

Mr. C.A. Whyte,
Box 97,
JOHANNESBURG.



(Two of the more important addresses given at the Conference, by Bishop Newbigin and Dr. Devanandan, will be published in the next issues of the International Review of Missions and the Ecumenical Review respectively.)

World News

Africa. Recognising in such a movement an act of faith and obedience to our Lord, Paris Evangelical Mission missionaries in Barotseland, Northern Rhodesia, have, with the full concurrence of their Mission, joined the United Church of Northern Rhodesia, already consisting of the United Missions of the Copperbelt, the L.M.S., and the Church of Scotland Mission.

On March 25th Bishop Stephen Neill, Associate-General Secretary of the World Council of Churches, leaves Geneva on a three-month tour of East and West Africa to carry out a survey of theological education in those areas. He will meet principals of theological training institutions, heads of the new universities in East and West Africa, government officials, and groups of missionaries and others concerned. This is part of an African survey referred to elsewhere in this issue and will be followed by visits to other territories.

Madagascar. For two years now "the wind of the Spirit has been abroad once more" in the Ankaratra mountains of the Central massif. Describing what he saw in the December 8, 1949, issue of "Le Christianisme au Siècle" Missionary E. Oechsner de Coninck writes: "A young school-teacher filled with the Holy Ghost, gathers crowds about him. His message is quite simple—'Love one another. Forgive one another.'" And yet it breaks their hearts. Thousands of people, stricken by the realisation of their sin, spend the night on the mountain, weeping before their God and imploring His forgiveness, and when day dawns they seek out their former enemies to offer them the hand of friendship and to be reconciled with them. To anyone acquainted with the powerful resentments these people can keep up, sometimes from generation to generation, such reconciliations are an absolute revelation: nothing but the virtue of the Holy Ghost can bring them to pass. I expected to see some remarkable happenings of the type one does see in certain revivals. But at Betafo it is all quite simple. No unhealthy excitement—just the very definite feeling that the Lord is there."

Japan. Professor Karl Brunner is engaged on a six-months tour of the Far East and India. One report says "Dr. Brunner captured the youth of Japan and Korea. Thirty thousand students in the universities heard him with eagerness. They plied him with questions. They revealed a deep interest in the Christian message. 'He captivated the youth of Korea,' writes a leading Canadian missionary, 'by his honest facing of difficulties, his intellectual integrity, his simple but profound interpretation of the Christian Faith, but chiefly by the evidence in his own person of the fruits of the Spirit.'"

Stating that the prospects for a nation-wide conversion of the Japanese to Christianity have been viewed "too optimistically," Dr. L. J. Shafer, Secretary of the Board of Foreign Missions of the Reformed Church in America,

told the Foreign Missions Conference of North America that the spread of Christianity was very slow. Fewer than 25,000 joined the Christian churches last year. Christians number fewer than 300,000 in a population of more than 80 million.

Thailand. Returning from the Bangkok Conference, reported elsewhere in this issue, Dr. John A. Mackay, Chairman of the I.M.C. said "I think Christianity is having the greatest opportunity of its history in these areas. The opportunity which Christianity faces is due to the abysmal void in the thought and life of East Asia. The traditional religions are quite unable to cope with the new situation so that only Communism and Christianity can fill this void. In a very real sense the basic issue in present-day East Asia is the issue between Karl Marx and Jesus Christ."

Czechoslovakia. Last autumn the Protestant professors of the John Hus Theological Faculty in Prague decided to organise in co-operation with the Church of the Czech Brethren a series of popular lectures about the subjects taught in the faculty. The lectures were meant for laymen and were planned to last three months. The Christian faith, the Confessions, Old and New Testament History, the History of the Church, and the Life and Action of the Church were the subjects of the different lectures. Those present were asked if they wanted the lectures to finish at the end of January as originally planned, or if they would like to have them continue to a later date. The decision was that the lectures should continue till the end of June. The interest in this plan was so great that soon after the start of the lectures the faculty had no room big enough to seat all who wished to attend. A large lecture room had therefore to be rented in the Philosophy Faculty. It was understood from the beginning that the lectures should not only give information about the different subjects, but that they were meant as an introduction to these subjects for further private study. This new yet traditional kind of laymen's training is going on in Prague not in closed church precincts, but publicly in the university buildings.

(Acknowledgments to E.P.S., Geneva.)

IMPORTANT NOTICE

The Council's Secretary will be on overseas leave from April to October. During his absence the Rev. A. W. Blaxall will be attending to Council affairs, and all communications (other than to the Hon. Treasurer) should be sent to him at Box 42, Roodepoort, Transvaal.

Orders for Council literature, including "The Christian Citizen in a Multi-Racial Society" (1s. 6d. plus 1½d. postage per copy), should be addressed to Box 708, Cape Town

Editor: The Rev. E. W. Grant, Healdtown Institution Healdtown, C.P. Material for this issue by the Council's Secretary, the Rev. S. G. Pitts, 56, Sarel Cilliers Street, Strand, C.P.

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May

We Ask

A

Question

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This

CHRISTIAN COUNCIL OF SOUTH AFRICA

— What is it?

It is the organisation combining Christian Churches and Missions for common action and witness, and is officially defined as "An association of Churches and Missionary Societies of South Africa for the extension of the Kingdom of God."

When was it formed?

In 1936, following a visit to this country by Dr. John R. Mott, Honorary President, World Council of Churches; Chairman Emeritus, International Missionary Council.

Why was it formed?

Because it was recognised as important that in a country like South Africa, with its peculiar problems, the Churches and Missions, covering all sections of the population, should consult together, act together, and speak with one voice.

Which Churches belong to it?

Some thirty Churches and Missions—almost all those of standing, save the Dutch Reformed and Roman Catholic Churches. You will find a list overleaf.

What does it do?

Its activities are widespread, but in part they fall under three heads :—

- (a) *Liaison with Government and Local Authority.* Through the Council the Churches consult together and make united approaches regarding legislation, regulations, official policies, etc. An illustration? The Cape Mission Hospitals, serving the Native areas, were in dire financial straits, closing wards, facing closing down. With other bodies the Council,

over a long period, pressed for increased support from the Provincial Council, giving facts and figures from a Christian Council survey. That increased support is now forthcoming, with beneficial results.

- (b) *Witness to the public.* An example? In these critical days the Council has held recently a national conference on "The Christian Citizen in a Multi-racial Society," to give a lead to Christian thinking and action in this important matter. The Conference "Findings" received extensive notice, and the Report just published is being widely studied.
- (c) *International Affairs.* The Council is the mouth-piece of the Churches and Missions in matters of interest and concern to the Christian world. South West Africa, for example, the Protectorates, race relationships in South Africa, religious liberty, the missionary task to-day. The World Council of Churches and the International Missionary Council cover the world. The Christian Council is in close touch with both and keeps South African Christian forces "in the picture."

How is the Council supported?

Partly by affiliation dues from its constituent bodies, partly by personal subscriptions and donations. But income was almost £100 less than expenditure last year.

Where do I come in?

The Christian Council exists to serve the Churches, to serve **you**, to the end that we may all the better serve God's Kingdom. Two things are indispensable—**your** prayers and **your** support.

Please pray for the work of the Council, and complete the attached form and send it to the Treasurer.

THE CHRISTIAN COUNCIL OF SOUTH AFRICA.

**To The Hon. Treasurer,
P.O. Box 708,
Cape Town.**

I enclose £.....
as an annual subscription

I enclose £.....
as a donation

to the work of the Christian Council of South Africa.

(Please print Name and Address in Block Letters.)

Name in full.....
(Rev., Mr., Mrs., Miss)

Address.....
.....

Date.....

THE CHRISTIAN COUNCIL OF SOUTH AFRICA

(An Association of Churches and Missionary Societies of South Africa for the extension of the Kingdom of God.)

President :

THE REV. E. W. GRANT.

Vice-Presidents :

THE REV. BASIL BROWN.

THE VEN. ARCHDEACON R. P. Y. ROUSE.

Hon. Treasurer :

MR. A. M. FILMER.

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THE REV. STANLEY G. PITTS.

Churches and Missions belonging to the Christian Council :

AFRICAN METHODIST EPISCOPAL CHURCH
AMERICAN BOARD MISSION IN SOUTH AFRICA.
AMERICAN LUTHERAN MISSION IN SOUTH AFRICA.
BANTU PRESBYTERIAN CHURCH OF SOUTH AFRICA.
BAPTIST UNION OF SOUTH AFRICA.
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CHURCH OF SCOTLAND MISSION.
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CONGREGATIONAL UNION OF SOUTH AFRICA.
EVANGELICAL ALLIANCE MISSION.
FREE METHODIST MISSION.
HERMANNSBURG EVANGELICAL LUTHERAN MISSION.
LONDON MISSIONARY SOCIETY.
METHODIST CHURCH OF SOUTH AFRICA.
METHODIST EPISCOPAL CHURCH OF AMERICA.
MORAVIAN MISSIONARY SOCIETY.
NORWEGIAN MISSION.
PARIS EVANGELICAL MISSIONARY SOCIETY and
CHURCH OF BASUTOLAND.
PRESBYTERIAN CHURCH OF SOUTH AFRICA.
RHENISH MISSION.
SALVATION ARMY.
SOUTH AFRICA GENERAL MISSION.
SOCIETY OF FRIENDS.
SWISS MISSION IN SOUTH AFRICA.
UNITED FREE CHURCH OF SCOTLAND.
UNITED CHRISTIAN MISSIONARY SOCIETY (Disciples of Christ, U.S.A.).

FINANCIAL STATEMENT FOR THE YEAR ENDED 31st DECEMBER, 1949.

INCOME.				EXPENDITURE.							
				£	s.	d.	£	s.	d.		
Bank Balance at 1/1/49		528	13	0	Expenses of Executive Committee	..	52	0	0
Affiliation Fees		712	1	0	I.M.C. Affiliation Fee	..	50	0	0
Donations		214	14	3	“Christian Council Quarterly”	..	51	4	0
Subscriptions		78	2	0	“Churches’ Judgment on ‘Apartheid’ ”	..	8	1	3
Literature		9	5	4	“Amsterdam” Report	..	2	2	0
Rosettenville Conference :							Rosettenville Conference Report	..	8	4	9
Receipts	£152 2 9				Retiral Gift to Miss Gibson of the I.M.C.	..	2	3	0
Expenses	£143 18 2	8	4	7	Printing, Stationery, etc.	..	54	8	3
Miscellaneous		2	8	3	Secretarial Expenses :				
							Stipend and C.O.L. Allowance	..	460	0	0
							Superannuation Fund	..	33	8	0
							Travelling and Subsistence	..	87	9	5
							Clerical assistance	..	120	0	0
							Rent	..	120	0	0
							Office Expenses	..	53	9	2
							Bank Charges	3	3
							Balance at 31/12/1949	..	450	15	4
				£1,553	8	5			£1,553	8	5

Audited and found correct.

(Signed) A. M. FILMER,
Hon. Treasurer.

(Signed) G. D. ABERNETHY, C.A.(S.A.).
Hon. Auditor.

Jan

THE CHRISTIAN COUNCIL QUARTERLY

Published by the Christian Council of South Africa

No. 28.

NOVEMBER, 1950.

Taking Stock

Both the meetings of the *Ad Interim* Committee of the International Missionary Council and the Central Committee of the World Council of Churches, held at Toronto earlier this year, show, in the records that have just reached us, a process of stocktaking. That was to be expected sooner or later, for the emergence of the World Council as a continuing organisation could hardly leave unaffected the functions and the burden hitherto borne by the I.M.C. And in the case of the World Council, having got off to a flying start, and with demands pouring in upon it from all sides, but a restricted budget, it had at some time or other to look again at the mandate given by the First General Assembly and to ask to what it was and to what it was not committed. In addition it had become necessary to remove certain misunderstandings and to define more exactly its true functions.

THE I.M.C.

The development of World Council activities, and of those activities jointly shared by the World Council and the I.M.C., meant, said the I.M.C. General Secretary in his report to the *Ad Interim* Committee, that they had now to ask and try to answer the question as to what was the distinctive role of the I.M.C. in the present stage of the Ecumenical Movement. "An analysis of the functions of the I.M.C. as laid down in the Constitution suggested that one part of its task had been taken over by the Commission of the Churches on International Affairs, while the holding of world conferences might not be regarded any longer as the peculiar and essential function of the I.M.C. There remained the tasks of research, the co-ordination of constituent councils, and the International Review of Missions. These historic functions of the I.M.C. needed to be related to the new situation which had arisen since the Amsterdam Assembly."

"Within this new context the I.M.C. existed to provide a new missionary directive; the answer as to its distinctive task might well be found in the Study of the Missionary Obligation of the Church which it had just begun. Such an enquiry was not unhealthy introspection but was directed to a rediscovery of the first principles of the missionary programme of the Church in face of a world in desperate need."

The important study referred to by the General Secretary, which we dealt with at length in the March issue of the *Quarterly* this year, is as yet in its earliest infancy. It is a study directed to and to be undertaken by the whole Church. Rather than begin with a major conference on the subject it has been decided to prepare the way first with a series of smaller study groups in different countries. Here in South Africa the project has been laid before the

regional missionary councils, and from their discussion it is hoped to pass on to the co-ordination body in London information and suggestions regarding the missionary task confronting the Church in this land.

Inevitably the *Ad Interim* Committee had to give attention to issues wider than the merely domestic concerns of the I.M.C.

Korea. Towards the end of last year the General Secretary of the I.M.C., the Rev. C. W. Ranson, together with Dr. Visser 't Hooft of the World Council, undertook a journey through many areas of the Far East, prior to the important East Asia Conference at Bangkok in December last. Reports of the situation of the Church in Korea were most encouraging. But since then disaster has overtaken them, with untold suffering and privation. The I.M.C. readily associated itself therefore with the World Council in a letter of fellowship and sympathy to the Christian people of Korea in their present ordeal. "We pray that in your bitter trial God may guide you to do His Will and give you strength to endure; that in the fires of your suffering your faith may not falter; that in the midst of tumult and destruction you may be sustained by the sure knowledge that Christ has overcome the world."

A reply has since been received giving some details of the plight of the Church in Korea, with many of its missionaries evacuated and national Christian leaders trapped in occupied areas.

The I.M.C. Committee resolved that "the I.M.C. through its Secretariat and constituent bodies should give immediate attention to the organisation of relief measures for Korea by way both of personal service and of material aid from Christian sources," and that "the I.M.C. through its constituent councils should draw the attention of churches and mission boards working in Korea to the exceptional opportunities which are likely to occur after the conclusion of hostilities for Christian cooperation and unity of purpose in the restoration of church life. It expresses the hope that the common experience of suffering may be turned to fruitful account in the widening of the range of Christian sympathy and in the deepening of the sense of Christian responsibility for the ordering of national affairs."

South Africa. Both in the I.M.C. Committee meeting and in the Central Committee of the World Council there had been grave concern at the state of race relations in South Africa, and a keen desire to do something that might assist the churches there. The differing views of the churches with respect to race relations were considered

at some length, particularly as Dr. Ben Marais was present from the Dutch Reformed Church of the Transvaal.

Happily, any decision to pass some merely condemnatory resolution was avoided. Instead, it appeared to both committees that some help might be given by way of encouragement and a setting of the problem against a larger background if the Churches in South Africa were willing to receive an Ecumenical Delegation, preferably multi-racial, which might visit the different sections of the Christian Church in this land. And that not with any rebuke in mind but as "a fraternal visit . . . to convey to them the genuine concern of churches throughout the world in the very real dilemma which exists in South Africa."

The Executive Committee of the Christian Council will be considering this matter at its meeting in January and has already sounded its member-Churches and Missionary Societies on the subject.

China and Far East. The I.M.C. Committee found itself considering the position of the Church in China and the Far East again and again. Reports revealed considerable differences in the attitudes of Chinese Christian leaders towards the new regime, but precise information was not available, and the situation, as reports showed, was a changing one. It became evident that in China, as elsewhere, in recent years "the fundamental question which presses daily upon the Chinese churches is 'Where can the line be drawn between conscientious acceptance of a new order, with enthusiasm for some of its possibilities, and acquiescence in demands which imperil integrity and the primary Christian loyalties?'"

As a result of the discussion of this subject, under the guidance of persons who had experience of such situations from within, the Committee framed two statements. In the first place:

"The I.M.C. recognises the urgency in this hour of continuing Christian testimony and maintaining the bonds of fellowship with the Church in China and is aware of the need for local experimentation in evolving new methods and processes of operation under extremely difficult conditions. It pledges itself and its constituent bodies to contribute by every possible means such spiritual, moral and material aid as will assist their Chinese brethren to stand fast in the Christian profession, to preserve the essentials of Christian faith and worship and to intensify Christian witness."

And secondly:

"The I.M.C. should hold itself in readiness to share its information and experience and to join in fraternal consultation where it may be sought by responsible church authorities on the limits to which accommodation to the State may be carried without disloyalty to our Lord Jesus Christ and the fellow-members of His Body."

Immediate Action. The urgency of many of the issues calling for discussion at the I.M.C. meeting made those present acutely aware of the need for some clear lead to be given in situations such as that facing Chinese Christians, which bid well to become increasingly common in the days ahead. The first step was taken in what was

termed 'A Summons to Immediate Action.' Writing on the subject, Dr. Goodall, the British Secretary, says: "A sense of urgency had underlain discussion of all the 'normal' work of the I.M.C., but as the days proceeded there was a growing consensus of opinion that three main issues—not immediately related to one another—were becoming crisis points for the Church and its mission.

These were briefly defined as:

- (a) The witness of the Church in relation to *Communism*
- (b) The freedom and integrity of evangelical Christianity in countries dominated by *political Roman Catholicism*
- (c) The threat to the Church and the Gospel arising from new expressions of *religious syncretism* often associated with some aspect of nationalism.

The recommendation was therefore accepted that:

"there be assembled the most helpful material available related to these issues, and that arrangements be made for the preparation of brief popular studies in draft form on these concerns, for instance, in the case of Communism, on such topics as:

- (a) 'Christianity and Democracy'
- (b) 'Christian Theism and Historical Materialism'
- (c) 'The Church and Social Order,' etc. etc.

That there be held a series of consultations in the very near future covering as many countries or areas as may be advisable, and convened at points which may prove to be strategic in relation to one or another of these main issues.

The specific purpose of these consultations shall be to prepare the Christian Councils, and their constituent members, for clearer courses of individual action and a common strategy in dealing with the issues mentioned above and to fortify themselves against all the contingencies of further national and international conflicts, by the study of relevant material, by sharing experience and uniting in spiritual communion. Thus the strength and invincibility of world Christian fellowship will once again be realized as the world threatens to fall apart."

Dr. Goodall reports that work has already begun on the implementation of these decisions, and negotiations have opened with certain people who may take a leading part in these emergency consultations.

Other Concerns. It was recognised by the I.M.C. that in all public matters, and especially on the issue of religious liberty, outstanding service had been rendered by the Commission of the Churches on International Affairs—a body sponsored by the I.M.C. and W.C.C. jointly. Indeed, Dr. Goodall says: "It is safe to say that at no time in the development of co-operative and ecumenical action in this field have churches and missions been better served than they are to-day. The I.M.C. and its constituent councils are under an enormous debt to the Commission for the skill and wisdom with which Christian principles have been enunciated in relation to the responsibilities resting on United Nations and national governments." Here in South Africa the Christian Council has, in common with other councils, appointed a

committee which is in regular touch and consultation with the Commission on matters affecting the churches generally.

The outstanding service of the I.M.C. Orphaned Missions Fund was noted at the Committee meeting—from 1939-49 over eight million dollars were raised by the I.M.C. and Lutheran World Federation for Missions hard hit by the war and its aftermath—but the task is not yet complete. There are still missions standing in need of assistance. In South Africa this continues to be the case with the Rhenish Mission in South West Africa and the Paris Evangelical Missionary Society in Basutoland and elsewhere.

Research projects such as the African Marriage Survey are going forward. In this survey the 'documentary' stage has now been completed and field surveys will shortly be embarked on. Surveys of theological education and training for the ministry in Africa are in hand; an extensive field study has been undertaken by Bishop Stephen Neill in East and West Africa, and preparations are going forward for American leadership in the survey for 'Latin African territories.' The third area—Southern Africa—is being worked on by groups on the spot, and the Rev. Mungo Carrick of Fort Hare, the Christian Council's research secretary, has been busy compiling information from South Africa.

The next enlarged Committee Meeting of the I.M.C., comparable with Whitby 1947, is scheduled for 1952, while there are hopes that the close link between the I.M.C. and the World Council will find expression in a relation between the I.M.C.'s re-examination of the missionary obligation of the Church and the theme of the Second General Assembly of the World Council of Churches to be held in 1953.

THE WORLD COUNCIL

"The year 1950 has special significance for the ecumenical movement," said Dr. Visser 't Hooft, General Secretary of the World Council of Churches, introducing his report at the Central Committee meeting this year. "It is forty years ago that the world Missionary Conference met at Edinburgh, and twenty-five years ago that the Universal Conference on Life and Work met at Stockholm... Thus we are forcefully reminded that the whole span of life of the ecumenical movement as an organised body covers only four decades... Forty years for the wider ecumenical movement, twenty-five for the ecumenical relationships between church leaders, and three for the World Council—these are exceedingly short periods, and that very especially in Church history which moves generally in majestic slow motion. It should furthermore be taken into consideration that the development was interrupted by two world wars and took place in a period of the fiercest international crises and conflicts. A movement which developed so quickly and under such adverse circumstances represents, surely, a deep spiritual current in the life of the Churches. As men and women who stand themselves within the movement, we would go further and say, this rediscovery of the essential oneness of the Church of Christ which occurred in so many places at one and the same time, and this eager turning of the Churches

toward each other, is the work of the Lord Who gathers His children together to-day in a marvellous way.

Having reached this milestone in our history, it is natural that we should ask ourselves just where we stand. The ecumenical movement is now an established and, to a large extent, an accepted fact. But does it truly represent the fulfilment of the hopes which lived in the hearts of its pioneers?"

Thanksgiving. Dr. 't Hooft singles out especially some half-dozen reasons for thankfulness. He sees between the Churches within the ecumenical movement a basic Christian confidence such as did not exist forty or even twenty-five years ago. Again, isolated and struggling Churches, particularly those surrounded by large hostile majorities, have found deep and real spiritual encouragement in the fact that they are part of a world-wide movement which cares for them and shares their burdens. Inter-church co-operation has been shown to be not only possible but vastly more effective than separate action by the Churches. There has been, too, a remarkable interpenetration of Christian thought, says Dr. 't Hooft. Christian thinking among both theologians and laymen is increasingly taking place within an ecumenical context. Another important cause for gratitude is the fact that we are now able to speak out together on those vital issues of public life on which there is fundamental agreement among the Churches. And finally, there is now in the World Council and in the I.M.C. working in close association with each other an organisational structure for the ecumenical task such as never existed before.

There have been difficulties, of course—stresses within and opposition without—so that the World Council has found it necessary to undertake the task of "clarifying our goals and of explaining them in such a way that there remains no room for misunderstanding on the part of anybody except those who are blinded by prejudice." Particularly was this the case with the fear that the World Council might become a 'super-church' or, as some put it, a sort of 'Protestant Vatican.' A statement setting out what has been called the 'Ecclesiological significance of the World Council of Churches,' under the title 'The Church, the Churches, and the World Council of Churches' should serve to set all minds at rest on that score.

Dr. 't Hooft states that the World Council "has now reached a stage in which with regard to our membership, our financial resources, and our organisational structure we have gone as far as we can expect to be allowed to go during the very first stage of our journey. We have now set up all the departments, commissions and secretariats which were authorised by the first Assembly." Attention will now need to be concentrated not so much on expansion as on "the deepening and intensification of the work for which we have already accepted responsibility. The next period should be one in which we seek to fill our movement with greater spiritual substance. Thus alone can we expect to maintain true momentum." This will involve, among other things, the putting of inter-church solidarity on a permanent basis; getting the members, as distinct from the leaders, of the Churches committed to the ecumenical movement; stimulating searching conversations between the Churches; rendering the common

witness more effective, and, finally, demonstrating the inter-relatedness of Missions and Ecumenism. On this last issue Dr. 't Hooft's words are worth pondering :

"The Bangkok Conference has inaugurated a period in which the World Council will be far more directly concerned with the Younger Churches than it has been before. It is most fortunate that in this new development the World Council has been able to proceed in the closest collaboration with the I.M.C. and that, indeed, the plan for the follow-up of the Bangkok Conference provides for far-reaching integration of the relationship of the two world bodies in that area.

Now it is natural that at this moment the fundamental question of the relation of the missionary and the ecumenical approaches takes on a new urgency. There are voices both in the East and West which suggest that the two approaches are so different in character that they cannot be integrated. If that is true, the outlook for the Younger Churches is dark indeed. For it is quite clear that unless missions continue, and indeed unless there is a renewal of missionary passion, the Christian cause in Asia or Africa has little future. But it is also clear that the Younger Churches desire to take their full place in the ecumenical movement.

Our task then is to prove that missions and ecumenism do not compete with each other and, in fact, that they presuppose each other. We remember again how forty years ago under the leadership of our Honorary President, John R. Mott, the consideration of the Common missionary task became the beginning of the modern ecumenical movement. And we realise that missions in our day must take place in the context of the ecumenical fellowship such as we have learned to understand that fellowship during the history of the last forty years. We should then convince our church members that in both the missionary and the ecumenical movement we are finally only concerned with one and the same thing, the up-building of the Body of Christ and the manifestation of its oneness—in order that the world may believe."

Next General Assembly. The Central Committee adopted a statement concerning the theme of the Second General Assembly of the World Council of Churches to be held in the United States in 1953. This reads :

"The time has come when the World Council of Churches should make a serious attempt to declare, in relation to the modern world, the faith and hope which are affirmed in its own basis and by which the Churches live. The world is full of false hopes, of fear and of despair. Religious indifference is widespread. In the Churches, spiritual power and triumphant hope are not clearly manifest. Though there is much active evangelism the old paganisms still maintain their power in many parts of the world, while on the other hand there are very few points at which the Church is breaking out of its isolation into the world of those who hold to such modern substitutes for the Gospel as communism and other political messianisms, scientific humanism, and certain forms of existentialism, or are indifferent to every religious or quasi-religious faith. The presence of secularism within the Churches is deeply marked. Now as always, man's greatest need is God's

greatest opportunity. We think therefore that the main theme of the Assembly should be along the lines of the affirmation 'that **Jesus Christ as Lord is the only hope of both the Church and the World**'; and that the subsidiary themes of the Assembly should be considered in relation to this central theme."

Experts on Race

UNESCO has made public the most authoritative statement of modern scientific doctrine on the controversial subject of race that has ever been issued.

The statement sets forth the conclusions of an international panel of scientists formed by UNESCO to define the concept of race and to summarise the most recent findings in this field which the world's biologists, geneticists, psychologists, sociologists and anthropologists agree are established scientific facts.

This statement, which we believe will be of interest and of value for reference to our readers, we give below.

THE STATEMENT

1. Scientists have reached general agreement in recognising that mankind is one ; that all men belong to the same species, *Homo sapiens*. It is further generally agreed among scientists that all men are probably derived from the same common stock ; and that such differences as exist between different groups of mankind are due to the operation of evolutionary factors of differentiation such as isolation, the drift and random fixation of the material particles which control heredity (the genes), changes in the structure of these particles, hybridization, and natural selection. In these ways groups have arisen of varying stability and degree of differentiation which have been classified in different ways for different purposes.

2. From the biological standpoint, the species *Homo sapiens* is made up of a number of populations, each one of which differs from the others in the frequency of one or more genes. Such genes, responsible for the hereditary differences between men, are always few when compared to the whole genetic constitution of man and to the vast number of genes common to all human beings regardless of the population to which they belong. This means that the likenesses among men are far greater than their differences.

3. A race, from the biological standpoint, may therefore be defined as one of the group of populations constituting the species *Homo sapiens*. These populations are capable of inter-breeding with one another but, by virtue of the isolating barriers which in the past kept them more or less separated, exhibit certain physical differences as a result of their somewhat different biological histories. These represent variations, as it were, on a common theme.

4. In short, the term "race" designates a group or population characterised by some concentrations, relative as to frequency and distribution, of hereditary particles (genes) or physical characters, which appear, fluctuate,

and often disappear in the course of time by reason of geographic and/or cultural isolation. The varying manifestations of these traits in different populations are perceived in different ways by each group. What is perceived is largely preconceived, so that each group arbitrarily tends to misinterpret the variability which occurs as a fundamental difference which separates that group from all others.

5. These are the scientific facts. Unfortunately, however, when most people use the term "race" they do not do so in the sense above defined. To most people a race is any group of people whom they choose to describe, as a race. Thus, many national, religious, geographic, linguistic or cultural groups have, in such loose language been called "race," when obviously Americans are not a race, nor are Englishmen, nor Frenchmen, nor any other national group. Catholics, Protestants, Moslems, and Jews are not races, nor are groups who speak English or any other language thereby definable as a race; people who live in Iceland or England or India are not races; nor are people who are culturally Turkish or Chinese or the like thereby describable as races.

6. National, religious, geographic, linguistic and cultural groups do not necessarily coincide with racial groups; and the cultural traits of such groups have no demonstrated genetic connexion with racial traits. Because serious errors of this kind are habitually committed when the term "race" is used in popular parlance, it would be better when speaking of human races to drop the term "race" altogether and speak of ethnic groups.

7. Now what has the scientist to say about the groups of mankind which may be recognised at the present time? Human races can be and have been differently classified by different anthropologists, but at the present time most anthropologists agree in classifying the greater part of present-day mankind into three major divisions, as follows:

- The Mongoloid Division
- The Negroid Division
- The Caucasoid Division

The biological processes which the classifier has here embalmed, as it were, are dynamic, not static. These divisions were not the same in the past as they are at present, and there is every reason to believe that they will change in the future.

8. Many sub-groups or ethnic groups within these divisions have been described. There is no general agreement upon their number, and in any event most ethnic groups have not yet been either studied or described by the physical anthropologists.

9. Whatever classification the anthropologist makes of man, he never includes mental characteristics as part of those classifications. It is now generally recognised that intelligence tests do not in themselves enable us to differentiate safely between what is due to innate capacity and what is the result of environmental influences, training and education. Wherever it has been possible to make allowances for differences in environmental opportunities, the tests have shown essential similarity in mental

characters among all human groups. In short, given similar degrees of cultural opportunity to realise their potentialities, the average achievement of the members of each ethnic group is about the same. The scientific investigations of recent years fully support the dictum of Confucius (551-478 B.C.) "Men's natures are alike; it is their habits that carry them far apart."

10. The scientific material available to us at present does not justify the conclusion that inherited genetic differences are a major factor in producing the differences between the cultures and cultural achievements of different peoples or groups. It does indicate, however, that the history of the cultural experience which each group has undergone is the major factor in explaining such differences. The one trait which above all others has been at a premium in the evolution of men's mental characters has been educability, plasticity. This is a trait which all human beings possess. It is, indeed, a species character of *Homo sapiens*.

11. So far as temperament is concerned, there is no definite evidence that there exist inborn differences between human groups. There is evidence that whatever group differences of the kind there might be are greatly over-ridden by the individual differences, and by the differences springing from environmental factors.

12. As for personality and character, these may be considered raceless. In every human group a rich variety of personality and character types will be found, and there is no reason for believing that any human group is richer than any other in these respects.

13. With respect to race-mixture, the evidence points unequivocally to the fact that this has been going on from earliest times. Indeed, one of the chief processes of race-formation and race-extinction or absorption is by means of hybridization between races or ethnic groups. Furthermore, no convincing evidence has been adduced that race-mixture of itself produces biologically bad effects. Statements that human hybrids frequently show undesirable traits, both physically and mentally, physical disharmonies and mental degeneracies, are not supported by the facts. There is, therefore, no biological justification for prohibiting inter-marriage between persons of different ethnic groups.

14. The biological fact of race and the myth of "race" should be distinguished. For all practical social purposes "race" is not so much a biological phenomenon as a social myth. The myth of "race" has created an enormous amount of human and social damage. In recent years it has taken a heavy toll in human lives and caused untold suffering. It still prevents the normal development of millions of human beings and deprives civilisation of the effective co-operation of productive minds. The biological differences between ethnic groups should be disregarded from the standpoint of social acceptance and social action. The unity of mankind from both the biological and social viewpoints is the main thing. To recognise this and to act accordingly is the first requirement of modern man. It is but to recognise what a great biologist wrote in 1875: "As man advances in civilisation, and

small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all the members of the same nation, though personally unknown to him. This point being once reached, there is only an artificial barrier to prevent his sympathies extending to the men of all nations and races." These are the words of Charles Darwin in "The Descent of Man" (2nd ed., 1875, pp. 187-188). And, indeed, the whole of human history shows that a co-operative spirit is not only natural to men, but more deeply rooted than any self-seeking tendencies. If this were not so we should not see the growth of integration and organisation of his communities which the centuries and the millenia plainly exhibit.

15. We have now to consider the bearing of these statements on the problem of human equality. It must be asserted with the utmost emphasis that equality as an ethical principle in no way depends upon the assertion that human beings are in fact equal in endowment. Obviously individuals in all ethnic groups vary greatly among themselves in endowment. Nevertheless, the characteristics in which human groups differ from one another are often exaggerated and used as a basis for questioning the validity of equality in the ethical sense. For this purpose we have thought it worthwhile to set out in a formal manner what is at present scientifically established concerning individual and group differences.

(1) In matters of race, the only characteristics which anthropologists can effectively use as a basis for classifications are physical and physiological.

(2) According to present knowledge there is no proof that the groups of mankind differ in their innate mental characteristics, whether in respect of intelligence or temperament. The scientific evidence indicates that the range of mental capacities in all ethnic groups is much the same.

(3) Historical and sociological studies support the view that genetic differences are not of importance in determining the social and cultural differences between different groups of homo sapiens, and that the social and cultural changes in different groups have, in the main, been independent of changes in inborn constitution. Vast social changes have occurred which were not in any way connected with changes in racial type.

(4) There is no evidence that race mixture as such produces bad results from the biological point of view. The social results of race mixture whether for good or ill are to be traced to social factors.

(5) All normal human beings are capable of learning to share in a common life, to understand the nature of mutual service and reciprocity, and to respect social obligations and contracts. Such biological differences as exist between members of different ethnic groups have no relevance to problems of social and political organisation, moral life and communication between human beings.

Lastly, biological studies lend support to the ethic of universal brotherhood; for man is born with drives toward co-operation, and unless those drives are satisfied, men and nations alike fall ill. Man is born a social being who can reach his full development only through interaction with his fellows. The denial at any point of this social bond

between man and man brings with it disintegration. In this sense, every man is his brother's keeper. For every man is a piece of the continent, a part of the main, because he is involved in mankind.

(The original of this statement was drafted at UNESCO House, Paris, by the following experts: Prof. Ernest Beaglehole (New Zealand); Prof. Juan Comas (Mexico); Prof. L. A. Costa Pinto (Brazil); Prof. Franklin Frazier (United States); Prof. Morris Ginsberg (United Kingdom); Dr. Humayun Kabir (India); Prof. Claude Levi-Strauss (France); Prof. Ashley Montagu (United States), Rapporteur. The text was revised by Prof. Ashley Montagu, after criticism submitted by Profs. Hadley Cantril, E. G. Conklin, Gunnar Dahlberg, Theodosius Dobzhansky, L. C. Dunn, Donald Hager, Julian S. Huxley, Otto Klineberg, Wilbert Moore, H. J. Muller, Gunnar Myrdal, Joseph Needham).

Council News

The Secretaryship. We regret to have to announce that, owing to the acute shortage in the ranks of its ministry the Methodist Church felt obliged at its recent Conference in Johannesburg to recall the Council's Secretary, the Rev. Stanley G. Pitts, from the post to which he has been seconded for the past five years, and to appoint him to a post within that Church's domestic sphere. Mr. Pitts will assume his new duties as Principal of Healdtown Missionary Institution immediately following the Executive Committee meetings of the Christian Council on January 16th-18th in Cape Town. The Executive Committee will have the responsibility of making provision for the carrying on of the work of the Council until the next biennial meeting which falls due about halfway through 1951. The prayers of the friends of the Council are asked in this regard.

Entrance of Missionaries. After an unfortunate delay the matter of speeding up the entry of missionaries designated by their boards for service in South Africa is again receiving attention. The government department has accepted the scheme put up to it by the Council, and it is hoped that before long some officer may be appointed with whom the Council's committee may go into the cases of those missionaries whose entry into South Africa has been delayed.

Separatist Churches. The Department of Native Affairs has referred to the Christian Council and the Missionary Secretary of the Dutch Reformed Church the question of possible revision of the procedure for the recognition of African Separatist Churches. The matter is now receiving the attention of the regional missionary councils. The letter from the Department states that "there are at present 73 Native separatist churches and 8 purely Native churches recognised by the Government, while to the Department's knowledge there are 1258 Native churches that have not been recognised. Of the latter some have a substantial number of followers, others have a negligible number of adherents although they have been in existence for a long time, while still others have been fairly recently established."

Publications : May we urge that the holding of the Council's Conference at Rosettenville last year on the subject "The Christian Citizen in a Multi-racial Society" was not intended to be the climax of thought on this important subject, but rather to afford a basis of study by groups up and down the country. The importance of the subject and of the individual Christian's knowing where he stands in the matter hardly needs emphasis. Copies of the book can still be obtained from P.O. Box 708, Cape Town, at 1s. 8d. post paid.

The Council also has available still a few copies only of the World Council's "Evangelisation of Man in Modern Mass Society" at 1s. 1d. per copy post paid.

Rhodes School of Divinity. The Library of the School of Divinity at Rhodes University College still lacks many standard works, and Professor Horton Davies appeals for gifts of books from the libraries of ministers and others. He has in mind especially certain quite old but essential theological works now out of print, which are unobtainable by any other means. We would commend this appeal to our readers. Here is one way in which we may assist the admirable work that Professor Davies and his colleagues are going with limited resources in the training of the future ministers of several of our larger denominations.

World News

World Council of Churches. A total of 121 scholarships for theological students have been awarded by the Department of Inter-Church Aid of the World Council for the academic year 1950-1. Included in the total are 15 scholarships offered by German Churches at German theological seminaries and universities, and which have been awarded to French, British, Swedish and American students, marking the first such action by German Churches since the end of World War II. Other students, from 15 European countries, Syria and the U.S.A., will study in Britain, France, Greece, Holland, Sweden and Switzerland, in addition to 38 scholarships for European students who will study in Canada and the U.S.A.

South Africa. Miss Carrie Meares, a member of the World's Young Women's Christian Association staff under special appointment to South Africa, arrived in Johannesburg on October 15th. Miss Meares has a varied experience of YWCA work in the U.S.A., in the middlewest and southern states as well as on the national staff. During her first months in South Africa she will make contacts with existing YWCA's in Durban and Port Elizabeth, which are affiliated to the World's YWCA; she will work for the extension of the YWCA among non-European groups, and along with people in various parts of the Union sharing similar concerns to those of the YWCA, will seek to promote consultation and co-operation between groups of European and non-European women and girls and to create better understanding between these and other Christian groups.

Greece. Blasphemy has become a punishable offence under a decree issued by the Chief of Police in Athens, Religious News Service (New York) reports. Severe penalties are prescribed for insulting saints, clergymen, religious ideas or objects, or Greek national traditions.

Songs, recordings, and printed matter are included in the ban.

United States. A report presented to the National Baptist Convention, by the Social Service Commission of the Negro Churches, at its annual congress in Philadelphia recently, says: "Racial barriers are falling in America, especially in the South; the walls of injustice and inequality are crumbling daily before our eyes. Do not listen to the soap-box orators in Harlem. Go to Atlanta, Birmingham, Durham, Jacksonville, Memphis, Houston or Dallas, or to any village in between, and you will see how the barriers are breaking down." The Executive Secretary of the Baptist Union of Philadelphia and Vicinity explained that this association, which for years had been an organ for white congregations only, has discarded all racial identities in its literature and activities and welcomes a larger fellowship with Negro Baptists.

Egypt. Archpriest Ayyoub Beshoy was consecrated Bishop of the Coptic Church of South Africa and Nigeria by the Coptic Patriarch Aba Youssab in St. Mark's Cathedral in Cairo. As bishop he will take the name of Anba Morqos. According to Coptic sources there are about 300,000 persons in South Africa belonging to the Coptic Orthodox Church. They are not considered South African Natives but descendants of Copts from Ethiopia and Egypt who migrated southward.

East Asia. The International Missionary Council and the World Council of Churches announce that Dr. Rajah B. Manikam has accepted the invitation to serve as East Asia Secretary of these two world bodies. Dr. Manikam's name had been recommended with impressive unanimity by the Churches and Christian Councils of South East Asia. He brings to his new work the experience of thirteen and a half years of service to the National Christian Council of India and Pakistan. Dr. Manikam's main task will be to visit the Churches and Christian Councils in East Asia, helping the Churches to share more fully their thought and experience, with a view to strengthening the Churches in their evangelistic task in Asia and establishing closer contact than at present exists between the East Asian Churches and Councils and the world-wide movement of the Church.

British Council of Churches. The International Department of the British Council of Churches has forwarded a resolution to the Secretary of State for Foreign Affairs assuring the British Government that the Council "would welcome a decision by the Union of South Africa to observe and apply the findings of the International Court of Justice" in regard to South West Africa. The resolution recalls that as regards questions referred by the General Assembly of the United Nations to that court, its Advisory Opinion stated that South West Africa is a territory still under the international mandate conferred upon the British Crown to be exercised on its behalf by the Government of the Union of South Africa. The assurance contained in the resolution is given, the British Council states, "in view of the wide interest that will be taken in this case when it comes before the United Nations Assembly and the far-reaching issues that it will raise concerning the rule of law and the settlement of disputes by peaceful means through the appointed institutions of the United Nations."

Mr. Q.A. May
c/o Box 97,
JOHANNESBURG.



China. Optimism in regard to the probability of continuing mission work in China was expressed in a statement issued by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Nearly a 100 Presbyterian missionaries are still carrying on work in China, and the Board is making every effort to secure re-entry permits for those now on furlough. Similar optimism was expressed in regard to future missionary work in Korea.

An encouraging account of the way Christian students are witnessing in the twelve universities of China is given in letters from Chinese and western students, from which information is quoted by the quarterly bulletin, "China Colleges," published in New York. A correspondent writes of Yenching University: "Our students are very busy writing and conferring on materialism versus Christianity and are answering the attacks and questions in a very wonderful and successful way. Many students are courageous to the nth degree and are proving themselves worthy of their profession. We have nothing to fear with such people leading the Christian movement. It is true that our religion is sorely tested, but many of us . . . do not have the least impression that we are only biding time."

Great Britain. In view of the fact that no single bookshop can display more than a small proportion of the 1,200 books on religious subjects published annually in Britain, the religious book publishers group of the Publishers Association have held a "Christianity in Books" exhibition in London. The Bishop of London, Dr. Wand, and the Rev. Dr. W. E. Sangster, President of the Methodist Conference, attended the opening and commended this exhibition, where more than 3,500 recently published works were displayed.

Norway. On the express advice of his doctor Bishop Eivind Berggrav has resigned from his office as Bishop of Oslo and Primate of the Lutheran Church of Norway. It is hoped that he will be able to continue his ecumenical work. Bishop Berggrav is one of the Presidents of the World Council of Churches.

Canada. Addressing the Central Committee of the World Council of Churches in Toronto, Dr. Visser 't Hooft, the Council's General Secretary, said that many of the attacks on the World Council were so obviously inspired by ulterior motives and so utterly lacking in substance that it was found difficult to take them seriously. But it was particularly necessary to deny accusations against those who had little opportunity of expressing themselves. "I refer particularly," he said, "to one of our presidents, namely Prof. T. C. Chao of China, who has repeatedly been attacked as a modernist and a theologian who distorts the central Biblical message. This is complete untruth. I can best deny it by quoting two central phrases from a recent address by Professor Chao. He says, 'The basic Christian Gospel is the Good Tidings of man's redemption by Christ, in whose presence as the Word Incarnate man is shaken awake to his own spiritual state and his own deepest need for deliverance. In Him (Christ) as the Word Incarnate, we may learn that man is reconciled to God; for in Him dwells both deity and humanity in peace.' Those who consider such theology as unbiblical do not know the difference between sound and false doctrine. Although it may seem superfluous, I would also use this opportunity to deny flatly as a down-

right lie that there are any Communists on the Central Committee of the World Council of Churches."

Czechoslovakia. A report of the Synod of the Evangelical Church of the Czech Brethren, held early this year, is quoted by the Rev. Robert Smith, late of Prague, in an article in "Life and Work," the record of the Church Scotland, (October 1950):

"In spite of all that has happened and all the changes that have taken place, our Czech Protestant people could gather freely to hear the Word of God and learn the ways of God. If some of our churches were not so full as they might have been, we have nobody to blame but ourselves, the hearers or the preachers. But where there is a real desire to hear the Word of God, and where there are faithful and conscientious ministers, the churches are full, sometimes overcrowded," the report says.

"Professor J. L. Hromadka, in the course of a discussion on the Mission of the Church at the present time, pointed out that the Church of Christ has not only the task of gathering the people to hear the Word of God, but also of criticising everything that is evil and unjust. 'To do that in a way that will be understood, with complete frankness and honesty, is very difficult to-day.' 'Our contemporary situation is so difficult that it is not enough to return to the Reformation; we must return to the beginnings of the Church, to the apostolic times.' 'The situation is constantly changing, and we must constantly be coming to terms with events. We don't know exactly what will happen to-morrow, and on every side the established order is perishing, is being corrupted by human sin, and must make way for something new.'

"There are some new developments in recent years. An organisation for promoting work among women, started two years ago, is now officially recognised. A movement for the training of laymen which began with a course of lectures at the Prague Theological Faculty has met with remarkable response, and is being extended to country districts. There are signs of a new interest in missionary work, and plans are being made for the training of missionaries for South East Asia. The new political situation has brought the Czech Church into closer contact with Hungarian Protestantism; and the Hus Theological Faculty (now transformed into Hus Faculty and Comenius Faculty) seeks to become a centre of theological study in the Slavonic lands."

United States. A Negro Methodist bishop presided over the overwhelmingly white Southern California-Arizona Methodist Conference at its centennial sessions this year. He was Bishop Alexander P. Shaw, former pastor of the Wesleyan Church of Los Angeles, and now a bishop in the Baltimore area. It is the first time in the history of the Church, according to Bishop James C. Baker, that a Negro has been asked to preside over a white Conference, including the power of making appointments.

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Two Celebrations

This year sees two celebrations of events and work of great importance to the missionary cause, and which have each left their mark upon the life of this country.

Dr. John Philip

On August 26th the Congregational Union of South Africa celebrated "John Philip Sunday," honouring the memory of Dr. John Philip who died at Hankey, near Port Elizabeth, on the 27th August, 1851.

In connection with this Centenary three articles written by Professor Horton Davies of Rhodes have been published in pamphlet form under the general title, "A Salute to the Memory of Dr. John Philip (1775-1851)." Writing of Dr. Philip's work, Professor Davies says:

"Philip remained at his post, as Superintendent of the South African stations of the London Missionary Society for thirty gruelling years, until at the age of seventy he was worn out in the Society's service. At least as often as every second year he went on long treks in ox-wagons to visit the mission stations, some of which were as remote from his Cape Town headquarters as Kuruman and Taungs or Kaffraria. Even when he was 67 he went to far-off Basutoland to visit the astute Chief Moshesh. In these years he held the ultimate responsibility for over thirty mission stations and had to finance, staff and plan the policy of each of them. At the same time he was minister of the famous and influential Union Congregational Church in Cape Town from 1822."

Something of Philip's achievement is reflected in the following:

"He had succeeded in making the London Missionary Society known throughout Southern Africa as the friend of Coloureds and Africans. He had proved himself the vigilant foe of oppression, whether the victims were black or white, and whether the oppressors were the Governor or merely a local official. By sheer pertinacity, the gift of oratory and the composition of vivid and trenchant memoranda, he had persuaded a reluctant government to improve the lot of the underprivileged and to call for the resignation of the Governor. From the reaction of his day, it seems that there is only one worse thing than a parson meddling in politics, and that is a successful meddler."

What of Philip's influence? How shall his work be assessed? Professor Davies gives some attention to this in his pamphlet.

"It is particularly difficult to estimate the influence of so controversial a figure. Are we to take the view of his admirers or his opponents? Was he, as the Exeter Hall Evangelicals believed, 'the Wilberforce of Africa,' or must we accept the verdict of South Africans through their

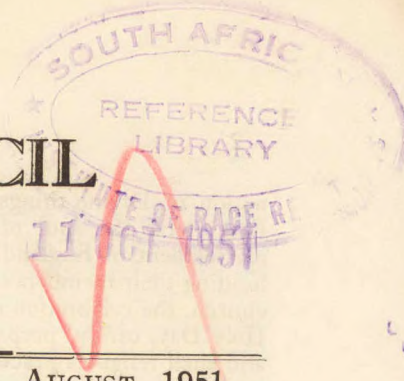
mouthpiece, Sir Lowry Cole, who called Philip 'more of a politician than a missionary?' Are we to believe his South African admirers who laud him in their marble tribute in Union Congregational Church in Cape Town as 'one whose life was faithfully spent for the glory of God in the welfare of man' and who was 'known as an unflinching advocate of Christian missions, an unwearied friend of the oppressed, and an able preacher . . .?' Or do we accept Somerset's insinuation that he worked for the glory of Philip and was ever 'mingling himself in everything that could give him political importance'?

"One thing is already clear—that Philip belongs to history and that it is the sign of a great man that he forces his contemporaries (and posterity) to decide for or against his principles. He may be praised or criticised. He cannot be ignored. You will find him mentioned, whether with eulogy or criticism, in every history of the nineteenth century in South Africa, and he is numbered amongst the great whose story is told in the English **Dictionary of National Biography**, itself a passport to fame. The monumental histories of South Africa written by G. M. Theal and Sir George Cory regard him unfavourably, whilst Dr. W. M. Macmillan has defended him sturdily in **The Cape Coloured Question** and in the **Cambridge History of the British Empire**. The writer is happy to say that Dr. Macmillan informed him only last year that the view of Philip upheld in the **Cambridge History** has become accepted amongst the majority of reliable historians."

The S.P.G.

This year the Society for the Propagation of the Gospel celebrates its first 250 years. To mark the occasion South Africa was honoured by a visit from Bishop Wilson, late of Singapore, and one of the heroes of the modern Church. His sufferings for his faith under the Japanese during the Second World War make grim reading.

Writing of the first 250 years of the S.P.G. in the July issue of the *International Review of Missions*, the Rev. R. P. Stacy Waddy, son of a former Secretary of the Society, recalls its beginnings and the mark it has left on the Anglican Communion. "The origin of the S.P.G.," says Mr. Waddy, "can be traced to the rise and progress of the Religious Societies in the England of the Restoration. The reaction from the drab strictness of Puritan morality was natural enough, but pernicious. The theatre became a byword and Free Thought asserted itself. 'Infamous clubs of Atheists, Deists and Socinians,' 'sons of darkness, who make it their business to root out (if possible) the very



notion of Divine things and all differences of Good and Evil were the spur of Christian groups for the moral rearmament of England. Societies grew and multiplied, binding their members to hold and attend daily prayers in church, the celebration of the Eucharist each Sunday and Holy Day, careful preparation and frequent Communion, and such religious practices. There was nothing 'enthusiastic' about the movement; it was racy of the English soil, the careful cultivation of parish life, God's cabbage patches and kitchen gardens, and the effort was not wasted—God does not waste. The best-known of all the Societies, the Methodists, were to reap where good Church men had hoed and sown.

"Thomas Bray was an undergraduate at Oxford when the movement began and became an advocate of its promotion," Mr. Waddy continues. A course of lectures he published on the Church Catechism attracted the attention of Bishop Compton of London, who, when he wanted a commissary for the colony of Maryland offered Bray the post. "This was in 1696, and it turned Bray's gaze overseas. The need for clergy in the American colonies was desperate, and the new commissary found two whom he recommended to the Bishop of London. A year later Bray sailed for Maryland to see for himself the conditions and needs of the Church. He returned convinced of the urgent and vital need of a missionary society whose sole concern should be the oversea Church and its needs, which would find men and money to carry the Gospel to English people wherever they might go, to their Negro slaves and to the peoples of distant lands. The members of the S.P.C.K. agreed, Bray short-circuited Convocation and petitioned William III, and the S.P.G. came to birth.

"For the first hundred years of its existence the Society confined its attentions to the West, except for the maintenance of chaplaincies in Europe and one noble nibble in West Africa, marked by a handsome tombstone to Philip Quaque, the first African to be ordained priest in our Communion. When the American War of Independence broke out, the missionaries suffered heavily for their loyalty to King and Church and many fled north to Canada which became, with the West Indies, the Society's chief field. The severance of one link with the American Church was the less grievous because a new and important link was forged by the consecration of a former missionary of S.P.G., Samuel Seabury, as the first Anglican bishop overseas."

Turning to recent developments, Mr. Waddy points out that "circumstances have forced a great measure of decentralisation on all missionary societies; S.P.G. has not waited on circumstance but long ago renounced all desire to control. Its missionaries were under the bishop's control, priests not of a missionary society but of a diocese; its block grants were for a bishop to allot. The later development of this policy has been the consolidation of grants into an endowment, to be matched by local effort because self-respect requires self-support, so that no old work shall be carried haltingly on just because 'S.P.G. has always paid for it,' but that each bishop shall be free to use his resources as seems best to himself as Father in God.

"This support and trust is strikingly evident" in the case of George Selwyn, first Bishop of New Zealand. Before his consecration two years earlier he had asked not for

annual salaries for his clergy but for an annual grant towards an endowment fund. "What I most of all deprecate is the continuance of annual salaries," he wrote, "which leave a Church always in the same dependent state as at first, and lay upon the parent Society a continually increasing burden." S.P.G. gave him what he asked and its full confidence besides.

"Selwyn," the writer continues, "was one of the six bishops who gathered in Sydney in 1850 and planned for diocesan synods to be unified in a Province; the conception not only of the Provinces in Australia and New Zealand, but of that process which has spread throughout the Anglican Communion and which only this year has brought into being the Province of West Africa. At the same Sydney gathering the formation of the Australian Board of Missions, with the avowed object of carrying the Gospel across the Pacific, was the decision of a church no longer looking for support but eager to take its share in the outgoing task of evangelisation. . .

"Meanwhile, the consecration of Robert Gray to the new see of Cape Town was a further milestone. When he landed in South Africa there were fourteen clergy and eleven churches. At the time of his death twenty-five years later there were six new dioceses within the newly formed Province; to-day the six have become sixteen, and there are thirty-five throughout the African Continent. It was Gray who insisted that the Church cannot rightly, and must not be allowed to, grow except under the leadership of apostolic bishops. He travelled thousands of miles in that vast land, saw the vision of the Church yet to be established and declared: 'Here, and here, and here must a bishop be set to work out the plan! . .

"The first Lambeth Conference met in 1867. It was not approved by the majority of English bishops, and Dean Stanley refused to allow a special service in Westminster Abbey. What a stuffy, dull body a stay-at-home church can become! The Church of England was in danger of becoming what the Church in Jerusalem would have become, if Paul and Barnabas had been allowed to fail in that Gentile controversy which broke the bonds of sectarian Christianity and recognised the Catholic faith as the Will of God. Selwyn and Gray played the roles of Barnabas and Paul, and the New Bishop was a classified phenomenon. . ."

The story of the S.P.G. concludes with a reference to the scope of its work, and a peer into a somewhat misty future.

"With the solitary exception of the Falkland Isles, where only an honorary missionary was sent, every corner of the old Empire has been in the Society's debt, and most corners of the world as well, though its surer policy has been Selwyn's way of building up the Dominion and Colonial churches to be themselves missionary-hearted.

"The New Bishop, now past his centenary, is still hard at work tidying up the world, championing his simple children against oppression and exploitation. But in most parts of the world he, too, is out of date. The Provinces of the Anglican Communion are growing up and providing their own leaders. God knows what the S.P.G. will do next. But He does know, and we who celebrate our 250th birthday are confident that He who hath begun a good work in us will perfect it unto the day of Jesus Christ."

What Do Christians Actually Believe?

Under the above heading "The Christian Century," foremost American religious weekly, has an interesting item of news. "An Episcopal Church in Richmond, Virginia," it says, "has been going through a stimulating experience. Not long ago its rector, the Rev. W. Leigh Ribble . . . began to suspect that there might be a considerable difference between the doctrines officially held by the Protestant Episcopal Church and the actual belief of the people to whom he was ministering. He resorted to a questionnaire. Of the 550 members of the church who were asked to state their beliefs, 307 returned specific answers. What do they show? Well, among other things, that the congregation heavily rejects any idea of man's innate depravity. That while 272 believe that "God is personal," 66 say they hold this belief "with a feeling that probably it is the right one," but they're not sure. That an equally heavy majority believes in the divinity of Christ, but that there are 19 unitarians (lower case 'u') in the congregation, and one who does not believe that Jesus ever lived. That reading the Bible is an infrequent occupation for more than half the congregation. That ideas of immortality are extremely vague but that the largest number (156) hold that at death the soul "separates from the body and lives on forever in the spirit world." That 119 think "other religions are as good as ours. We should not disturb other people in their beliefs." That 141 think "the church should not concern itself with politics." That a majority either believe or are undecided on the proposition that "the church should confine its interest to spiritual matters and let secular matters alone." Mr. Ribble tells his parishioners that he can now provide them with better spiritual leadership because "I know where you are." He is unhappy about the returns, which he interprets as "the result of bringing persons into the church after spending far more time on teaching them to be good churchmen rather than helping them to make a decision for Christ." But he finds cause for encouragement—as he has a right to—in the fact that 150 of his parishioners now ask to join groups to study what Christianity teaches."

Council News

It will be known to many readers of this *Quarterly* that the Council's President, the Rev. E. W. Grant, while doing missionary deputation work in England recently, suffered a serious breakdown. It was thought at first that the effect of this upon his future work would be disastrous, but we are happy to report that the specialist's opinion has shown much of this fear to be groundless. We give below a letter received by the Council's Secretary from Mr. Grant, and, in addition, some most useful and interesting information that the Council's President has provided concerning his contacts overseas.

Mr. Grant writes:

"My wife appreciated most highly your kind note sent in the name of the Action Committee. It reached us just before we left for London to see a specialist.

I am very thankful to report that the results of a searching examination are most encouraging. The heart is organically sound, and there is nothing wrong with the nervous system. What has happened is that arterio sclerosis has set in earlier than it should have done, as the result of overstrain during a long period. It has caused sudden fluctuations of blood pressure (which accounts for a few things that have puzzled me for some time) and an abnormally severe and sudden rise caused the amnesia which accompanied the breakdown.

The cure is to be a further month's rest in the country. After that I may become more active, but with caution until the end of furlough. The more distant future may be contemplated with confidence, so long as the speed is slower. I can do my job at Cape Town with effectiveness, but must not take on extra things likely to cause strain. I discussed with a very understanding specialist the prospects of future work. There is nothing to fear so long as the warning is heeded.

I think then I may say that my relationship to the Council suffers no change. That is to say that the recommendations of the Executive with respect to the Presidency may stand if it is still thought I can serve the Council in this way. There will now be no difficulty on the grounds of health."

Concerning the work he has been able to do in England, the President writes:

"At the January meeting of the Executive the hope was expressed that my visit overseas would result in the making or strengthening of valuable contacts between our Council and persons and societies with whom we have relations in Britain.

This hope has been fully realised. The demand for addresses and consultations on the South African situation was from the beginning almost overwhelming, and the amount of correspondence prodigious. I found myself almost immediately embarked upon a crowded programme, involving considerable travelling, whilst my wife acted as amanuensis.

Interest in the South African race situation is keen and widespread. It is often not well informed. There is a strong demand for factual information, and everyone asks: "What are the Churches doing?" This has given full opportunity for putting the Christian Council in its right setting against the general background. Addresses have always been followed by keen questions and discussion, and much valuable work has been done.

Among discussions with individuals or small groups, the following are important:—

(a) With the Rev. Dr. Norman Goodall (I.M.C. Secretary) and Mr. L. B. Greaves (Secretary, Conference of British Missionary Societies) on the proposed multi-racial delegation to South Africa, and related subjects.

(b) With the Rev. Ronald Rees (International Department, British Council of Churches) and a selected group of departmental officers, on our race situation and the attitude of our Council.

(c) With Dr. Goodall, Mr. Neilson (Research Secretary, I.M.C.) and Mr. Bingle (Survey Secretary, I.M.C.) on the training of the African ministry and the proposal to send a Commission on this matter to Africa, including South Africa.

(d) With Dr. Emory Ross (Conference of Missionary Societies of North America, and Phelps-Stokes Fund) on the missionary policy in Africa and related matters.

I have attended and participated in meetings of the following committees:—

(a) Africa Committee of the Conference of Missionary Societies: Discussion on missionary policy in Africa, with Dr. Emory Ross. At a later meeting I addressed this Committee at length on this matter, and answered many questions.

(b) International Committee on Christian Literature for Africa.

Addresses followed by discussion have been given to:

The Sheffield Council of Churches, at which one hundred of the churches of the city were officially represented.

The Sheffield International Centre.

The Sheffield Free Church Council.

An outstanding event was the full meeting of the British Council of Churches, lasting for two days, to which I was invited as the President of a "sister Council." The occasion was most impressive. It would be impossible to get together so many of the leading Churchmen of Britain, clerical and lay, under any other conditions. I have a full record of the proceedings, but it cannot be more than referred to in this brief memorandum. I was given a most generous welcome. Under a general resolution on race discrimination I was asked to speak on the South African situation. My words were well received, and some of the British daily papers took up a number of points. I was particularly asked to convey to our Council in South Africa an assurance of the sympathetic and understanding interest and prayers of the members of the British Council of Churches.

In addition to the above I have addressed a large number of more general meetings and conducted many services in all parts of the country. Early in May I was given an important part to play in the May Meetings of the Methodist Missionary Society, and spoke to a large and select audience on the South Africa situation and the part of the Churches in it.

It was at this point that I suffered a sudden and serious breakdown in health. The doctors insisted that all public work should stop and that I should have complete quiet in the country for two months. I am to see a specialist at the end of June.

This unexpected interruption has meant the cancellation of many important engagements. These include an address to the African Relations Council; an address to the Parliamentary Socialist Christian Group in the House of Commons; participation in the Swanwick Conference of the Conference of Missionary Societies, at which I was to give one of the main addresses; and a number of other engagements which it is a sorrow to me to miss.

I am hoping that the specialist's report will be such as to permit of my attending the Central Committee of the World Council of Churches in Switzerland in August, to which I have been invited, and which is to discuss South African affairs and in particular our correspondence with the World Council on the proposed multi-racial delegation to South Africa.

Fortunately I am now able to write again. This memorandum is my first effort since my breakdown. I have

a number of articles to prepare, including contributions to the *Methodist Recorder* and the *Church Weekly Newspaper*, and a booklet on 'South Africa: What of the Church?' for a series now being published by the United Society for Missionary Education of Edinburgh House.

So from my quiet retreat I send affectionate greetings to all members of Council and Executive, and the assurance of my prayers for an outstanding meeting in July."

News from the Council's Secretary, the Rev. A. W. Blaxall, includes the following:—

Council Meeting. By an almost unanimous postal vote the executive decided to postpone the Council Meeting from July, 1951 to January 1952. The exact date will be determined by the Action Committee at a later meeting as it is necessary to fit in the date with meetings of other organizations also held in Cape Town during January. This meeting will be very important as questions of policy will be discussed in addition to numerous practical matters which arise as a result of recent legislation, and will probably arise when reports of certain Government Committees are tabled at the next session of Parliament. In particular full attention will have to be given to the report of the Native Education Commission which is promised for release in August or September of this year. The portents are that this report will be of such a nature that it may be necessary to hold a special conference at an earlier date. This question is being considered by the Institute of Race Relations with whom our Council will co-operate to avoid the calling of too many meetings, but inevitably our Education Section will have their own report on the matter to present to the Council Meeting.

Latest developments in connection with the proposed delegation from the World Council of Churches is another matter which will demand attention at Cape Town.

The Christian Council and the Visit of Dr. Helen Keller. When the Rev. A. W. Blaxall was asked to consider appointment as Secretary to Council he informed the executive meeting at Cape Town, January, 1951, that he was already committed to the organization connected with the visit to South Africa of the famous deaf-blind authoress, Dr. Helen Keller. The executive accepted this fact so that from mid March until the end of May Mr. Blaxall was away from the Christian Council office. All pressing business received attention, and during the tour he made several contacts of value to Council work. Nevertheless the fact remained that during that period (and some time before and afterwards) a great deal of Mr. Blaxall's energy and time was diverted from Christian Council Work.

At the end of June the Reception Committee for Dr. Helen Keller held their final meeting and it was unanimously agreed that as a mark of appreciation for the co-operation received from the Christian Council the office equipment, which was purchased by the Reception Committee, be donated to the Council. So the Council now owns a second typewriter, a desk and four chairs!

Liaison Committee. Ever since the Dutch Reformed Church withdrew from membership in the Christian Council we have sought ways and means of healing the breach. When the Dutch Reformed Church called a National Conference in Bloemfontein during March 1950 they invited the Christian Council to send an observer,

which offer was gladly accepted, Mr. Blaxall attending in that capacity. One of the outcomes of that conference was that the four Dutch Reformed Churches strengthened their Federal Missionary Committee by appointing a full time Secretary, the Rev. G. Murray. Since then correspondence has taken place between that Federal Committee and our Council which has been concluded by the appointment of a Liaison Committee consisting of two representatives from each organization, namely, Rev. G. de C. Murray and the Rev. J. H. M. Stoffberg of the Federal Committee and the Rev. H. P. Junod and the Rev. A. W. Blaxall from the Christian Council.

It is expected that the first meeting of the Liaison Committee will be held well before the end of the year so that it will be possible to report to Council in January the lines on which closer co-operation may be developed.

In addition it was encouraging to read in the press that during the meeting of the Dutch Reformed Church (Transvaal) Synod, held in Pretoria in April of this year, a discussion took place on closer co-operation with English speaking Churches, arising from which they appointed a Synodical Committee to report back to the Standing Committee as to how this may best be achieved. The convener of this committee is the Rev. Ben Marais who went overseas in 1950 and attended a meeting of the General Committee of the World Council of Churches which was held in Toronto July, 1950. Since then Mr. Marais has written extensively both in English and Afrikaans periodicals.

Secretary's Notes. The first week in July the Secretary attended a three day meeting of the Executive Committee of Race Relations. The agenda was very heavy but under the able Chairmanship of the President of the Institute no time was wasted and much valuable work was done. Among other matters the meeting considered a draft memorandum for submission if a Special Committee is appointed in connection with amendments to the Liquor Act. Naturally this is a subject on which our Council will wish to present its own memorandum so that a circular will be issued shortly by the Social Welfare Section.

Future appointments include :

July 31st—August 2nd. The special meeting of the National Welfare Board in Pretoria for the appointment of members to serve on eight local boards. In several circulars the Social Welfare Section has explained what will be the powers and functions of these boards. Nevertheless it is disappointing when looking through the hundreds of nominations received to find very few registered church organizations. These boards will function for five years and in 1952 will have the responsibility of submitting to the Minister names of people to serve on the National Board.

September 1st—7th. The Secretary will be on holiday at the Wilderness.

September 19th—21st. Attending meetings of the National Council for the Blind in Cape Town.

September 24th—27th. Social Welfare Conference. The Secretary has not yet decided whether he will attend this conference.

October 1st—4th. National Health Council in East London.

While in these various districts the Secretary will be glad

to receive invitations to preach, and address meetings, on the work of the Christian Council.

Witwatersrand Church Council. After fifty years of outstanding service to the community it seems as if this Council may change considerably. At the last annual meeting the Right Rev. Ambrose Reeves, Bishop of Johannesburg, was elected President and in his speech of acceptance indicated that he felt the time had arrived for a complete review of the Council's constitution, and its general work. At the first Executive meeting a special committee was appointed to go through the constitution and report back to the Executive. We understand that this has been done and that the recommendation made was of such a nature that the Executive decided a special meeting of the full Council must be called before action can be taken.

A meeting like this whatever the outcome is a sign of life. The Christian Council will be particularly interested to hear what changes, if any, take place in the W.C.C. because when our constitution was altered in July, 1949 by the insertion of clause 4. "**Local Councils.** In order to carry out the above functions local Christian Councils may be organised under the guidance of the Executive," it was unanimously agreed that the W.C.C., and the Cape Peninsula Church Council be asked to function as local councils within the meaning of this clause of the constitution.

Work Colony at Wilgespruit. The evening I was invited to meet the members of the second Work Camp at the Wilgespruit Fellowship Centre was cold and unpleasant. As I walked down the steep approach to the Camp I noticed in the moon light signs that some of the workers had turned themselves into road menders, and I felt grateful remembering how many times I had knocked my ankles against the rocks on previous occasions.

The road takes a sharp turn round the hill and although there is no electricity in the valley bright lamps were burning in several places and a pleasant sound of singing came up from both ends of the valley, because actually two camps were in residence, the other being Boy Scouts.

I had been told that in the evening the workers meet in the leader's caravan and so I made for that which was easy to find from the sounds of community singing within. Readers of the *C.C.Q.* will be familiar with the inside arrangements of a caravan so they will share my surprise when I say that a dozen hefty young men were squeezed within. In one corner was the leader of the Camp, the Rev. Dante Anderson, although there was nothing clerical in appearance about his khaki shirt and hands roughened by work. Next to him was a French Pastor from Basuto-land, next to him a keen African student, I think he came from Adam's College. Others round the table were students from Tiger Kloof, Healdtown, and elsewhere. A Swiss lay missionary, and engineer and a builder completed the party of young Christian men who have given up three weeks of their holiday to work at this Community Centre which is the first to be established in South Africa under Christian auspices.

It is fortunate that I do not turn the scale at 20 stone so that I managed to wriggle into a space which was made for me by one of the campers. The leader set the ball rolling by saying that the previous evening they had discussed

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