

the Lord. The rites were different—Anglican, Lutheran, Free Churches—but all were welcome and all came.

“Humbly now our place we claim
In that glorious company,
Proud confessors of the Name,
Breaking bread, O Christ, with Thee.”

IN PLANNING

It found expression in a remarkable way in the findings of two groups meeting separately to consider the relation of the Younger or indigenous Churches to the Older or sending Churches from whose witness, under God, the former had sprung. The groups were composed of representatives of these two different sections, and with the tension that Tambaram had experienced in the discussion of this matter it was anticipated that the findings of the two groups might well be difficult to combine. But our lack of faith was rebuked in a plenary session when it was found that the two reports were almost miraculously alike, and that no disagreement on a single major issue was revealed. This signified such enormous progress since Tambaram, and augured so well for the future, that the Conference rose in unison to give thanks to God in the Doxology.

IN THE GOSPEL

The unity of the Church was revealed again in the middle section of the Conference when Professor John Baillie of Edinburgh, Professor John Mackay of Princetown, President Van Dusen of Union Seminary, Bishop Stephen Neill of England, Drs. Freytag, Hartenstein, and Ihmels from Germany, and Professors Moses and Chao from India and China, led the thought of the Conference in the “rediscovery” of the essential Gospel, and starting from different grounds and with different parts of the world in mind, reached in substance the same conclusion—that the Church must challenge men everywhere with the message of the Kingdom made real in the lives of Christian people, the Gospel incarnated in

“The new-born souls whose days,
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong.”

And the truth of these words was driven home by the simple testimonies of six of the delegates, all first-generation Christians. One came from a Confucian family; one had been a Moslem; one a Brahmin; one came from the anti-clerical Agnostic background of Latin America; one had known only a lapsed Roman Catholicism; and the other had grown up a determined secularist as a result of his parents' policy of bringing him up without any knowledge of any religious faith. These six people, five men and a woman, formed a good cross section of humanity. To each of them God had come through the life and witness of Christian people. By divers means—the love in a man's face, the sermon, a friend's testimony, the reading of the Bible—the Christian revelation was interpreted. That quality of life which in the New Testament is described by the word *agape* captured their attention and constituted a challenge to them. Though it came often through an individual it stood to them for the life of the Christian community.

IN THE WORLD TASK

And finally, this sense of oneness dominated the thought concerning the Church's task, whether it was that of the Older Churches or of those Younger Churches coming to maturity on what were once the “mission fields.”

Bishop Stephen Neill emphasised that each generation requires re-conversion, and each generation brings also a God-given task for the Church. 150 years ago the great issue was slavery. To-day it is an assault from every angle upon the integrity of human personality. Through technocracy, through state education, through the radio and the press, this attack was being carried on. The Christian Church in every land must stand for the conception of man as a child of God, and for the idea of the community based on that conception. One cannot be a person unless one has a point of reference outside and beyond Society. That was why in a country like Russia it was reported that only Christian people were still recognisable as persons. For the Christian that point of reference is God.

Dr. van Dusen added to this in his statement that the deepest need which men were feeling today was not for freedom but for self-fulfilment through helping to shape a communal destiny. In this the Christian has a special contribution to offer, therefore, when, with his higher loyalty to God, the individual freely makes his own contribution of loving service to the community.

For Older and Younger Churches alike, therefore, the great task confronting them, said Dr. Van Dusen, is five-fold. The Church is called to *Interpret*. If we are to meet the needs of to-day we must out-think and out-love all rival forces—we must offer a truer interpretation of life in our day. The Church is called to *Proclaim*—its message must be understood by those whom it seeks to reach; it must be a contemporary message. The Church is called to *Identification* with the spiritual longings and aspirations of men for security and social justice, sustaining the communal fellowship and providing opportunities for all men. The origin of these longings may be found in the social ethics of the nineteenth century, but deeper still they are in the compassion of Jesus. There is a task of *Transformation*—of souls and of the communal life, through the power of God working through His Church. And finally, the Church is called to *Demonstrate* the new life of God in its own fellowship through spiritual revival and in the individual lives of Christian people.

In these tasks lies the Church's distinctive contribution to the reforms of our day. Only of late has Christianity become a world reality—just in time, in the very nick of time in fact, for the war would have destroyed much of it otherwise. But it has been saved for a tremendous work. Ours is in essence One World, and only two forces are capable of bringing that reality—U.N.O., in its own sphere and a vital, revolutionary, World Church, bringing the world to God.

URGENCY—RIVAL FORCES

The reports from the different areas of the world revealed appalling problems. The war has brought immense material losses in the destruction of buildings and equipment, the impoverishment of the people, enormous losses in literature, especially in essential books for Church and

school life. There are 20,000,000 Bibles short alone. In addition, Church leaders, clerical and lay, have been killed or have died; missionaries have retired, worn out, and some have been forced by poverty to other employment. Often no recruitment to the ministry has been possible for years.

THE FAR EAST

In the Far East the people of Japan are characterised today by apathy, fatigue, and disillusionment. And yet at the same time there is something of nobility about their suffering in their courage and stubbornness. There are no suicides today and defeat has led to a new humility. This provides an enormous opportunity for the Church which its leaders are endeavouring to seize. But it offers an equal opportunity to Communism and this also is on the march.

China shows, as a result of the war, millions of homeless people. There are 4,000,000 orphans alone. Inflation has run riot, and the Chinese dollar which before the war stood at two to the one American dollar now stands at 12,000 to 1. The whole country is on the brink of economic collapse, the effects of which the people fear to envisage. And all the while war continues between the Communists and the Government. In this chaotic land the Churches are also conscious of the opportunity facing them and have launched a three-year Forward Movement. But here again, where the Communists have control Christian communities have disappeared completely, and the Church knows that while the door is open now it may not be so long. The task is one of extreme urgency and the Chinese delegates appealed for as many as 20,000 missionaries who could be used in China today if they were forthcoming.

INDIA

The same note was struck with regard to India. The Church there is bracing itself for a period of suffering under the new system with established religions alien to Christianity. But it goes forward with high heart to, once again, an urgent task among the millions of that land, longing for a Christian witness in the 400,000 of its villages.

Land after land sounded the same note—that against the power and passion of the doctrine seeking to capture the minds of men today the task of the Christian Church was one of grave urgency.

THE ANGLO-AMERICAN WORLD

Professor Kenneth Latourette placed before the Conference a rapid survey of the Anglo-American world in which he drew attention to two sets of movements—long-term trends which were operating before the war and were accentuated by it, and the effects of the war itself which are not likely to pass off quickly.

Among the long-term trends he noted man's growing knowledge and seeming control of the physical world about him which fill men with foreboding as they see how these things can be twisted to man's tragic hurt. Many are now appalled at the peril which the machine and technological processes have brought to man, yet they do not turn to Christianity for an answer since the earlier faith inspired by the victories of science have led them to place their whole reliance in human reason and intellect and to feel the Christian faith untenable.

Bound up with this is the cult of secularism. Man's life consists in the abundance of things possessed. The

“good life” consists in a high standard of living. This is no new thing, but it appears to have been augmented in our day through the ministry of the machine. “Security” has become the goal of life. Secularism and scepticism, springing from a mis-application of the scientific attitude, reinforce each other, while the latter gives comfort to those who persist in ignoring God and the values that lie beyond history. The coming of the machine and the results which have issued from it have produced a fragmentation society which is unfriendly to the Church, and, allied with the frustration which accompanies a purely secular and this-worldly outlook on life, encourages absorption in amusements, sex, and liquor.

The increasing power of the State with its growing encroachment upon the communal life of the people, resurgent nationalism, and the enhanced position and opposition of Russia and the United States are vastly important factors whose effects upon the Church are momentous and only beginning to be seen.

The immediate effects of the war are to be seen in many countries and especially in Great Britain in the nervous and physical weariness which have followed upon concentration on the war effort; the partial reaction from the idealism and the dreams of a better world which characterised the war years; disillusionment which is in part fatigue; vast shifts of population; and most serious of all, the sag in morals which is the usual accompaniment and aftermath of war.

All these things challenge the Church, and though the picture drawn by Professor Latourette was in no sense an altogether gloomy one, it re-emphasised for the whole Conference the urgency of the Church's task. But none could doubt, if Christian people everywhere reconsecrated themselves to God and to His service, that the Church would be adequate for this task, as the Conference listened to Dr. John Mott who said, facing the present situation, that his heart had never been higher with hope than now. And this for several reasons—because of the limitless possibilities released by suffering, because there were more Christian people to-day than ever before, because more money was available and there was a new power of organization, because the Church was challenged by the greatest concentration ever known of unsolved major problems in the world, and, finally, because the growth of the World Church has given us a larger Christ Who, as we lift Him up, will make a profound, revolutionary, and enduring impression upon humanity.

PRACTICAL IMPLICATIONS OF THE CONFERENCE

THE SURVEY: General

Every delegate who went to Whitby has now what is of immense importance in the development of the World Church—a picture of the whole field. He knows of the ravages of war in country after country; the courage and determination of Christian people at work in those areas; the problems by which they are faced; their need of prayer and of material help; the urgency of the Church's task in this day and generation; and the growing unity of the world-wide Church, with its differing thought, traditions, and background.

But this is not for the delegates alone. They were privileged to be present at such a gathering, and it was an experience that will not soon be forgotten. But now upon them devolves the responsibility of passing on so far as they can what they have heard and felt and seen.

AFRICA

Those who came from Africa were disappointed that not more time could be given to this vast Continent with its great variety in stages of development. Save for separate committees, Southern Africa was covered in one brief survey entitled "The Church's Task in Africa South of the Sahara" with a short discussion following this survey.

The survey showed that, as with India and China, the transition from a mission to a self-governing church under joint African and European leadership is far advanced in many areas. No great progress can be recorded, however, in the work among Muslims. The occupation of territories is very uneven, partly due to lack of agreement between missions, and concentration on work among Africans has meant that insufficient attention has been given to mission work among minorities of other races, particularly the Indians.

Everywhere mining, industrial and urban centres constitute a challenge to the Church since the problems there, especially of race tension, are usually acute, and special understanding is called for. "The opportunity and the need alike make the Church's ministry in mining and urban areas a matter of great moment" stated the report.

Two items in particular merit attention. Much of the work of the Church in Africa is carried on in a rural setting, but it can no longer be taken for granted that in its present form it is today meeting the needs of rural peoples. The subsistence economy which was characteristic of African communities living in isolation is giving place to a cash economy bringing revolutionary changes into tribal life. An effort to meet the changing social and economic needs of the rural African has been begun by the Church Missionary Society east of the Niger with the support of the African Church and has won the co-operation of other missions in the area. The aims of this are: (1) to encourage youth of school-leaving age to return to their homes, to get established on the land or in some other worth-while rural occupation, and to take a responsible part in the welfare and development of the Christian community to which they belong: (2) to provide a programme of vocational education which will endeavour to fit youth to grasp the opportunities for sound rural living which abound in the developing economy of the country: (3) to provide simple, inspirational, educational opportunities for the great mass of youth past school age who are illiterate and often untrained in any native craft: (4) to provide training in sound rural practices for selected families who can then return to their communities to serve as basic family units, or nuclei, for improvement projects to be started in their areas: (5) to demonstrate the practices advocated for the communities: (6) to provide a practical observation centre of groups of village leaders such as pastors, catechists, teachers and others. "Clergy Weeks" and "Teachers' Weeks" might be held at the centre: (7) to provide specialized training and observation facilities for specialized African rural workers: (8) to provide a headquarters, or centre

for all the rural development activities of the area. This is a concern in which great strides have been made in the Southern States of America, but which, for the most part, South Africa has still to tackle.

The second matter relates to social services—a field in which the Church was the pioneer but in which today governments are taking over more and more responsibility. In this new situation three policies have been advocated. One is that the Churches should withdraw altogether from the field of social services having done their work in the demonstration of the need for them. This is a viewpoint which finds only limited support since it is felt that the Church still has something unique to contribute in this sphere.

The other two attitudes are more positive. The first suggests, in view of the difficulties that many Christian institutions are facing through lack of staff and money, that many of the institutions should be handed over to the authorities leaving the Church free to concentrate on a smaller number of them in which an example could be set and a clear witness borne to the saving power of the Lord of life. "One well-staffed institution with first-class equipment preserved from rush and economic strain would reach spiritually further than ten short-staffed ones rushed and economically strained," is the viewpoint of one section. The other policy advocated is that the Church, now that governments are coming into the field of social services, should seek by collaboration with the authorities to permeate the whole of society with a living Christianity. In the sphere of education Fort Hare University College, which owes much in its foundation and advance to the Christian Church, is regarded as an example. Which of these two policies is the better only those actively engaged in the work are capable of saying, but real success in the second will most certainly be very difficult of achievement.

THE ESSENTIAL GOSPEL

The Given Word. In a world where all manner of criticism is flung at the Church and all manner of demands are made by those who stay outside its doors, so that one is often uncertain exactly what the Church should offer and how far it should go in an endeavour to meet these demands, it was refreshing to be led back to fundamentals and to the essential Gospel by the scholars mentioned earlier in this report.

Dr. Baillie, in his analysis, carried the Conference back to the "Given Word," the *kerygma* of our Lord: "Jesus came into Galilee, proclaiming the glad tidings of God, and saying, The decisive hour has come, and the reign of God is at hand. Change your minds and trust the glad tidings." (Mk. 1 v. 15). A turning point in history had arrived; a new age was about to dawn; and men must decide whether they were going to belong to it and share its blessings or continue as children of the old age moving to its doom. The truth of this declaration was made credible by our Lord's own demonstration of the way to the new life, under the reign of God, and made possible by His Presence.

But as our Lord could not remain in Galilee, having to go up to Jerusalem, so the whole message of the Church is more than the Galilean *kerygma*. There is an apostolic *kerygma*, set out in Acts II. 14-39, and elsewhere. Its most striking feature is that it is a recital of events. The

good news is that something happened in history at a certain time; God did something decisive for the human race; and those who trusted His mighty acts "devoted themselves to the teaching (*didache*) of the apostles, and to the fellowship (*koinonia*), to the breaking of bread, and to prayers. . . ." The *koinonia* was the life of the new age, a fellowship with God in Christ through the Spirit and with one's brethren that marked out the Christians from their fellows, a fellowship of love. It was from this fellowship that the true significance of the Gospel was understood, and it remains probably the only way in which men will even understand what we mean by the love of God in Christ.

Thus the "given word," the essential Gospel, is today, as of old, the fact that God has acted in Christ, has ushered in a new age, and men must decide; acceptance of that challenge brings a new life, lived in a new fellowship with God and man. The Church must challenge the world to decision by embodying the Gospel in its own fellowship, witnessing by word of life. What makes a man a Christian is something that happens to him; he must both believe and belong. Belonging, he must witness by his life of love, in the Church and to those outside.

After discussion of this teaching as it applied to the different spheres represented at the Conference, the "demonstration lesson" by way of a simple testimony from six of the delegates, already described, brought home the force of this essential Gospel to all gathered there.

Two other aspects of this were dealt with, each practical and of value to the missionary enterprise.

The Articulate Word. How is the "Given Word" to be presented so that it reaches and affects those to whom the Church must carry it?

Dr. Moses, from India, stressed that the Word must still be made flesh and possess the Church. Unless the Word has been received it cannot be imparted. In order to get it across the Church must understand the mental and moral need of those to whom it seeks to minister. In India (and each country must work out its own approach) this meant, (a) interpreting recent catastrophic, seemingly meaningless history, with a message of God ruling the world; (b) meeting the modern secularism and agnosticism, by giving a true aim to life; (c) bringing the "revolutionary Gospel" to guide India's revolutionary changes; (d) showing the Word as the fulfilment of the longings of India, and of her spiritual gifts; (e) lifting the fear still heavy on her millions; (f) showing a unity that can heal communal and caste divisions; (g) meeting the dire inward conflict of flesh and spirit. Thus the Word will answer India's age long prayer: "Lead me from the unreal to the real; from darkness to light; from death to immortality."

Dr. Freytag, from Germany, illustrated the articulation of the Word from two spheres. (a) The approach to primitive, untouched villages in New Guinea was made by setting Christians to live among them, and exhibit a life of higher culture, free from fear of witchcraft or of enemies, living a new life, dying a new death. This witness led to a quest for the sources of such living, and the presentation of God in Christ; to whom they were led to submit their own life. Christianity was thus imparted without West-

ernizing. (b) Nazism attacked the Church because it was supernatural, because it pointed beyond this life, because it held "the imaginary idea which it called God" to be stronger than the State. Resistance came from congregations (whom many, not previously members, joined, for there they found reality) confessing and suffering. They declared in act that the Living Lord is more real than this world, more precious than their country. Acts win belief as proclamations do not.

Finally, Dr. Van Dusen summed up the conviction to which the Conference had been driven anew in his statement that "Life, not words, is the primary means of communication." Hence Nietzsche's remark, "I will not believe in the redeemer of these Christians until they have shown me that they are redeemed."

The Dynamic Word. Dr. Mackay of Princeton directed the thought of the Conference in considering the role of the Holy Spirit in the imparting of the Word. It is the Spirit, he said, who provides the message, who equips the messengers with divine power and understanding, and who makes the Word effective in the hearer. Only He can change the heart. Conversion is an encounter of the soul with Christ through the Spirit. This is the primary work of the Church, and to be adequate for it the ecclesiasticism of today must be disrupted by a new inflow of life strong enough to confront the new secular dynamism of Communism and political Roman Catholicism. We need Calvin's crest: a flaming heart in an open hand: and its motto, "My heart I give Thee, Lord, eagerly and sincerely."

Finally, as Professor Levonian of the Levant made clear, it is the Holy Spirit who unites believers in the fellowship of the Church, for the Church is "the fellowship of the Holy Spirit" created, sustained, directed by Him, and thus unique.

So often the Church today is not recognisable in that manner. All too few Christians show supernatural moral power and love. The One Church is broken by many divisions which, he contended, is an especially great weakness over against the brotherliness of Islam. In the face of the present world situation the Church is trying to strengthen its unity by new organisation. But fellowship can only come of the Spirit. If the Church can be lifted up, in penitence and love and service, to new unity with Christ, fellowship will be renewed; and it will find its organisation.

Jesus made fellowship with the Father live before the eyes of men; the Church must make it live today. Only such a living fellowship can preach the Gospel of the love of God.

YOUNGER AND OLDER CHURCHES

Consideration of the future relationship of the Younger or indigenous Churches and the Older or sending Churches brought forth from the two groups which had met separately a number of unanimous recommendations.

The first sounded a call to both Older and Younger Churches in face of the, as yet, unfulfilled command of Christ to preach the Gospel to every creature, and in face of the present urgency where every year's delay may mean the closing of doors which will not be opened again in all

probability till this generation has passed away, to revive and deepen their inner life; to foster and encourage within themselves the sense of responsibility as members of the holy catholic Church, for it is not enough that only the leaders of the Church should have the ecumenical outlook; to promote the missionary spirit, and so to train their members for the work of witness that both the Christian community may be more deeply Christianised and the proclamation of the Gospel may be more effective; to mobilize and train its laity for service in the Church, especially in the sanctification of the life of the home, in the winning of the younger generation for Christ, and in the permeation of the common life by Christian principles and ideals; to develop in its members the sense of Christian stewardship, and so to direct their giving that both the existing church may be maintained and the evangelistic task pressed forward in areas as yet unreached by the Gospel.

To the Older Churches a special plea was addressed that, in spite of difficulties at the base, they should continue to make their ablest men and women available for service on the mission field and with the Younger Churches. To the Younger Churches was sent the call to "put away once and for all every thwarting sense of dependence on the Older Churches, to take their stand firmly on the true ground of absolute spiritual equality and of their right to manage their own affairs, to frame their own policies, and, under the guidance of God the Holy Spirit, to bear their own distinctive witness in the world, as the instrument by which God wills to bring to Christ the whole population of the lands in which they dwell."

Certain aspects of the new partnership were considered and recommendations made.

Personnel. From the beginning the evangelistic task in any new area must have as its goal the establishment at the earliest possible date of a self-governing, self-propagating Church. As soon as it is firmly rooted in Christ leadership must pass from the missionary to leaders in the local Christian community. And since the future of the Younger Churches will depend on the quality of this leadership (its inadequacy at the present time often being evident) absolute primacy must be accorded to training for this leadership. So far as the missionary is concerned, once the indigenous church is well grounded, if he elects to remain, he must, while retaining the closest fellowship with the church of his origin, become in every respect a member of the church which he is to serve and, during his service, should joyfully give his allegiance to that church and regard himself as subject to its direction and discipline. The Younger churches have made it plain that they earnestly desire the co-operation of such missionary helpers, but it must be in the manner indicated, since the war years have demonstrated the weakness of a faith considered "foreign" and the necessity of "belonging" if the church is to go ahead.

Finance. The question of the financial support of workers, both national and missionary, is fraught with many difficulties. Disparity in income can be a source of friction and impair fellowship. Nor is it eased by the fact that the income of the "local" worker often bears the same relation to that of the English missionary as the latter's does to the American's! No detailed solution to the prob-

lem could come from a large conference, but the Christian principles which must govern the consideration of the matter were emphasised to the full.

A practical expression of the new partnership had been forthcoming in contributions from the Younger churches towards the reconstruction of church life in those cases where Older churches had been impoverished by the war. The grace of receiving has been manifested, as well as the grace of giving. But as a rule, the Younger churches still need substantial help from the Older, though, with due regard for the intentions for which individual donations may have been given, final responsibility for the expenditure of funds must remain with the church of the area in which the money is to be spent.

Policy. Our Lord's command applies equally to Younger and Older churches today, and each has much to contribute to the other. Plans for advances in the Younger churches, however, must take on a new realism and involve much more elimination of duplication and overlapping than has as yet been considered feasible. Deputations from the Older Churches were still welcome, though greater efforts must be made on their part to understand problems from within, while, on the other hand, opportunity must be given for Younger Church leaders to visit the Older churches, to understand their life, to witness to them, and to meet for consultation with mission boards and their leaders. Special attention was directed to the practice in some Older churches of inviting ministers of Younger churches to undertake work as temporary pastors or as members of staffs in the Older churches.

Administration. The chief problem here was of institutions. Early self-support in this realm is not feasible. In Younger and Older-church lands alike, Christian schools and hospitals are dependent in part at least on endowments and special contributions. For a long period support and help from the Older churches will be required. In the development towards financial autonomy, however, three points must be watched: the institutions must be kept avowedly and vigorously Christian; the highest educational and scientific standards must be maintained; there must be a close connection between the institution and the life of the church or churches which it serves.

Partnership will be helped by the regular exchange of reports on their activities by the Younger and Older churches.

Finally, special attention was directed to the importance of ecumenical and international consultation on the new administrative problems arising from the growing spirit of co-operation which has resulted in the formation of great united churches in India, China, and Japan. Consultation among the churches affected has naturally taken place, but unless these are extended it will be difficult for the whole pattern of partnership to be worked out.

BUSINESS MEETING

The conference was followed by a short meeting of the Council's Committee, when reports of the various activities of the Council were received and the appointment of officials dealt with. There is no room to deal with these matters at any length, but two items should be mentioned.

The first is a slightly new set-up in the Council's staff. Over and above the Secretaries in New York and London the Council has appointed a "captain of the team" in the person of the Rev. C. W. Ranson, formerly the Director of the Council's Department of Social and Economic Research, and previous to that a missionary in educational work in India. His task will be that of directing the work of the I.M.C. generally, and the success of the Whitby conference, for which he was largely responsible, suggests that we may look for great progress in the days ahead.

The second matter was that of the relationship of the I.M.C. to the World Council of Churches. The first Assembly of the World Council, due next year at Amsterdam, overshadows most ecumenical Christian conferences these days, and is an indication of the growing importance of this body which has still to be launched officially. No final decision on the relationship in question could as yet be come to, but for the time being the I.M.C.'s stationery will carry the words: "In Association with The World Council of Churches," as recommended by the Joint Committee of the two organisations. This is intended as the first step in what must inevitably become an ever-increasing measure of co-operation.

The World Council of Christian Education

Westhill Training College, Selly Oak, Birmingham, was the scene of the first post-war Council meeting of the World's Sunday School Association in August last. Here again representatives from all parts of the world gathered to review the effect of the war upon Christian Education activities and to draw up plans for advance.

Three-minute reports were given on some 97 different areas—a method that unfortunately did not allow any clear picture of the world situation in this sphere to emerge. But they revealed that Christian organisations everywhere were alive to the importance of the work which they had undertaken in the Sunday School and youth work. Neither enthusiasm nor ideas were lacking.

Change of Name. Three decisions in particular taken at the meeting are worthy of note. The first of these was the change of name from the World's Sunday School Association to the World Council of Christian Education. This was demanded both by the fact that over a period of years the work of the Association had extended far beyond Sunday School matters alone, and the name as it now stood inadequately described the functions of the Association; and also by the fact that the name as such did not impress favourably Christian youth to-day, and was therefore a handicap.

Travelling Secretary. The second decision related to the appointment of a travelling secretary who would be able to co-ordinate the work of religious education being done in Southern Africa by different bodies. On the recommendation of a committee appointed to consider the matter he would probably begin in the area where he is most needed—the territories centring around Angola and the Belgian Congo—and his first task would be to conduct

a survey of the area taking into account the present situation and trends in Christian Religious Education, the various agencies at work in this field, the degree of co-operation between them, the problem of overlapping, and the untouched areas and groups.

Religious Films. The final matter of importance, and probably the most significant, was the decision reached in respect of religious films in a session presided over by Mr. J. Arthur Rank. After addressing the Council and stressing the importance of the film as a means of instruction and indicating what his own studies were trying to do in the matter, Mr. Rank moved a resolution that three new secretaries should be appointed to the Council, one each at London, New York, and Geneva, to give guidance to the studios in the content of religious films and to act as information officers so far as organisations responsible for Christian education in different parts of the world were concerned. This resolution was enthusiastically adopted by the Council, whereupon Mr. Rank offered to provide for the man in London, and a lady Vice-President of the Council from the United States said she would do the same for the man in New York. There is every possibility that a third such person to provide for the man in Geneva will be found in the United States.

World Conference of Christian Youth

The World Conference of Christian Youth sponsored by the World Council of Churches, the World Y.M.C.A., and other agencies at work in this field, met in Oslo in July of this year. The Christian Council of S.A. was represented at the Conference by the Rev. J. E. Hallendorff and the Rev. H. F. Loysen. Their reports, which have since come to hand, give the following information.

Over 1300 delegates from all parts of the world attended the Conference representing 71 different countries and greatly varying Christian traditions. Although not officially represented the Roman Church had sent observers. No representatives from Soviet Russia had been permitted to attend, and a last-minute hitch had prevented the attendance of delegates from Japan at this and the previously-mentioned conferences. This was the first such gathering since 1939, "and it was wonderful," writes one of our representatives, "to think that not so long ago many of these young people who met in Oslo had been enemies!" "One of the most remarkable moments in the Conference," writes the other, "was when both the Dutch and the Indonesian delegates (whose respective countries were at that time engaged in military combat) deplored this unnecessary resort to arms to settle their differences, both decrying the war as contrary to the Christian spirit."

Nature of the Conference. The activities of each day fell into three sections: Devotions were conducted by representatives of the different Churches according to their own rites in turn, the whole Conference being invited to attend. The devotions were followed by an address given by such outstanding people as Bishop Berggrav of



lo, Dr. Visser 'T Hooft of Holland, Professor Niebuhr America, and Dr. Martin Niemoller of Germany. Finally the delegates split up into groups of about thirty people each for Bible study and discussion.

General Impressions. Mr. Hallendorff writes: "The theme of the Conference was 'Christ is Lord.' At the various services one did feel that 'Christ is Lord.' But one soon found out that the Church of Christ on earth is very much divided. . . . One could notice this tragic fact during the various discussions which took place. . . . Many hard truths were said, but also many earnest and deep prayers were prayed that the love of Christ in spite of all the differences should prevail."

Mr. Hallendorff remarks upon the striking differences in thought concerning the redemptive power of Christ. Some appeared to him very shallow while that of others, particularly those coming from Europe where they had had to suffer for their faith, revealed much greater depth and a firmer grip upon this aspect of the Faith. "During these discussions one noticed the great difference and the marked tension between American optimistic, practical Christianity, and the Christ-centred Continental view." He says "It was really heartbreaking to listen to young people from different countries when they spoke about the very vexed and difficult post-war problems. . . . More than once it was said that it is the most difficult thing for young people to live as Christians during the post-war years. The chaotic conditions, the moral and sexual abyss, for instance, on the Continent, is just too terrible. . . . We cannot fathom the spiritual agony of all the people in war-torn Europe."

Anti-Christian Spirit. The anti-Christian forces, he says, have won disastrous victories. "Young people, following the war, have become disillusioned. "They have nothing to live for, there is no initiative, no hope. Life seems so meaningless. There are no ideals; most of the young people have become the victims of nihilism, and it seems to many as if only Communism has something to give."

Pastor Niemoller, in a masterly analysis of the present spiritual situation on the Continent, said that "the optimism of today seems to be Communism." He pointed out to the Conference the hopeless dilemma in which modern youth finds itself. On the one hand a false optimism, on the other a false nihilism. He pointed the Conference to the third road, "the Christian road" as he called it.

"To meet Christ," said Dr. Niemoller, "means to ride out nihilism. The only thing which aids for the Christian is to be 'in Christ'; to live in and by faith, to be conquered by Christ and to wait the coming of His Kingdom. And this again means to serve Him, to be active in His service. During the pilgrimage of the Church to Christ, the Lord of the future, the Christian has no programme of his own. The only programme he needs has already been given to him—it is the redeeming love of Christ."

Mr. Hallendorff writes of this word of Dr. Niemoller's that "it is, I think, the real message of the Oslo Conference."

The Future. In this Conference, as in the two already referred to, attention was given to the coming first assembly

of the World Council of Churches in August of next year. It was decided that 100 young people from the Oslo Conference should be present at Amsterdam to stress the importance of work among youth in the World Council of Churches. Both the International Missionary Council and the World Council of Christian Education had had to give thought to the future relationship between them and the World Council of Churches. All, therefore, who see in the ecumenical movement the Hand of God operative upon His Church in this day and generation will look towards Amsterdam next year in prayer and hope—in prayer that God's Spirit may come in mighty power upon this stricken world through the Church Universal newly dedicated to Him and to His service; in hope that, of His mercy, we may awake in time to turn mankind to Him Who alone can save from the spiritual darkness that in this day threatens to engulf the world.

Meantime, the message of these conferences to Christians everywhere is the word with which we began:

"We are one in Christ Jesus. We go forward together in a common task. Brothers in Christ, there is no time to lose!"

Editorial Note: The material published in this issue of the *Christian Council Quarterly* is from the pen of the Secretary of the Council, the Rev. Stanley G. Pitts. Ask him to meet your community and tell you more.

The outstanding importance of this issue will be clearly understood by readers who are concerned for the future of our Christian witness in this country. At all costs we must get into the main current of that stream of new life whose flow, insignificant as it may seem to some, will if we are faithful yet bring a flood of new life to the world. For the religious life of our country to remain in a backwater will spell ineffectiveness and may mean disaster.

The Christian Council is our only link with these new, world-wide forces which will be centred in the World Council of Churches. We have our word to speak in the universal Christian witness. We need to see this wider vision, to be re-vitalized by this new life.

Let us therefore with all our hearts by prayer, by gifts, by active co-operation, support the Christian Council of South Africa.

President: His Grace the Archbishop of Cape Town.

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THE CHRISTIAN COUNCIL QUARTERLY

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The first general Assembly of the World Council of Churches meets in Amsterdam, Holland, from Tuesday August 22 to Saturday, September 4, by invitation of the Netherlands Reformed Church, the Bishops of the Old Catholic Churches of the Netherlands, and the Ecumenical Council of the Netherlands, and by the time this paper is in your hands preparations will be very far advanced. Almost daily the number of communions that will be represented there increases as invitations are belatedly accepted, and it is safe to say that nearly 150 different communions from over 40 different countries will be represented at this most significant gathering.

Its beginnings . . .

This Assembly at Amsterdam will crown the hopes and endeavours and prayers of many who gathered together in Edinburgh in 1910 for a world-wide missionary conference. There had been others before it, but, as Dr. Mott has pointed out, "1910 was in a class by itself. . . . In number of delegates and in wide geographical representation this Conference holds the leading position. More important still was its scope and the thoroughness of the preparatory processes . . . the earlier conferences had been chiefly great demonstrations fitted to inform, educate and impress. It was felt, however, that the time had now come for a more earnest study of the world wide Christian enterprise, and that, without neglecting the popular demonstrational uses of such a gathering, the first aim should be to make the Conference as far as possible a consultative assembly."

Out of that great conference came in 1921, through a continuation committee it established, the International Missionary Council, of which today the Christian Council of South Africa is the South African constituent body.

But the Edinburgh Conference gave rise also to two other movements which are today changing the face of Christendom—the "Life and Work" and "Faith and Order" movements of the Churches. These met in separate conferences in Great Britain in 1937, the one at Edinburgh, the other at Oxford. Hitherto they had represented the two parallel though separate methods by which the Churches throughout the world were fulfilling their increasing desire for unity in thought, prayer, action and life. The Universal Christian Council for Life and Work, which was responsible for holding the Oxford Conference on "Church, Community and State," and the World Conference on Faith and Order, which held the

Edinburgh Conference, were alike supported by the churches, and in a number of cases the delegates appointed by the Churches to the two bodies were the same. Not unnaturally therefore, there came before these two Conferences a proposal that they should no longer continue as parallel movements but be joined together to form one "World Council of Churches." The proposal was heartily approved by these two great ecumenical gatherings, and a committee of 14, seven from each Movement, was appointed with power to convene a more widely representative gathering to draw up a draft constitution for a World Council of Churches. This body met in May 1938 in Utrecht and set up an interim organisation pending the time when the Council should meet in Assembly or assume final control over its own activities, and completed work on a draft constitution for the Council on the basis of which invitations were issued to the proper authorities in the Churches to become affiliated to the World Council. And then came the war.

The war inevitably delayed the official launching of the Council by seven years. But it did not put a stop to preparation and sectional meetings. These continued in increasingly restricted circumstances through the war years in North America and in Britain, while during the last two years meetings of the provisional Committee have been held in Geneva and North America. Tremendous progress has been made in spite of exceedingly difficult conditions. Almost 150 different denominations, including Eastern Orthodox Churches, have been approached and have, after thorough consideration in their own Church courts, voted to enter the World Council of Churches. Four Commissions set up by the Study Department have been in constant session in preparation for the Assembly, and their work is referred to below. An Ecumenical Institute with Dr. Hendrik Kraemer as Director has been established for the training of lay people and ministers, especially for the reconstruction of Church life in Europe, but also to give the world vision to workers from all parts of the world. Finally, the World Council of Churches Department of Reconstruction and Inter-Church Aid (including Prisoner of War and Refugee Commissions) has under the able direction of the Very Rev. Dr. J. Hutchison Cockburn, and with the backing of the world-wide Church, done an outstanding job in the reconstruction of Church life in Europe, and this work continues. And all this before the World Council of Churches has really come into being!

Its Nature . . .

In what will the World Council of Churches consist? Fears have been expressed in some quarters that it was the purpose of the World Council of Churches to develop a kind of centralised control of all non-Roman Churches. In reply to this fear the Provisional Committee made most emphatic its determination to follow the pattern which had been laid down in the Constitution, which gives the Council no authority over its member Churches. In its message the Committee described the aim of the Council as being Church unity based on the Christian principle of co-operative service to mankind and asserted that the World Council of Churches "seeks to promote unity among its members and to serve them as an organ whereby they may bear witness together to their common faith and co-operate in matters requiring united action."

The Committee further said that the Council "does not aim to usurp the functions which belong to its constituent members nor in any way to control or legislate for these bodies. The Christian unity for which the Council stands is of a different order. It strives after a unity in which Christians and Christian Churches, joyously aware of their oneness in Jesus Christ, their Lord, and pursuing an ever stronger realization and expression of that oneness, shall in times of need give help and comfort to one another, and at all times inspire and exhort one another to live worthily of their common membership in the Body of Christ."

Here are some quotations from the proposed Constitution of the World Council of Churches.

I. Basis: The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour.

II. Membership: All churches shall be eligible for membership which express their agreement with the basis upon which the Council is founded. (The word "church" here includes denominations composed of autonomous churches).

III. Functions: The functions of the World Council of Churches shall be

- (1) To carry on the work of the two world movements for Faith and Order and Life and Work.
- (2) To facilitate common action by the Churches
- (3) To promote co-operation in study
- (4) To promote the growth of ecumenical consciousness in the members of all churches
- (5) To establish relations with denominational federations of world-wide scope and with other ecumenical movements
- (6) To call world conferences on specific subjects as occasion may require.

The Assembly will consist of 450 official delegates of different churches, and in addition alternates will be appointed who, with 100 youth delegates and visitors, will meet in a parallel programme of meetings planned specially for those who are not members of the Assembly. But the significant thing, as Dr. Visser 't Hooft, General Secretary of the World Council of Churches, has remarked, is that the "Assembly will be the first official meeting of Churches in the ecumenical fellowship which is not an *ad hoc* meeting, but the beginning of a definite and permanent relationship between them." After Amsterdam there will be in

constant operation a new organisation of the world-wide Christian Church which will carry on its work by certain specified commissions and a Secretariat, the whole Council meeting in Assembly about every five years.

The relation between the World Council of Churches and two other important Ecumenical bodies—the International Missionary Council and the World Council for Christian Education—has come in for a great deal of careful consideration, for both these bodies are concerned with matters which the World Council of Churches must take into its ken, viz. the world mission of the Church and the religious education of the young. The present suggestion from joint councils which have considered the matter is that each should be regarded as functioning "in association with" the World Council of Churches and this will appear on the stationery and publications of all three bodies if the forthcoming Assembly approves for its own part. Approval has already been gained by the International Missionary Council and the World Council for Christian Education in international conferences last year.

Finally, who are the leaders in the new World Council of Churches? Many of those who played a big part in the forming of the World Council have now passed on. None was more prominent than the late Archbishop William Temple, and it is his words from his enthronement sermon at Canterbury that are often used to describe the ecumenical movement—"the great new fact of our era." But those who lead to-day have among them his successor to Canterbury, Dr. Fisher; the Archbishop of Upsala; the Rev. Dr. Marc Boegner, leader of the Protestant Church in France; Dr. John R. Mott; the Archbishop of Thyateira; the Bishop of Chichester; Bishop Berggrav of Norway; and, on the Secretarial side, Dr. Visser 't Hooft, Dr. Henry Leiper, Canon Leonard Hodgson, Dr. Douglas Horton, and others.

What these leaders say in effect to us all is: "The World Council is really the necessary expression of a situation in which the churches must say to each other 'We cannot unite because there are deep and serious divergences between us in matters of faith, but neither can we continue to live in complete separation from each other, because we recognise one common Lord and we desire together to express more completely the *Una Sancta*, the one Holy Church which is the Body of Christ. We are not yet ready to enter into full communion with each other and to act as one undivided body, but we are now ready to give up all policies of isolation, to enter into a truly Christian conversation with each other and to act together whenever we can find common ground for doing so.'"

The Work of the Assembly and Council.

The theme of the Assembly at Amsterdam will be "Man's Disorder and God's Design," and on this theme four different study commissions headed by well-known scholars have been at work for over two years preparing the ground. The subject is obviously a very relevant one. As Dr. John Foster has pointed out, it is "the age-long antithesis. St. Paul set it out under the headings Sin and Grace. St. Augustine wrote in the fifth century, when his world was going to pieces, about 'the earthly city which shall not be everlasting,' but his book was entitled *Concerning the City of God*." But the subject has peculiar relevance to our day when the antithesis, as set out in a World

Council publication, is so startling: "The Disorder of Man shows itself in colossal destruction of homes, factories, churches, schools—all the tangible assets of community; in famine or near-starvation over wide areas, with millions going hungry; in destitution among normally hardworking thrifty populations; in 15,000,000 displaced people without home or country; in fighting still going on so long after the 'cease fire'; in uncertainty, insincerity, indifference to human suffering on the part of political leaders; in no common yardstick for human behaviour based on God's law; in defeatism, self-interest, and expediency, indicating the abandonment of high principles and the loss of the essential certainties of religion; in spiritual apathy and moral disintegration. And over against this Disorder lies the Design of God—Peace on earth to men of Goodwill."

The Study Commissions which have been working on this vast subject have tackled it from four angles. Commission I has taken "The Universal Church in God's Design" and asks the question 'What has the Church to do with this modern world?' This Commission, it is anticipated, will probably have the hardest task of the four in making its findings comprehensible to the man-in-the-pew since it deals with the paradox of the Church as both a divine and human institution; the Church as a universal factor in God's scheme, and as a local one—the familiar building on Main Street whose congregation is debating the renovation of the organ! One of the members of the Commission has defined its theme as "The Witness of the Church to God."

Commission II tackles "The Church's Witness to God's Design"—Evangelism in the contemporary scene. Commenting on this one publication says: "It is rather obvious that the Church in many places is not speaking a language that the totally unchurched man, the atheist or agnostic, can understand. Every religion has a ritual language, usually one of great beauty, but it is too often meaningless to outsiders. We look to this Commission to point the way to better methods of reaching the vast unchristian majority which surrounds the Christian community."

Commission III will consider "The Church and the Disorder of Society." Of this Dr. John Foster remarks that the Commission "has received diagnoses of disorder from Africa, America, Asia, Europe—and from Russia. How can one live a constructive life in a ruin? How can one be a man in a machine age? How far is the Church itself caught up in the evils of the time and where does it show effective counter to them? As they ask what the strategy of the Church should be with regard to society and economics and culture, again there rises that deeper question of the Church's need for new power."

Finally, Commission IV differs from the other three in being not an *ad hoc* but a permanent joint Commission of the World Council and the International Missionary Council, authorised by both bodies at a meeting held in Geneva in 1946. Its subject is "The Church and International Affairs." The Commission is tackling, and will continue to tackle, many of the problems now confronting UNO as they concern the religious sphere and also the question of Christian ethics in a largely de-christianised world. The main attention at the moment is centred on the much besieged subject of Religious Liberty. Already the Commission's Director, Dr. O. F. Nolde, has done

excellent work in liaison with the UNO Commission on Human Rights in an endeavour to safeguard Religious Liberty in both the proposed Declaration and the Convention on Human Rights.

The reports of these four Commissions will be in the hands of delegates to Amsterdam well before the Assembly meets. At the Assembly the delegates will be split into four sections corresponding to the Commissions, and with which the study commissions will themselves be merged. These sections will then, using the work of the study commissions as their background, come to their own findings, through which it is hoped the Assembly as a whole will be able to send forth a prophet message to the Churches, the Christian fellowship, and the World—a message both centrally Christian and immediately relevant to the needs, the questions, and the burdens of men to-day.

In addition to the study to be undertaken the Assembly will also, of course, have the constitutional task of consummating officially and formally the establishment of the World Council of Churches and thus terminating the "process of formation" which has continued since 1937. The Constitution will be adopted, the principles governing the admission of additional members ratified, and various legal problems settled.

The Assembly will also receive reports from all over the world on material and political conditions affecting religious life, especially in the war-stricken areas, the mission fields, and among the "Younger Churches." This will give a fair assessment of Christianity's assets, handicaps, and problems.

Finally, it will be the Assembly's task to lay down the programme for the continuing work of the World Council—for this, as we have said earlier, will now become a body in constant operation with large tasks in many different spheres. It must continue its study of common problems facing the Churches, of matters of Faith and Order; it must continue its promotion of work among youth, especially through its Ecumenical Institute; news of the Christian world will continue to be disseminated through its Ecumenical Press Service; study and liaison work in international affairs will develop; Reconstruction and the provision of Inter-Church Aid to distressed churches is still a vast task, with its service to refugees and prisoners of war and the provision of sheer material help to war-stricken areas. Altogether there is no lack of work waiting to be done, and the World Council will exist to do it.

In Expectancy. . .

And so we are called to join in prayer and preparation of our own minds and hearts that the message that comes from Amsterdam may be the long-awaited Word of God to this day. There is a refreshingly frank recognition in the things that are being said and written about Amsterdam by Dr. Visser 't Hooft, the General Secretary, and others, that the mere setting up of the World Council and the holding of this first Assembly will not of themselves fulfil the hopes and longings of Christian people throughout the world. More than that is needed, and it is for that "more" that we must pray.

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for the nations and peoples now rushing toward doom. . . . God has his own ways of fitting for leadership in His Kingdom. The way in which, apparently, he is trying to fit the World Council of Churches for greatness is to confront it at the outset with the desperate crisis of nations and of civilisation itself on the brink of disaster."

To the German Church, denied by National Socialism the opportunity of being at Oxford and Edinburgh, Amsterdam looms enormously large. One writing of their hopes says: "We do not expect a solution of problems that have hitherto proved insoluble. Above all we do not except a pretence that problems are already solved if only they are stated correctly. Even at Amsterdam the church surely cannot give more than it has and should not wish to seem more than it is. But it would be a great deal if the right questions were rightly asked and probed to the very bottom. And if through such common effort a path should be opened up here or there—a path that we too could travel, whether it led to the inner renewal of the church, or to the fruitful announcement of its message, or to the beginning of a new order in the community of peoples—we should feel that Amsterdam had been something tremendous."

The present Archbishop of Canterbury points out that "in one sense we are looking for trouble. We are taking the risk which all men take when they invite the living God into closer touch with their lives. We cannot tell what God will do with us through this new relationship, but we can be sure that He will not leave us unchanged. . . . The Council is there to serve, as under God the churches may allow it to, both the renewal and the unity of the Church of Christ; renewal first, and then unity. That unity for which Christ prayed, can come only from the renewal of all Christians in their calling in Christ, as a by-product of their seeking first the Kingdom of God. An English theologian, Canon V. A. Demant, has wisely remarked that the Church is not weak because it is divided; it is divided because it is weak. Weak it is in its grasp of Christ and of the "wholeness" of the Christian faith. If the World Council can become a means whereby the Church is renewed it will also be a means by which the churches will be helped to discover unity."

Let us conclude with some words of Dr. William Temple, to whom the World Council when it meets will owe so much, spoken in his opening sermon to the Edinburgh Conference in 1937: "Our faith must be more than the trust which leads us to rely upon (Christ); it must be the deeper faith which leads us to wait for Him. It is not we who can heal the wounds in His Body. We confer and deliberate, and that is right. But it is not by contrivance or adjustment that we can unite the Church of God. It is only by coming closer to Him that we can come nearer to one another. . . . Only when God has drawn us closer to Himself shall we be truly united together; and then our task will be, not to consummate our endeavour, but to register His achievement."

Let us Pray. . .

O God, Who to an expectant and united Church granted at Pentecost the gift of the Holy Spirit, bless, we beseech Thee, the preparations now being made for the first Assembly of the World Council of Churches at Amsterdam that through the guidance of the same Spirit those who

meet there may attempt great things for Thee, and reveal to the world the unity of the One Church of Christ, which is the very body of Thy Son, our Lord. Amen.

Our Annual Appeal

With this issue we are enclosing a copy of our annual appeal leaflet and would ask that you be good enough to give it your earnest consideration. This year we are including in the leaflet for your information the Council's Financial Statement for 1947 which demonstrates very clearly our need of funds if we are to carry on with the present arrangement.

One of the highlights of the Executive meeting in January was when, having introduced the financial statement and being asked by the President how things looked for the future, the Hon. Treasurer, Mr. Filmer, replied that the first fortnight in January had brought two large and extremely welcome gifts. £100 had been given the Council for its work through the Archbishop, and one of the constituent bodies of the Council, the United Christian Missionary Society (Disciples of Christ, U.S.A.)—a small body in this country but a very large church of the Baptist standpoint in the States—had offered a further £250 conditional gift over and above its contribution in 1947. The £250 would be available to the Council provided an equivalent amount of new money was raised during the year.

It goes without saying that the Council sorely needs this very generous gift. We therefore make an urgent appeal to you this year—every pound given will release one pound of this £250 offered to the Council by a church which is concerned to strengthen the Council's hand as a co-operative body. The number of those who are concerned for a united front among the churches is not legion in this land—our denominational walls are still formidably high—and your help will mean a very great deal.

Your gifts will be gratefully received by the Council's Hon. Treasurer at P.O. Box 708, Cape Town.

The Fruit of Orphaned Missions

The Progress Report for 1947 of the International Missionary Council's Orphaned Missions Fund just to hand has two impressive statements from German leaders who were delegates to the Whitby Conference on the significance of the Fund for missions orphaned during the war, and also for their "home bases."

Dr. Freytag, Director of Missions in the German Evangelical Church, writes: "A few days before the outbreak of the last war Dr. Mott and Dr. Warnhuis were in Berlin to discuss the policy of the I.M.C. concerning German Missions in case of war. They promised to give help to our Younger Churches and for the support of our missionaries. At that time nobody imagined that the German Missions would be only a small part of the missions which would need help, so we were all the more impressed by the fact that the promises given were fully implemented.

"No one could measure the detailed work and brotherly love that were involved in the care the officers of the I.M.C., of the National Christian Councils especially in India and China, and the officers of similar bodies in Indonesia, Tanganyika, Palestine, Australia, and elsewhere took for

our German Missions. Our debt also to our Lutheran brethren in North America is beyond measure. Nor can we describe the sacrifice and power of Christian fellowship that came out of many churches, Older and Younger, to maintain our missionary work, our churches, and even our interned brethren in many places. I wish I could list all the names of friends of many countries on all the continents who are ever in our thoughts. They have rendered a great service to our missions and to our churches at home. This practical demonstration of our Christian fellowship has strengthened our churches in the darkest days of the war. Even to-day it is for our congregations the main evidence of the reality of the one Church our Lord has within the churches."

As a result of the work done through this Fund the Secretary, Dr. L. S. Albright, notes something of a "changed attitude to nationalism and to paternalism in missions," though this new attitude, expressed in the following words of Dr. Hartenstein, Pralat of the Landeskirche, "will not reach all of the smaller societies at once" "Our missionaries who hope to go out again," writes Dr. Hartenstein, "will be ready to serve Christ unconditionally under the leadership of that branch of the Christian Church to which they are called, whether in India, China, Africa, or the great islands of the South. This time of waiting and hoping is extremely helpful to us in re-thinking and reviving our whole attitude and the work of the past. . . . And I may add quite clearly that we are ready for all the possibilities we have discussed (at Whitby): to go out to old mission and Church fields, to start new work by planning together with the National Christian Councils and the Younger Churches of the respective fields, and to disperse our men and women among societies of non-German nationality who might call for such service. As missionaries of the future we want to be willing and ready as the prophet Isaiah said: "Here am I, send me." The world of the coming decades will be a new one in all directions. I think it is most imperative for Christians to find new ways and new methods for the service of the old, unique and eternal Gospel—to serve as messengers with a changed heart and a changed mind."

The Financial Statement reflects the fact that the administration of the Orphaned Missions Fund for missions in this area, which the Christian Council had undertaken since the Funds inception, has now been taken over by the I.M.C. since it is now possible to remit direct to the only mission requiring continued assistance—the Rhenish Mission in South West Africa. The needs of that mission will probably continue for some time and we commend it to our readers.

International Review of Missions

We are pleased to report that as a result of bringing the IRM before our readers in our last issue we have had the pleasure of forwarding several subscriptions to London. This service we shall be glad to continue to offer.

We would direct attention to the April issue of the IRM in which the debatable subject of the degree to which the former customs and way of life of converts from paganism calls for change on their embracing the Christian faith and

the degree to which that former way of life can be "baptised" into the faith, is dealt with in principle refreshingly by the Rev. R. K. Orchard, Secretary for China and Africa of the L.M.S., in an article entitled "Natural Law and Missionary Policy." Mr. Orchard has recently been on an extended visit to the African field during which he visited the Union.

The important missionary problem of the "articulation" and interpretation of the Gospel, dealt with at Whitby in a consideration of the "Essential Gospel," receives fresh and most interesting treatment from the pen of the Rev. Kwang Hsun Ting, until recently Missionary Secretary of the S.C.M. of Canada, and now doing research work at Union Theological Seminary in New York. He writes on "The Impact of the New Testament on the Non-Christian."

These are but two of the excellent articles you will find in this latest IRM, and we would again commend the taking of this most valuable periodical to our readers. The subscription for the four issues published each year is 10/6.

Christian Unity

News of some of the activities in Europe during the February "Week of Prayer for Christian Unity" have reached us:

In Great Britain a meeting took place in the Royal Empire Society's Hall in London, with the Dean of Windsor in the Chair, attended by representatives of the Anglican, Methodist and Roman Catholic Churches. All the speakers emphasised the fundamental elements which are essential for union: a spirit of repentance, an open mind and above all a spirit of prayer.

In Sweden, in Hastvedagarden, in the diocese of Lund, about twenty priests came together for an ecumenical conference lasting two days. Three Masses were celebrated—Roman Catholic, Orthodox and Lutheran.

In France during the Week of Prayer there were numerous activities, especially among Roman Catholics. At Lyons Mass was celebrated by Cardinal Gerlier, the sermon being preached by Father Clemence. Mgr. Chevrot gave a lecture in which he showed that the only force which can break down the barriers dividing men is charity. He seized the opportunity of the Week of Prayer to allude to the plight of the Protestants in Spain and to protest against the acts of vandalism which had been perpetrated against them. "My brothers, who are separated today," he concluded, "even if we have not yet built any ladders high enough to scale the walls which divide us, we have at our disposal a force which is powerful enough to undermine them: our charity." At Metz, for the first time since the Reformation Roman Catholics and Protestants met together under the sign of Christian unity. The crowd was so large in the meeting-hall, that a second meeting had to be held in the evening. The Roman Catholic delegation was presided over by Mgr. Schmit surrounded by a large number of priests, professors and members of religious orders and congregations; while the President of the Reformed Consistory was also surrounded by his collaborators. The procession of choirs lasted two hours, singing together "the sweetest mystery of Christendom: Christ-mas."

In Paris an ecumenical service was held on January 29, at the Anglican Church in the Rue d'Aguesseau. It was attended by clergy from the Orthodox, Anglican, Lutheran,

Reformed and Methodist (French and foreign) Churches. Bishop Chambers from the Church of England and Pastor Marc Boegner spoke on the prayer of Christ, "That they may be one, as we are one." The blessing was pronounced by Metropolitan Vladimir. The choir of Russian youth movements took part in this service. Another ecumenical meeting was organised by the Orthodox Institute of Saint-Denis at the Church of St. Irene, attended by the Archimandrite van der Mensbrugge, and by Reformed, Lutheran and Anglican clergy. Many Roman Catholic priests also came and joined in these ecumenical prayers.

In Germany a Roman Catholic theologian, Karl Adam, spoke in Stuttgart at the Evangelical Church of St. Mark. It must be 400 years since a Catholic theologian spoke in an Evangelical church to both Catholics and Protestants on the questions of faith which unite and still divide Christians. For three evenings over two thousand people listened with rapt attention to the captivating, passionate words of the learned speaker.

The position of Rome in respect of Amsterdam and the Ecumenical Movement generally has, however, been set out by a leading Catholic priest—the Rev. Max Pribilla, S.J., of Munich—in the Roman Catholic weekly *Die Furche* of May the 1st, published in Vienna. (Father Pribilla was the author of a book concerning the Christian Churches' effort to achieve unity entitled "Concerning Church Unity: Stockholm—Lausanne—Rome" in 1929.) Starting with the Catholic "Una Sancta Movement" which aims at a rapprochement between the divided confessions, Father Pribilla describes the international church conferences of the last thirty years, culminating in the approaching First Assembly of the World Council of Churches.

"The Roman Catholic Church holds aloof from these conferences," writes Father Pribilla, "not because it fails to recognise the positive Christian forces which are at work in them, but for reasons of dogma." The Catholic attitude to the question of church unity is then summarised in the following sentences, referring to the Encyclical "Mortali-um Animus" (1928).

"For the Roman Catholic there is only one Church founded by Christ, namely the Roman Catholic Church with its visible head, the Pope. For the Catholic, therefore, the question of church union can only be solved by re-uniting all Christians with the Catholic Church, while recognising its doctrine, its constitution and its form of worship." Hence "although the Catholic rejects the way of Luther and other Reformers as erroneous, he may at the same time admit that the Reformation has great significance for the Church in the plan of providence." The direct opposite of this attitude is the conception of those Protestants who "regard the way of Luther as justified in essentials, although they may not admit every detail of his action."

Between these two conceptions, which are poles asunder, "there is no bridge visible to human eyes." So that a dogmatic or organisational unity of all the Christian Churches "here and now is impossible." "The attempt to bring about the unity of Christendom bears, in the deepest sense, the seal of all truly Christian actions; it is a hope against hope (Romans 4: 18), something which

cannot be achieved merely with human powers, but only through the grace of God." For "it is hidden from our eyes whether God wishes to bring about the unity of all Christians in this aeon."

Estrangement and antagonism, Father Pribilla continues will give place, through the work of the ecumenical movement, to "a sense of reverence; we shall respect and love our brother in Christ, even if he holds a different faith. . . Christians must come to realise more and more that they have great spiritual riches in common, and that they must unite to defend them. This is particularly true in our own time, when all the laws of God and of man are disputed." That is why opportunities should be given "for the united voice of all the Christian Churches to be heard concerning the questions of international understanding and the new social order, so as to create a sort of world-conscience to which people will listen."

Father Pribilla mentions practical tasks "in the accomplishment of which Christians can co-operate without detriment to dogmatic differences," and gives the following example. "If a sister belonging to a Roman Catholic Order and a Protestant deaconess, on their way from Jerusalem to Jericho, find a man who has been attacked by thieves, they can help him together from motives of Christian love, without stopping first to reach an agreement together concerning the doctrine of justification." Humanity is like the man who had fallen among thieves "and because the need is too great to be met by the resources of any single Church, the Churches must join forces." Practical co-operation between Christians on these lines "will bring to the fore the things they hold in common." The impulse for these efforts is the recognition "that God is a God of truth, that there is only one Truth, and that all men who are solely concerned with the Truth are bound to come closer to one another. . . . Then they may react upon one another, without detriment to their respect and love for one another." For "people may be united through struggling for high ideals."

Finally Father Pribilla looks back on the confessional disputes which were customary fifty or sixty years ago, but which are neither understood nor tolerated by church people today. "So we really have made progress. Every Christian feels uplifted when he realises that, in the midst of the torn and divided condition of men to-day, God has opened the slow eyes of Christians to perceive once more the high ideal of the One Church, and has thus given us proof that His providence is watching over Christendom even in this dark hour of history."

World News

MISS MARGARET WRONG

News has been received of the sudden passing on April 11th at Gulu, a Church Missionary Society's station in Uganda that she was visiting in the course of her duties, of Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa. Her death means a very grave loss to Africa and to the International Missionary Council as well as to the large circle of her friends.

U.S.A.

Since 1931 the Congregational Churches in the U.S.A. have merged with the Christian Churches, and have taken the denominational name of Congregational Christian Churches. The Churches of this denomination in the interest of Protestant unity are now taking a nation-wide vote on a proposed merger with the Evangelical and Reformed Church, by which both church bodies would hereafter be known as "The United Church of Christ." The final decision in this matter which has been under consideration since 1942 will be taken this June. The combined membership of the two bodies is close on two million.

The first Academy to train Russian Orthodox priests at the university level and to teach Russian religious thought and philosophy in the United States will be established in Union Theological Seminary which is affiliated with Columbia University.

Time, the highly popular American illustrated weekly, had on the cover of its 25th anniversary number a photograph of Dr. Reinhold Niebuhr. The explanatory text significantly stresses that a theologian like Niebuhr has a message to give which is more important for our restless, confused century, than all the efforts of UNO.

CANADA

The United Church of Canada has seventeen women on its list of ordained ministers, three of them married. In 1932 the United Church admitted women to be elders and since then they have been eligible to sit in the higher courts of the Church. The Baptist Church is the only other communion to give ordination to a woman.

GERMANY

In many areas of Germany to-day the Churches have lost former privileges—confessional schools have disappeared and religious instruction has been eliminated from the school curriculum. This situation is considered by many churchmen to be disastrous, coming as it does after years of systematic exclusion of Christian teaching from German education by the Nazis. For other churchmen, however, the situation has come as challenge and an opportunity. Their response, daring in conception, is expressed in the so-called "Catechetearbeit" programme. This programme, which began to operate in May 1947, aims at training ten thousand lay religious instructors in a period of two years. These instructors, or catechists, will undertake the training of children in Christian faith and practice under the direct supervision of the Church.

YUGOSLAVIA

Aid to Orthodox and Protestant theological seminaries and students, provision of food and clothing and books, and rehabilitation of priests, are among the greatest needs of the Yugoslavian Churches, according to the Rev. Robert Tobias of the Reconstruction Department of the World Council of Churches. Five hundred and eighty Orthodox priests were killed during the war. No students were trained for priesthood during the five years of fighting, and there exists now only one pre-seminary training school for church leaders.

PALESTINE

The Federal Council of Churches of Christ in America, in a publication containing a survey of the situation in Palestine, recalls the report presented by the United

Nations Special Committee on Palestine which attempted to safeguard all religious interests. To this Committee the Rt. Rev. W. H. Stewart, Bishop of the Church of England in Jerusalem, gave evidence in collaboration with the Rev. W. Clark-Kerr, Moderator of the Church of Scotland Presbytery of Jerusalem. They said: "We speak from long experience of many individual cases when we say that in spite of theoretical religious liberty, converts to Christianity in Palestine are liable to be, and frequently are, deprived of their inheritance, boycotted in or even dismissed from their employment, turned out of their homes, pilloried in the press, "framed" in the law courts, and threatened with, and often subjected to, personal violence. It is simply an unreality to speak of freedom of religion when converts to Christianity, whether from Islam or Judaism, have neither freedom from fear nor often freedom from want."

The Director of the American School of Oriental Research at Jerusalem, Prof. Millar Burrows of Yale University, has announced the discovery of the earliest known manuscript of the entire Biblical book of Isaiah. This discovery is of particular significance since its origin is dated about the first century B.C. Other complete texts of Isaiah are known to exist only as recently as the ninth century A.D. Another manuscript has been brought to light by scholars in the Holy Land, this time a commentary on the Book of Habakkuk. It seems to support the opinion held by many modern scholars that the book originally consisted only of the first two chapters.

The conflict between Arabs and Jews in Palestine is causing great damage to the work missionary groups have performed in the last 100 years. The Syrian Orphanage in Jerusalem has been taken over by Haganah, schools have had to be closed, as well as YMCAs and YWCAs which had formerly been the meeting ground for people of different communities, and a place where Christians, Moslems, and Jews, learned to work and play together. Christians in Palestine, according to the statement by the secretary of the Foreign Missions Conference of North America and the general secretary of the International Missionary Council, feel that in the tense and bitter conflict between Arab and Jew, their presence has been largely forgotten and their problems ignored. They appeal to Christians in the U.S.A. to remember that the churches in Palestine look to them for understanding and support.

CHINA

The Church of Christ in China, in which fifteen denominations work together, issues a periodical called *The Church*. The February number contains an article on the experiences of Christians in Communist territory. "As with other aspects of economic and political life in China," says the article, "conditions vary considerably in different parts of Communist China. However, as the evidence accumulates it can be said that usually Christian institutions are not able to function." In most cases public worship and even family worship is not allowed. "There is frequently definite opposition to the profession and practice of the Christian religion as such. There is always opposition to any kind of organisation or group fellowship which is not subservient to the Communist government. In general, it would seem that the areas which have been longest under Communist control are the places in which

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