological or ecclesiastical tradition insists upon adding something which belongs to the historically contingent to this final truth and regarding it as absolute. It does this with a curious air of complacency which makes one understand the belief of the secular age that the one way to get rid of fanaticism is to get rid of religion. There were touching and gracious examples at Amsterdam of the mood of humility and charity, of the readiness to learn as well as to teach. But there were also many examples of the opposite mood, which were obvious enough even though they were expressed with the greatest urbanity and never in terms of a shrill polemic. One realized from all this that the ecumenical process had only begun and that it had a long and hard road ahead; and that indeed the church would have to be shaken and disturbed by the hand of God much more than it has been before there could be a more genuine disposition of each not to look at his own things but also at the things of the other.

In contrast to the sharp differences of conviction on almost every question of theology and polity there was a remarkable consensus on social issues. The churches cannot agree in defining what the true church is, but they have a fairly common mind on what it should have been and what it should do in the present world. The old contrast between American activism and continental quietism has disappeared completely. The European churches awakened to their social responsibilities in the last tragic decade. In doing so they have become considerably more radical than most American churches. With this radical (generally socialist) political convictions they combine an eschatological note, an insistence on the final triumph of Christ over sin, evil and death, no matter what may happen in the next year or decade or century. This note of New Testament faith was found very baffling by many Americans who thought it connoted irresponsibility toward the pressing problems of the world. Indeed it was expressed in words which seemed to suggest the possibility of human beings achieving a kind of timeless serenity, which had no concerns with this world. Yet the same men who baffled us with such words insisted that the church was much too sentimental in dealing with problems of political justice. It found some of the Anglo-Saxon devotion to such matters as the human rights declaration of the United Nations quite irrelevant in the light of the more pressing decisions confronting the world. Despite the presence of many church leaders from behind the iron curtain, only one, the well-known Professor Hromadka of Prague espoused the Russian cause. Every one else was apprehensive about a possible war but every

one also seemed quite certain that the best way to avoid it was not to yield to Russian pressure.

There is no sympathy for communism among Christians in Europe. But there is a great deal of hope in it in Asia. It was interesting to hear Bishops from India and China argue that communism must not be too rigorously condemned since the millions of Asia were attracted to it by genuine needs arising out of their poverty, their resentment against Western imperialism and the white man's arrogance. One has the uneasy feeling that, as certainly as the march of communism is stopped in Europe, it is on the march in Asia.

This note from Asia served to divide the conference on communism but to increase the consensus on political issues, partly, it seemed, because they were convinced as Christians, rather than as political partisans, and the indictment of the old order in the West was necessary and justified from a Christian standpoint.

Beyond these particular political convictions the discussions at Amsterdam did give the impression that the churches were more certainly in a process of renewal than in a process of reunion. Few saw the irrelevance of many churches to the immediate and the ultimate issues of life very clearly and they constantly insisted that the Church must help men to solve the immediate issues of social justice and community and to preach the Gospel of the Crucified and Risen Lord more boldly and faithfully that men may not despair in a day of social anxiety, insecurity and frustration.

(From "Christianity and Crisis")

## Women and the Church

Sixty women from churches in sixteen different countries gathered in August last at Baarn in Holland to consider the report that had been drawn up following the world survey of "The Life and Work of Women in the Church" conducted by the World Council of Churches, the South African section of which was compiled by the Women's Section of the Christian Council under the leadership of Mrs. C. D. Wark. Mrs. R. D. Aitken, on leave with her husband in Scotland, had kindly volunteered to attend this important gathering whose task was to prepare the statement and recommendations to be submitted to the Assembly of the World Council of Churches at Amsterdam. In a full report of the meeting, of which space will allow us to quote only part, Mrs. Aitken writes:

This conference . . . presented a unique and important opportunity for the women of the churches around the world to make their interests and desires known concerning the ways in which they feel they can participate in and be served by the Ecumenical Movement.

Most of us were accommodated in the beautiful Zendingscentrum of one of the Dutch churches—a kind of missionary college. We slept in dormitories and all had meals together in the dining hall, so we had opportunities of getting to know individuals and their backgrounds. This was of real value in creating an atmosphere in which controversial topics could be discussed in the right spirit at the meetings. In our dormitory were a Canadian from the Church of England in Canada; a Hungarian whose husband was a guest professor at Princeton Seminary;

two from the United States, one an episcopalian, the other from the Congregational Church, ordained to a "writing ministry;" an American Methodist missionary from Argentina, and myself, a South African.

Mrs. S. M. Cavert, of the Geneva office of the World Council, presided and was an excellent chairman. Always anxious to encourage full discussion of a particular point, she yet allowed no unhelpful digression, with the result that we were able to get through our formidable programme in time to hand over our findings to a committee to place them in final form for submitting to the World Council Assembly.

After registering on arrival members of the conference had an opportunity of getting acquainted over tea, and in the conference hall afterwards, where Mrs. Cavert asked each in turn to stand and introduce herself, giving a few relevant details. It was interesting to meet such people as Mrs. Bell, wife of the Bishop of Chichester; Mlle Suzanne de Dietrich, Miss Winifred Galbraith of the World Y.W.C.A.; Miss Gibson of the International Missionary Council; Mrs. Douglas Horton, President of Wellesley College; Mrs. Martin Niemoller, Dr. Nopitsch of Nuremberg, the Hon. Eleanor Plumer of Oxford, and representatives from countries as far apart as Scandinavia, Finland, New Zealand and India.

In her introductory address Mrs. Cavert spoke of the privilege of attending this historic conference, and said we were not there for "women's rights," but we hoped we might, by a right and consecrated attitude, become the channels through which God's will for the work of women in the Church might be made known.

Dr. Ehrenstrom (Sweden) of the Study Council at Geneva spoke on the history and aims of the World Council of Churches. He said that the World Council of Churches was not aiming to be a "super-church"—its aim was much simpler and much deeper, viz. to show a common concern for world matters as they affect the Christian Church, and in its relation to them. The aim is not the reunion of separate churches as they now exist; the churches must be reborn after dying to their old selves—they must come back to the Cross. There was a double keynote of Rebirth and Unity.

So far as women were concerned, in respect of unity we find that although we state that "the Church must not be segregated" from human affairs, yet this has not been applied to relations between the sexes. The Church has tended to be a "man's church," and we must redress that one-sided male emphasis. The universal Church must bring to full fruition the best gifts of both men and women. Therefore, in its rebirth, the Church must begin with the elemental relations between each and each.

The conference then separated into three commissions to study respectively

- I. Professional Women Workers
- II. Women's Voluntary Organisations
- III. Women on Governing Bodies and in Policy-making Groups.

and to prepare Recommendations for action by the Assembly of the World Council of Churches.

The reports of the three commissions were then presented to the plenary session and the details very fully discussed. Dr. Visser 't Hooft was present in the afternoon and was of great assistance in the drafting of the recommenda-

tions to go forward to the World Council. He was accompanied by Dr. Cavert and Dr. Van Dusen.

In addressing the conference Dr. 't Hooft stated that he was impressed because he saw in this gathering the beginning of the series of meetings now to take place—long projected plans were coming to life. The study of the place of women in the Church had become the biggest and strongest of the studies undertaken by the Study Department of the World Council. He hoped that after the Assembly the leaders would have the imagination and courage to continue, and to face the really ticklish issues.

After further discussion the final findings and report of the conference were handed to a committee to put into shape for presentation to the Commission at Amsterdam. (These are too lengthy for reproduction here but may be consulted in the Amsterdam Official Report due shortly).

Worship together played an important part in the meeting, led by women of different countries and churches, and gave a very strong sense of unity. The conference concluded with evening worship conducted by Miss Helen Roberts of the World's Y.W.C.A., Geneva, (C. of E., Britain), Mlle Le Brun, France (Reformed), and Dr. Nopitsch, Germany, (Lutheran). This was a service of dedication. Many and varied problems had been faced and discussed, questions asked and answered—not always to our satisfaction or understanding; knowledge had been given and exchanged, acquaintance had been made with church conditions in other countries; and we now came together for the last time. Together we gave ourselves anew to the service of God and His Church throughout the world.

#### Through South African Eyes . . .

As a South African, I could not but feel how remote we are in South Africa (not only geographically!) from much that is happening in the world to-day. I have often felt at home how much our domestic problems are due to sheer ignorance of one another—when the European and the African get to know one another much of the fear and suspicion goes. So with Afrikaans and English-speaking South Africans. We gain much by an increased knowledge of one another's background.

And we can gain greatly in our Church life by sharing our knowledge and experience of Church matters, in South Africa itself, and even more by keeping in close touch with the churches of the world. United Bible Study groups are of great value, especially if the study is one being carried on elsewhere in the world at the same time. Wider participation in the World Day of Prayer is another—perhaps the best—way of making ourselves a small but vital part of a great whole.

## A Book and a Magazine

The Book is "Renewal and Advance," the collected addresses and statements of the meeting of the committee of the International Missionary Council at Whitby, Ontario, last summer.

Extended reference to the conference itself, the addresses given there, and the message of the conference, were made on the return of the South African delegates, the Rev. S. M. Mokitimi and the Secretary, in the subsequent issue of

the *Quarterly*. Here, in this book, is something of the inspiration of that gathering. Following the plan of the conference itself the book gives one first of all the present-day picture in the Christian world under the title "World in Ferment." Against that background, what is the message of the Church? It is dealt with fully by several well-known scholars in the "Word of Redemption." Finally, what shall be the plan of advance for the missionary forces of the world? You will find it set out in the third section of this book under the title "Partners in Obedience."

To sum up let us quote a paragraph from the I.M.C. General Secretary's introduction: "The case for this book is very simple. We believe that in a tired and disenchanted world, where

proud and sorrowing man,

An eagle weary of his mighty wings,

With anxious inquest fills his little span,

it speaks a word which both the Church and the world should hear. In the utterance of this word, voices representing different races, nations and Confessional traditions speak with one voice on man's greatest need."

(**Renewal and Advance**, edited by C. W. Ranson, Edinburgh House Press, pub. price 6s. 0d.)

The **Magazine**. Delegates to international conferences of the Christian Church in these days all testify to the feeling that we in South Africa are sadly out of touch with the thought and life of Christendom at the present time. Happily for us, we need not continue in this state of isolation for the remedy is immediately available. It is in fact twofold. One part is presented by the International Review of Missions, to which we make frequent reference in this paper. This is a quarterly published by the International Missionary Council, and to read it is to recognise its worth. The other part of the remedy has just made its appearance in the first issue of **The Ecumenical Review**.

As its name would suggest, this is the new quarterly publication of the World Council of Churches, and the first issue appeared in the month of Amsterdam. These two periodicals will henceforth constitute essential reading for those who recognise the importance of the road along which God's Spirit is leading His Church in these days, and who wish to keep abreast of events.

The larger part of this first issue of the **Ecumenical Review** is given up to a survey of prevailing conditions in the Church in different areas of the world, with particular reference to the developing World Church. Bishop Brilioth of Sweden, a leader in the ecumenical movement, deals with events leading up to Amsterdam; the late Nicholas Berdyaev writes of "The Unity of Christendom in the Strife between East and West"; Martin Wight, Assistant Director of Studies of the Royal Institute of International Affairs, handles "The Church, Russia and the West"; Ernst Wolf, Professor of Church History in the University of Gottingen, deals with the nature of the unity of the Church and the story of its development; Professor John Bennett of Union Theological Seminary, New York, writes of the American Churches and the Ecumenical Movement; and Bishop Stephen Neill portrays "The Asian Scene."

Following these important articles the **Review** has an interesting series of short sketches of "Forerunners of the World Council"—Cranmer, Pierre du Moulin, John



Dury, Archbishop Soderblom, and the Oecumenical Patriarchate. An "Ecumenical Chronicle" deals with matters such as certain specified schemes of union among the churches, and the position in certain areas in respect of religious liberty. There is also an excellent Book Review section dealing with recent publications on ecumenical themes.

The **Review** can be ordered direct from The World Council of Churches, The Ecumenical Review, 7, Kensington Church Court, London, W.8., or through this office on receipt of the subscription which is 12s. 0d. per annum.

## Council News

**Secretary's Tour.** The Secretary spent the months of August and September in an extended visit to Johannesburg, the Reef, and Pretoria, at the request of the Johannesburg branch of the Council, the Witwatersrand Church Council. The latter took all responsibility for arranging and financing the visit for which the Christian Council is duly grateful. The Secretary was able to speak to Church gatherings of many kinds, including preaching at Sunday services, and spoke also to Rotary clubs, gatherings of students, and ministers' fraternals. Fifty-six meetings in all were attended, at most of which an address was given, bringing the work of the Christian Council and its branches in this country, and the importance of the ecumenical movement, to the attention of those present.

It is hoped that as a result of this visit the Council will be better known on the Reef and that fuller support will be forthcoming for the work of the Witwatersrand Church Council there, which body celebrates its Jubilee this year.

The annual meeting of the Witwatersrand Council in August was well attended and showed no lack of life and interest. We wish the Rev. D. P. Anderson, the new Hon. Secretary, great success in the work he has undertaken.

**Race Relationships.** Now that the various Church Assemblies have met and passed their resolutions in respect of the politico-racial situation in the Union, the Council is considering these with a view to necessary action. The Social Welfare Section, under the guidance of the Rev. A. W. Blaxall, the convener, is arranging a meeting of a committee in Johannesburg, and a further meeting will be held in Cape Town before this paper is in readers' hands. From these gatherings it is hoped to see clearly the next steps that the situation requires of the Churches.

**Mission Hospitals.** The support of Mission Hospitals by the Provincial Administrations varies from province to province, in spite of the fact that hospital services are now no longer regarded as a charity but as a citizen right. In the Cape, in particular, the position has become critical in many of the Mission Hospitals.

The Council has from time to time organised deputations to the Administration, the last being led by the previous Minister for Native Affairs and including the Secretary for Native Affairs, but without result. The Cape Administration refuses to accord more than half the maintenance cost of these hospitals although they are undertaking work which is now regarded as the Province's responsibility and at a cost far below that of the Provincial Hospitals.

The East London Branch of the Red Cross Society recently arranged yet another deputation to the Administrator, but, though courteously received, gained no more than a promise of an investigation. It has since been notified that very much more information requires to be collected before the position can be reviewed.

Meanwhile the Mission Hospitals are in serious plight. The Council has therefore decided to tackle the matter again, but through different channels, and in co-operation with the Roman Catholic Hospital Board. The necessary information has been collected for the presentation of the case and the matter is now being taken in hand.

**Religious Education Conference.** Final permission is being awaited as we write for the holding at Fort Hare in July next of the proposed conference on Religious Education. Some of the speakers have been fixed, and we hope shortly to give information regarding preparatory reading. This whole matter will be dealt with more fully in subsequent issues of the *Quarterly*.

**Finance.** The Council thanks those who have subscribed to its funds in answer to the Appeal contained in the last issue, and hopes that others will do so in the near future. In particular the Council gives thanks to God that its work for the next month or two can be carried on without undue financial strain since, through the generosity of certain friends of the Council in Pretoria, and the kind offices of Ds. Reyneke, the Council has been enabled to claim the conditional gift of £250 by the Disciples of Christ referred to in the last *Quarterly*.

## World News

### U.S.S.R.

It had all along been hoped that the Orthodox Church in Russia would accept the invitation to send representatives to Amsterdam. Correspondence had been friendly. "Certain communications received from that Church made us hopeful that a favourable decision would be taken," said Dr. Visser 't Hooft. At a Church Congress shortly before Amsterdam, however, the Ecumenical Movement was denounced as "mainly political and anti-democratic and not ecclesiastical." Participation was therefore impossible, but a communication from the patriarchate of Moscow adds that this does not mean that the Church is not interested in the activities of the ecumenical movement and expresses the hope that the Patriarchate will be kept informed about the work of the World Council.

### U.S.A.

Statistics published by the New York Christian Herald show church membership in the States as 53% of the population, "the highest in the United States' history." Of the total of over 77 million 60% belong to 223 Protestant denominations, and just over 33% are Roman Catholics. During 1947 the Roman Catholics increased by approximately 3.5% and Protestants by 2.6%. The largest growth was enjoyed by church bodies with memberships ranging from 200,000 to a million, and not by the small sects.

Dr. Frank Laubach, the literacy expert who has returned to America from a nine months tour through eleven African countries, told a press conference that 250 million

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iterates throughout the world have learned to read by using the phonetic method which he advocates. Literacy classes in 63 different African languages and dialects were established during his recent tour. He was asked to establish literacy programmes for the Firestone Rubber plantation in Liberia, for King Farouk's subjects in Egypt, and for Emperor Haile Selassie's in Ethiopia. He has now been invited by the Government of Siam to spend two and a half months there next year on a similar project, and will also visit Korea, Australia and New Guinea.

At a meeting held in Oberlin, Ohio, in June last, the General Council of Congregational Christian Churches approved a basis of union with the Evangelical and Reformed Church. Through this action the way was paved for a United Church of Christ with a membership of two million. The Evangelical and Reformed Church had already overwhelmingly accepted the proposed basis of union.

66 Protestant denominations in the U.S.A. and Canada have started a campaign for a Programme of Advance in Foreign Missions. As an aftermath of war Protestant Christianity finds itself facing a world situation that calls for something far above what has been done before if the Church is to meet its missionary obligation. In an effort to arouse the Church membership as a whole to a sense of urgency and need for greater participation in the ongoing world mission of the Church, some 26 boards are holding simultaneous co-ordinated meetings.

#### JAPAN

In addition to several dozen persons leaving the U.S.A. for Japan under the Foreign Mission Boards, over 60 young persons are to go on a three year contract to serve in scores of colleges and secondary schools in Japan. 43 of these are supported by the Methodist Mission Boards but will be placed in institutions of varying denominational connections—a gift to the whole Church in Japan.

#### KOREA

Dr. J. W. Decker, New York Secretary of the I.M.C. recently returned from a tour of the Far East, told the Foreign Missions Conference Literacy Committee that 85% of all literature distributed in Korea was published by the Communist Press. The Christian literature programme in Asia was hampered by lack of paper and a "lack of understanding that the battle being fought in this continent is primarily for the control of men's minds." Christian literature for mass distribution lost much of its appeal if strained through four or five theological sieves, Dr. Decker said, and independent Christian writers and publishers were needed who could look at the work of Christianity as a whole and not from the denominational point of view. A start had been made in Shanghai in the establishment of an interdenominational Council of Christian Publishers comprising 16 Protestant bodies.

#### INDIA

Rev. E. D. Lucas, Church World Service director for India and Pakistan, reports that the famine situation in India is so bad that "it must take priority over the refugee problem. Ten million people have not had this year, and will not have for the rest of the year, one full meal a day."

#### KENYA

In a report of the activities of the Christian Council of Kenya it is stated that, in order to avoid the building of

several small chapels, the plans for the construction of new towns will provide for an adequate church plot to be held by the Council and used by all denominations which can agree to use one building. The schools in townships will be run by joint committees on which Government and the Churches will be represented and wasteful competition avoided.

#### ASIA

Addressing the staff of the World Council of Churches on his return from a journey among the Churches of East Asia, Bishop Stephen Neill recently spoke of his impressions concerning the whole Christian enterprise in that part of the world. He felt that in spite of immense difficulties the Churches of East Asia showed a spirit of hope and determination. Everywhere he noticed that Christians had a sense that their people needed a spiritual basis and unity, in view of their new national independence, which the traditional religions were not able to give them. He gave two striking instances of success in the preaching of the Gospel. The first was among the "head hunters" of Formosa where an old woman and a young man by their steadfast witness had brought large numbers to a belief in the Gospel. In Celebes, in Indonesia, a young Moslem convert, working among his own people, had won three or four thousand persons to the faith.

In China, on the other hand, there was a strengthening opposition to the Christian Gospel, mainly due to the spread of Communism. Chinese Christians were sharply divided on this issue. The young especially, impressed by the Communist policy of giving the agricultural workers a stake in the land, were inclined to look upon their advance as being for the ultimate good of the country. There had been some persecution, sometimes brutal and cruel.

Of Japan the Bishop said that to declare the war a mistake was different from repentance. The Japanese as a whole had small appreciation of the wrongs they had inflicted on many Asian peoples, and there did not seem to be any basis for a new national life. In the Philippines and elsewhere a serious problem was the existence of Christian groups sponsored from abroad with a strong individualistic tendency that lacked a sense of the unity of the Church.

Bishop Neill stressed the paramount need to strengthen missionary work in many parts of Asia. In Japan there were only 300 Protestant missionaries, whereas the Roman Catholic Church had 3,000 foreign workers ready to take up the work. The same was largely true in other countries. Throughout the East Bishop Neill found a great interest in the Ecumenical Movement. (Acknowledgements to E.P.S., Geneva).

Editor: Rev. E. W. Grant, Healdtown, C.P.  
Material for this issue from the pen of the Secretary,  
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# THE CHRISTIAN COUNCIL QUARTERLY

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## Reviewing and Planning

A deputation to the Prime Minister, a Conference concerned with race-relations, the supply of Bibles and New Testaments in the vernacular, enquiries into the effect of modern civilisation on African Marriage and family life and into better training for the indigenous ministry, concern for the advance of the Gospel among Africans on farms and on the Mines, the financial situation of Mission Hospitals, African School-feeding and education, the appointment of a new President of the Council—these and many other matters received attention from the Executive Committee of the Council which met in Church House, Cape Town, in January. Under the chairmanship of the Rev. W. T. Whalley, Acting President of the Council, the Executive Committee settled down to its two days hard work, receiving reports and planning out its course for the next six months.

**Race Relations.** The last meeting of the Executive in January 1948 considered and approved a scheme for the holding of a Conference on Religious Education in conjunction with the biennial Council meeting in July, 1949. A certain amount of organisation had been done, speakers appointed and a rendezvous tentatively fixed. But when the Executive met in January this year, January 1948 seemed very remote. A new Government, a new Non-European policy, increased racial tension, fresh forebodings—all these had changed the situation so that, apart from financial affairs, racial matters were the main concern of the newspapers, of thinking persons and of those active in public service. That there was still needed a Conference on Religious Education in view of the present-day products of our schools, both European and African, was not questioned for a moment, but it seemed to all, and had emerged in committees and conversation time and again during the latter months of 1948, that in the present racial situation in South Africa the Churches were called upon to give a positive and clear lead to Christian people.

It seemed wise to have both a short and a long-range plan. The short range plan was provided by two things

which had already been organised and were now due—a deputation to the Prime Minister and a Conference on "Human Rights."

**The Deputation.** The Social Welfare Section of the Council, immediately after the publication of the resolutions of the Churches on the Government's Non-European policy, convened meetings in Johannesburg and Cape Town to consider next steps in the matter. One of the results of these meetings was the planning of a deputation to the Prime Minister to present the views of the Churches and Missions belonging to the Christian Council. It was hoped that the Deputation would be received in Pretoria before Christmas, and a request to that effect was made, while the Constituent Churches and Missions of the Council were sounded on their support of the Deputation on the basis of the views expressed in the Churches' resolutions, and were asked to appoint if possible their respective heads as representatives to serve on the Deputation.

The Prime Minister's office replied that the Deputation could not be received before Christmas, and later asked for the names and capacities of those who would be serving on it. These were duly supplied, and when the Executive met in January word was awaited from the Prime Minister. That word came at the beginning of February in a letter in which the Prime Minister stated that he had carefully studied the wording and contents of the resolutions adopted by the constituent and associated bodies of the Council and that he considered the views expressed in the resolutions and the terms in which they were couched as extremely one-sided and exaggerated. "Besides, apart from their present political intent," he went on, "they obviously, though impliedly, stigmatise the existing as well as the traditional policy of the country as unjust, anti-Christian and immoral." The Prime Minister said that he disagreed with the interpretations of Scripture and Christianity in terms of political theory and practice contained in the resolutions, and was unable "to agree that such interpretations ever can be a monopoly of any particular

person or Church or group of Churches." In the circumstances, said the Prime Minister, he could not regard the interview desired "otherwise than as an opportunity to lodge a protest, and not for the purpose of discussion or enlightenment." "As the views your proposed deputation obviously holds are already sufficiently and capably represented in the field of party-political discussion," the letter concluded, "and further with a view to the Prime Minister's recent renewed attempt to have the Native question dealt with on a non-party basis, he does not think that the proposed interview can serve any useful purpose."

Following on receipt of the Prime Minister's reply the Action Committee of the Council met and decided that a personal approach to Dr. Malan should be made by the Acting-President, the Rev. W. T. Whalley, and the Secretary, to indicate that "discussion or enlightenment" regarding principles underlying the Government's Non-European policies, following on the views expressed by the Churches, was most certainly sought.

When the matter was finally brought to the Prime Minister he adhered to his intention not to receive the Deputation. In the circumstances the Council had only one course open to it, namely to publish the correspondence, and this it did on the 14th February.

**Human Rights Conference.** On January 17th and 18th, in the Hiddingh Hall, Cape Town, the Christian Council and the South African Institute of Race Relations staged a combined conference on The Declaration of Human Rights recently signed, with certain exceptions including the Union, by the United Nations. The aim of the Conference was to examine the South African scene from the standpoint of the Declaration and to reach some conclusion as to the possibility of achieving in the Union the human rights referred to in the Declaration.

The Conference began with an excellent attendance, and though this fell off somewhat on the second day, the standard of papers given and of the debate was very good. The Conference was chaired by Senator Brookes, and papers given were as follows: "What we understand by Human Rights," by Mrs. Hoernle; "The Right to Personal Liberty," by Advocate D. B. Molteno; "Economic Rights and Liberties," by Professor D. Hobart Houghton; "Political Rights and Liberties," by Mr. R. P. van der Ross. The Findings of the Conference are given elsewhere in this issue. Suffice it to say here that South Africa has a long way to go before its citizens can go about the world with an easy conscience.

**Conference, 1949.** The long range plan first envisaged a symposium on the Christian Attitude in Race Relations. The time that this would take to produce, however, suggested that it would be preferable to organise a conference on the subject in 1949, to coincide with the

Biennial Meeting of the full Council, and to take the place of the proposed Conference on Religious Education. The title suggested for the Conference was "The Christian Citizen in a Multi-Racial Society."

It had previously been intended that the Conference should meet, if possible, at Fort Hare. It was now felt, however, that with the Institute of Race Relations' Executive and the Hoernle Memorial Lecture being held in Natal in July, the Conference should, if possible, be held in Natal also, to facilitate the presence of members of the Institute's Executive and others who would be attending the Memorial Lecture.

The Council's Executive arranged a meeting of certain of its members to make further plans during the Race Relations Council Meeting in January, and as the position now stands a meeting place for such an inter-racial Conference somewhere in Natal is being sought, and the programme for the Conference worked out. Further details will be given at a later stage.

The reports of the year's work on the part of the different Sections of the Council were encouraging and dealt with many interesting matters.

**Social Welfare Section.** In addition to plans for the Deputation and Conference referred to above, the report of the Rev. A. W. Blaxall, Convener of the Section, recorded the apparent effectiveness of the many protests against the proposed regulation 1890 affecting the collecting of money from Africans. No further steps had been taken by the authorities as yet.

Within the Witwatersrand Church Council there had grown up a Fellowship—a group of some fifty people who met monthly for fellowship and discussion. This was something in the line of the small cells of Christian people envisaged in the Council's earlier report, the "Plan of Action." It was their intention, in line with the original vision, to purchase if possible a small farm in the Roodepoort area which would be admirable for interracial, interdenominational gatherings, and as a centre for the Fellowship or Community where retreats might be held, conferences and courses conducted, that would give a lead to interracial Christian work on the Rand. The Executive was asked to become the official trustee if these plans mature, a function that would entail no financial responsibility on the Council but would enable it to fulfil its earlier pledge. The Executive approved this in principle and now awaits developments. There can be no doubt of the need of such a centre or of the valuable service it can render, particularly on the Reef. One recalls the words of Bishop Hans Lilje concerning such centres: "Menaced as we are by the demons of technology and politics we must create again well springs of peace and tranquility—retreats such as the Beguinage in Bruges under the pale

blue Flanders sky, with its walled in Church and little houses, which still remain a place of quiet in God."

South Africa, in concert with other countries, has established a National Commission for UNESCO in the Union. Representation on the Commission is open to interested bodies willing to serve the cause of international co-operation in accordance with the purpose for which UNESCO was established. The Executive accepted the recommendation of the Social Welfare Section that it was desirable that the Council should apply for such representation.

**Medical Work Section.** The Council has been gravely concerned at the critical situation in which many of the Mission Hospitals in the Cape Province have found themselves. One Medical Superintendent stated that the Mission Hospitals were "worried sick as to the future." The following statement was typical of the position in many a Mission Hospital in 1948: February—Notification of Modified Grant from the Public Health Department; April—Public Body notified Hospital that with responsibility for hospitalisation now resting with the Provincial Administration its grant of £1,000 would be withdrawn; Appeal to Province elicited reply that they had been overpaid in 1947 and the amount would be deducted from 1948 grant. Situation met by dismissing 12 of the staff, closing one ward of 25 beds, asking firms to take back unused equipment, abandoning improvement of water supply, and abandoning provision of facilities for nurses.

The Council's Secretary, therefore, in the absence overseas of the Section Convener and the illness of the Co-Convener, in collaboration with the Roman Catholic Hospital Board, and on the advice of a doctor who had kindly offered to present the Mission Hospital case to the Central Hospital's Committee, addressed to the Mission Hospitals a comprehensive questionnaire asking for full details of their position. The Mission Hospitals, with one exception, which held things up for a time, responded admirably, and the Secretary was able to prepare the 400 schedules and a covering statement regarding the general position that were necessary for the use of the Committee and the Provincial Administration.

The whole matter went before the Province, backed up by representations from other quarters, in December 1948 and there is reason to believe that the critical position of the Mission Hospitals is being given more favourable consideration by the Province than hitherto. When one remembers that the Mission Hospitals are not an overlapping of services already provided by the Provincial Hospitals, and that they fill a large gap in the existing hospital services, providing over 60 percent of the total available beds for Africans in the Transkei alone; that the introduction of an ordinance promising free hospitalisation has meant great reductions in the Mission Hospitals'

income from other public bodies who now regard the responsibility for the provision of hospitals as that of the Provincial Administration; and that if the Mission Hospitals were taken over by the authorities they would cost very much more to run and the staffing problems would in all probability prove insuperable, their case seems unanswerable, and that is to say no word of the most important aspect of all for the Church—that, at present, missionary hospital doctors are missionaries of the Gospel.

**Evangelism.** Missionary matters in particular fall within the scope of this Section, and during 1948 much of its attention had been given to two or three research projects. This in itself gave weight to the suggestion of the I.M.C. that local research committees should be set up to function in connection with the Research Department of the I.M.C. Preliminary enquiries had revealed that for such a committee in the Christian Council a Convener was available in a man who felt the importance of research, and that the regional missionary councils were prepared to appoint one of their number to be a member of such a committee and to function as a liaison officer between it and the missionary council. The Executive therefore decided to set up such a Research Committee, the Convener to be the Rev. Mungo Carrick, M.A., B.D., of Fort Hare, with members of the committee nominated by the regional missionary councils.

The Whitby Conference of the I.M.C. instructed the Research Secretariat to "initiate studies of the present arrangement for the recruitment, training, and maintenance of the indigenous ministry in the Younger Churches." Important surveys of certain regions, including China and India, have already been made, and it was suggested to the I.M.C. that a corresponding survey of the training of the ministry in Africa was very much needed at the present time. The rapid growth of the Church in Africa made this concern a high priority in the policy of missions. The survey would not be intended as yet another academic report or book on the subject, but would be undertaken with definite practical aims in view.

A preliminary enquiry had been conducted by the Council during 1948, and the results forwarded to London. These, taken in conjunction with similar reports from other territories in Africa suggested that a survey proper would be of use. The I.M.C. had therefore written asking the Council's opinion of its suggested plan, viz. the splitting up of the continent into four regions—West Africa, Latin Africa, East Africa, and Southern Africa, including South West Africa, the Union and High Commission Territories Southern and Northern Rhodesia, and Nyasaland, the survey to be conducted, possibly, by travelling district commissions as in India.

In discussion of the matter the Council felt that the

method adopted in India would be hard to work in this country. In addition it should not be lost sight of that the indigenous ministry in South Africa did not mean only African. Nor was it clear at what results the survey could arrive that would materially affect the present position. The matter was referred to the Research Committee to handle and to report to the Action Committee.

1948 had also seen an enquiry into the degree to which specialised training in "Missions" was given to ministers of religion and intending missionaries. The enquiry was conducted on a world scale by Professor Myklebust of the Norwegian Mission Institute and formerly a missionary in this country. The subject was of interest also to the I.M.C. whose General Secretary wrote: "The extent to which the teaching of "Missions" is finding a place in the curricula of theological colleges and seminaries is a matter of deep interest and concern to the I.M.C. The growing influence of the ecumenical movement enforces the need for scholarly study and effective teaching of the history and expansion of Christianity and the theory and practice of "Missions." It is my personal view that the inclusion of these subjects as an integral part of the theological curriculum (and not merely as optional extras for those who happen to be interested) is likely to be the most effective means of strengthening the ecumenical emphasis in theological training."

The third research project to receive attention, and possibly the most important, was "The African Marriage Survey—An Enquiry into the Effects of Modern Contacts on African Family Life with special reference to Marriage Law and Customs." The study is being undertaken by the International African Institute and the I.M.C., with financial assistance from the British Colonial Development and Welfare Fund and the Carnegie Corporation of New York, and is expected to take about eighteen months. Mr. Arthur Phillips, K.C., former Legal Adviser to the Kenya Government, is directing the survey, and under him the Rev. Lyndon Harries, a former missionary of the Universities Mission to Central Africa and now on the staff of the London School of Oriental and African Studies, will study the problem from the point of view of Christian Missions.

Questionnaires have been sent to some 80-90 persons in the Union, but so far there appears to be little evidence of co-ordination in the survey. Moreover one correspondent had expressed to the Executive his fears that, without this co-ordination, the South African scene might not receive proper attention.

The Executive felt that before the Council could itself do anything in the matter it would be wise to ascertain what part was being played by the Department of Native Affairs and the Institute of Race Relations in the Union.

While appreciating the importance of these research

projects as having their place in a wide connotation of "Evangelism," the Executive felt that attention must also be given to the evangelistic work being done—or not being done—among labourers on farms and on the mines.

**Women's Work.** This Section had maintained contact with the Women's Associations of the different Churches during 1948 and was able to give in its report an interesting picture of the work being done by women in different denominations, and the increasing part being played by young and by Non-European Women.

Mrs. R. D. Aitken's return from overseas early this year, after her attendance at the Baarn Conference on "The Life and Work of Women in the Church," enabled the Convener of the Section, Mrs. C. D. Wark, to arrange a very representative gathering of Church women in the Cape to hear her give at first hand an account of the Conference, reference to which was made in the last issue of the *Quarterly*.

A committee has now been formed for this Section on which the Presidents of the various Women's Associations or their deputies are serving, and it is hoped that the Section will make a new degree of co-operation among these Associations a practical reality.

**Literature.** The main item in the activities of this Section in 1948 has been the preparation of a new hymn-book for Prison work. This will greatly facilitate the work of prison chaplains since the new book will contain some 28 hymns which can be sung to common tunes whether the language be Afrikaans, English, or one of the African languages. The work of preparation has been done in collaboration with missionaries and African ministers.

The Executive considered the question of the production of the book and suggested that the Section Convener, the Rev. G. Mabile and the Rev. H. P. Junod should approach the Dutch Reformed Church to ask whether they would accept the book, and if so, to approach the Chamber of Mines with a view to their printing it in quantities sufficient for Prison and Compound work.

Some attention was given to the production of a pamphlet in the vernacular to combat Communist propaganda among Africans. There was considerable difference of opinion both as to the extent of this propaganda and as to the wisdom of publishing such a pamphlet. Having in mind the proposed conference on race relations and the subsequent publication of the report the matter was left for the time being in the hands of the Social Welfare Section.

A beginning had been made in the co-ordination of the output of literature from Mission Presses, but the Churches and Missions needed to be far more responsive and awake

to the need for this before the matter could progress very far.

The shortage of Bibles in the vernacular was again emphasised. Overtures had been made to the British and Foreign Bible Society and to the I.M.C. on the matter, but small improvement could yet be recorded. The local branch of the Bible Society could only supply a few copies, and these direct to Missions.

It was reported that the Morija Press of the Paris Mission had received permission to produce a Sotho New Testament, though fresh plates had had to be made as the Bible Society's were worn.

The Executive finally decided that Lovedale and the new Dutch Reformed Bible Association Press should be approached with regard to the possibility of their assisting in the local production of vernacular Scriptures.

**Education.** The Committee heard from the report of Dr. Alexander Kerr of the excellent work done by the Union Advisory Board on Native Education and took note of the welcome support given by the Minister of Education to Native Education.

On the European side Miss S. C. Kachelhoffer, Convener of the Section and lately organising Secretary of the Christian Education Movement, gave a comprehensive picture of work being done in Religious Education through the Schools and Universities, the Sunday School, Youth Associations, and the Home.

The Secretary brought from the Students' Christian Association Council meeting a pressing appeal for more support from the English-speaking Churches for English-speaking work among students. The work was weak for lack of support, both moral and financial. In particular it was hoped that Churches would set aside the second Sunday in May as "Student Sunday" and, if possible, take up a retiring collection for S.C.A. work.

The Rev. S. Tema brought the needs of the Bantu Section of the S.C.A. work to the attention of the Churches and asked that when making grants for this work Churches should clearly specify that particular Section to ensure their being used for Bantu work.

**Youth.** The Rev. Basil Holt, Convener of the Section, who is also Field Officer with the Institute of Race Relations, recalled to the Executive in his report activities of the past year including the Winter School of Race Relations and the Non-European Christian Conference, both held in Johannesburg.

It was pointed out that whereas the Department of Social Welfare of the Johannesburg Municipality had made available to this Section a valuable survey of youth organisations in that area, nothing of the same nature was available for the country as a whole. The Section had therefore sought to compile a list, but the response on the

part of the Churches had so far been lamentable. Letters had either not been answered or answered so vaguely as to be almost useless for statistical purposes. Another attempt will probably be made to obtain this information and it is to be hoped that the Churches will give their assistance.

The collection of such information is a preliminary to a proposed Christian Youth Congress for one week in 1950. The purpose of such a gathering would be :

- (i) to impress upon youth the Christian message and its implications ;
- (ii) to promote fellowship and understanding between Christian youth of all races ;
- (iii) to challenge young people to dedicate themselves to Christ for full time service in the home ministry or the mission-field.

**D.R. Federal Missions Board.** An application for direct affiliation to the I.M.C. came before the I.M.C. Committee at their meeting in Holland recently. Though the constitution of the I.M.C. does not permit of the affiliation of other than Christian Councils, and admits one co-operative body in one area, the Committee welcomed "as an experimental measure the presence as an observer of a representative of the Federal Missions Board of the Dutch Reformed Churches at future meetings." In view of this the Christian Council Executive felt that a similar arrangement should be pursued locally, and it has therefore suggested to Dr. G. B. A. Gerdener (who represented the Board overseas) that he might care to join the future meetings of the Executive as an observer for the Federal Missions Board, and that the Board might extend a similar invitation to the Council.

**Penal Reform.** The Rev. H. P. Junod, Organising Secretary of the Penal Reform League, gave an account of the present position in respect of penal reform and suggested that through the Lansdown Commission the nation had been given a charter for penal reform. The League looked to the Churches of the Christian Council for full support, and it was to be noted that co-operative measures for chaplaincy work would be called for to a greater extent in at least the larger prisons, while church members could help by following up the imprisonment of petty offenders—which was still done in spite of continued protest—in their own areas and pass information to the Penal Reform League.

**Resolutions** were passed at the Executive meeting regarding the loss of the President, the late Dr. J. R. Darbyshire, Archbishop of Cape Town, and on the passing of the Right Hon. J. H. Hofmeyr, expressing the Council's indebtedness for their leadership and sense of impoverishment in their death. A special resolution was also passed indicating the Council's horror at the Durban race riots.

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